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EDITORS:
MR. UPENDRA NATH BARMAN
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Pioneer

Problems & Prospects of Teacher Education in 21st Century with Special Peference to North East Region in India



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Sarupeta, Dist-Barpeta (Assam), Pin-781318

Editors

Mr. Upendra Nath Barman Dr. Purabi Talukdar Mr. Nilkamal Kalita A Collection of Seminar Papers & Articles on problems and prospects of teacher Education in 21st century with special reference to North East region in India

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Role of NCTE in Teachers Training

Dr Dipti Kalita Dept. of Political Science B.H.B., College, Sarupeta

INTRODUCTION:

NCTE is a statutory body of Indian government set up under the national council for teacher Education Act 1993 in 1995 is to formally oversee standards, procedures and processes in the Indian educational system. This council function for the central as well as state governments on all matter with regards to the Teacher Education and its secretariat is located in the department of Teacher education and National council of Educational Research and Training Despite the successful functioning in terms of educational field, it is facing difficulties in ensuring the maintenance of the standards of teacher education and preventing the increase in the number of substandard teacher education institutions in the country.

Before 1995, the NCTE had existed since 1973 as a government advisory body to look after development and progress of teacher education. The NCTE was then only a department of the national council of Educational Research and Training. As per the NCTE 's own admission, if failed in its objective of overlooking and to extent, regularizing norms and processes in teacher education in India because of lack of formal jurisdiction. To that effect the national policy on Education, 1986 allowed the setting up of a government authorized with formal powers.

OBJECTIVES

- To achieve planned and coordinated development of teacher education system throughout the country.
- (2) To regulate and properly maintain the norms and standards in the teacher education system and for matters connected therewith.

- (3) It aims at training inc primary, primary, se schools, nonformal at distance education co
- (4) To study role of NC-NCTE forms an ex governments' national curri 2009, and has been the orga of the same framework.

As of 2007, the NCT from regional representation committees of NCTE oper and Bhopal handling the regions respectively. The teacher training institution 7461 teacher training instruction recognized by NCTE with trainees. NCTE completed such includes.

- (1) Establishment of Tea consists of multiprogrammes.
- (2) Each programme Education ,ICT, inc
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The Role of Caste System in Indian Society

Dr. Dipti Kalita HOD, Department of Political Science B.H.B. College

The term 'Jati' or caste refers, however to the occupational groups as well as the assimilated national and tribal groups. As Srinivas writes: "The varna scheme refers at the best only to the particular categories of the society and not to its real and effective units". The caste system is hierarchical determining the social status in the group. Broadly, we can classify these castes into four groups- the highest castes, the upper castes, the lower castes and the lowest caste. The highest caste, are the Brahmins and the Kshatriyas and among the lowest caste are the Harijans. Each of these groups has its own innumerable Sub- Castes. The status of an individual is determined by the social status of the group in which he is born. Nothing could after this, neither education nor wealth, neither success nor failure, nor disaster. A man is born into a caste and he dies in it. His individual efforts do not after his position, because it is fixed by the group to which he belongs. Any mobility, as we shall see presently, is of the group as a whole and not of any given individual. The Caste is an endogamous group. The person of a particular caste has to marry only within that caste. He cannot be married either above (pratiloma) or below (anuloma) except by breaking the caste rules. A man of higher caste could marry a women of the lower

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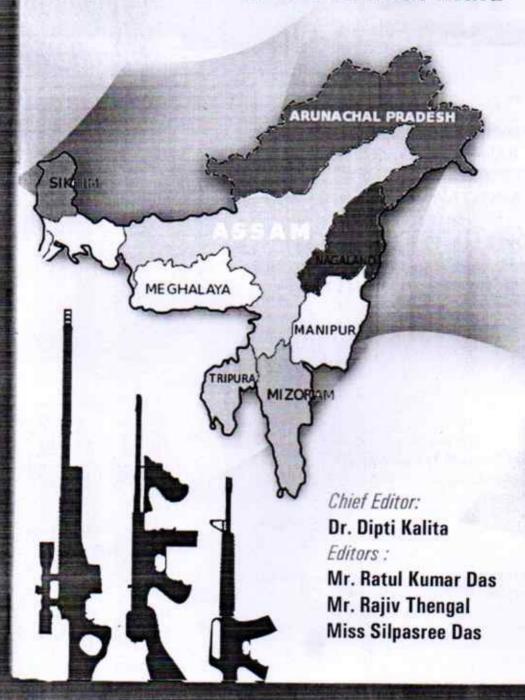
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Terrorism

in North-East India



Terrorism in North-East India
A COLLECTION OF SEMINAR PAPERS AND
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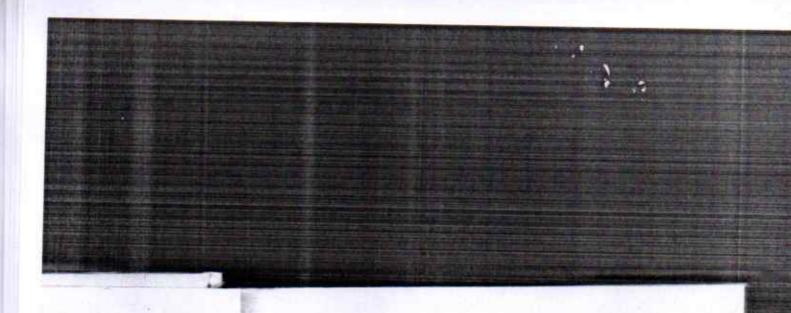
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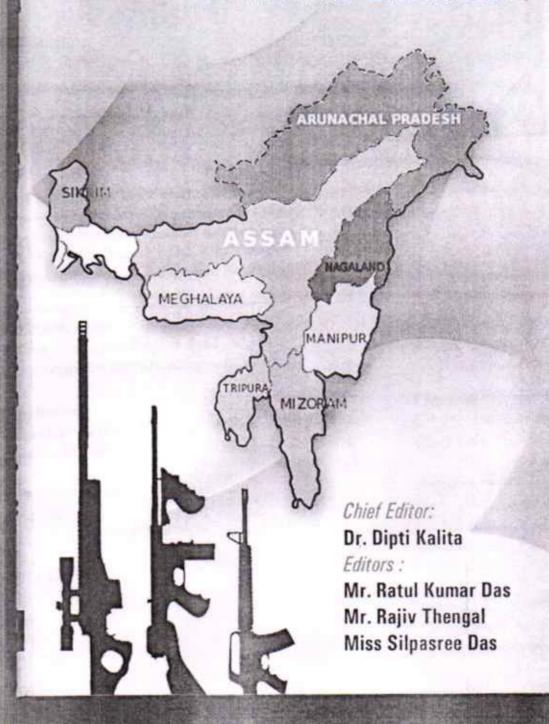
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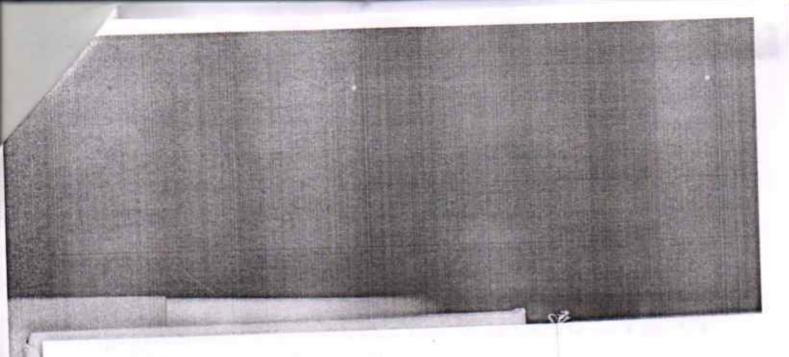




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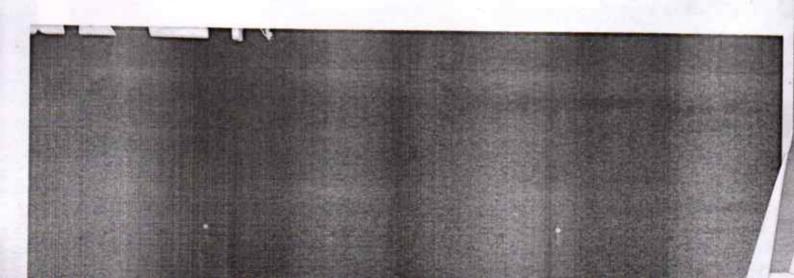
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Insurgency in Karbi Anglong: An Appraisal

Mr. Rajiv Thengal Miss Sobita Tokbipi

Assistant Professors, B.H.B. College, Surupeta

Introduction:

Insurgency is a group of local people, fight against the state in an organized way for the cause of ideological, ethnicity, religion, language, cultural differences, socio-political and economic reasons, fundamentalism and extremism. Insurgent group tries to garner the support of common people by showing the causes for which the insurgency group formed. The activities of insurgency are illegal and anti-constitutional. As it fights violently against the established authority and tries to destabilize the state mechanism to fulfill its goal.

North-East India is a hotbed for insurgency activities. A number of Insurgent groups are operating in this peripheral region entangling its 98% border areas with international border. This lingering insurgency problem is facing by the State of India since Independence when Angami Japu Phizo started to fight against the Government of India for segregating the Nagaland through Naga Underground Army (1953). Assam is also confronting the insurgency problem. The so-called idea of insurgency comes to Assamese mind from the influence of Naga insurgency. The main resentment of the Assamese people was that the natural resource of Assam was being exploited by the Government of India in a colonial way. A section of Assamese tries to resist this

ANUSANDHAN

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Empowerment of Women through Education: A Study of Karbi Women

Sobita Tokbipi, Rajiv Thengal Assistant Professor B.H.B. College, Sarupeta, Barpeta.

Introduction:

Women education means imparting knowledge to women and girls about how to improve the quality of life. At present context, every child enjoys equal right to education. The government of India has provided free and compulsory education up-to the age of 6 to 14 years without any discrimination of caste, sex, race, class, religion etc. Education is considered as one of the powerful instrument that can change the Nation. In the 21st century there is no difference between men and women in respect of socio-economic, political status that has provided by Government and State's law as equal. But in reality this equal status does not prevail in our society. Education builds selfconfidence in women, develops personality and provides knowledge for all round development. Education impacts every aspect of human life whether it is political, economic, social empowerment of women or any other aspect, one must possess education. So more and more educates the women means more success in human development and women empowerment that leads to a prosperous and progressive society based on gender equity.

2. Profile of Karbi Anglong:

Karbi Anglong is considered the biggest district of the Assam. This district is the tribal region and karbi society is the major tribe inhabited in the district. The district is surrounded by Golaghat district on east, Morigaon district on the west, Nagaon district on the north and Dima Hasao district and Nagaland state on the south. This district is divided into two parts e.i Western part and Eastern part of Karbi Anglong. Karbi Anglong district has their own administrative headquarter which is now situated at Diphu. The Karbis enjoys the power of sixth schedule under the Indian constitution of India.

The present picture of education is not satisfied as according to the target of government. After independence various schemes were taken up by the Government in order to improve the rate of literacy. This district is still lacking behind in the field of education in compared with other districts of Assam.

3. Objective:

The prime objective of the paper is to analyze the Karbi women empowerment through Education and how education impact on political, economic and social empowerment of Karbi women.

4. Methodology:

The methodology is used descriptive, analytical and interview with Karbis women. The primary data is collected from Assam government's education department, Karbi Anglong Autonomous Council data on education. Census data and Interview data etc. The secondary source of data is collected from Books, Articles, Journals etc related to Karbi women empowerment and education.

5. Status of women education in Karbi Anglong:

The Karbi Anglong district is still suffering from socioeconomic condition. Traditional this society followed the patriarchal system of social structure, but gradually this system is less practice because of the impact of education. The major

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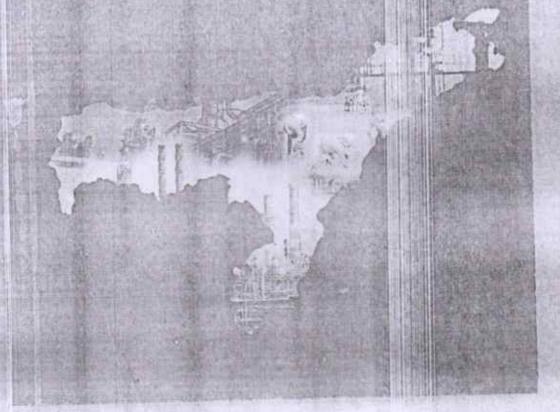
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Mr. Sumit Ghosh	Orthobebostha, Akhom aaru Ekobingsha Xotikaar Pratyahbaan	Akhomor Keitaaman Utthanmulok Orthoinit dhaara	2021	ISBN 978- 81-950266- 2-3	Maliyata Offset Press, Mirza
Mr. Sumit Ghosh	Orthobebostha, Akhom aaru Ekobingsha Xotikaar Pratyahbaan	Aay Ghorua aay aaru Jatiyo aay: Dharona Udbhabon aru maap Akhomor keitaaman Utthanmulok Orthoinit Dhaara	2021	ISBN 978- 81-950266- 2-3	Maliyata Offset Press, Mirza



অৰ্থব্যৱস্থা, অসম আৰু একবিংশ শতিকাৰ প্ৰত্যাহ্বান

সম্পাদক সাধুর্যা প্রসাদ কেন্তাবকর অমিন সমা



অৰ্থব্যৱস্থা, অসম আৰু একবিংশ শতিকাৰ প্ৰত্যাহ্বান

সম্পাদক মাধুর্য্য প্রসাদ বেজবৰুৱা অমিয় শর্মা



মালিয়াটা অফছেট প্রেছ, মির্জা

যাকৰ প্ৰতিৰ প্ৰান্ত বহু কথা শিকিল গাৰি। উলাৱেশ হিচাপে জনগোষ্ঠীয় লোক সকলৰ পাৰম্পৰিক আহিতি নিৰ্মাণ কৰা যি বিজ্ঞানসময়ত, অনাময় আৰু যোৱা পানীৰ বাৱস্থাৰ সৈতে প কৰা হয়। আধুনিক প্ৰধা আৰু নিৰ্মাণশৈলীৰে নিৰ্মিত এনে নিপ্ননীয়ে বেছি প্ৰভাৱ পেলাব নোৱাৰে। বানপানীৰ বাবে ধ লোকচান হাস কৰিবলৈ শিক্ষা অনুষ্ঠানবোৰৰ শৈক্ষিক কৰাবো প্ৰয়োজন আছে।

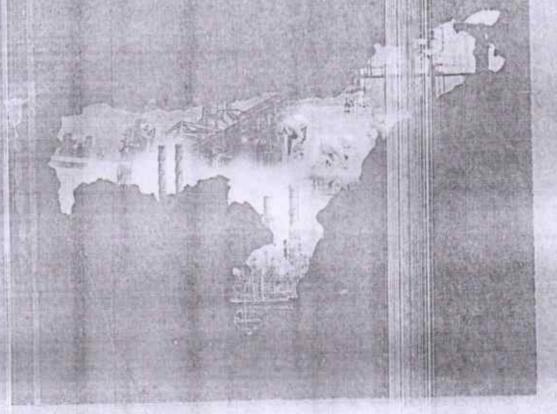
অসমৰ কেইটামান উত্থানমূলক অৰ্থনৈতিক ধাৰা

মাধুৰ্যা প্ৰসাদ কেন্তব্যৱহা সমিত গোষ

বিশিল্ডাৰ পাল টা বন্ধনাত ত থান্তমৰ আৰ্থনীত ব এক নিৰাশালনক প্ৰতিষ্ঠিত লেখা পোৱা যায়। আসমৰ বিশ্বনাৰ হাৰ সৰ্বভাৱতীয় হাৰতকৈ কম, উচ্চালিক উচ্পানন হাস আৰু কালিছিল সহাল্য ক্ষমতাৰ অপূৰ্ণ বাৰহাৰ আদিন পৰে বিষয়বোৰে সাধাৰণতে অসমৰ অৰ্থনীতিৰ ওপৰত হোৱা আলোচনাত প্ৰধানন পায়। ৰাজ্যখনৰ ভৌগোলিক বিভিন্নতা গ্ৰাহ্ম প্ৰবিচনা সংকটন ফলত সমনাই উত্তৰ হোৱা সামাজিক অৰাজ্যতা ৰাজ্যখনৰ অৰ্থনৈতিক বিদ্যালয় ক্ষমত পূটা প্ৰধান কাল টিয়াপে প্ৰিগণিত হৈ আহিছে। এই লিখনিৰ মোগেদি আমি পাঠকসকলন জনাবলৈ প্ৰধান কৰিয় যে উক্ল ৰতম্বা ধাৰণাসমূহ প্ৰত্য ক্ষমত লাচিকত হোৱা

অৰ্থব্যৱস্থা, অসম আৰু একবিংশ শতিকাৰ প্ৰত্যাহ্বান

সন্পাদক মাধ্যমি প্ৰসাদ বেজবৰুবা অমিয় সৰ্মা



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আয়, ঘৰুৱা আয় আৰু জাতীয় আয়ঃ ধাৰণা, উদ্ভাৱন আৰু মাপ

মাধ্যী প্রসাদ বেজবরুরা সুমিত ঘোষ

বিকানো কাজি, গানমাল বা দেশৰ অংশনিত্ব অৱস্থাৰ এটা ধাৰণা লাবলৈ হ'লে আমি প্ৰথমে লক্ষ্য কৰে। বাজিজনৰ, গানিমালটোৰ বা দেশখনৰ আয়াৰ ওপৰত। ইয়াৰ পৰা গাৰণা কাৰিব পাৰি যে আম হ'ল অৰ্থনৈতিক অৱস্থাৰ এক ক্ষৰ-অপূৰ্ণ সূচক। কিন্তু আয়াৰ সংজ্ঞা বা ধাৰণা জননাথাৰণকেই নালাগে বিশেষজ্ঞা মাজতো সদায় সুক্ষিত্ব নহয়। আনকি বিভিন্ন অৰ্থনৈতিকিকে আয়াৰ ধাৰণাটো বেলেগ নেলেগ ব্যৱস্থাৰ ধাৰণা আৰু Cash flow অৰ্থাই নগাৰ প্ৰবাহৰ ক্ষেত্ৰই বিভাগৰ স্থিতিই হয়। আয়াৰ বিজ্ঞানতা আৰু বন্ধ মন্তন্ধ মাৰণা আৰু Cash flow অৰ্থাই নগাৰ প্ৰবাহৰ ক্ষেত্ৰই বিভাগৰ স্থাইন বিজ্ঞান মাৰণা আৰু Cash flow অৰ্থাই নগাৰ প্ৰবাহৰ ক্ষেত্ৰই বাৰণা প্ৰকাশ বন্ধ মান্তন্ধ মাৰণা প্ৰৱাহৰ কৰা হয়, সেইটো অৰ্থনীতিবিদ্দানিকে এটাকোন মান্তন্ধ কৰা বন্ধ কাৰ্যনিতিবিদ্দানিকে আনালনা মান্তন্ধ দিয়া মূল সংজ্ঞাৰ জেনিতে গানিতে গানিকে আমাৰণ এই আলোচনা Hicks ৰ সংজ্ঞাৰ জনবতে ভিত্তি কথা

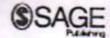
াছ। Hicks ৰ মতে এছোৱা সময়ৰ (দিন, সপ্তাহ, মৈছৰ সম্পদ্যিনি অকুগ্ৰ ৰাখি আমি যি মাত্ৰাত আম শৰো, সেই পৰিমাণেই হৈছে আয়।

ভদতেৰণস্বন্ধপে, পৰিয়াল এটাৰ মাহেকীয়া আয় আই তাওক। ধৰা হওক পৰিয়ালটোৰ হাবৰ-অস্থাবৰ সং তিয়া প্ৰমাহত কিমান সম্পদ ব্যৱহাৰ কৰাৰ পিছতো ম সম্পদ ২৫ লাখ টকাত আক্ষুয় থাকিব ? ইয়াৰ উত্তৰ য তলহ'লে পৰিয়ালটোৰ সেই মাহৰ আয়ৰ পৰিমাণ হ'ব হ'লিও পৰিয়ালবাৰে নিজৰ গোটেইখিনি আয় খব আঙক, ওপৰোজ পৰিয়ালটোৱে উক্ত মাহত ২০ হা ভোগা সামগ্ৰী ব্যৱহাৰ কৰে। তেনেক্ষেত্ৰত মাহৰ শেষ্ট্ৰ ভবা বাহি হ'ব। এই ৰাহি পৰিমাণেই হৈছে পৰিয়ালা উল্লেখ্য যে সজ্জ্য কেৱল নগদ ধনততে হ'ব প্ৰনে কথা হোৱা টকাৰ ৫ হাজাৰ টকা পৰিয়ালটোৱে নিজৰ গৃহ নি জ্বন্ধ বাকী হ হাজাৰ টকা বেংকৰ আমানতত জমা হালাৰ টকা হ'ব পৰিয়ালটোৰ বিভাগ্য সঞ্চয় আৰু ৫ হা সঞ্চয়।

অৱশ্যে একোটা পৰিয়ালে প্ৰতি মাহতে সক্ষ গাৰে। উদাহনগছৰকে, পৰিয়ালটোৰ কোনো এজন চিত্তিৎসাৰ শিতানত বছত খৰচ কৰিব লগা হ'ব পাতে ভোগ বায় আয়তকৈ অধিক হ'ব পাৰে। ধৰা যাওক, হাজাৰ টকা মাহটোত খৰচ কৰিবলগা হয়। অৰ্থাৎ অ টকা অতিৰিক্ত বায় হয়। এই বায় বহন কৰিবৰ বাবে পাঁ আমানতৰ পৰা টকা উলিয়াৰ লাগিব বা ঋণ ল'ব জ বিক্তি কৰিব লাগিব। যি পছাই নলওক কিয়, মাহটোৰ সম্পদ মাহৰ আৰম্ভণিৰ সম্পদতকৈ কম হ'ব।

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ECONOMIC THOUGHTS OF ŚRIMANTA ŚANKARADEVA

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ABSTRACT:

Śańkaradeva is considered as the master builder of the Assamese society. He was a great creative artist, an innovator, a motivator and a preacher of neo-vaiṣṇavite faith and ideals. Śaṅkaradeva laid the foundation of a culturally vibrant and rich Assamese society. The contribution of Śaṅkaradeva influenced the people of Assam as well as the economy to great extent. He always utilized the locally available materials and goods for his religious and cultural activity. The social reformative activities of Śaṅkaradeva had directly impacted the economy of the state. His persistent emphasis on improving the work culture among his disciples helped the enhancement of productivity in the economy. Utilization of his unique ideas of locally available materials boosted the economy of the society.

Keyword: Śankaradeva, Vaisnavite, Ahom, Economic, Environmental, Thought, Assamese.

1. INTRODUCTION:

Sankaradeva contributed much for the upliftement of Assamese literature enriched it and proudly introduced Assamese literature to the world. So, it becomes the sacred duty for a researcher to know about the holy soul and his valuable creations towards the society. In present scenarios people are aware that Śankaradeva was not only a 'Dharma Guru' but also he had a high managerial aptitude. The common people generally know him as a religious preacher, literary figure and cultural maestro. But he was more than that. He was a good innovator and planner. "Śankaradeva evolved a new management style through his socio-cultural-religious innovations. His handling of people led to the development of a new approach in human resource management. Heterogeneous people came together and stayed together under his banner because of his Team Management and Feedback Management. He evolved his own style of project management. He showed the world about how to do Conflict Management. He trained a group of dedicated disciples and made them future leaders by his Decentralized Leadership Management. He impacted his unmatched knowledge among the teeming masses through his innovative Knowledge Management." (Souvenir, Srimanta Sankaradeva First International Festival, Guwahati, 2016, 74).

Simply, the definition of a manager is 'a person responsible for controlling or administering an organization or group of staff.' (www.businessdictionary.com) In general term a manager should have certain qualities either acquired or natural which makes his contribution towards achieving his desired goals in unique appropriate and efficient manner. Sankaradeva was an expert of acquired and ability. By the help of natural ability or acquired ability Sankaradeva successfully performed the role of a great manager of Assamese society.

2. OBJECTIVES:

The Study was conducted keeping certain objectives in view. These objectives are as-follows:-

- To study how Sankaradeva's activities impacted on Agricultural economy.
- 2 To find out how Sankaradeva's economic thoughts impact on trade and commerce.
- 3 To analyse the relevance of Śańkaradeva's economic thoughts in present time.
- 4 To study how Sankaradeva's movement had impacted the rural economy of Assam.



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তুলনামূলক দৃষ্টিৰে জ্যোতিপ্ৰসাদৰ নাটকৰ নাৰী চৰিত্ৰ আৰু পাশ্চাতা ৰ তুলনামূলক দৃষ্টিৰে জ্যোতিপ্ৰসাদৰ নাটকৰ নাৰী চৰিত্ৰ আৰু পাশ্চাতা ৰ	गाँउकर्व	
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অসমীয়া বিভাগ, গুৱাহাটী বিশ্ববিদ্যালয়

).) **बरस्वविका** :

ভিন্ন সৃষ্টিবে বহদুখী প্রতিভাবে অসমৰ জাতীয় জীবন সমৃত কৰি নিজকো মহান কৰি থৈ যোৱা জ্যোতিপ্রসাদ আগৰবালাবেবৰ প্রাথমিক পরিচায় হক প্রতিভাই হ'ল গ্যা-মন শতি পেলাই যোৱা, অন্তংশনী, কোমল প্রথমা ব্রজকঠিন শক্ষন জুই সুনীয়া জয়সুনীয়া তেওঁৰ গ্রীত আৰু সুব। এজন সুনর্পন চক্রধানী গীতিকাৰ আৰু সুবকাৰ জ্যোতিপ্রসাদ আগৰবালাই তেওঁৰ মাত্র দুকুৰী আঠ বছৰীয়া জীবন বৃত্তত নাটক, গ্রহ, উপলাম, কবিতা, জীৱনী আৰু বিভিন্ন সাহিত্য-সংস্কৃতি বিষয়ক প্রথম লিখাৰ উপৰিও কিমান গীত লিখিছিল আৰু নিজে কিমানৰ সুব দিছিল তাৰ সঠিক সংখ্যা এই পর্যন্ত নিকণণ হোৱা নাই, হ'বলৈও বৰ সহজ্ঞসাধা নহয়। সম্প্রতি অসম প্রকাশন পৰিবাদে প্রকাশ করি উলিওরা জ্যোতিপ্রসাদ ৰচনাবলীত ৩৫৯ টা গীত সংগৃহীত হৈছে আৰু গ্রহুখনৰ শেষবহ্যালে সংলগ্ন কৰা তাজিকাত ৩৬৭ টা গীতৰ উমেৰ কৰা হৈছে।" অনহাতে সেই গ্রহুখনৰ মুখ্য সম্পাদক ড' সতোজনাথ শমহি জ্যোতিপ্রসাদৰ গীতত চর্চাকালী আৰু তেওঁৰ খনিষ্ঠ দুই এজনৰ প্রসংগ চানি উম্লেখ কৰিছে যে এনে গীতৰ সংখ্যা ৬০০ ৰ পৰা ৭০০ মান হ'ব। গতিকে এতিয়াও সম্ভৱত : অর্ধেকসংখ্যক গীত উদ্ধাৰ হ'বলৈ বাকী আছে।উদ্ধাৰিত গীতবোৰৰ ভিতৰত নাটক আৰু বোলছবিত অন্তর্ভুক্ত গীতৰ সংখ্যা ৫০ টা।গীতৰ কথা আৰু সুবক যদি আমি বেলেগ বিচাৰ কৰো এইবোৰৰ কথাত এফালে যেনেকৈ ভাবোল্লাসেৰ ইংগিত বহন কৰে আনফালে পাও জ্যোতিপ্রসাদৰ সমাজ্যক নিব ভিতিত বাস্তব জীবনৰ সৃত্য্য বিশ্লেষণ যেনেকৈ প্রকৃতি প্রেম আনফালে দেখো মানবপ্রেম। মানবপ্রেমৰ বৃত্তৰ ভিতৰতে জ্যোতিপ্রম, স্থানশপ্রমা আৰু বিশ্বপ্রেম একাকাৰ হৈছে তেওঁৰ গীতবোৰত। গীতৰ ভাষাত আছে চহকী শক্ষ ভাগ্রৰ, শক্ষ চয়নত আছে আপোন মাতৰ প্রাচুৰ্য আৰু তেনেকৈয়ে। হৈছে গীতবোৰ আমান মহান ঐথ্যা। এই গীতি সাহিত্যই সমৃত্য কৰিছে অসমীয়া সাহিত্য।

). ३ विषय **श**विष्य :

আলোচনা পত্ৰখনৰ বিষয়বস্তু হ'ল "জ্যোতিপ্ৰসাদৰ গীতৰ ঐশ্বৰ্য্য- এক বিশ্লেষণাত্মক অধ্যয়ন।"

১.৩ আলোচনা পত্ৰৰ পৰিসৰ:

জ্যোতিপ্ৰসাদ মূলত আছিল এজন সৃষ্টিমুখী শিল্পী। সেয়ে সুৰ সৃষ্টিৰ ক্ষেত্ৰত গতানুগতিক ৰীতি বহু ক্ষেত্ৰত তেওঁ মানি চলা নাছিল। আশ্বপ্ৰচাৰ বা সন্মান লাভৰ অভিপ্ৰায়েৰে অথবা কাৰোবাৰ তাগিদাত তেওঁ গীত বচনা কৰা নাছিল। অভনৰ গভীৰ অনুভূতিয়েই আছিল তেওঁৰ সুৰ-সৃষ্টিৰ ঘাই উৎস। দুস্কৃতিৰ বিৰুদ্ধে মুক্তি কলাৰ মাজেৰে জীৱনটো সুন্দৰ কৰি মানুহক মানুহ কৰি থৈ যোৱাৰ উদ্দেশোৰেই তেওঁ গীত ৰচনা কৰি গৈছিল। জ্যোতিপ্ৰসাদৰ সুৰসৃষ্টি আছিল স্বতাস্ফূৰ্ত আৰু ঘাইকৈ এই গুণটোৰ বাবেই তেওঁৰ সুৰ আৰু কথাৰ মাজত আমি এটা ৰাভাবিক পোনপটীয়া আবেদন পাওঁ। জ্যোতিপ্ৰসাদৰ গীতৰ ঐশ্বৰ্যা এক বিশ্লেষণাথাক অধ্যয়ন এনে এক বিস্কৃত বিষয়ে যাক কম পৰিসৰৰ ভিতৰত আলোচনা কৰাটো যথেষ্ট কঠিন। গতিকে সীমিত জ্ঞান তথা নিৰ্ধাৰিত শব্দৰ প্ৰতি লক্ষ্য ৰাখি পত্ৰখনৰ পৰিসৰ বিস্তৃত নকৰি বিষয়বন্ধ অনুসৰি অতি প্ৰয়োজনীয় তথাসমূহে দাঙি ধৰিবলৈ প্ৰয়োস কৰা হৈছে।

5.8 विवस्त एक्ट खाक **डे**टमना :

মৌলিক সৃষ্টিৰ অন্যান্য দিশতো সমানে কৃতিত্বৰ স্বাক্ষৰ ৰাখি থৈ যোৱা জ্যোতিপ্ৰসাদৰ মৰ্বোৎকৃষ্টতম আত্মপ্ৰকাশ ঘটিছে গীত সৃষ্টিৰ ক্ষেত্ৰত। জ্যোতিসংগীতসমূহ অসমীয়া মানুহৰ হেঁপাহৰ আৰু অতি আদৰৰ। জ্যোতিৰ অনুভূতিৰ গভীৰতা, কলমৰ শক্তি আৰু সুৰ্স্থানৰ দক্ষতাই গীতবোৰক প্ৰদান কৰিছে এক অভ্তপূৰ্ব বিশেষত্ব। এই বিশেষত্ব বিচাৰ কৰি চালে দেখা যায় যে বিষয়বন্তু, শব্দ প্ৰয়োগ আৰু সুৰ সঞ্চাৰৰ মাজত তেওঁৰ ৰুচিবোধ আৰু দৃষ্টিভংগী স্পষ্টভাৱে জিলিকি আছে। সমগ্ৰ জ্যোতি ৰচনাবলী অধ্যয়ন কৰাৰ পিছত যিজন জ্যোতিপ্ৰসাদক বিচাৰি পোৱা যায়, কেবল গীতৰ মাজতেই আছে সেই একেজন মানুহ-কবি, শিল্পী, ভাবুক, জনতাপ্ৰেমী আৰু সুন্দৰৰ উপাসক। গীতিকাৰ তথা সুৰকাৰ হিচাপে জ্যোতিপ্ৰসাদৰ বিবল দক্ষতাৰ লগতে তেখেতৰ ঐশ্বৰ্যাশালী সংগীত প্ৰস্ক্ৰৰা সম্পৰ্কে জনাৰ তথা অধ্যয়ন কৰাৰ হিচাপে প্ৰখনৰ বিষয়বন্তৰ মূল উদেশা।

১.৪.১ তথ্য আহৰণৰ উৎস:

আলোচনা পত্ৰখনৰ বিষয়বস্তুৰ পছতি বৰ্ণনাত্মক আৰু বিশ্লোভাক

১.৫ छथा चार्चनव उदम :

NEO-VAISHNAVA MOVEMENT AND SANKARDEVA

Edited by
Dr. Prafulla Kumar Nath
&
Nipom Kalita

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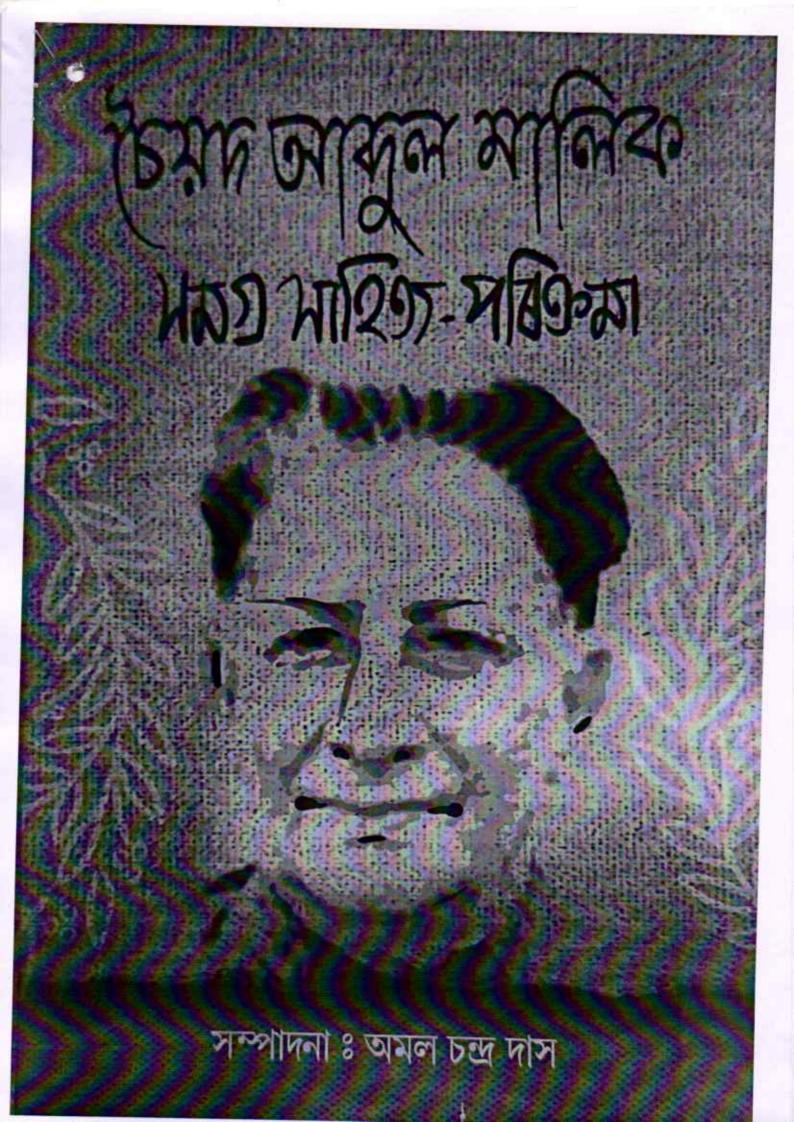
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Sankaradeva, the Great Managerial Expert of Assamese Society

Preeti Rekha Dutta

1.0 Introduction :

Sankaradeva contributed much for the upliftement of Assamese literature enriched it and proudly introduced Assamese literature to the world. So, it becomes the sacred duty for a researcher to know about the holy soul and his valuable creations towards the society. In present scenarios people are aware that Sankaradeva was not only a 'Dharma Guru' but also he had a high managerial aptitude. The common people generally know him as a religious preacher, literary figure and cultural maestro. But he was more than that. He was a good innovator and planner. "Sankaradeva evolved a new management style through his socio-cultural-religious innovations. His handling of people led to the development of a new approach in human resource management. Heterogeneous people came together and stayed together under his banner because of his Team Management and Feedback Management. He evolved his own style of project management. He showed the world about how to do Conflict Management. He trained a group of dedicated disciples and made them future leaders by his Decentralized Leadership Management. He impacted his unmatched knowledge among the teeming masses through his innovative Knowledge Management." (Souvenir, Srimanta Sankaradeva First International Festival, Guwahati, 2016, 74).



SVED ABOUL MALIK: SAMOGRA SAHITYA-PARIKRAMA: A collection of structure of synchronic supports of Syed Abdul Mailk literature, written by a number of structure on various aspects of Syed Abdul Mailk literature, written by a number of structure on various aspects of Syed Abdul Mailk literature, written by a number of structure on various aspects of Syed Abdul Mailk literature, written by a number of structure, wr



প্রতিষ্ঠাতা ঃ নবেন্দ্র চন্দ্র দত্ত, স্থাপিত ঃ ১৯৪৫

চৈয়দ আব্দুল মালিক সমগ্ৰ সাহিত্য-পৰিক্ৰমা সম্পাদকঃঅমল চন্দ্ৰ দাস

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প্ৰকাশক শ্ৰীঅজয় কুমাৰ দত্ত স্কুডেণ্টচ্ ষ্ট'ৰচ্ কলেজ হোষ্টেল ৰোড, গুৱাহাটী-৭৮১০০১

পৰিবেশক ভাৰতী বুক ষ্টল মেইন ৰোড, গোলাঘাট-৭৮৫৬২১

প্ৰথম সংস্কৰণ ঃ ডিচেম্বৰ, ২০১৮

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भूना : ७৫०.०० एका

মুদ্রক আঙ্গিক প্রেছ জি এন বি ৰোড, আমবাৰী, গুৱাহাটী-১ dibakarhaz@gmail.com

সূচীপত্ৰ

শতবর্ষৰ পোহৰত চৈয়দ আব্দুল মালিক

छ वामुरमव माम ॥ ১

■ আব্দুল মালিকৰ জীৱন, ব্যক্তিত্ব আৰু সাহিত্যৰ চমু পৰিচয়

প্ৰ ড° চিৰঞ্জিতা বৰা ॥ ৯

■ মালিকৰ সাহিত্য আৰু নাহৰণি

ত নুৰুল চুলতান॥ ১৮

■ চৈয়দ আব্দুল মালিকৰ কবিতাঃ এক অধ্যয়ন

প্ৰ প্ৰীতিৰেখা দত্ত ॥ ২৭

■ মালিকৰ নাটক আৰু নাটকৰ মালিক

প্ৰড° জয়ন্ত কুমাৰ বৰা ॥ ৩১

■ ঔপন্যাসিক চৈয়দ আব্দুল মালিক

প্ত ড° ববিতা দত্ত ॥ ৪৫

■ মালিকৰ উপন্যাস 'স্ৰুযমুখীৰ স্বপ্ন'ঃ সম্ভাৱনা আৰু সীমাবদ্ধতা

প্ত ড° মদন শৰ্মা ॥ ৫৬

■ মালিকৰ 'ৰূপাবৰিৰ পলস'ঃ এক বিশ্লেষণাত্মক অধ্যয়ন

প্ৰবী কলিতা॥ ৬৪

চৈয়দ আব্দুল মালিকৰ চুটিগল্পত নিম্নবৰ্গীয় চেতনা

প্ৰড° প্ৰাপ্তি ঠাকুৰ ॥ ৭২

■ মালিকৰ গল্পত সমাজ-বাস্তৱতাবাদ

প্ৰত পংকজ কুমাৰ বৰা II ৮৬

■ চৈয়দ আব্দুল মালিকৰ 'আজোখা' গল্পত পুৰুষ মনস্তত্ত্বৰ প্ৰকাশ

প্ৰবিজুমণি দত্ত ॥ ১১০

■ চৈয়দ আব্দুল মালিকৰ ভ্ৰমণ সাহিত্য

श्रमारूमी वना ॥ ১১৫

■ চৈয়দ আব্দুল মালিকৰ 'মোৰ জীৱনৰ নহ'লবোৰ' গ্ৰন্থত

আত্মজীৱনীমূলক উপাদান

প্র ড° জ্যোতিময়ী ভট্টাচার্য ॥ ১২২

চৈয়দ আব্দুল মালিকৰ কবিতা ঃ এক অধ্যয়ন

প্রীতিবেখা দত্ত

অসমীয়া সাহিত্যৰ বিশাল পথাৰখনৰ এক বুজন অংশ অধিকাৰ কৰি আছে মালিকৰ অৱদানে। বিশাল কেন্ভাছত আঁকা বিস্তৃত চৰিত্ৰৰ স্পষ্ট ছবি, সুদীৰ্ঘ কাহিনীৰ নাটকীয় উত্থান-পতন, গাৱ-ভূঁই, নগৰ-চহৰত থকা মানুহৰ ব্যক্তিগত আৰু সামাজিক সমস্যা, অসমৰ মাটি আৰু মানুহৰ গোদ্ধ,— এইবােৰেই হ'ল মালিকৰ সাহিত্যৰ উপজীৱ্য। মালিকৰ মাহিত্যসমূহ অধ্যয়ন কৰিবলৈ যোৱাৰ প্ৰাক্-মুহুৰ্তত আমি থমকি ৰ'ব লগা হয় ইয়াৰ সাহিত্যসমূহ অধ্যয়ন কৰিবলৈ যোৱাৰ প্ৰাক্-মুহুৰ্তত আমি থমকি ৰ'ব লগা হয় ইয়াৰ সাহিত্যসমূহ অধ্যয়ন কৰিবলৈ যোৱাৰ প্ৰাক্-মুহুৰ্তত আমি থমকি ৰ'ব লগা হয় ইয়াৰ কালিতা আৰু বিভিন্নতা দেখি। গল্প, কবিতা, নাটক, উপন্যাস, শিশু-সাহিত্য, প্ৰবন্ধ, গৱেষণামূলক ৰচনা, ব্যংগ ৰচনা এই আটাইবােৰতে তেওঁ হাত ফুৰাইছে আৰু হৈ উঠিছে তেওঁ যুগজয়ী সৃষ্টিকাৰ। সাধাৰণতে সাহিত্যৰ প্ৰতিটো দিশতে কলম চলাব পৰা ব্যক্তি কম। মালিকৰ কলমে খোজ কাঢ়ে অনায়াস ছন্দেৰে। তেওঁৰ ক্লান্তিহীন কলমে অসমৰ প্ৰতিখন বিচিত্ৰ সমাজৰ, প্ৰতিজন বিচিত্ৰ মানুহৰ ছবি আঁকিছে।

উপন্যাস নাইবা চুটিগল্পৰ জনপ্রিয়তাৰ আঁৰত কবি চৈয়দ আব্দুল মালিকজন মাজে মাজে হেৰাই যোৱা যেন বোধ হয়। কিন্তু সহাদয় হাদয় সংবাদী কাব্যপ্রেমী পাঠকৰ বাবে মালিকৰ কবিতাৰ যথেষ্ট মূল্য আছে। মালিকৰ কল্পনাপ্রবণ মনটোৱেও শুধ ডেউকা মেলি বিচৰণ কৰি ভাল পায়। হয়তো সেইবাবেই আৱেগত সিক্ত হ'লেই মালিকৰ গল্প-উপন্যাসৰ মাজলৈ নামি আহে কবিতাৰ লয়লাস। তেওঁৰ কবিতাবোৰত কেবল ছন্দৰ লয়লাসেই নাই, আছে অনুভূতিক ঝংকাৰিত কৰিব পৰা শক্তিশালী ভাৱ। মালিকৰ মুঠ কবিতা পুথিৰ সংখ্যা পাঁচখন। আমাৰ অধ্যয়ন তথা আলোচনাৰ মূল বিষয় হ'ল 'মালিকৰ অপ্রকাশিত কবিতা।' তেখেতৰ অপ্রকাশিত কবিতাসমূহৰ ভিতৰত— 'কবিতা', 'প্রেমৰ কবিতা', 'এখন খিৰিকীল গে', 'শিশু কবিতা', 'তোমাৰ দুনিয়াখনত মই' ইত্যাদি অন্যতম। উত্তৰ প্রজন্মৰ মাজত হ'ব পৰা সাম্ভাৱ্য প্রেমক পুৰণি বহী এখনত লিপিবদ্ধ হৈ থকা সৰু ভায়েকৰ এখন প্রেমৰ চিঠিৰে কল্পনা কৰিছে। অতীত আৰু ভবিষ্যতৰ প্রেমক যেন কবিয়ে 'কবিতা' শীর্ষক কবিতাটিত একাকাৰ কৰি পেলাইছে। ভায়েকৰ কল্পনাৰ এজনী ধুনীয়া ছোৱালীক তেওঁ বিচাৰি পাইছে—'এজনী ধুনীয়া ছোৱালী / নতুন কেঁচা প্রেম…/অভূতপূর্ব, অনবদ্য প্রেম।'

ইয়াত কেঁচা প্ৰেম শব্দটোৱে অপৈণত প্ৰেমৰ উক্মুকনিৰ ইংগিত বহন কৰিছে। কবিৰ কল্পনা মৌ-মাখিৰ পাখিৰ বা দি ৰচা তেওঁৰ ভাইটোৰ প্ৰেমৰ পৰা কুৰিবছৰৰ পাছৰ নাতিনীটোৰ প্ৰেমৰ কবিতা পৰ্যন্ত ব্যাপ্ত। কথোপকথনধৰ্মী গদ্য ভাষাৰ সৰলতাই কবিতা'

ISBN: 978-81-948218-2-3 SYNERGY A Collection of Research Papers and Articles Prabodh Kalita Himendra Kalita Editors SYNERGY: An edited book comprises of research papers and articles on science and humanities written by teachers of different colleges, Research Scholars of different Universities and studeents. This book is an endeavor of Publiction Cell IQAC, BHB College, Sarupeta with the aim of academic knowledge production. The book is multidisciplinary in nature.

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একবিংশ শতিকাত কীর্তন পুথিৰ প্রাসংগিকতা ঃ এক অধ্যয়ন

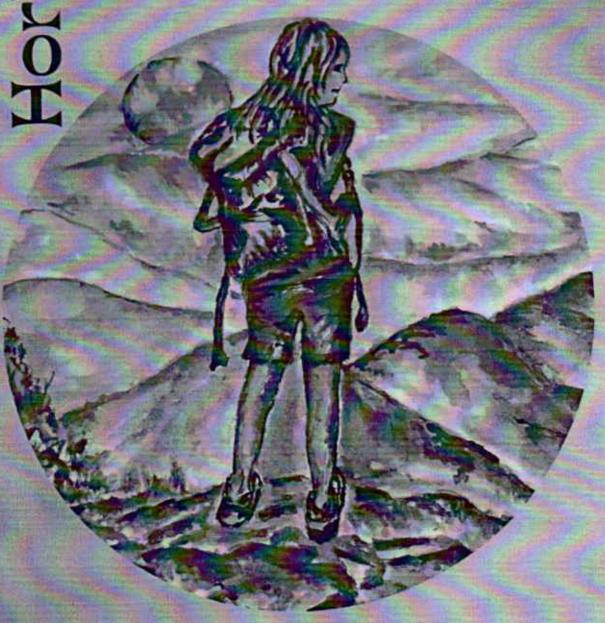
প্রীতিবেখা দত্ত সহকাৰী অধ্যাপক, অসমীয়া বিভাগ বি এইচ্ বি মহাবিদ্যালয়, সৰুপেটা

১.০ প্রস্তাবনা ঃ

শ্ৰীমন্ত শংকৰদেৱৰ দ্বাৰা ৰচিত 'কীৰ্তন ঘোষা' হ'ল অসমীয়া জাতিৰ সৰ্বকালৰ সৰ্বশ্ৰেষ্ঠ জনপ্ৰিয় গ্ৰন্থ। তত্ত্বজ্ঞান, সাহিত্য, কাব্য, ধৰ্ম, দৰ্শন আদি বিভিন্ন সমলেৰে ভৰপূৰ গ্ৰন্থখন অসমীয়া জাতিৰ চিৰকাল অক্ষয় অব্যয় হৈ থকা এক অমূল্য সম্পদ। অসমৰ সামাজিক, সাংস্কৃতিক আৰু আধ্যাত্মিক জীৱনৰ ওপৰত এই পৃথিৰ প্ৰভাৱ অপৰিসীম। দ্বাদশ স্কন্ধ ভাগৱত, শ্ৰীমন্তাগৱত গীতা, পদ্মপুৰাণ, ব্ৰহ্মপুৰাণ আদি বিভিন্ন শাস্ত্ৰৰ সাৰভাগ সংগ্ৰহ কৰি শংকৰদেৱে ধৰ্মজীৱনৰ প্ৰাৰম্ভিক কালছোৱাতে বৰদোৱাত কীৰ্তনৰ ভালেখিনি অংশ ৰচনা কৰিছিল আৰু শেষ সময়ত কোচ ৰাজ্যত থকা কালত এই পুথি সম্পূৰ্ণ কৰে। ভিন ভিন সময়ত ভিন ভিন ঠাইলৈ স্থানান্তৰিত হৈ থকাৰ বাবে আৰু বিভিন্নজনে আওৰাবলৈ নিয়াৰ বাবে কীৰ্তনৰ ভিন ভিন অংশবোৰ ঠায়ে ঠায়ে সিঁচৰতি হৈ আছিল। শংকৰদেৱে তেওঁৰ প্ৰিয় শিষ্য মাধৱদেৱক সেইসমূহ একত্ৰিত কৰিবলৈ আজ্ঞা দিয়ে। মাধৱদেৱ বেহাৰলৈ যাব লগা হোৱাত তেওঁ তেওঁৰ ভাগিন ৰামচৰণ ঠাকুৰক এই দায়িত্ব অৰ্পণ কৰে। শেষত অশেষ কন্ত আৰু কঠিন পৰিশ্ৰমৰ ফলশ্ৰুতিত ৰামচৰণ ঠাকুৰে পুথিখনৰ অধ্যায়বোৰ একেলগ কৰি ১৫১৮ শকৰ জেঠ মাহত কোচবেহাৰত মাধৱদেৱৰ হাতত তুলি দিয়ে। এই বিষয়ে চৰিত পৃথিত উল্লেখ আছে এইদৰে-

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Travelogues of Hem Baruah: An Observation

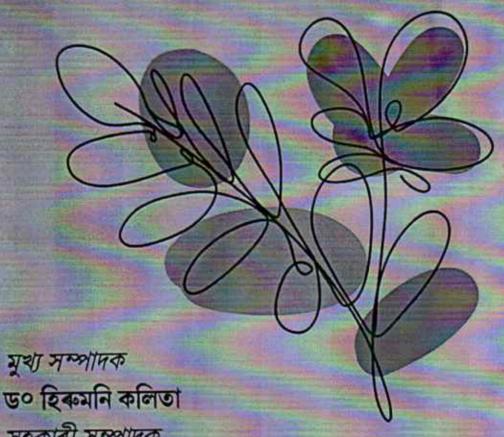
Assistant Professor,
Department of Assamese,
B.H.B. College, Sampeta.

Abstract

In the realm of Assamese travel literature, Hem Bornah is a prominent sigure. His contribution and efforts towards the development of Assamese travel literature are immense. His writing is informative and factual. The lucidity, simplicity of his writing style, skillful presentation of subject matter, minute observation and appropriate application of his analytical power are the features which make his writings great and unique. The brilliant narrative style makes all the travelogues of Hem Bornah pleasant to read. Like the study of most literary discourses, travel is also an important source of acquiring knowledge. Just like a systematic scholarly study of academic works helps us to identify a literary discourse and introduces us with the academic sections of other branches of knowledge, the travel narratives also not only identify literary or ideological perspectives but also selects the central and remote academic sides as points of discussion and evaluation. This is the difference between literature and travel related writings. A good blending of data and literary sentiment takes place in travelogues. Due to its connection with intertextuality, the taste of travelogues is different from the taste of the other branches of literature. In the field of Assamese travel literature, the name of Hem Barnah is remarkable for he pays attention to providing acute, factual information. There is a relevance of reading and learning of travel literature for the intellectual and cultural advancement of a society. Through this research

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সহকাৰী সম্পাদক পৰিণীতা বড়ি ড০ টুটুমণি দাস সঞ্জীৱ পাঠক



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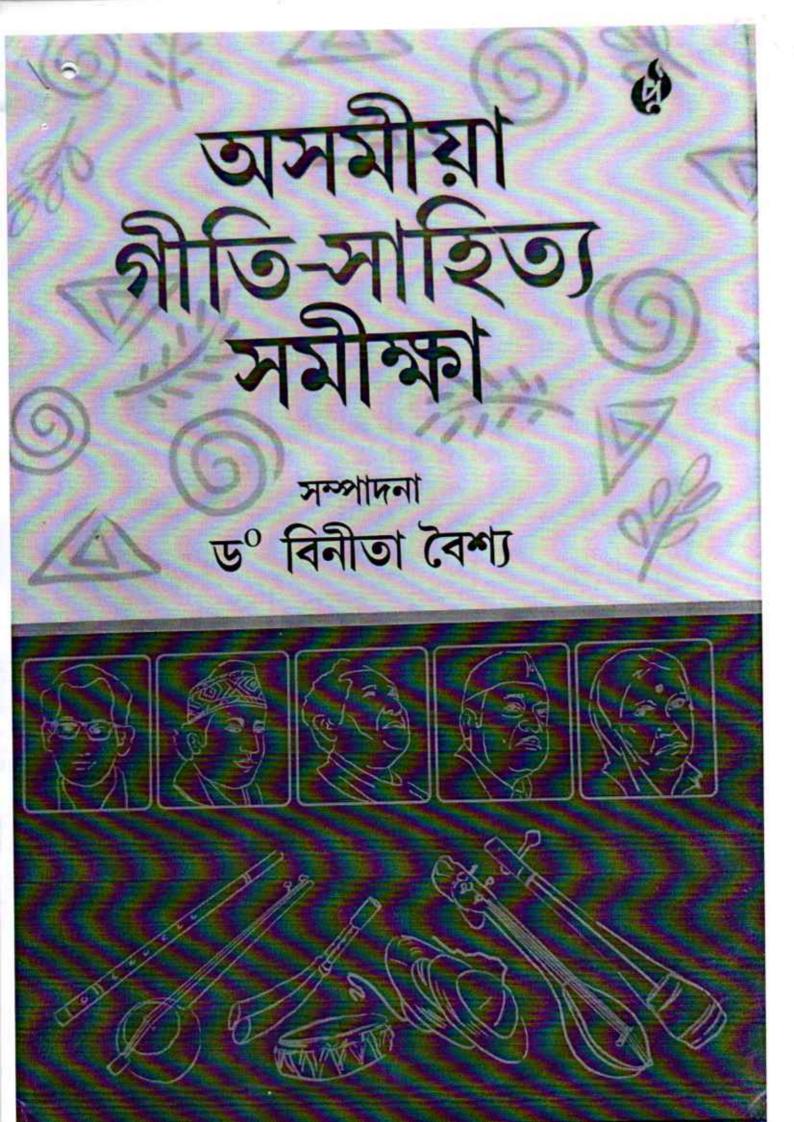
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আধুনিক অসমীয়া কবিদলৰ এজন উল্লেখযোগ্য সচেতন কবি অজিৎ বৰুৱা আছিল অসমীয়া কাব্যসাহিত্যৰ এক অন্যতম নাম। তেওঁ একান্তই নিজা জগতখন অধ্যয়ন, অনুসন্ধিৎসা, পর্যবেক্ষণ আৰু নিজৰ নিয়ন্ত্রণেৰে সমৃদ্ধিশালী কৰি গঢ়ি তুলিছে। তেওঁৰ কবিসত্তা লালিত হৈছিল ইতিহাসৰ ভাঁজবোৰৰ দৰে জীৱনৰ ভাঁজবোৰত, অধ্যয়নৰ বিশাল পথাৰত, প্রেমৰ জোপোহাবোৰত, বিৰহৰ গাঁতবোৰত অথবা নৈসগৰ প্রতি থকা অন্তৰঙ্গতাত।

অজিং বৰুৱাৰ জন্ম হৈছিল ১৯২৬ চনৰ ১৯ আগস্তুত গুৱাহাটীৰ উজান বজাৰত। তেখেতৰ মাতৃৰ নাম আছিল পদ্মলতা আৰু পিতৃৰ নাম চিত্ৰমল্লবৰুৱা। তেখেতে কটন কলেজিয়েট হাইস্কুল, কটন কলেজ আৰু কলিকতা বিশ্ববিদ্যালয়ত তেখেতে কটন কলেজিয়েট হাইস্কুল, কটন কলেজ আৰু কলিকতা বিশ্ববিদ্যালয়ৰ পৰা ১৯৪৭ চনত তেওঁ ইংৰাজী শিক্ষা গ্ৰহণ কৰিছিল। কলিকতা বিশ্ববিদ্যালয়ৰ পৰা বিষয়ত স্নাতকোত্তৰ ডিগ্ৰী লাভ কৰাৰ উপৰিও গুৱাহাটী বিশ্ববিদ্যালয়ৰ পৰা বিষয়ত স্নাতকোত্তৰ ডিগ্ৰী লাভ কৰাৰ উপৰিও গুৱাহাটী বিশ্ববিদ্যালয়ৰ পৰা আইনৰ স্নাতক উপাধি গ্ৰহণ কৰিছিল। নগাঁও মহাবিদ্যালয়ত ইংৰাজী বিভাগৰ আইনৰ স্নাতক উপাধি গ্ৰহণ কৰিছিল। নগাঁও মহাবিদ্যালয়ত ইংৰাজী বিভাগৰ অধ্যাপক হিচাপে কৰ্মজীৱন আৰম্ভ কৰা অজিৎ বৰুৱাই পৰৱৰ্ত্তী সময়ছোৱাত অধ্যাপক হিচাপে কৰ্মজীৱন আৰম্ভ কৰা অজিৎ বৰুৱাই পৰৱৰ্ত্তী সময়ছোৱাত ভাৰতীয় প্ৰশাসনিক সেৱাত যোগদান কৰে আৰু নামনি অসমৰ আযুক্ত হিচাপে অৱসৰ গ্ৰহণ কৰে।

অজিৎ বৰুৱা আছিল একেধাৰে কবি, গীতিকাৰ, প্ৰৱন্ধকাৰ, সাহিত্য সমালোচক আৰু অনুবাদক। কিন্তু তেওঁৰ ঘাই পৰিচয়টো হ'ল কবি হিচাপে। প্ৰায় এঘাৰ বছৰ বয়য়তেই প্ৰথম কবিতা ৰচনা কৰা বৰুৱাই ৰোমাণ্টিক আৰু আধুনিক এই দুইধৰণৰ কবিতাই ৰচনা কৰি থৈ গৈছে। অজিৎ বৰুৱাৰ কবিতাপুথিসমূহৰ ভিতৰত - 'কিছুমান পদ্য আৰু গান' (১৯৮২), 'ব্ৰহ্মপুত্ৰ ইত্যাদি



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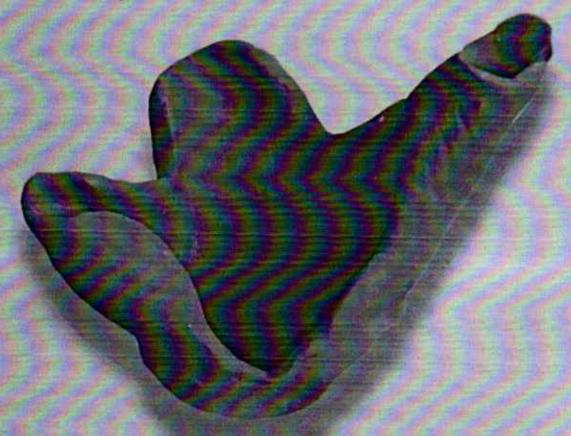
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মোহন শৰ্মা। বহুতো কালজয়ী জনপ্ৰিয় গীতেৰে তেওঁ অসমীয়া সংগীতক এক
অনন্য মাত্ৰা প্ৰদান কৰি থৈ গৈছে। ১৯৪৮ চনত গুৱাহাটীত জন্ম গ্ৰহণ কৰা শৰ্মাই
গুৱাহাটী বিশ্ববিদ্যালয়ৰ পৰা স্নাতকোত্তৰ ডিগ্ৰী গ্ৰহণ কৰি পাছত সাংবাদিকতাৰ
ডিগ্ৰী লৈ হিন্দুজান সাৰ নিগমৰ জনসম্পৰ্কৰক্ষী আৰু বিজ্ঞাপন বিষয়া হিচাপে
কামত আত্মনিয়োগ কৰে। সেই সময়তে তেওঁ আৰ্য্য আইন মহাবিদ্যালয়ৰ প্ৰবক্তাৰ
দায়িত্ব পালন কৰিছিল। নৱম শ্ৰেণীত পঢ়ি থকাৰ সময়তে তেওঁ আকাশবাণীৰ
গীতিকাৰ হিচাপে স্বীকৃতি লাভ কৰে। আকাশবাণীৰ গ্ৰাম ফোন ৰেকৰ্ড, বোলছবি,
কেছেট, চিডি ইত্যাদি বিভিন্ন মাধ্যমৰ বাবে তেখেতে বহুতো কালজয়ী গীত
শ্বোতাসকললৈ আগবঢ়াই থৈ গৈছে। গীতিকাৰ-সুৰকাৰ পুৰুষোত্তম দাসৰ সান্নিধ্য
লাভ কৰা শৰ্মাই মৃত্যুৰ আগমুহুৰ্তলৈকে পাঁচ শতাধিক গীত ৰচনা কৰি থৈ গৈছে।
তেওঁৰ জনপ্ৰিয় গীতসমূহ সুদক্ষিণা শৰ্মা, ভূপেন হাজৰিকা, দিলীপ চৌধুৰী, চাৰ-

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অনুশীলন (ভাষা-সাহিত্য-সংস্কৃতি)



মুখ্য সম্পাদক ৰূপালীম ঠাকুৰ

সহযোগী সম্পাদক শিখামণি কোচ দেউৰী ড॰ মনমী বৰুৱা

ANUSHILAN (अनुनीहन): Bhasha-Sahitya-Sanskriti: A collection of articles on different aspects of Assamese Language, Literature and Culture edited by Rupalim Thakur, Sikha Koch Dewri and Dr. Monmi Baruah jointly on behalf of the Deptt. of Assamese DHSK College, Dibrugarh and published by Mahaveer Publications, Jain Mandir Road, Graham Bazar, Dibrugarh.

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মুদ্রণ ঃ জিং প্রিণ্ট-ছফ্ট, ডিব্রুগড় স্রাম্যভাব ঃ ১১৫৪৪৮১৩৬৭

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সম্পাদনা সমিতি ঃ

मुখा উপদেস্তা

ভ° শশীকান্ত শইকীয়া

উপদেস্তা

३ অञ्चमि युक्त

সভাপতি

ঃ অনন্ত টেৰণ

মুখ্য সম্পাদক

ঃ ৰূপালীম ঠাকুৰ

সহঃ সম্পাদক

ঃ শিখামণি কোচ দেউৰী, ড[°] মনমী বৰুৱা

अपुत्रा

থ বিশ্বিতা কুমাৰ, স্মৃতিৰেখা দেৱী, ভাস্কৰজ্যোতি দাস, ভাৰতী বৰগোঁহাই, বিশ্বজিং দত্ত বাৰী গগৈ, চিমি বৰুৱা, সুভান্ত বড়া, দেৱৰ্ষি দত্ত

গৌৰী সোনোৱাল

वियग्रभृष्ठी

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আৰু ভাষিক-সমান্তৰালতা ঃ এক অধ্যয়ন	
对于代表。这种主义不安全的	ত অসু বৰা ৮৩
<u> अनुभीलनः विषयः</u>	সাহিত্য
০ ব্যতিক্রমধর্মী নাট মৃণাল মাহী	
	🗷 फ' ऐयाबानी वरूवा ১००
 प्रशिश्रक्ष मक्षवरमवव 'कीर्जन-रघाषा' शृथि : 	
সাম্প্ৰতিক প্ৰেক্ষাপটত ইয়াৰ প্ৰাসংগিকতা	्र श्रीकिरकार एक । ।
	🗷 প্ৰীতিৰেখা দত্ত ১১০
০ নাম-ঘোষাত মাধৱদেৱৰ মহত্ত্ব	छ ए मीभानि गरेन ১२६
০ লক্ষ্মীনাথ বেজবৰুৱাৰ ৰচনাত ব্যক্তিত্ব	
प्रभागव गाठ अ ए° १	পল্লবী ডেকা বুজৰবৰুৱা ১৩৫
 अत्रभीमा छाजिम कीवनले व्यावादन 	
व्यात्नाठनी व व्यवपान ३ এक व्यवत्नाकन	
नाउनाउना न जयनान र धक अवर्रमाक्त	প্রপ্তমণি ফুকন ১৪৩
0.52	

মহাপুৰুষ শক্ষৰদেৱৰ 'কীৰ্ত্তন-ঘোষা' পুথিঃ সাম্প্ৰতিক প্ৰেক্ষাপটত ইয়াৰ প্ৰাসংগিকতা

প্ৰীতিৰেখা দত্ত

প্রস্তারনা ঃ

শ্রীমন্ত শংকৰদেৱৰ দ্বাৰা ৰচিত 'কীর্ত্রন-ঘোযা' হ'ল অসমীয়া জাতিৰ দর্বকালৰ সর্বশ্রেষ্ঠ জনপ্রিয় গ্রন্থ। তত্ত্বজ্ঞান, সাহিত্য, কাব্য, ধর্ম, দর্শন আদি বিভিন্ন সমলেৰে ভৰপূৰ গ্রন্থখন অসমীয়া জাতিৰ চিৰকাল অক্ষয় অব্যয় হৈ থকা এক অমূল্য সম্পদ্ধ অসমৰ সামাজিক, সাংস্কৃতিক আৰু আধ্যাদ্মিক জীৱনৰ ওপৰত এই পৃথিৰ প্রভাৱ অপৰিসীম। দ্বাদশ স্কন্ধ ভাগৱত, শ্রীমন্ত্রাগৱত গীতা, পদ্মপূৰাণ, ব্রহ্মপূৰাণ আদি বিভিন্ন শাস্ত্রৰ সাৰভাগ সংগ্রহ কৰি শংকৰদেৱে ধর্মজীৱনৰ প্রাৰম্ভিক কালম্বেরাতে বৰদোৱাত কীর্ত্তনৰ ভালেখিনি অংশ ৰচনা কৰিছিল আৰু শেষ সময়ত কোচ ৰাজ্যত থকা কালত এই পৃথি সম্পূর্ণ কৰে। ভিন ভিন সময়ত ভিন ভিন ঠাইলৈ স্থানান্তবিত হৈ থকাৰ বাবে আৰু বিভিন্নজনে আওৰাবলৈ নিয়াৰ বাবে কীর্ত্তনৰ ভিন ভিন অংশবেদ ঠায়ে ঠায়ে সিঁচৰতি হৈ আছিল। শংকৰদেৱে তেওঁৰ প্রিয় শিষ্য মাধৱদেৱক সেইসমূহ একত্রিত কৰিবলৈ আজ্ঞা দিয়ে। মাধৱদেৱ বেহাৰলৈ যাব লগা হোৱাত তেওঁ তেওঁৰ ভাগিন ৰামচৰণ ঠাকুৰক এই দায়িত অর্পণ কৰে। শেষত অশেষ কষ্ট আৰু কঠিল প্রিশ্রমৰ ফলশ্রুতিত ৰামচৰণ ঠাকুৰে পৃথিখনৰ অধ্যায়বোৰ একেলগ কৰি ১৫১৮ প্রশ্রমৰ ফলশ্রুতিত ৰামচৰণ ঠাকুৰে পৃথিখনৰ অধ্যায়বোৰ একেলগ কৰি ১৫১৮ শকৰ জ্যেঠ মাহত কোচবেহাৰত মাধৱদেৱৰ হাতত তুলি দিয়ে। এই বিষয়ে চৰিত্ত পৃথিত উল্লেখ আছে এইদৰে-

শিক্ষাবিদ মহেন্দ্ৰ নাথ হাজৰিকা স্মাৰক-গ্ৰন্থ

(DAZINAT

সম্পাদক ঃ দিগন্ত হাজৰিকা ANURANAN: A Collection of articles relating to Literature, society and culture, compiled and edited by Diganta Hazarika to commemorate on academist Late Mahendra Nath Hazarika of Amguri, Sivasagar, Assam and Published by Chitralekha Silpasala, Kushal Nagar, Jorhat.

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প্ৰকাশক ঃ চিত্ৰলেখা শিল্পশালা, কুশল নগৰ, যোৰহাট

সম্পাদনা সমিতি ঃ

সভাপতি ঃ ড° আছফিয়া চুলতানা

সম্পাদক দিগন্ত হাজৰিকা

সদস্য ঃ বিমান শেনচোৱা বৰুৱা

ড° দীপামণি বৰঠাকুৰ

ড° নিহাৰিকা দুৱৰা

मीशाखनि (परी)

গৌতম হাজৰিকা

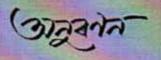
প্রচ্ছদ ঃ দেৱবত মহস্ত

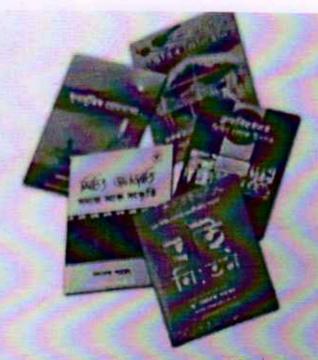
মুদ্ৰণ ঃ লিপি অফছেট, যোৰহাট

(लिथक-लिथिकांभकनंब पृष्ठिङ्शी आंक ज्या निका। जनवार प्रकारता प्रतिनि ज्यानक राज्या ।

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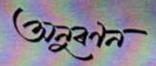


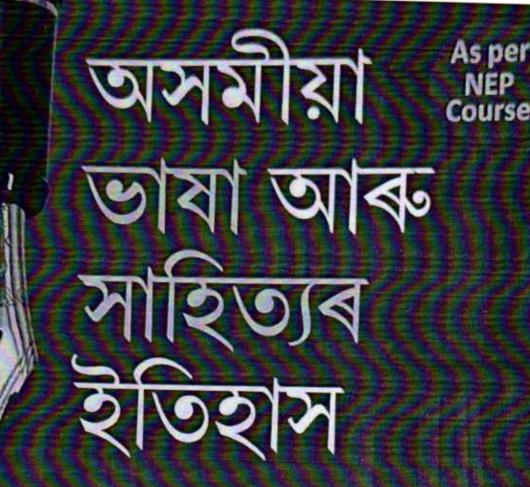
মিচিং লোকসাহিত্য ঃ এক বিশ্লেষণাত্মক অধ্যয়ন

প্ৰীতিৰেখা দত্ত

সহকাৰী অধ্যাপক, অসমীয়া বিভাগ বি.এইচ.বি. মহাবিদ্যালয়, সৰুপেটা

লোক সাহিত্য লোক জীৱনৰ দাপোণ স্বৰূপ। লোক জীৱনৰ প্ৰতিচ্ছবি প্ৰতিবিশ্বিত হয় লোক সাহিত্যৰ মাজেৰে। অসমৰ লোক সাহিত্য বুলিলে অসমৰ ভৌগলিক পৰিসীমাৰ ভিতৰত বসবাস কৰা অসমীয়া আৰু বিভিন্ন ভাষা-ভাষী জনগোষ্ঠীৰ মৌথিক পৰম্পৰাত প্ৰচলিত সাহিত্যকে বুজায়। অসম ভ্-খণ্ডৰ জনগোষ্ঠীয়, বহু ভাষিক সামাজিক, সাংস্কৃতিক ক্ষেত্ৰখনত স্বাভাৱিকভাৱেই লোক সাহিত্যৰ সংগ্ৰহ আৰু অধ্যয়ন কন্তুসাধ্য আৰু জটিল যদিও, এনেধৰণৰ উদ্যোগে ইয়াৰ থলুৱা জনগোষ্ঠীসমূহৰ পাৰম্পৰিক সম্পৰ্ক আৰু সৌহাদ্য বৃদ্ধি কৰাত সহায় কৰিব। অসমকে ধৰি উত্তৰ পূৰ্বাঞ্চলৰ লোক-





ৰাষ্ট্ৰীয় শিক্ষা নীতি, ২০২০ৰ আধাৰত গুৱাহাটী বিশ্ববিদ্যালয়ৰ চাৰি বছৰীয়া স্নাতক পাঠ্যক্ৰমৰ অসমীয়া বিষয়ৰ প্ৰথম যান্মাসিক শ্ৰেণীৰ বাবে প্ৰণীত

Course Level: 300-399

ড° জলীন প্রকাশ চেতিয়া



Axomia Bhasa Aru Sahityar Itihas: A collection of articles on Axomia Bhasa Aru Sanguage and literature (Upto 1826), edited History of Assamese language and Published by Nitul Neon History of Assamese language by Dr. Jalin Prakash Chetia and Published by Nitul Neog, Assam by Dr. Jalin Prakash Chetia and Published by Nitul Neog, Assam Book Trust, Guwahati- 781001. Price: Rs. 250/.

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অসমীয়া ভাষা আৰু সাহিত্যৰ ইতিহাস (১৮২৬ চন পর্যন্ত)

প্রকাশক ঃ নিতুল নেওগ অসম বুক ট্রান্ট যশোৱন্ত ৰোড, পাণবজাৰ গুৱাহাটী- ১

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বেটুপাতঃ পক্ষজ পৰাণ

म्लाः २०० हेका स्वामा

मुज्ज : ইলোৰা অফ্চেট হেদায়েংপুৰ, গুৱাহাটী- ৩

সূচীপত্ৰ

প্ৰথম ভাগঃ অসমীয়া ভাষা আৰু সাহিত্যৰ ইতিহাস (১৮২৬ চন পৰ্যন্ত); ভাষিক আৰু সাহিত্যিক পটভূমি, সাহিত্যিক আৰু সাহিত্য-কৰ্ম

ভাষা আৰু সাহিত্যৰ ইতিহাস (১৮২৬ চন পৰ্যন্ত) /৭ ড° জলীন প্ৰকাশ চেতিয়া

দিতীয় ভাগ ঃ প্ৰত্ন (উদ্ভৱকালীন/প্ৰত্ন/মিশ্ৰ) অসমীয়া আৰু প্ৰাক্-শংকৰী যুগৰ সাহিত্য

ভাৰতীয় দৰ্শনত মায়া-মৃত্যু চেতনা আৰু গোৱালপৰীয়া লোক-সংগীত 'একবাৰ হৰিবল মন ৰসনা' /৩১

ড° বিতোপন দার

'ক্ৰানাই পাৰ কৰা হে' লোকগীতৰ তাৎপৰ্য বিচাৰ /৩৭

প্ৰীতিৰেখা দত্ত

চर्याशम /88

गिल्री गर्भा

বড়ু চণ্ডীদাসৰ শ্ৰীকৃষ্ণ কীৰ্ত্তন আৰু জন্মখণ্ড /৫৩

ড° জলীন প্রকাশ চেতিয়া

হেম সৰস্বতীৰ 'প্ৰহলাদ চৰিত্ৰ' /৭৯

সমুজ্জ্বল শইকীয়া

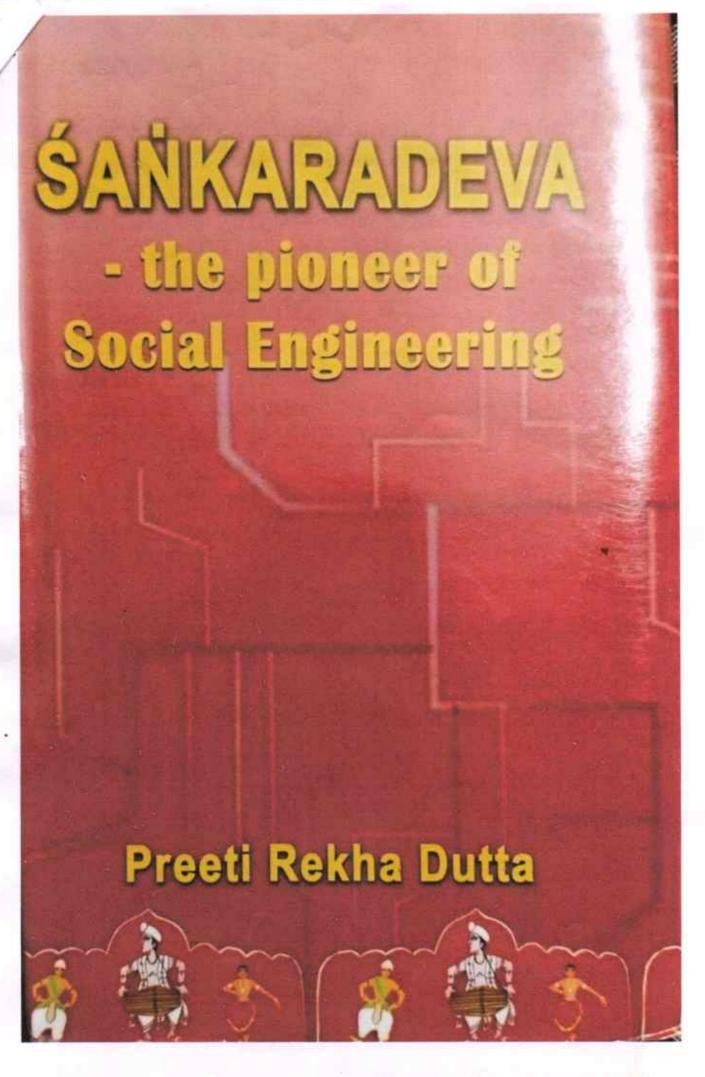
মাধ্ব কন্দলিঃ 'লংকাৰ বিৱৰণ' ('সুন্দৰাকাণ্ড', ৰামায়ণ) /৯০ ড° বিভা দত্ত নেওগ

'কানাই পাৰ কৰা হে' লোকগীতৰ তাৎপৰ্য বিচাৰ প্ৰীত্ৰেখা দত্ত

অসমীয়া জাতিৰ সামগ্ৰিক ঐতিহ্য, জাতিৰ অস্তিত্ব আৰু জাতীয় জীবনচৰ্যা আদি সকলোবোৰ প্ৰতিফলিত হৈ উঠা অমূল্য সম্পদসমূহৰ ভিতৰত অন্যতম হ'ল অসমৰ লোকগীতসমূহ। লোকগীতসমূহৰ ইতাহাস অধ্যয়ন কৰিলে এটা কথা স্পষ্ট হয় যে, কৃষিজীৱি সমাজখনৰ প্ৰাথমিক আহিলাই হৈছে কৰ্মসংস্কৃতি আৰু এই কৰ্মসংস্কৃতিৰ লগত অংগাগীভাৱে জড়িত হৈ থাকে যাদুমূলক কৃত্য আৰু ধ্যান ধাৰণাসমূহ। এই ধ্যান ধাৰণাসমূহৰ পৰাই মন্ত্ৰৰ সৃষ্টি হৈছে। মৌখিক সাহিত্যৰ অন্তৰ্গত এই মন্ত্ৰসমূহেই মানুহৰ মুখ বাগৰি কৃষিজীৱি মানুহৰ কৰ্মৰ প্ৰেৰণাৰ উৎস হৈ প্ৰসাৰ লাভ কৰি সহৃদয় হৃদয়সংবাদী প্ৰতিজন অসমীয়াৰ বুকুৰ আপোন গীত হৈ পৰিল। এই গীতসমূহকেই পাছলৈ লোকগীত আখ্যা দিয়া হ'য়।

বিভিন্ন দিশৰ ওপৰত ভিত্তি কৰি অসমৰ লোকগীতসমূহক প্ৰধানতঃ
দুটা ভাগত বিভক্ত কৰিব পাৰি - অনুষ্ঠানমূলক লোকগীত আৰু আখ্যানমূলক
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দুই ভাগত ভগাব পাৰি। ঠিক তেনেকৈ আখ্যানমূলক লোকগীতসমূহকো
কিংবদন্তি আৰু বুৰঞ্জীমূলক এই দুটা ভাগত বিভক্ত কৰিব পাৰি। আঞ্চলিক
বৈশিষ্ট্যৰ ওপৰত ভিত্তি কৰি অসমীয়া লোকগীতসমূহক প্ৰধানতঃ দুটা ভাগত
ভাগ কৰা হয়—

ক) গোৱালপৰীয়া লোকগীত আৰু
 ব) কামৰূপী লোকগীত



SANKARADEVA - the Pioneer of Social Engineering: A research based book delineating the life, philosophy and social contribution of Śrimanta Śańkaradeva by Preeti Rekha Dutta, Assistant Professor, B.H.B. College, Sarupeta and published by Monikanchan Publication, Majuli, Assam.

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Chapter (II) Śańkaradeva and Social Engineering

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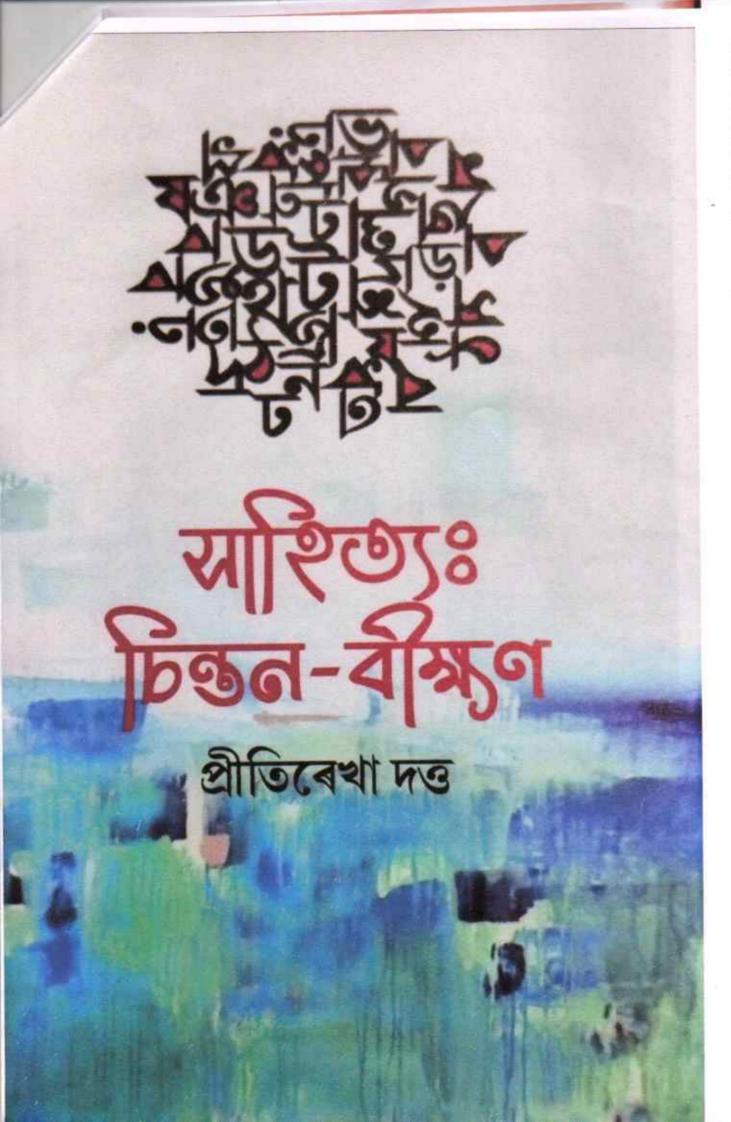
- a) Economic Contributions Towards the Society
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SEMESTER-III

ECONOMICS

BLOCK-1





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UNIT 7: SOCIAL SECTOR

UNIT STRUCTURE

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- 7.7 Further Reading
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7.1 LEARNING OBJECTIVES

. After going through this unit, you will be able to -

- discuss the meaning, importance of social sector in an economy
- trace the major issues relating to the social sector in the Indian economy
- discuss the performance of the key social sectors, viz., education, health and housing

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An Edited Book

POPULATION SOCIO-ECONOMIC ISSUES AND CHALLENGES

A Collection of Research Papers & Articles

ph

prabodh kalita

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in making the seminar a grand success. We are optimistic that views and findings of the papers will be of immense help in understanding the challenges and major issues of population growth from different new-fangled angles.

We are thankful to our Principal Dr. Bhupen Kumar Sarma and all the members of the GB, Co-ordinator of IQAC Prof. Phanidhar Mech, teaching and non-teaching staff and all the contributors for their support in bringing out this publication on this auspicious occasion.

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Prabodh Kalita

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"Development is the Best Contraceptive" in Controlling High Population Growth in Assam: An Analysis

Prabodh Kalita

Assistant Professor B.H.B. College, Sarupeta, Barpeta, Assar

I. Introduction:

Sky has no limit. There is no limit of the aspirations of humas beings. Therefore, a specified state of growth or advancement of development is required by each and every country. Development the process of producing or creating something new or more advanced a new or advanced product or idea (Oxford Learner's Dictionary) There are, of course, some differences in between developmenteconomic development and economic growth. Economic development is focused on quality improvements, risk mitigation, innovation, and entrepreneurship that place the economy of a higher growth trajectory While economic growth is tied to macroeconomic conditions and function of market forces, economic development represents the conditions that determine the microeconomic functioning of the economy, affecting both the quality of inputs and the opportunity set for firms. Economic development is associated with institutions, social capital, labour and capital mobility, and income and wealth equity (Fagerberg et al. 2013).

The ultimate goal of aconomic development is to create economic prosperity and high quality of life. Intermediate goals - for example, to increase account on to reduce barriers to entrepreneurship and private sector investment - are the means to be ultimate end of creating the prosperity. The investment challenge at ascertain progress towards these goals in complex environments, and under conditions for which impact is difficult to attribute to any one specific investment. It is cominly possible to consider the impact of investment on outcomes for individual firms. However, economic development investments also build capacity that extends beyond individual firms to benefit the larger ecosystem. Advancing the public interest requires finding balance that scaffolds economic transactions while not over emulating, provides support and incentives without discouraging initiative and enables all economic actors to realize their potential (Feldman, et al.).

Population of an area are positively and definitely effects its economic growth. It is because manpower provides human labour essentially needed for economic development and growth. Adam Smith strongly believed in the case relationship of population growth with economic development. According to him, increase in population influences development (Raj. 2003). But in this paper, at attempt is made to review the relationship of economic development and population growth in reverse order keeping in mind that increase in economic development will reduce the high growth rate of population.

Therefore, specifically, there are two main objectives set aside in this paper to review:

- To investigate the growth rate of population in Assam
- To investigate the relationship between economic development and population growth rate



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ডঃ বিলাশ চন্দ্ৰ দাস

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দীপক চন্দ্ৰ ভট্টাচাৰ্য্য

মলয়া ভট্টাচার্য্য

সৱিতা দেৱী প্ৰতিষ্ঠা অধিকাৰী

আত্তা আৰকাৰ

ভানু ডেকা

CHANDRA PRAKASH

Panbazar Guwahati-1



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ডি.টি.পি.ঃ

চিটি দ্ধীণ চান্দমাৰী, গুৱাহাটী-৩ মাইক্ৰোছফট্ ডি. টি. পি. চেন্টাৰ লখিমী পথ, আৰ.জি. বৰুৱা বোড গুৱাহাটী-২৪ শৰ্মাইঘাট ফটো টাইপছ





্ৰাৰ ক্ষৰৰ পাৰে আৰু এনে অভাৱ পুৰৰৰ দ্বাৰা বিদৰে সৰ্বাধিক সন্ধৃষ্টি লাভ কৰিব পৰা যায় সেই বিষয়ে জ ক্ষাৰ আলোচনাত কিছুমান ধাৰণা বা শব্দ এক সুকীয়া অৰ্থত ব্যৱহাৰ হয়। এনেবোৰ ব্যৱশাৰ কিছুমান ভলচ কিছুমান বিষয়ে এক (Production) ঃ সাধাৰণ অৰ্থত উৎপাদন বুলিলে পাৰ্মিব বস্তু সৃষ্টি কৰাকে বুজায়। বিষয় প্ৰকৃত্যতে মা কোঁছ। স্বৰ্ণবিজ্ঞানত উৎপাদন বুলিলে প্ৰকৃতিপ্ৰদন্ত বস্তুসমূহৰ উপযোগিতা সৃষ্টি কৰা বা বুভি কৰাকেই উৎপাদন ব

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অধ্যায়-১

অৰ্থবিজ্ঞানৰ মূল ধাৰণা (Basic Concepts of Economics)

শ্ববিজ্ঞান হ'ল এটা অতি গতিশীল বিষয়। সমাজ পাতি বাস কৰা তেজ-মন্ত্ৰ্থেৰে গঢ় লোৱা জীৱিত মানুহৰ অৰ্থনৈতিক কাম-কাজবোৰ ৰৰ স্থাবিজ্ঞানৰ মূল বিষয়বস্তু। আমি জানো যে মানুহৰ অভাৱ সীমাহীন। কিন্তু যিবোৰ উপায় বা আহিলাৰ (Means) দ্বাৰা মানুহৰ অভাৱ ক্ষ কৰিব পাৰি, সেইবোৰ সদায় সীমিত (Scarce)। তদুপৰি অভাৱ পূৰণ কৰিব পৰা আহিলাবোৰৰ বিকল্প ব্যৱহাৰ আছে। অৰ্থাং একেবিদ জৰা বা মুদ্ৰাক একে সময়তে বিভিন্ন অভাৱ পূৰণ কৰাৰ বাবে ব্যৱহাৰ কৰিব পাৰি। সেয়েহে প্ৰত্যেক ব্যক্তি, পৰিয়াল, সমাজ, ৰাজ্য বা ** নিজৰ সীমাহীন অভাৱবোৰ সীমিত তথা বিকল্প ব্যৱহাৰযোগ্য আহিলাৰ দ্বাৰা পূৰণ কৰিবলৈ অগ্ৰসৰ হওঁতে পছন্দ সমস্যাকে ধৰি শুম্পান সমুখীন হ'বলগীয়াত পরে। অর্থবিজ্ঞানত মূলতঃ এই সমস্যাসমূহৰ লগত জড়িত বিভিন্ন বিষয় অথবা অর্থনৈতিক কাম-কাজব

ৰম্থিনিতে উল্লেখযোগ্য যে সময়ৰ বিৱৰ্তনৰ লগে লগে গতিশীল বিষয় হিচাপে অৰ্থবিজ্ঞানৰ অধ্যয়নৰ বিষয়বস্তুৰো কিছু পৰিবৰ্তন ৰ-প্ৰিত হয়। চেমুৱেলচনৰ মতে, "মুদ্ৰাৰ ব্যৱহাৰ অথবা ব্যৱহাৰ নকৰাকৈ মানুহ আৰু মানৱ সমাজে কেনে ধৰণেৰে বিকল্প ব্যৱহাৰ থকা অস্প্ৰাণীল দৃত্যাপ্য আহিলাসমূহক বিভিন্ন সময়ত বিভিন্ন উৎপাদনৰ অৰ্থে নিয়োগ আৰু সেইবোৰ সমাজৰ বিভিন্ন মানুহ আৰু গোষ্ঠীৰ থাৰ ছবিস্যতৰ উপভোগৰ অৰ্থে বিতৰণৰ কাৰণে মনোনীত কৰে— তাকেই অৰ্থশাস্ত্ৰত অধ্যয়ন কৰা হয়।"

া। ৰাজাটোৱে অৰ্থবিজ্ঞানক যথেষ্ট গতিশীলকপে আখ্যা দিয়াৰ লগতে ইয়াৰ পৰিসৰো যথেষ্ট বৃদ্ধি কৰাত ইন্ধন যোগাইছে। গতিশীল ৰ গ্ৰহণত অভাৱৰ দ্ৰুতহাৰত বৃদ্ধি হোৱাৰ লগে লগে উৎপাদনৰ পৰিমাণ বৃদ্ধি, আহব পৰিমাণ বৃদ্ধি আৰু নিয়োগৰ পৰিমাণ বৃদ্ধিৰ মাজত ্ৰু এচৰ সম্বন্ধ আছে, তাৰ বিষয়ে স্পষ্টভাৱে উল্লেখ কৰি চেমুবেলচনে অৰ্থবিজ্ঞানৰ এক বাস্তৱসন্মত ব্যাখ্যা আগবঢ়াইছে। এক কথাত ৰ পৰাই অৰ্থবিজ্ঞানক সীমাহীন অভাৱ পূৰণৰ অৰ্থে দুৰ্লাভ সম্পদৰ সু-বাৱহাৰ কৰাত গুৰুত্ব দিয়াৰ লগতে উপাৰ্জন, উৎপাদন, নিয়োগ তথা ৰ মাৰ নিৰ্ধাৰণৰ লগত জড়িত বিষয়সমূহৰ অধ্যয়ন হিচাপেও গণ্য কৰিছে।

দৰ্শবাদন হ'ল এক সমাজ বিজ্ঞান। সমাজ বিজ্ঞান হিচাপে অৰ্থবিজ্ঞানে বিকল্প ব্যৱহাৰযোগ্য আহিলা বা উপায়সমূহক মানুহৰ সীমাহীন জ্ঞাপ কৰাৰ অৰ্থে কিলৰে যথোচিংভাৱে ব্যৱহাৰ কৰিব পাৰি সেই বিষয়ে আলোচনা আগবঢ়ায় আৰু সেয়েহে ইয়াৰ অধ্যয়নে ব্যক্তিক ৰ ১৯/৪ বা কল্যাণ সৰ্বোচ্চ কৰাত সহায় কৰে।

ব্ৰহু বিৱৰ্তনৰ লগে লগে জনসংখ্যাৰ দ্ৰুতহাৰত বৃদ্ধি হৈ আছে আৰু বিশ্বৰ সকলো দেশতে উৎপাদন, ভোগকাৰ্য, দৰিত্ৰতা, নিবনুৱা ্ত্ৰ ধুণাৰ্ছি, আদি নানা সমস্যাই সম্প্ৰসাৰণ লাভ কৰিছে। অৰ্থাবিজ্ঞানৰ অধ্যয়নে এনেবোৰ সমস্যাৰ বিষয়ে বিস্তৃত জান দিয়াৰ লগতে ্ৰাৰ শুমাধানৰ বাবেও পথ প্ৰদৰ্শন কৰে। তদুপৰি দেশৰ অৰ্থনৈতিক উন্নয়নৰ হাৰ কিদৰে বঢ়াব পাৰি আৰু উন্নয়নৰ লগত ভড়িত ্ৰভাৰে কিদৰে সমাধান কৰিব পাৰি, সেই বিষয়েও অংবিজ্ঞান অধ্যয়নৰ পৰা জ্ঞান লাভ কৰিব পাৰি।

ৰৰ ৰজনৰ সকলো শ্ৰেণীৰ নাগৰিক, যেনে— ব্যৱসায়ী, সমাজকৰ্মী, ৰাজনীতিবিদ, সাধাৰণ নাগৰিক আদিৰ বাবে অথবিজ্ঞান অধ্যয়নৰ ৰ প্ৰাঞ্জনীয়তা আছে। সেই বিভিন্ন শ্ৰেণীৰ লোকৰ নিজ নিজ কৰ্মক্ষেত্ৰত সংলোৱা লাভ কৰিবলৈ অথবিজ্ঞানৰ অধ্যয়নৰ হাৰণ্ট

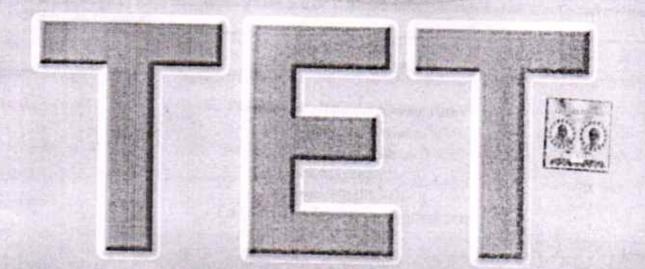
াৰ জান নথকা কোনো ৰাজনীতিবিদে মানৱ জাতিৰ কল্যাণ সাধন কৰাৰ লক্ষ্যত উপনীত হ'ব নোৱাৰে। কাৰণ দেশ এখনৰ আৰ্থ-বিধ আছাইতে ৰাজনৈতিক কাৰ্যকলাপৰ পৰিসৰ নিৰ্ধাৰণ কৰে। দেশ এখনৰ কৃষিখণ্ড, উল্যোগখণ্ড, ব্যৱসায়-বাণিজ্য, সেৱাখণ্ড আদিৰ ৰিজ থাকিলেহে সফল ৰাজনীতিবিদ হিচাপে দেশৰ শাসনৰ গাদী দখল কৰাৰ লগতে নিজৰ কাৰ্যপদ্মা সফলতাৰে সম্পাদন কৰিব পাৰে। ্ৰ স্বৰ্থনিজ্ঞানৰ প্ৰশালীবন্ধ আৰু বিস্তৃত জ্ঞানে প্ৰতিজন ব্যক্তিকে সীমিত উপাৰ্জন আৰু সময়ৰ প্ৰয়োগ কৰি কেনেভাৱে সীমহীন ্ৰ প্ৰথ ৰ্ণৰিব পাৰি আৰু এনে অভাৱ পূৰণৰ দ্বাৰা কিদৰে সৰ্বাধিক সম্ভুষ্টি লাভ কৰিব পৰা যায় সেই বিষয়ে শুদ্ধ পথৰ সন্ধান দিয়ে।

্ৰিনাৰ আলোচনাত কিছুমান ধাৰণা বা শব্দ এক সুকীয়া অৰ্থত ব্যৱহাৰ হয়। এনেধোৰ ধাৰণাৰ কিছুমান তলত উল্লেখ কৰা হ'ল

্ৰিৰ (Production) ঃ সাধাৰণ অৰ্থত উৎপাদন বুলিগে পাৰ্থিৱ বস্তু সৃষ্টি কৰাকে বুজায়। কিন্তু প্ৰকৃততে মানুহে কোনো বস্তু সৃষ্টি ্ৰ ৰ। স্বৰ্খনিজ্ঞানত উৎপাদন বুলিলে প্ৰকৃতিপ্ৰসম্ভ বস্তুসমূহৰ উপযোগিতা সৃষ্টি কৰা বা বৃদ্ধি কৰাকেই উৎপাদন বোলে। উদাহকণফৰ্মলে



TEACHER ELIGIBILITY TEST



Paper II For Class vi to viii

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CHAPTER-7

Financial Institutions

Role of Financial Institutions in Economic Development:

Financial sector plays an indispensable role in the overall development of a country. The most improved constituent of this sector is the financial institutions, which act as a conduit for the transfer of resource net savers to net borrowers, that is, from those who spend less than their earnings to those who spend than their earnings. The financial institutions have traditionally been the major source of long-term from the economy. These institutions provide a variety of financial products and services to fulfill the varied of the commercial sector. Besides, they provide assistance to new enterprises, small and medium firms a as to the industries established in backward areas. Thus, they have helped in reducing regional dispansinducing widespread industrial development. The role of financial institutions are analysed below:

Motivating the Financial Sector

Generally Financial Institutions will only use their resources for the benefit of their interest - i.e. is make profits, either directly or indirectly. The considerations are important because with the bedevelopment of institutions there is rise in the investment business in the country. With presence of institutions there will be motivation in the financial area to perform better and take steps for the strength-of country.

Financing the Small Scale Sector

Credit is the key input for sustained growth of small scale sector and its availability is thus a matter of importance. The provision of short term credit is supplied to small businesses for its day to day require say, for purchasing raw material and other inputs like water, electricity, etc.

Development and Support Services

With the existence of different organizations development and support services in the form of grams loans to different agencies working for the promotion and development of industries like associate chambers are available. It is possible with the help of financial institutions.

Micro Finance Credit

Micro Credit is offered to the poorest sector of country. This active step to facilitate growth of the infinance sector in country is very commendable.

Introduction of more Institutions



The Financial Institutions and Banking system play an important role in the economy. First and force is in the form of catering to the requirement of credit for all the sections of society. The recent economic in the world have developed mostly by making best use of the credit availability in their systems. This experpotential help the investors for the introduction of more Financial Institutions in the country.

Mopping up Savings

The banks and financial institutions also accommodate to another important need of the society the mopping up small savings at sensible rates with several options. The common man has the choice to pro-

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SYNERGY

A Collection of Research Papers and Articles

Prabodh Kalita Himendra Kalita

Editors

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Editorial...

As its very name suggests, Synergy is the result of the collaborative efforts of the stakeholders to achieve higher levels of success in academic meadow. This collection of scholarly articles, penned by many well-known writers as well as by some first-timers, throws ample light on subjects taken up for exhaustive analysis.

In this book, research papers and articles on topics covering humanities, social sciences and pure sciences have been covered. The end-notes and references given by the contributors have been kept untouched preserving the writers' sovereignty. However, some editorial modifications have been made where it was felt necessary. It is thought that the readers will be benefited by the valuable original thoughts of the scholars and researchers.

We would like to place on record our heartfelt gratitude to all those who have rendered all possible help both directly and indirectly. For a second time, we shall be failing our day, if we do not thank publisher Ken Publication, Guwahati, for the interest taken in bringing out the volume so quickly and that to so nicely. We are equally thankful to Mr. Mrinal Dutta and Mr. Jayanta Sarkar who have extended valuable support to us on the way. Furthermore, we must also have to express appreciation to all the contributors of articles and papers whose determined efforts have made this publication possible. Lastly, hanks to the Advisors/Members of the Editorial Board for investing their valuable points in time and suggestions.

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March 2021 Sarupeta Probodh Kalita Hannadra Kalita

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Public Distribution System as a Food Security means for Mitigating Rural Poverty with reference to Amar Dukan in Assam

Prabodh Kalita

Assistant Professor, Department of Economics B.H.B. College, Sarupeta, Barpeta, Assam

Abstract

Though Poverty is declining rapidly in Assam since the inception of the economic planning, yet, Assam's record of poverty reduction and growth has been among the lowest in the country which is more seen in the rural area of the economy. Therefore, during the plan period many policies and projects were taken into account by the Government primarily to ensure food security and supply of the essential commodities to the rural poor. This paper made an attempt to explore the operation and effectiveness of the Public Distribution System (PDS) in achieving food and nutritional security in the state. For this objective, there are so many papers are already published by different researchers from different view points, but here the conclusion is derived by considering the performance of Amar Dukan as a feature of food security policies for the rural poor. The PDS with the help of Amar Dokan has the potential to act as a solution to food insecurity in Assam if the operational inefficiencies are met up by adequate policy reforms.

Keywords: Public Distribution System, poverty, food security, and Amar Dukan

1. Introduction

Food is the utmost one of the three fundamental needs. Food insecurity is a situation of limited access to safe and healthy food [FAO, 2015], while food security refers to a situation when 'all people, at all times, have physical, social, and economic access to sufficient, safe and nutritious food that meets their dietary needs and food preferences for an active and healthy life' [FAO, 1996]. The familiarity of food insecurity has been seen to be more severe among the rural poor. As our economy is rural based, thats why, to develop the economy or to increase the work participation of the rural poor, we have to overcome rampant poverty by supplying adequate food security to them. Public distribution system in India, a government created system intended to ensure food security and supply of other essentials to the rural poor since its inception in the leaves of history to protect the interests of the poor. PDS is supplying the essential commodities to the rural poor at an affordable price. In this case, Amar Dukan are functioning an important role for eradicating poverty and thereby helps for the upliftment of the rural society. As well as, there are some hurdles in well-implementing of the functioning of the PDS.

2. Food Security and PDS

In literature we have found that different agencies have defined the concept of food security in different way. World Development Report (1986) defined food security "as access by all people at all times to enough food for an active, healthy life. According to Food and Agriculture Organisation, food security is "ensuring that all people at all times have both physical and economic access to basic food

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A Collection of Research Papers & Articles

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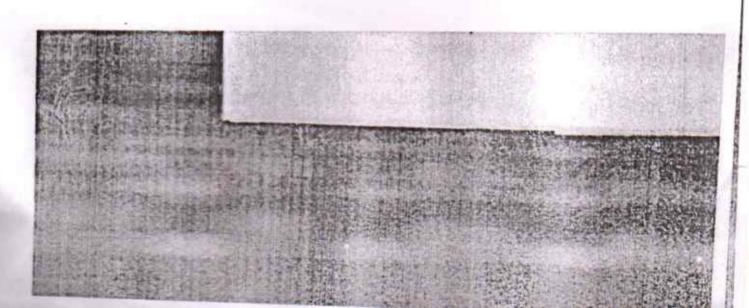
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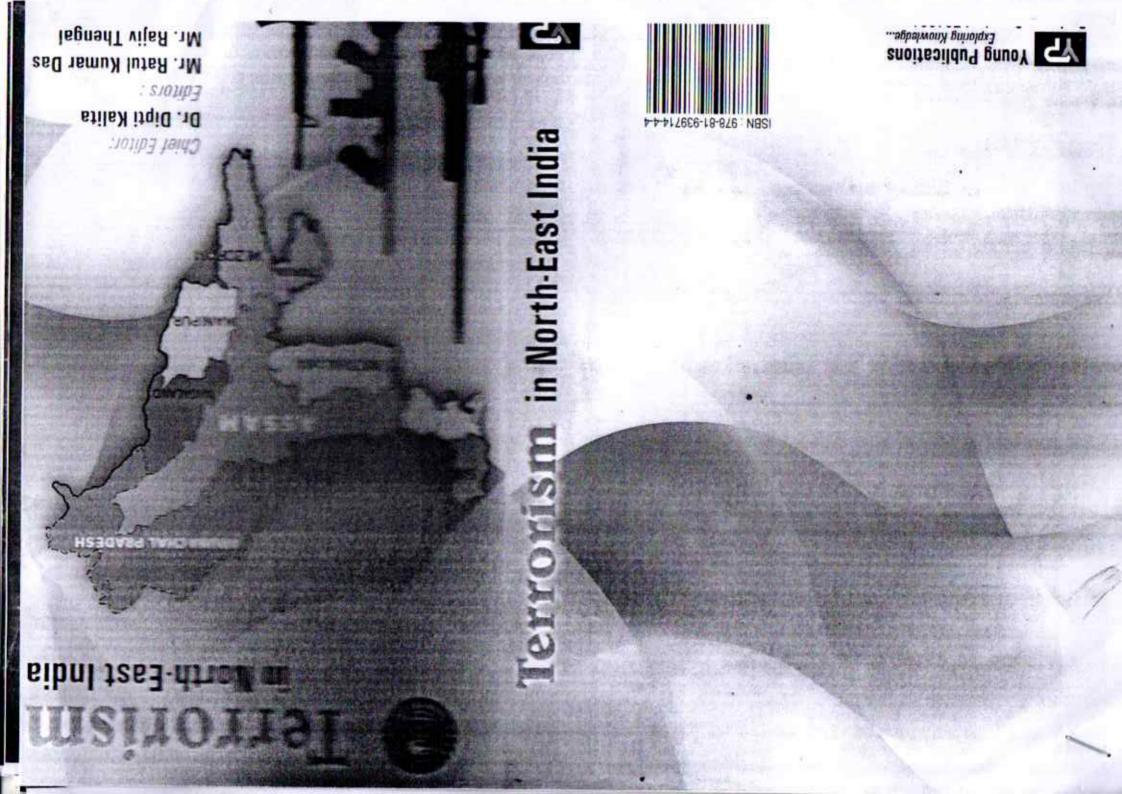
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Dept. of Political Science, Miss Silpasree Das, Assistant Professor, Dept. of Political Science, B.H.B. College, Sarupeta. strategy must recognize that terrorist acts not only ruin innocent lives, but also divide our society, create discord among people and cause lasting damage to the fabric of the society.

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Lal, AK Neo-Terrorism : An Indian Experience, Gyan Publishing Hourse, New Delhi, 2005

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Insurgency in Karbi Anglong: An Appraisal

Mr. Rajiv Thengal Miss Sobita Tokbipi Assistant Professors, B.H.B. College, Sarupeta

Introduction:

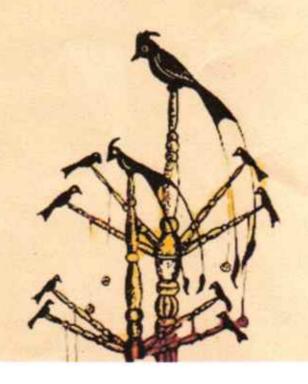
Insurgency is a group of local people, fight against the state in an organized way for the cause of ideological, ethnicity, religion, language, cultural differences, socio-political and economic reasons, fundamentalism and extremism. Insurgent group tries to garner the support of common people by showing the causes for which the insurgency group formed. The activities of insurgency are illegal and anti-constitutional. As it fights violently against the established authority and tries to destabilize the state mechanism to fulfill its goal.

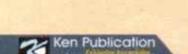
North-East India is a hotbed for insurgency activities. A number of Insurgent groups are operating in this peripheral region entangling its 98% border areas with international border. This lingering insurgency problem is facing by the State of India since Independence when Angami Japu Phizo started to fight against the Government of India for segregating the Nagaland through Naga Underground Army (1953). Assam is also confronting the insurgency problem. The so-called idea of insurgency comes to Assamese mind from the influence of Naga insurgency. The main resentment of the Assamese people was that the natural resource of Assam was being exploited by the Government of India in a colonial way. A section of Assamese tries to resist this

CULTURAL LIFE OF KARBI COMMUNITY

CULTURAL LIFE OF KARBI COMMUNITY

Sobita Tokbipi









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in North-East India

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Impact of Terrorism on the Economic Development of Northeast India

Mr. Alok Regon

MA in Economics, Dibrugarh University

Mr. Nabamoni Saikia

Assistant Professor, BHB College, Sarupeta

Introduction:

Almost every state in the north-east is affected by insurgent activities. Many parts of the north-east have been declared as 'disturbed areas' under the Armed Forces Special Powers Act, 1958 (Government of India 1996). There is an array of insurgent outfits, many of whom have emerged very recently. The region is characterized by widespread conflicts which are related to the geography of the region, the multi ethnicity of its population and the political and economic feeding grounds of discontent. There are a number of common features among these groups, beginning with their varied political demands starting from statehood within the constitution of India to re-demarcation of interstate borders to the expulsion of 'foreigners' and outsiders. A number of them are fighting against the Union of India and have been demanding separation from the Indian Union, some of them since pre-independence times. Since most of them are well equipped with sophisticated weaponry, they seldom hesitate to resort to violence particularly against the state armed forces. Sometimes this violence is extended against a particular community or a group leading to arson, destruction and mass killings. Many of these groups are said to have been working in close to-ordination with each other within and outside the northeast. A more notable phenomenon is their connection with extraterritorial forces including China and the ISI of Pakistan. The leadership of many of these outfits is known but untraceable as they live outside India, in Bangladesh, Bhutan and Thailand. Many of them have resorted to large-scale extraction of money from both the government and private agencies. Terrorism can impose costs on a targeted region through a number of avenues. Terrorist incidents have economic consequences by diverting foreign direct investment (FDI), destroying infrastructure, redirecting public investment funds to security, or limiting trade. If a developing region like north east loses enough FDI due to terror activities then it may also experience reduced economic growth. Terrorism activities and counter terrorism campaign greatly reduce capital inflows which causes lost of economic activity in the terrorism-ridden region and in some instances; it may impact specific industries too. Another consideration is the influence of terrorism on the factors of production (such as labor, capital) which are in turn negatively affected. Moreover, economic decision units; production, consumption, savings and investment decisions give rise to negative externalities by creating uncertainty in the economic structure.

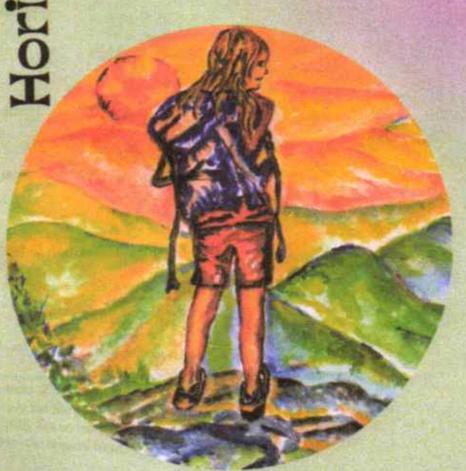
Objectives:

Through this paper, an attempt has been made to discuss the following issues:

- (a) To study the impact of terrorism on economic development in North East India.
- (b) To analyze the impact of terrorism on different economic activities and economic structure of the region.
- (c) An attempt has also been made to highlight the socio political impact of terrorism and counter terrorism.

Horizon

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Edforg Swastishree Saikia Nabamoni Saikia HORIZON: This edited book is a collection of writings that provocatively focuses on diverse impulses such as colonialism, ecotourism, food culture, memories, diaspora, and others that have influenced travel and travel writings around the globe. The book is comprised of research paper and scholarly articles on varied perspectives connected to travel and travel narratives written by faculty members of different colleges in Assam, research scholar, independent writers and students.

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But l, being poor, have only my dreams; I have spread my dreams under your feet; Tread softly because you tread on my dreams.

> - W.B. Yeats (Aedh Wishes for the Cloths of Heaven)

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Foreword

Travel to a new place is in a way an attempt to rediscover one's own self and a travel narrative is often a documentation of this rediscovery. When a traveller makes a travel to a place, they not only see the new place but also perceive it by going deep into its entire being, and in this process, match their own inner world to this perceived world.

It's for this reason that a travel writing is so significant in our intellectual pursuit. A travel writing makes us witness how two different worlds meet and negotiate between themselves, leaving enough space for the reader to make an entry into. To understand the nature of modern travel writing, we can delve deep into howfamous travel writer Tom Miller defined it. According to Miller, "Great travel writing consists of equal parts curiosity, vulnerability and vocabulary. It is not a terrain for knowit-alls or indecisive. The best of the genre can simply be an elegant natural history essay, a nicely wrote sports piece, or a well-turned profile of a bar band and its music. A well-grounded sense of place is the challenge for the writer. We observe, we calculate, we inquire, we look for a link between what we already know and what we're about to learn. The finest travel writing describes what's going on when nobody's looking."

In this collection of essays under the editorship of Swastisree Saikia and Nabarnoni Saikia, efforts have been made to explore various issues pertaining to travel writing as a literary genre. This is one of the small contributions of B. H. B. College, Sarupeta towards literary studies, and we believe that while, to quote famous poet Julia Carney, "Little drops of water,/Little grains of sand,/Make the mighty ocean/And the pleasant land.", every little drop has its own significant role to make the ocean. Our book is a little drop, but significant in the vast ocean of

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Total edited books with ISBN by Mrs. Swastishree Saikia-01

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Swastishree Saikia	Contemporary Indian English Drama: An Exegesis	Identifying Spatial Relation in 'My Big fat City'	2019	ISBN 978- 93-88593- 99-1	Purbayon Publication
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Contemporary Indian English Drama: An Exegesis is a collection of research articles on various dimensions of contemporary Indian plays in English. The anthology provides a comprehensive account of current perspectives on Indian drama in English. The book is edited by Narayan Ch. Gahatraj and is published by Purbayon Publication, Guwahati, Assam.

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Contemporary Indian English Drama: An Exegesis

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Since the papers in this collection are based on research work of the individual authors, the responsibility regarding the facts, views and plagiarism, if any, is entirely that of the authors; the editor and the publisher bear no responsibility for them.

Foreword

Drama is a powerful medium of art. Bertolt Brecht believed that drama can be used as a weapon for social change. Towards the end of 1920, Brecht began to adopt Marxist view of society. He developed a conception of theatre which believes that drama can be used as a tool for bringing fundamental change in the society. Drama can surely play the role of a critic of the society exposing the social evils. From Shakespearean criticism of race in 'Othello' to Girish Karnad's criticism of power in 'Tughlak', dramatists irrespective of time and language have played the role of conscious critics as well as torch bearers of new thought and philosophy. Who can forget Bernard Shaw who said that he wrote nothing without purpose?

A group of young scholars have taken the important task of analyzing this powerful medium of art in a praiseworthy manner. All the essays are noteworthy contributions to the study of Indian English drama. However, the anthology could have been more inclusive. It could have included Jyotiprasad Agarwala's noted plays or Arun Sarma or Bisnu Rabha's reputed dramas. Anyhow, it is a sincere effort. Hope the anthology will help both the students and the common readers in appreciating this powerful medium of art.

Dr. Arupa Patangia Kalita Former Head Dept. of English, Tangla College which emphasizes the gender biased justice of patriarchy. Naga-Mandala thus proves that chastity is a myth and if chastity is spiritual or psychological, Rani has not lost it though she slept with Naga before the judgement. This play raises questions on the moral code of behavior which claims loyalty of a wife to her husband but not the loyalty of a husband to his wife.

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Identifying Spatial Relations in My Big Fat City

Swastishree Saikia

Mahesh Dattani is a multifaceted Indian dramatist who is known for his experimental dramas. His plays are better staged than read as he focuses more on being a craftsman than a writer. He is responsible for introducing the technique of 'thought' instead of asides in his plays. This usage of 'thought' is followed by the 'voice-over' technique to commensurate the inward desires of his characters. He is often judged as a critique of traditional constrains that restricts an individual's true expression. However, his innovations are not confined to themes or stagecraft. His inventiveness is characterised by his ability to dilute the space between reality and fiction. It is in these condensed spaces that his characters are no longer an extension of speech and dialogues but an interactive medium between the playwright and the audience. Dattani comments, "If you look at my plays, you would find that each character, every character has, you know his or her space in the play, which an actor can develop". (Katyal 2000, quoted in Bijoy Kumar Das, 126).

Dattani acts as an omnipotent character himself in his plays to initiate discussions among his characters. The dynamic medium of the play gives him the freedom to make his plays self-referential to some extend. This is a characteristic feature of postmodern literature. In the play, My Big Fat City, he makes Lolly use his caricatured name to define the serious, moral intensions and purposes of his plays. In Act I, Sc I of the play, Lolly is seen to have a conversation with Sailesh where she says that she has quit soap operas to participate in serious theatrical works of "Hamesh Dattani" but the

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Women of Northeast India

Their Folklore and Folklife

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Editorial

Women do participate in the socio-cultural life of a human society. But, generally, their cultural participation is viewed at from the context of patriarchal culture and its norms. Women have been defined in terms of men. Men often undervalued and underrepresented them and assigned them a role subordinate to their own thereby, failing to give a more complete view of the cultural participation of the womenfolk. One of the ways in which women are represented culturally is through the segregation of certain kinds of cultural practices to them, which are seen as both inferior and feminine. For instances, cultural practices like pottery-making is generally done by women and is subsequently considered to represent the delicacy and decorativeness of the feminine, and this can be contrasted with practices like net-making, which entails the same skills, but which is exclusively considered masculine. The male transmitters often overlooked or ignored the differentiable cultural performances that had flourished within the domain of women. Therefore, in the scholarly writings of such male transmitters, little is known about women's cultural performances.

Feminism had a transforming impact on Cultural Studies through the 1980s. In Women's Folklore, Women's Culture (1985), the editors, Rosan A. Jordan and Susan J. Kalchik argue that until recently, folklorists concentrated their attention only on males' cultural performances. In the process of exploring folklore and culture, those folklorists ignored or overlooked folklore and culture that had flourished within the domain of women. The genres that demonstrated women's unified culture were often considered 'minor genres' or 'just gossip'. It was only performances that were characteristic of men that had most interested folklorists as worthy of studies.

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The Gothic and the Folklore: The Study of the Monster in Don't Run My Love

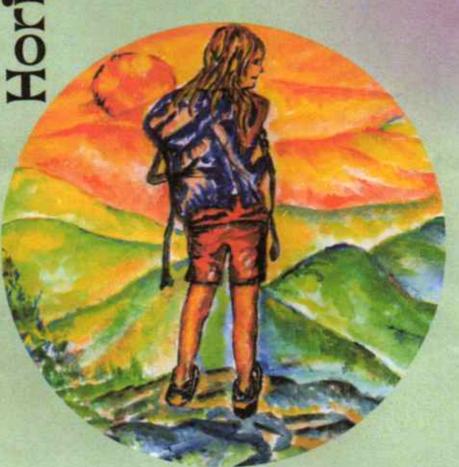
Swastishree Saikia

"Why did you form a monster so hideous that even you turn from me in disgust."

-Frankenstein Folklore carries the themes and tropes of the mysterious and mystic world of the supernatural and therefore, acts as an important source for Gothic fiction. The gothic and the folklore share an association and fascination with the supernatural and they often transgress the peripheries of rationality. Jason Marc Harris claims "the Gothic and other literary traditions of the fantasy and fantastic have extended stylized motifs and metaphysics that were long-standing in folklore to begin with." (Harris, 2008) Folktales were glorified in the golden age of the past. With the passage of time, these folktales were broken down into myths and more conceivable forms of oral literature. The individual's encounter with the ancient lore and his interpretation and perception of the lore embodies the figments of gothic fiction. Gothic fiction gives a vent to amorphous fears and impulses that often resonate in fairy tales, romances and folklore. Thus, an interjection of the gothic and the folklore results in the creation of a literary narrative that revolves around the power play of the past

Horizon

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Edters

Swastishree Saikia & Nabamoni Saikia HORIZON: This edited book is a collection of writings that provocatively focuses on diverse impulses such as colonialism, ecotourism, food culture, memories, diaspora, and others that have influenced travel and travel writings around the globe. The book is comprised of research paper and scholarly articles on varied perspectives connected to travel and travel narratives written by faculty members of different colleges in Assam, research scholar, independent writers and students.

Editors

: Swastishree Saikia

Nabamoni Saikia

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But I, being poor, have only my dreams; I have spread my dreams under your feet; Tread softly because you tread on my dreams.

> - W.B. Yeats (Aedh Wishes for the Cloths of Heaven)

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Foreword

Travel to a new place is in a way an attempt to rediscover one's own self and a travel narrative is often a documentation of this rediscovery. When a traveller makes a travel to a place, they not only see the new place but also perceive it by going deep into its entire being, and in this process, match their own inner world to this perceived world.

It's for this reason that a travel writing is so significant in our intellectual pursuit. A travel writing makes us witness how two different worlds meet and negotiate between themselves, leaving enough space for the reader to make an entry into. To understand the nature of modern travel writing, we can delve deep into howfamous travel writer Tom Miller defined it. According to Miller, "Great travel writing consists of equal parts curiosity, vulnerability and vocabulary. It is not a terrain for knowit-alls or indecisive. The best of the genre can simply be an elegant natural history essay, a nicely wrote sports piece, or a well-turned profile of a bar band and its music. A well-grounded sense of place is the challenge for the writer. We observe, we calculate, we inquire, we look for a link between what we already know and what we're about to learn. The finest travel writing describes what's going on when nobody's looking."

In this collection of essays under the editorship of Swastisree Saikia and Nabamoni Saikia, efforts have been made to explore various issues pertaining to travel writing as a literary genre. This is one of the small contributions of B. H. B. College, Sarupeta towards literary studies, and we believe that while, to quote famous poet Julia Carney, "Little drops of water,/Little grains of sand,/Make the mighty ocean/And the pleasant land.", every little drop has its own significant role to make the ocean. Our book is a little drop, but significant in the vast ocean of

literary study.

Dr. Birinchi Kumar Das Principal, B.H.B. College, Sarupeta

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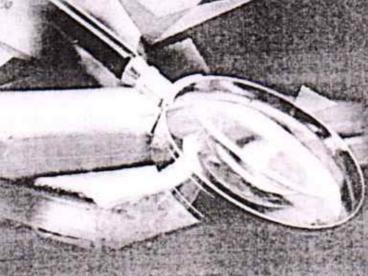
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Editorial

It is a collection of scholarly articles, penned ma sound of being deep, full and reverberating trying to highlight various, issues and challenges by many well-known writers and they are of the society As its very name suggests, the quality

social science have been covered. However articles on topics covering humanities and where it was felt necessary. We are hopeful some editorial modifications have been made researchers original thoughts of the scholars and articles will help the readers by the valuable that this multilingual research journal and In this book, research papers and

indirectly. Lam equally thanks to a second rendered all possible help both directly and gratitude to all the contributors, who have members of our to anpeeth Dealer States I would like to express my smarrie

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অভিজ্ঞানশকুন্তলম্ আৰু সমাজ চিত্ৰণ

— ড০ দীপ্তিমণি গোস্বামী সহকাৰী অধ্যাপিকা, বি এইচ বি মহাবিদ্যালয়, সৰুপেটা

সাহিত্য সমাজৰ দাপোণ থক্ষপ। সাহিত্যিকসকলে তেওঁলোকৰ লিখনিও মানৱ চৰিত্ৰৰ লগতে সেই সময়ৰ বীতি-নীতি সমাত্ৰ ব্যৱস্থাৰ প্ৰতিজ্ঞবিও দাভি ধাৰ কাৰণ সমাজ আৰু বাজিৰ সম্পৰ্ক অভি ওতঃগোড

তাতিজ্ঞানশকুত্তলম' নাটকতো মহাকৰি কালিসাসে ভাৰতীয় সভাত সংস্কৃতিৰ লগতে সেই সময়ৰ সমাজৰ পটভূমিত বাভি চৰিত্ৰৰ পৰিপূৰ্ণ ৰূপ দিছে নাটকখনত সমাজ বাৱস্থাৰ প্ৰথমে দৃষ্টিগোচৰ হোৱা দিশটো হ'ল— বৰ্ণাশ্ৰম প্ৰথা। ব্ৰাখণ, ক্ষত্ৰিয়, বৈশ্য আৰু শূল—এই চাৰি বৰ্গৰ লোকৰ চিত্ৰ নাটকখনত দেখা যায়। বৰ্ণশ্ৰেষ্ঠ ব্ৰাখাণ আৰু তপস্থীসকলক সৰ্বন্ধ সন্থান দেখুওৱা দেখা যায়। পুৰনাশ প্ৰদীপ হৰূপ ক্ষত্ৰিয় শ্ৰেষ্ঠ ৰজা দুয়াত্তই কহাত্ৰমত প্ৰৱেশৰ সময়ত-পুৰাত্ৰমদৰ্শনো মানং পুনীমহে", "বিনীত্ৰেশেন প্ৰৱেষ্ট্ৰানি তপোৰনানি নাম"

ভারিচ্চতল কেশ ৰজাৰ কামত বাঙা ৰজা, কিছু সংঘাক ৰাজবিষয়া আৰু
চুমিক্সকল ক্তিয় বংশৰ। নাউকখনত ৰজা আৰু ৰাজবিষয়াসকলৰ বহুতো
ভূশাসা কৰা দেখা যায়। তাৰ পৰা অনুমান কৰিব পাৰি যে তেওঁলোক মানৱীয়
সকলো ভূগৰ অধিকাৰী আছিল। বৈশাসকল বেপাৰ-বাণিজ্ঞাত পাকৈত আছিল।
তেওঁলোকে কৃষি কৰি জীৱন নিৰ্বাহ কৰাৰ উপৰিও ১/৬ অংশ ৰাজভুৰাললৈ কৰ
দিছিল। ধন্মিত্ৰৰ কথাৰ পৰা জানিব পাৰি যে তেওঁলোকে সমূহ পথেৰে আন

নিজ নিজ বাৱসায়বোৰ সম্ৰদ্ধাৰে চলাইছিল

নাটকখনৰ পৰা অনুমান কৰিব পৰি যে সেই সময়ত বহু বিবাহ পছাতি প্ৰচলিত আছিল। ৰজা দুষান্তৰ কথোপকখনৰ পৰা ক'ব পাৰি যে তেওঁ বহুপত্নীক আছিল। ভাৰতবৰ্ষত বৈদিক কালৰ পৰাই ভিন্ন প্ৰকাৰৰ বিবাহৰ প্ৰচলন আছিল। ধৰ্মশাস্ত্ৰত আঠ প্ৰকাৰৰ বিবাহ পোৱা যায়। নাটাকাৰ কালিদাসে তেওঁৰ নাটকবোৰত প্ৰায় গন্ধৰ্ব বিবাহৰ বিষয়ে কোৱা দেখা যায়। 'অভিজ্ঞানশকুন্তলম্' নাটকৰ তৃতীয় অংকত ৰজা দুষান্তই শকুন্তলাক কয়— "হে ভীৰু, গুৰুজনলৈ ভয় নকৰিবা। ধৰ্মজ্ঞানী পিতৃয়ে বিয়াৰ কথা জানিলে একো দোষ নধাৰ। কাৰণ আগতেও বহুতো ৰাজবি কন্যাৰ বিবাহ গন্ধৰ্ব প্ৰথামতে অনুষ্ঠিত হৈছিল, তাৰ পিছত সেই বিবাহ পিতৃৰ দ্বাৰা অনুমোদিত হোৱা কথা গুনা যায় (ভীৰু অলং গুৰুজনভাৱেন…)।"

প্রচীন কালৰ পৰাই অর্থাং বৈদিক যুগৰ পৰাই ভাৰতবর্ষত "দ্বী শিক্ষা" প্রন্থৰ সমানে প্রচালত আছিল। উপনিষদত উল্লেখিত গাগী, মৈত্রেয়ী আদি নানীৰ পাতিতাৰ পৰাও স্থী-শিক্ষাৰ উমান পোৱা যায়। ৰামায়ণ, মহাভাৰত আদি মহাকাবাসমূহতো নানী শিক্ষাৰ বিষয়ে পোৱা যায়। অভিজ্ঞানশকুওলম্ নাটকত উল্লিখিত গৌতমী, শকুওলা, অনসূয়া, প্রিয়ন্ত্রণা আদিও শিক্ষিত নানী। তেওঁলোকৰ কথোপকথনৰ পৰা গম পোৱা যায় যে তেওঁলোকৰ পুৰাণ, ইতিহাস, উপাখান আদিৰো জ্ঞান আছিল। শকুওলাৰ ৰজা দ্যান্ত্রৰ প্রতি প্রথম-পত্র লিখা, সেইদৰে স্থীসকলৰ ইতিহাস' প্রভৃতিৰ পৰা লাভ কৰা প্রেমিক-প্রেমিকাৰ বৃত্তান্ত জ্ঞানে তাৰ প্রিস্ক দিয়ে। ইয়াৰোপৰি তেওঁলোকে ভিন্ন ক্ষি-মুনিৰ ওচৰত নানা ধর্মমূলক আখান ওনি শ্রমণ্ড লাভ কৰিছিল। শকুওলাৰ অপূর্ব শ্লোক ৰচনাৰ পৰা ক'ব পাবি যে তেওঁৰ শিক্ষা প্রাথমিক স্তৰতকৈ ওপৰ আছিল। লিখা-পঢ়া, সাধাৰণ শিক্ষাৰ উপৰিও চিত্রাংকন আদি কলাবিদ্যাতো পুৰুষ-নানী সকলোৰে জ্ঞান আছিল। ৰজা দুয়ন্ত্রৰ অঁকা এটা চিত্রফলকে তাৰ অসাধানত মিপুণতাৰ প্রিচয় বহন কৰে। সূত্রধাৰ পত্নীৰ সংগীতৰ মাধুর্যাতা, হংসপাদিকাৰ নিষ্টি সংগীত চর্চাৰ পৰা ক'ব পাবি যে কলিদাসৰ সময়ত সংগীত বিদ্যাৰ প্রচলন আছিল।

অনস্থা, প্রিয়প্দা, শকুতলা, ৰজাৰ মাজত হোৱা কথোপকথনৰ মাজেৰে তেওঁলোকৰ মার্জিত আচাৰ-আচৰণৰ পৰিচয় পোৱা যায়। নাটকখনৰ চতুৰ্থ অংকত কল্পমূলিয়ে শকুতলাক দিয়া উপদেশবোৰৰ পৰা সুন্ধুহিণীৰ দায়িত্ব সম্পর্কে জনা যায় কল্পই কৈছে—"ওঞ্জয়ত ওকন কুন প্রিয়মখীকৃতিং সপদ্ধীজনেভতুৰিপ্তক হ'ল ৰহণত্যা যা আপ্রতীপণ গমং ভ্ষিত্য ভব দক্ষিণা পৰিজ্ঞেন ভোগেজনহাসকিল

Focus

a collection of articles and research papers

Editor: Dr. Rabin Sarma iber, 2021

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Ethics-Jadunath Sinha.

His Ideas, Gandhi : Young India by Bharatan Kamarapara, 1958)

Historical Survey of Nyaya System of Indian Philosophy

Dr. Diptimani Goswami Assistant Professor, Dept. of Sanskrit

B.H.B.College, Sarupeta

The Nyaya System is one of the six orthodox system of Indian Philosophy. The oldest name of Nyaya is meiksiki. Anviksiki means the science of inquiry. It coprises Anna-vidya and the theory of reasons. Mane has used the term Aniviksiki to mean Atma-vidya and his followers also called loviksiki as a branch of the vedas.1

Kantilya has included the Samkhya, yoga and Lokayata in the Anviksiki. 2 The time of the formation of Anviksiki as a distinct branch of learning was about 650 B.C.* Anviksiki was called Hetu-sastra or Hetu-vidya as it dealt predominantly with the whence of reasoning. This meaning of Anviksiki is found in the Manusamlita,5, Mahabhara^e etc. It is also known as Tarkavidya s, the art of debate or Vada-vidya, the art of discussion, In later times Anviksiki has come

The authorship of Anviksiki is ascribed to Gotama or Gautama. It is sated in the yajnavalkyasmrti that Nyaya is included in the fourteen principal branches of learning.

In the Matsya-purna it is pointed out that Nyaya-vidya along with the vedas, proceed from the mouth of Brahma." Many tenets of Nyaya are found in the Santi-parva of the Mahabrata.

However, there were many teachers who propounded Myaya philosophy. It is said in the Adiparva of the Mahabharta

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Editorial...

As its very name suggests, Synergy is the result of the collaborative efforts of the stakeholders to achieve higher levels of success in academic meadow. This collection of scholarly articles, penned by many well-known writers as well as by some first-timers, throws ample light on subjects taken up for exhaustive analysis.

In this book, research papers and articles on topics covering humanities, social sciences and pure sciences have been covered. The end-notes and references given by the contributors have been kept untouched preserving the writers' sovereignty. However, some editorial modifications have been made where it was felt necessary. It is thought that the readers will be benefited by the valuable original thoughts of the scholars and researchers.

We would like to place on record our heartfelt gratitude to all those who have rendered all possible help both directly and indirectly. For a second time, we shall be failing our duty, if we do not thank publisher Ken Publication, Guwahati, for the interest taken in bringing out the volume so quickly and that to so nicely. We are equally thankful to Mr. Mrinal Dutta and Mr. Jayanta Sarkar who have extended valuable support to us on the way. Furthermore, we must also have to express appreciation to all the contributors of articles and papers whose determined efforts have made this publication possible. Lastly, thanks to the Advisors/Members of the Editorial Board for investing their valuable points in time and suggestions.

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হেক্টটিমান বিশেষ গল্পৰ উল্লিখনেৰে)

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are not yet politically integrated. It provides the sense of sealing fulfillment which the individuals require to leave the burdens at the responsibilities.

Since caste is really a kinship organization it is in possible foresee a change in it. It looks as if it may be possible to scribble roots of its hierarchic basis by emphasizing sadhama Dharma practice of Sadhar and Dharma Will promote the social scribble equality of man and human dignity

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Infant Mortality Rate in Assam

Dr. Dipul Talukdar

HOD, Department of Statistics B.H.B. College, Sarupeta

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the secondary is the most sensitive index to measure sociotic descriptment and the quality of life. According to Barclay, a secondary of life and the demography as an exact age group, namely, the same children in the first year of life, who have not yet

the halfessily, the death rate for infants (i.e., children under 1

$$BR = (D_0/B) \times 1000$$

Number of deaths among children of age 01.b.

is sumber of five births.

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Techniques of Population Analysis, New York, John

Terrorism in North-East India A COLLECTION OF SEMINAR PAPERS AND ARTICLES PAPERS PRESENTED IN THE UGC SPONSORED NATIONAL SEMINAR

"TERRORISM: A CHALLENGE TO THE PEACE AND COMMUNAL HARMONY IN THE SOCIETY OF INDIA

8th and 9th September, 2017

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Department of Political Science B.H.B. College, Januaria Dist. Barpeta, Assam, P.m. 81318

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In collaboration with Agro Development and Social Welfare Organization (NGO), Bhabanipur

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Mr. Ratul Kumar Das Mr Rajiv Thengal Miss Silpasree Das

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Message from the Principal

I am very delighted to know that the Department of Political Science, B.H.B. College, Sarupeta is going to organize a UGC sponsored National Seminar on 8th and 9th September, 2017 on 'Terrorism: A Challenge to the Peace and Communal Harmony in the Society of India' in collaboration with Agro Development and Social Welfare Organization (NGO), Bhabanipur. The Organizing Committee is going to bring out a 'Book Volume' of the research papers of the seminar. It gives me immense pleasure to convey this massage of best wishes and appreciation to the editorial board and to the faculties of the Department of Political Science to write a few words for the 'Book Volume' at this remarkable movement.

I believe that this noble effort is an endeavour to explore the various factors of issues and challenges of terrorism and challenge to the peace and communal harmony in the society and finding out a thoughtful ways and means for the solution of the problems relating to terrorism

With best wishes

Dr. Bhupen Kumar Sarma Principal, B.H.B. College, Sarupeta.

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A Statistical Analysis of Migration in Assam and Its Impact on the Infant and Maternal Mortality Rate: A Case Study in Barpeta District

Dr. Dipul Talukdar, M Sc, M.Phil, Ph. D Assistant Professor (Senior), B.H.B. College, Sarupeta

INTRODUCTION:

Migration is one of the most controversial issues in the current debate on economic and social policies in many countries of destination. On one hand, migration is blamed in some quarters for unemployment and increasing inequality in the host countries. On the other hand, it is hoped that international migration can at least alleviate the burden of the rapidly aging population in some crowd societies.

Migration is the movement of people between regions or countries. It is the process of changing one's place of residence and permanently living in a region or country. According to Demographic Dictionary of United Nations, "Migration is such an event in which people move from one geographical area to another geographical area. When people leaving their place of residence, go to live permanently in another area then this is called migration." Migration may be permanent or temporary with the intention of returning to the place of origin in future.

The influx of immigrants has not only had adverse effects on the delicate ethnic balance within the population leading to social and ethnic unrests and political movements but also has had short and long-run effects on the economy of Assam. It may be noted that migrants played an important role in economic development of Assam since the colonial rule. Illegal migration from Bangladesh into Assam should be viewed against the backdrop of past history, present realities and future designs. Migration into Assam has been taking place from the dawn of history. However, after the British annexed Assam, large scale population movement from the South (Bengal, East Pakistan and now Bangladesh) has been an ongoing phenomenon for over a century. Initially, this movement was for economic reasons only but with the approach of Independence, it started developing both communal and political overtones. After Independence, it acquired an international dimension and it now poses a grave threat to our national occurity and economy.

Illegal migration from bordering countries into Assam has been a major political economic, social and security issue for Assamese society. These illegal migrants induce in increasing mortality data. In Assam and in Barpeta District, these migrants may affect on both infant and maternal mortality rate which are the key indicators of human development.

Consequently, the illegal migrants issue tends to dominate the political, economic social, and security discourses in Assam with residents of the state expressing concern of being taken over demographically by this silent invasion. In our study, therefore, an attempt is made to analyse and explore the effects of immigration on the infant and maternal mortality rate in Assam with special reference to Barpeta district and if possible to find out some recommendations regarding this vital issue

I.I Aims and objectives of the study:

- To explore the concept of migration.
- 2. To study the effect of migration on infant mortality rate
- To study the effect of migration on maternal mortalizerate

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হোজাই জিলা সাহিত্য সভা

পতिका

বার্ষিক প্রকাশ দ্বিতীয় সংখ্যা ২০২১



হেমচন্দ্ৰ বৰুৱা আৰু পদ্মনাথ গোহাঞিবৰুৱা বিশেষ সংখ্যা

> সম্পাদক দেৱৰাজ মিলি





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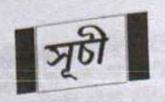
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ড° নমিতা দাস গুৰুং

আধুনিক অসমীয়া নাট্য সাহিত্যৰ ক্ষেত্ৰখনত লক্ষ্মীনাথ বেজবৰুৱা আৰু পদ্মনাথ গোহাঞি বৰুৱা দুয়োগৰাকী সাহিত্যৰথীৰ অৰিহণা বিশেষভাৱে উল্লেখযোগ্য আৰু দুয়োজনাই আমাৰ আদৰ্শ তথা নমস্য ব্যক্তি।

অসমীয়া বুৰঞ্জীমূলক নাটকৰ জন্ম হয় বিংশ শতাব্দীৰ প্ৰথম দশকত। উনবিংশ শতাব্দীত এই শ্ৰেণীৰ নাট ৰচনা হোৱাৰ কোনো উপযুক্ত তথ্য পোৱা নাযায়। সেয়েহে পদ্মনাথ গোহাঞিবৰুৱাৰ 'জয়মতী' নাটকখনকেই প্ৰথম প্ৰকাশিত বুৰঞ্জীমূলক নাট আখ্যা দিয়া হৈছে। জয়মতী নাটখন প্ৰকাশ হয় ১৮২২ শকত (১৯০০ খৃষ্টাব্দ)।

বুৰঞ্জীমূলক নাট ৰচনাৰ মূল প্ৰেৰণা হ'ল স্বদেশ প্ৰীতি আৰু অতীতৰ প্ৰতি শ্ৰদ্ধাশীল মনোভাব। এই শ্ৰদ্ধাশীলতাই জন্ম দিয়ে ইং ১৯০৬ চনত ই মাৰ্ছ ডেনৰ গ্ৰন্থৰ অনুবাদ 'ভাৰতবৰ্ষৰ বুৰঞ্জী'। এই গ্ৰন্থই লক্ষ্মীনাথ বেজবৰুৱাৰ ইতিহাস চেতনাৰ আভাস বহন

কৰিছে। ১৯১৫ চনত প্ৰকাশ পোৱা বেজবৰুৱাৰ বুৰঞ্জীমূলক নাট 'চক্ৰুধবজ সিংহ', 'জয়মতী কুঁৱৰী' আৰু 'ৱেলিমাৰ' তেওঁৰ ইতিহাস চেতনাৰেই মূৰ্ত প্ৰকাশ।

কৃৰিশতিকাৰ দোকমোকালিতে গোহাঞিবৰবাই
'জয়মতী'নাটক ৰচনা কৰি অসমীয়া বুৰঞ্জীমূলক নাটৰ
বাট মুকলি কৰে। ইয়াৰ উপৰিও পদ্মনাথ
গোহাঞিবৰুৱাই গদাধৰ (১৯০৭), সাধনী (১৯১০),
আৰু লাচিত বৰফুকন (১৯১৫) নামৰ তিনিখন
বুৰঞ্জীমূলক নাটক ৰচনা কৰে।

পদ্মনাথ গোহাঞিবৰুৱা আৰু লক্ষ্মীনাথ বেজবৰুৱাই নাটক বচনা কৰাৰ সময়ত অসমব কেইখনমান নগৰত মাত্ৰ প্ৰাথমিক অৱস্থাত দুই চাৰিটা ৰংগমঞ্চ আছিল। সেই সময়ত অসমীয়া নাটকৰ পৰম্পৰা সৃষ্টি হোৱা নাছিল। প্ৰহসন দুই চাৰিখন ৰচিত হৈছিল যদিও গহীন নাটক নাছিল বুলিয়েই ক'ব পাৰি। অৱশ্যে বুৰঞ্জীৰ ঘটনা বিশেষক কেন্দ্ৰ কৰি নাটসমূহ

निकासी प्रभा

स्मृतिग्रन्थ

मुख्य सम्पादक अबिचन्द्र पाठक



असम गोर्खा सम्मेलन २७औं त्रै-वार्षिक निकासी महाधिवेशन, स्वागतकारिणी समिति। मणिकुमार सुब्बा समन्वय क्षेत्र

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অসমৰ বৌদ্ধিক দিশৰ দাপোণ 'সত্ৰ'

নমিতা দাস গুৰুং সহকাৰী অধ্যাপিকা, বি.এইচ. বি. মহাবিদ্যালয় সৰুপেটা

সত্ৰসমূহ হৈছে অসমীয়া জাতিৰ প্ৰাণকেন্দ্ৰ, অসমীয়া সংস্কৃতিৰ স্মৃতিগ্ৰন্থ আৰু অসমৰ বৌদ্ধিক দিশৰ দাপোণ স্বৰূপ।এই মহান অনুষ্ঠান 'সত্ৰ' স্থাপন কৰিছিল মহাপুক্ষ শ্ৰীমন্ত শংকৰদেৱে। অৱশ্যে পৱৱৰ্ত্তী সময়ৰ মহাপুক্ষ সকলেহে 'সত্ৰ'ক পূৰ্ণাক্ষ ৰূপ প্ৰদান কৰে।

> 'সত্ৰ' সম্পৰ্কে ভট্টদেৱে তেওঁৰ 'শৰণ সংহিতা 'ত এনেদৰে সংজ্ঞা আগবঢ়াইছে-যত্ৰাচৰন্তি সন্ধৰ্মান্ কেৱলা ভগলত প্ৰিয়াঃ নৱধা ভৱস্তুক্তি প্ৰত্যহং যত্ৰৱৰ্ততে।। তত সত্ৰং উদ্ভমং ক্ষেত্ৰং বৈঞ্চৱাঃ হৰিনাম পৰায়ণাঃ।।

অৰ্থাৎ যি স্থান দেৱতা আৰু বৈষণ্ণৱত্ব দ্বাৰা বন্দিত, যি স্থানত একান্ত ভকতসকলে ঈশ্বৰৰ প্ৰিয়কাৰ্য সাধন কৰে আৰু যি স্থানত দৈনিক নৱধা ভক্তি বিৰাজ কৰে, সেই শ্ৰেষ্ঠ স্থানকেই 'সত্ৰ' বুলি কোৱা হয়। তাত থকা সকলো বৈষণ্ণ ৱেই হৰি পৰায়ণ।

অসমত বৈষ্ণৱ ধর্ম প্রচাৰৰ ক্ষেত্রত মহাপুক্ষ শ্রীমন্ত শংকবদেৱৰ গুৰুত্বপূর্ণ অৱদান হ'ল - 'সত্র'। 'সত্র' আৰু 'নামঘৰ' সমূহে শংকব-মাধৱৰ নৱৱৈষ্ণৱ ধর্মক সমগ্র অসমত প্রসাৰিত কৰি তোলাত উল্লেখযোগ্য ভূমিকা গ্রহণ কৰিছিল। সত্রসমূহৰ প্রভাবতেই অসমৰ বৌদ্ধিক দিশটোৱে ক্রত গতিত বিকাশ লাভ কৰিবলৈ সক্ষম হৈছিল। সত্রসমূহে মহাপুক্ষ দুক্জনাই দি যোৱা অৱদানবোৰ আগবঢ়াই নিছিল। বর্ত্তমানো সত্রসমূহে বৈষ্ণৱ ধর্ম প্রচাৰ আৰু প্রসাৰৰ ক্ষেত্রত গুৰুত্বপূর্ণ ভূমিকা পালন কৰি আছে।

সত্ৰসমূহ সুচাৰুৰূপে পৰিচালনা কৰাৰ বাবে একোখন সত্ৰ পৰিচালনা সমিতি গঠন কৰি দিয়া হয়। সত্ৰ পৰিচালনা সমিতিৰ বিষয়ববীয়াসমূহ হ'ল-



Assamese Women

Status and Role in Social Transformation



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Dr. Kabita Choudhury
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ASSAMESE WOMEN

Status and Role in Social Transformation

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প্ৰশাসনিক দক্ষতা সম্পন্ন নাৰী সুৰ্ভি

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আৰু চতুৰ্ভূজ, নজনা আতা আৰু পঁচিশজনা মহন্ত ক্ৰু
কৰোঁতে তদানীন্তন কালৰ বহুকেইগৰাকী আইমাতৃৰ ক্ৰু
উল্লেখ কৰিছে। উক্ত উল্লিখনৰ পৰা জানিব পাৰি ক্ৰে- ক্ৰু
হোৱা কালৰে পৰা অসমীয়া নাৰী বৈষ্ণৱ সদ্ভ-মহন্ত ক্ৰু
আৰু প্ৰশাসনিক দক্ষতাৰ অধিকাৰী। আমি আছি ক্ৰেন্ত
সম্পন্ন নাৰী সুমতি আইৰ বিষয়ে আলোচনা কৰিবলৈ ক্ৰু
বৰুপেটা সক্ৰৰ প্ৰথম গৰাকী সত্ৰাধিকাৰ মধুবাদাৰ ভূত্ত ক্ৰু

সুমতি আইৰ স্বামী মথুৰা দাস বুঢ়া আতা আছিল এক বিধান কৰিব আহিব প্ৰামী মথুৰা দাস বুঢ়া আতা আছিল এক বিধান কৰিব আতা আহিব মহাপুৰুষ মাধৱদেৱৰ ওচৰত আৰু বাপ মোক গুটিচাৰেক পঢ়াওঁক"। মহাপুৰুষে বোলে কৰিব আহিব আহিব পাঠক, গায়ন বায়ন আদি সত্তৰ বাব পোৱাসকল কৰিব কৰিব সাধিয়ে (নাৰায়ণদাস ঠাকুৰ আতা) কয় বোলে –

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মাধৱদেৱৰ 'বণ্ডুকা বেহাৰ' উপন্যাসত মানৱভাৰে

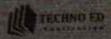
ড দৰিত কৰা চৰক সহকাৰী অধ্যাপত, অসম জন্ম বি.এইচ্.বি. মহাজিকালা

উপন্যাসিক হিচাপে মেদিনী চৌধুৰীয়ে সন্তৰৰ নকতে
কৰিবলৈ সক্ষম হৈছিল। অনন্য প্ৰতিভাধৰ সাহিত্যিক মেদিনী চৌধুৰী
'বগা বগা বগলী আৰু ৰঙা ৰঙা ফুল', 'সিহঁতে কেবল মৰে' আৰি ক্ষম কৰা দাঙি ধৰিছিল। তেখেতৰ বিখ্যাতসমূহ হৈছে - 'অনন্য প্ৰাক্তৰ'
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আদিম', 'খোলাকটিৰ তাল'(১৯৮৯), 'ফাগুনত আজাৰৰ ফুল'
সময়'(১৯৯৬), 'সপোন সপোন লাগে' (১৯৯৮) আদি।

মেদিনী চৌধুৰীৰ 'বণ্ড্কা বেহাৰ' ১৯৭৬ চনত প্ৰকাশিত কৰিব ধৰ্মৰ প্ৰৱৰ্তক, বৃহত্তৰ অসমীয়া জাতীয় জীৱনৰ সংগঠক, নাইক চিত্ৰকলাৰে অসমৰ সাংস্কৃতিক আৰু সাহিত্যৰ ভঁৰাল ট্ৰাকিয়াল কৰ স্বৰূপ মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱৰ প্ৰিয়তম শিষ্য মহাপুৰুষ শ্ৰম্ম এখন অনুপম জীৱন ভিত্তিক উপন্যাস।

উপন্যাসখনত মেদিনী চৌধুৰীয়ে মাধৱদেৱক স্বভ্ৰম অংকন কৰিছে যদিও মাজে মাজে তেওঁৰ মানসিকভাবে ভ্ৰম্ম উপস্থাপন কৰিছে। হীৰেন গোহাইদেৱে যেনেদৰে শংকৰ ক্ৰে হিচাপে অংকন কৰিছে, ঠিক তেনেদৰে উপন্যাসিক চৌধুৰীকেত্ৰ হিচাপে গুৰুজনৰ ব্যক্তিত্বক এক অনন্য ৰূপ প্ৰদান কৰিছে গাত যে যোগী, শাস্ত্ৰ বিশাৰদ, সৰ্বশাস্ত্ৰ প্ৰবক্তা, মহাজ্ঞানীৰ সমস্থ আছে তাকো উপন্যাসখনত প্ৰকাশ কৰা হৈছে।

শ্ৰীমন্ত শংকৰদেৱৰ মহাপ্ৰয়াণৰ পিছত এক শৰণ নাম আৰু থৰক-বৰক হোৱাৰ উপক্ৰম হৈছিল। সেই সময়তেই মাধ্যুক্ত



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অসমৰ বৌদ্ধিক দিশৰ দাপোণ 'সত্ৰ'

— ড০ নমিতা নাম ওকং
সহকাৰী অধ্যাপিকা, অসমীয়া বিভাগ বি.এইচ.বি মহাবিদ্যালয়, সকলেন্দ্র

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সত্ৰসমূহ হৈছে অসমীয়া জাতিৰ প্ৰাণকেন্দ্ৰ, অসমীয়া সংস্কৃতিৰ স্কৃতিছে অৰু অকতা বৌদ্ধিক দিশৰ দাপোণ স্বৰূপ। মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱ সত্ৰৰ প্ৰতিষ্ঠাপক যদিও পৰ্যাই মহাপুৰুষসকলেহে 'সত্ৰ'ক পূৰ্ণান্ত ৰূপ প্ৰদান কৰে। 'সত্ৰ' সম্পৰ্কে ভট্টাদেৱে তেওঁৰ সক্ষ সংহিতা'ত এনেদৰে সংজ্ঞা আগবঢ়াইছে—

যত্ৰাচৰন্তি সদ্ধৰ্মান্ কেৱলা ভগৱত প্ৰিয়াঃ
নবধা ভবস্তুক্তি প্ৰত্যহং যত্ৰবৰ্ততে।।
তত্ সত্ৰং উভমং ক্ষেত্ৰং বৈক্ষৱা সুৰবন্দিতম্।
তত্ৰস্থা বৈক্ষৱাঃ সৰ্বে হৰিনাম প্ৰায়ণাঃ।।

অৰ্থাৎ যি স্থান দেৱতা আৰু বৈষদ্ধৰ দ্বাৰা বন্দিত, যি স্থানত একান্ত ভততসভাত ইশ্বৰৰ প্ৰিয়কাৰ্য সাধন কৰে আৰু যি স্থানত দৈনিক নৱধা ভক্তি বিৰাজ কৰে, সেই ক্ৰেছ স্থানকেই- 'সত্ৰ' বুলি কোৱা হয়। সত্ৰত থকা সকলো বৈষ্ণাবেই হৰিনাম প্ৰয়াণ।

নববৈষ্ণৱ ধৰ্ম প্ৰচাৰ আৰু প্ৰসাৰৰ ক্ষেত্ৰত সত্তানুষ্ঠানসমূহে উল্লেখনীয় অৱস্থা আগবঢ়াইছে। সত্ৰসমূহৰ প্ৰভাৱতেই অসমৰ বৌদ্ধিক দিশটোৱে দ্ৰুত গতিত বিশ্বস্থান কৰিবলৈ সক্ষম হৈছিল। সত্ৰসমূহ সূচাৰুৰূপে পৰিচালনা কৰাৰ বাবে এক্ষেত্ৰ হত্ত পৰিচালনা সমিতিৰ বিষয়ববীয়াসমূহ হ'ল—

- অধিকাৰঃ সত্ৰৰ মুখা কাম-কাজসমূহ পৰিচালনাৰ বাবে যিগৰাকী লোকক নিক্ত কৰা হয় তেৱেঁই 'সত্ৰাধিকাৰ' বা অধিকাৰ'।
- ২) আলধৰাঃ- সত্ৰাধিকাৰৰ আল-পৈচান ধৰিবলৈ যিগাৰাকী লোকক নিজেৰ কৰ

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সম্পাদনাঃ ড° নমিতা দাস গুৰুং ড° সৰলা দাস CHUTIGALPA SAMIKHYA: A collection of research articles on Assamese Short Stories, Edited by Dr. Namita Das Gurung and Dr. Sarala Das, published by Ken Publication, Barpetaroad, Baksa, Assam in association with Publication Cell, B.H.B. College, Sarupeta.

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বৰপেটাৰোড, শিমলাগুৰি, বাক্সা, অসম - ৭৮১৩১৩

ফোন ঃ ৭০৯৯৯৫১৪১৭

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পাণবজাৰ, গুৱাহাটী- ৭৮১০০১

মূল্য ঃ ৩০০ টকা

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'বাপচী' প্ৰম্পৰা আৰু আধুনিকতাৰ দন্দ

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১৯৩০ চনৰ ২৪ ডিচেম্বৰত উষা প্ৰিয়ম্বদাৰ কানপুৰত জন্ম হৈছিল।
উষা প্ৰিয়ম্বদাই এলাহাবাদ বিশ্ববিদ্যালয়ত ইংৰাজী সাহিত্যত স্নাতকোত্তৰ ডিগ্ৰী
লাভ কৰি পি.এইচ.ডি কৰাৰ পিছত দিল্লীৰ লেডী শ্ৰীৰাম কলেজ আৰু এলাহাবাদ
বিশ্ববিদ্যালয়ত ইংৰাজী বিষয়ত অধ্যাপনা কৰে। এইসময়তে তেখেতে ফুলব্ৰাইট
স্কলাৰশ্বিপ লাভ কৰে আৰু আমেৰিকালৈ যায়। আমেৰিকাত ব্লুমিংটন, ইণ্ডিয়ানাত
দুইবছৰ পোষ্ট ডক্টৰেল অধ্যয়ন কৰে আৰু ১৯৬৪ চনত বিকাংসিন বিশ্ববিদ্যালয়
মৈডিসনত সহকাৰী অধ্যাপক হিচাপে যোগদান কৰে।

সাহিত্য কৃতি ঃ

চূটিগল্প ঃ বনবাস, কিত্না বড়া ঝুঠ, শ্ন্য, জিন্দেগী ঔৰ গুলাব কে ফুল, এক কোই দুস্ৰা, মেৰী প্ৰিয় কহানিয়াঁ, সম্পূৰ্ণ কহানিয়াঁ। উপন্যাস ঃ পচ্ছন খন্তে লাল দীবাৰে (১৯৬১)

ৰূকোগী নহী ৰাধিকা (১৯৬৭)

শেষযাত্রা (১৯৮৪)

অন্তর্বশী (২০০০)

ভয়া কবীৰ উদাস (২০০৭)

नमी (२०५७)

বঁটা লাভ ঃ ২০০৭ চনত পদ্মভূষণ বঁটা লাভ কৰে আৰু ডাঁ মোটুৰি সত্য নাৰায়ণ পুৰস্কাৰো প্ৰাপ্ত হয়। হিন্দী, ইংৰাজী, সংস্কৃত আৰু উৰ্দু চাৰিটা ভাষাত সমানে দক্ষতা থকা উষা প্ৰিয়ন্দ্ৰদাৰ প্ৰথম গন্ধ আছিল 'লাল চুনৰ'। জীৱনৰ বেছিভাগ

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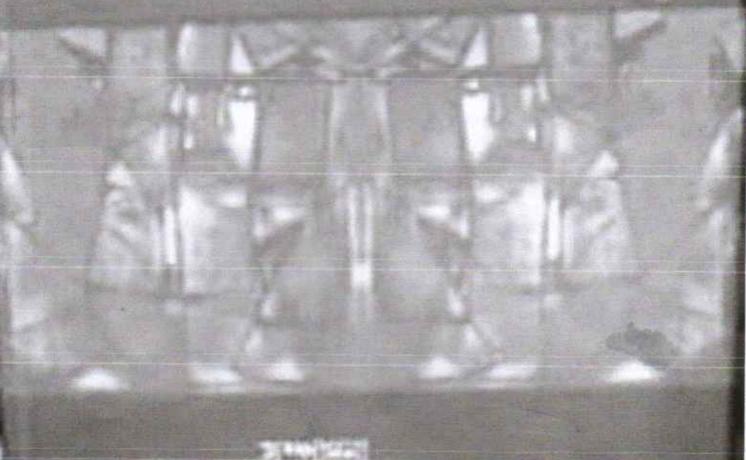
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ভ দুলাল চন্দ্ৰ দাস

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Aru Keigar and Galpa

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by Dr. Dulal Chandra Das, HoD, Deptt. of Assamese, Darrang

College, Sonitpur, Assam

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প্রকাশক



ঋজগ

ভবেন্দ্ৰ নাথ শইকীয়াৰ 'গ্ৰহণ'ঃ এটি আলোচনা সথা দামোদৰঃ এক চমু আলোকপাত নিৰূপমা বৰগোহাঞিৰ 'এনগ্ৰপলজিৰ	ড° মৌচুমী ভাগবতী ড° নমিতা দাস ড° বিটুমণি মালীয়া	२>৯-२२२ २२७-२२१ २२४-२७२
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শৱ ঢকা কাপোৰ

ড° নমিতা দাস গুৰুং

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প্রকাশক ঃ

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POPULATION

SOCIO-ECONOMIC ISSUES AND CHALLENGES

A Collection of Research Papers & Articles

prabodh kalita

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Handle Social Unrest

Bijoy Sankar Saikia,
Ph. D. Scholar,
Department of Communication & Journalism,
Gauhati University

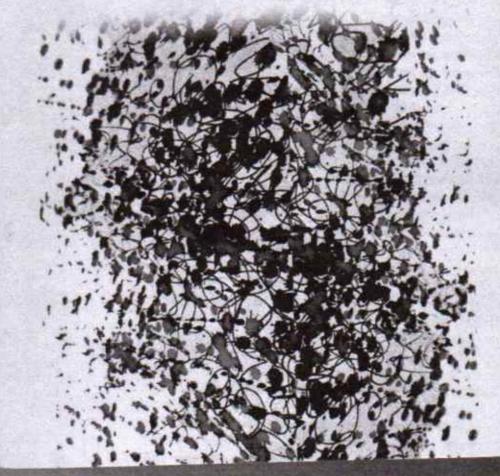
Dr. Namita Das Assistant Professor, Department of Assamese, B.H.B. College, Sarupeta

sof the biggest challenges of exploding population and an accept is the rise of conflicts, which essentially arise out of superiority, injustice, vulnerability, distrust and ess. On the other hand, with the unparalleled expansion of the expansion of the essential element in addressing conflicts, confusion and the essential element in addressing the elem

lex Terms: Conflict Situation, Mass Communication, Social ectronic Media, Print Media

Bhasha-Sahitya Vaibhav ভাষা-সাহিত্য বৈভৱ

Dr. Gitartha Goswami | Dr. Neeva Rani Phukan Mr. Devoraj Mili



প্ৰেমচান্দৰ উপন্যাসৰ নাৰী চৰিত্ৰ ঃ এটি আলোচনা

নমিতা লাস গুৰুং

প্রেমচান্দ হিন্দী উপন্যাস সাহিত্যৰ প্রথম উপন্যাসিক যিয়ে কৃষক আৰু মধ্যকাৰ
বিষয়ে অতি বিস্তৃত আৰু সাহসেবে উপস্থাপন কৰিছে। ৰাষ্ট্ৰীয় জীৱন আৰু সাহিত্যত
উপযোগিতাবাদ আৰু নৈতিকতাৰ মুগ বুলি ক'ব পাবি। প্রেমচান্দ্র উপন্যাস সাহিত্যত
সচেতনতা আহি পবিল সেয়াই হৈছে উপন্যাস সাহিত্যলৈ প্রেমচান্দ্র উল্লেখনীয় অতন্ত
জীৱনৰ উন্দেশ্য হৈছে অনন্দ। এই আদন্দ ভৌতিক সু-সুবিধাৰ বাচক নহয়, মানসিক কৃষ্টিক আনন্দ্রৰ আধাৰ হ'ল সত্য আৰু সুন্দ্রৰ। প্রেমচান্দ্রৰ মতে সাহিত্য হৈছে মানহ সংখ্যাবর এক উপন্যাস সাহিত্য আৰু মাতিশান্তাৰ স্বান্ধা বেলেগ বেলেগ হ'লেও লক্ষ্য কিন্তু এটাই। সেয়া হ'ল পবিশ্বাৰ কৰা আৰু মানুহৰ মনত সুক্তি আৰু সৌন্ধ্যাবোষৰ শক্তি যোগোৱা।

প্ৰেমচালৰ নাৰী চৰিত্ৰসমূহক কেবল কাছনিক চৰিত্ৰ বুলি ক'ব নোৱাৰি। তেওঁৰ ৰাজ্য ভাৰতীয় সমাজৰ ব্যক্তৱ জীৱনক নিখুতৰূপত প্ৰদৰ্শন কৰিবলৈ সক্ষম হৈছে। তেনজন ইক্ত জিকৰত প্ৰায়ন্তাগ উপন্যাসতেই নাৰী সমস্যাক কাহিনীৰ মূল বিষয় হিচাপে লৈ ৰচনা কৰা আছে যুগটোও আচলতে মৃক্তি আন্দোলনৰ যুগ আছিল। ভাৰতীয় সমাজ বাৱস্থাত আটাইতকৈ 🕬 🕬 বঞ্চিত, তালিত, জন্তৰিত, প্ৰতাড়িত আৰু বাছোনৰ শিক্তনিৰে আবৃত আছিল নাৰী। বিশ্বত সংক্ৰ হোৱাৰ কাৰণে সহত্ৰ যুৱতীক অপ্ৰাকৃত আৰু নিঃস্থল আৰু আৰুৰমিত জীৱন অতিবাছিত কৰা কৰি বিয়া হৈছিল। বিধৱা বিবাহৰ সমস্যা আমিও ভাৰতীয় জাতীয় সমস্যা হিচাপে কৰিবল নাৰী বিবাহ কণী অখি পৰীক্ষাত উত্তীৰ্ণ হোৱাত ক্ৰটি যিচাতি কৰিলেই তেওঁলোকৰ ক্ৰীক্ষা পায় আৰু তেওঁলোকৰ সম্মুখত আত্মহত্যা অথবা বেশাবৃত্তিৰ অবিহনে কোনো বিচৰ নামতে যুগৰ আগতেও বিষৱা সমস্যাৰ ওপৰত উপন্যাস ৰচিত হৈছে। কিন্তু তেওঁলোকৰ দৃষ্টিত ক্ৰিক্ত ওপৰত জাছিল, বিধৱা সমস্যাৰ সমাধান নহয়। প্ৰেমচান্দৰ যুগত অধিকাপে উপন্যানিক কৰ প্ৰধান সমস্যা হিচাপে লৈ ভাৰ সমাধানৰ বাট বিচাৰি উলিয়াইছিল। প্ৰেমচালে কিচানে উপায় নিৰ্দেশ কৰিছিল— 'হয় তেওঁলোকে বিবাহ কৰি লওঁক' নতুবা 'কোনো আজনত ৰাজ কৰক'। কিছু বিবাহৰ ক্ষেত্ৰত প্ৰেমচান্দৰ আগত হিন্দু ধৰ্মীয় পৰম্পনা প্ৰতিবঞ্চক হিচাপে বিধ্বা বিবাহৰ সমস্যা আজিও সমস্যা হৈয়ে আছি। প্ৰেমচান্তৰ উপন্যাসত নাৰী চৰিত্ৰৰ অঞ্চলত বিচাপে— প্ৰবৃত্তিখন্য প্ৰেম আৰু বৌন সমস্যা, গৰ্ভধাৰণ, অবৈধগৰ্ভপাত, কাপুৰুৰ ক্ৰেক্তিক ক্ৰমেন সমাজৰ কুংসা-ৰটনা, আশ্বহত্যা আৰু কেশ্যা জীৱন বৰণ কৰা আদি মুখ্য চেমচান্ত সকল 'প্ৰতিজ্ঞা' উপন্যাসত বয়স্ক বিষৱাৰ বাবে সেৱাধৰ্মৰ নিৰ্দেশ দিছে। 'সেৱাসদন' উপন্ত কৰা তিত্ৰাংকনক প্ৰধান উক্ষেশ্য হিচাপে লৈ কেশ্যালয়ৰ পৰিৱেশনৰ অতি জীৱন্ত কিছু নাৰ্কন কৰিছে। বেশ্যাৰ প্ৰতিও প্ৰেমচান্দৰ হাদয় উদাৰ আৰু মানবতাৰে ভৰা আছিল। প্ৰেমচান্দ বেশ্যা এজনীৰ বাস্তবিক প্ৰেম আৰু আত্মত্যাগৰ কথা কৰিছ। অমিল বিবাহে নাৰী জীতাত

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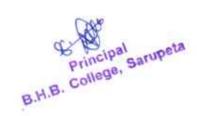
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in making the seminar a grand success. We are optimistic that views and findings of the papers will be of immense help in understanding the challenges and major issues of population growth from different new-fangled angles.

We are thankful to our Principal Dr. Bhupen Kumar Sarma and all the members of the GB, Co-ordinator of IQAC Prof. Phanidhar Mech, teaching and non-teaching staff and all the contributors for their support in bringing out this publication on this auspicious occasion.

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Population Explosion and Environmental Degradation

Dr. Purabi Talukdar

Assistant Professor, Department of Education B.H.B. College, Sarupeta, Barpeta

Introduction:

India is the second most populous country of the world with 1 billion people. If the current growth rates continue, it will have 1.63 billion people by 2050 and will become the most populous country surpassing China. So, we are heading for very serious ramifications of the population explosion problem. If we look at the population statistics of our country, we find that in just 35 years after independence we added another India in terms of population. On 11th May 2000 we became I billion and now we can say that every 6th person in this world is an Indian Population Explosion is the increase in individuals occupying a specific area at a given time. In other words, it is another name that can be used for the term "Overpopulation". Overpopulation happens to be a common trend found in the developing countries around the world. Overpopulation does not necessarily have to be the result of increased birthrate in that area but also can be due and web site. to the immigration into that area by people from other areas. When the number of any species, in this case Humans, exceeds the carrying capacity of that environment, it results in several effects which may include the depletion of resources, environmental deterioration, deg-

ation and pollution. Other social effects include increase in viocrime, over crowdedness and unemployment.

Environmental degradation is the deterioration of the environthrough depletion of resources such as air, water and soil; the estruction of ecosystems; habitat destruction; the extinction of wildand pollution. It is defined as any change or disturbance to the ronment perceived to be deleterious or undesirable. Environmental adation is one of the Ten Threats officially cautioned by the High-Free Threat Panel of the United Nations. The United Nations mationalStrategy for Disaster Reduction definesenvironmental adation as "The reduction of the capacity of the environment to meetsocial and ecological objectives and needs". The primary cause menvironmental degradation ishuman disturbance. The degree of the environmental impact varies with the cause, the habitat, and the plants and animals that inhabit it. Humans and their activities are a major e ce of environmental degradation.

ebjective:

The objective of this paper is to analysis scenario on populaexplosion and environmental degradation.

thodology:

In this present study the investigator used descriptive method. In this study, the investigator collected data from the secondsources such as text books, journals, newspapers, study reports,

pulation explosion and environmental degradation:

The growing population in country is degrading the environent through the uncontrolled growth of urbanization and the de-

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A Comparative Study on College Climate of Urban and Rural Colleges in Assam

Karabi Kakati*

Abstract

The present study was undertaken to see the college climate of different colleges in Assam. The study aims to compare the college climate of urban and rural colleges in Assam. For this 70 colleges were taken as a sample of the study. Descriptive Survey method was applied. The study revealed that there is significant difference in college climate of colleges in Assam.

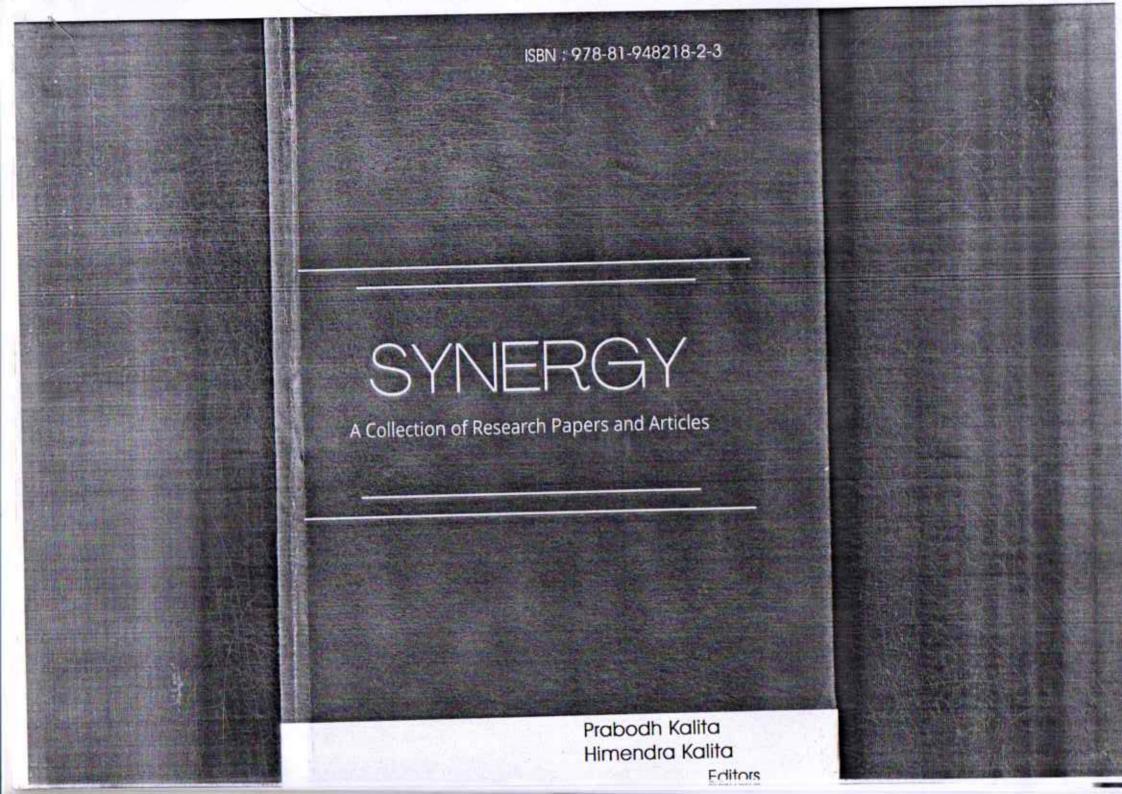
Key words: College climate, urban and rural college

Introduction:

Over the last two decades, globalization has impacted operation of various institutions including academic institutions all over the world. Higher education is a process that enhances the quality of human life and ensuring social and economic progress. After independence number of colleges are increased but not sufficiently to meet the needs of increasing young population of India.

Climate is an important factor for smooth running of the colleges. College climate is the indicators of overall impression of the college. College Climate means interpersonal relationship within the staff personnel and head of the institution. College Climate is a set of characteristics and factors that are perceived by the teachers, non

^{*}Assistant Professor, Department of Education, R.G.Baruah College Guwahati, Assam, Karabikakati21@gmail.com



articles on science and humanities written by teachers of different colleges, Research Scholars of different Universities and studeents. This book is an endeavor of Publiction Cell IQAC, BHB College, Sarupeta with the aim of academic knowledge production. The book is multidisciplinary in nature.

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Editorial...

As its very name suggests, Synergy is the result of the collaborative efforts of the stakeholders to achieve higher levels of success in academic meadow. This collection of scholarly articles, penned by many well-known writers as well as by some first-timers, throws ample light on subjects taken up for exhaustive analysis.

In this book, research papers and articles on topics covering humanities, social sciences and pure sciences have been covered. The end-notes and references given by the contributors have been kept untouched preserving the writers' sovereignty. However, some editorial modifications have been made where it was felt necessary. It is thought that the readers will be benefited by the valuable original thoughts of the scholars and researchers.

We would like to place on record our heartfelt gratitude to all those who have rendered all possible help both directly and indirectly. For a second time, we shall be failing our duty, if we do not thank publisher Ken Publication, Guwahati, for the interest taken in bringing out the volume so quickly and that to so nicely. We are equally thankful to Mr. Mrinal Dutta and Mr. Jayanta Sarkar who have extended valuable support to us on the way. Furthermore, we must also have to express appreciation to all the contributors of articles and papers whose determined efforts have made this publication possible. Lastly, thanks to the Advisors/Members of the Editorial Board for investing their valuable points in time and suggestions.

Prabodh Kalita

Himendra Kalita

March 2021 Sarupeta

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Analysis on Tagore's Philosophy of Education

Dr. Purabi Talukdar

Assiatant Professor, Department of Education B.H.B.College, Sarupeta

Introduction:

Rabindranath Tagore was born in a family of Brahmo Samajists. He received his early education mostly at home and at the age of 16 in 1877 he was going to England to study law, but returned without pursuing the study of law. At the age of 8 only he composed verses in Bengali. His first collection of poems was published when he was only twenty. In1909, his world-famous work "Gitanjali" was published. An English edition of Gitanjali was published in 1912 and an introduction to it was written by trenowned Irishpoet W.B. Yeats who regarded this "work of supreme culture". Through it Tagore was introduced to the people of the West. The publication of the English version of Gitanjali was a turning point in his life. He shone like a morning star on the intellectual firmament of the globeand received Nobel Prize for Literature in 1913 for his world-famous classic "Gitanjali". He was honoured with the honorary degree of D.Litt in 1913. Tagore also received Knighthood from the British Government in 1915 but in 1919, he renounced it as a protest against the massacre of Jallianawala Bagh, Amritsar. His genius gotexpression in severalfields. He loved humanityand propounded humanism. He loved nature and saw the image of God in each object of nature, Tagore turn edin to a world figure in his own right. Both qualitatively and quantitatively he produced at reasure of literature till his death which took place in 1941.

Objective:

The objective of the paper is an attempt to highlight the educational philosophy of RabindranathTagore.

Methodology:

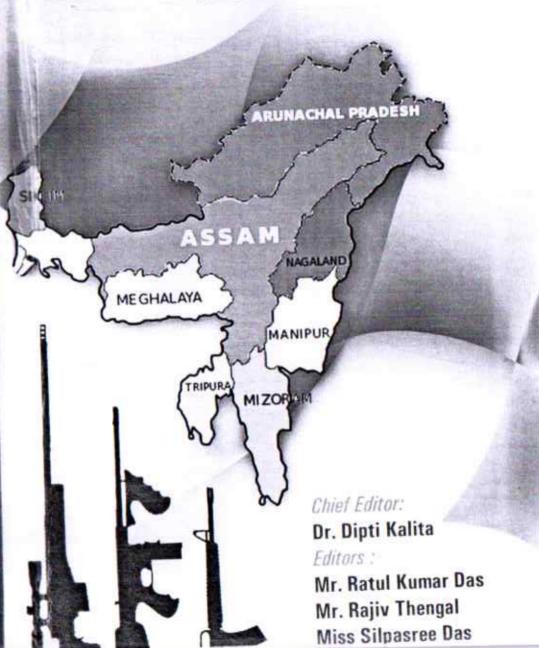
As regards the methodology of the study descriptive methods has been followed. For this purpose secondary data has been collected from various sources like books, journals, periodicals, internet etc as reading materials.

Tagore's Philosophy of Education:

Rabindranath Tagore was not only the first Indian who brought glory to the nation by receiving Novel Prize for literature; hewasalsoasocialreformer, philosopher as well as agreat educationist. Through his writing she gave his message to the entire world. His philosophical views show his great love for nature. He was in tensely devoted to ancient Indian culture. He tried to affect a harmony between the ancient Indian culture and the needs of the Indian people of his time. He not only sing songs about the greatness of ancient India but also tried to take up the fundamentals of the ancient Ashram system in the education of his days. In 1901, he established Shantiniketan at Bolpur in Ashram style in which he provided an educational system based on the principle of freedom, natural trust, co-operation, and joy. He believed thatchild's education could be most effective if teachers and students live and work away from the disturbance and bustle of the



Terrorism in North-East India



Terrorism in North-East India: A book which comprises of seminar papers and research articles on terrorism written by teachers of different colleges of Assam, Research Scholars and students, edited by Dr. Dipti Kalita, Ratul Kr. Das, Rajiv Thengal and Silpasree Das published by Young Publication, Simlaguri, Barpeta.

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Message from the Principal

I am very delighted to know that the Department of Political Science, B.H.B. College, Sarupeta is going to organize a UGC sponsored National Seminar on 8th and 9th September, 2017 on 'Terrorism: A Challenge to the Peace and Communal Harmony in the Society of India' in collaboration with Agro Development and Social Welfare Organization (NGO), Bhabanipur. The Organizing Committee is going to bring out a 'Book Volume' of the research papers of the seminar. It gives me immense pleasure to convey this massage of best wishes and appreciation to the editorial board and to the faculties of the Department of Political Science to write a few words for the 'Book Volume' at this remarkable movement.

I believe that this noble effort is an endeavour to explore the various factors of issues and challenges of terrorism and challenge to the peace and communal harmony in the society and finding out a thoughtful ways and means for the solution of the problems relating to terrorism

With best wishes

Dr. Bhupen Kumar Sarma Principal, B.H.B. College, Sarupeta.

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Terrorism and its Impact in the North East Economy in India

Abdus Salam Ahmed
Asstt. Professor, Deptt. Of Economics,
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Asstt. Professor, Deptt. Of Economics.

Asstt. Professor, Deptt. Of Economics, Alamganj Rangamati College.

Dr. Ruzena Khatun

Asstt. Professor, Deptt. Of Economics, R.G.M. College, Lengtisinga, Bongaigaon.

The North east region of Indian comprising of seven sister's states Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland and Tripura- a region poorly connected to the Indian mainland by a small corridor and surrounded by many countries such as Bhutan, Myanmar, Bangladesh and china, is the setting for multitude of confict that undermines the idea of India as a prospectous and functioning democracy. For instances, the Naga insurgence, which started in the 1950s, known as the mother of the Northeast insurgencies, is one of the oldest unresolved armed conficts in the world. In total, Manipur, Assam, Nagaland and Tripura have witnessed scales of conflict that could, at least between 1990 and 2000, be characterised as low intensity conflicts.

The impact of terrorism on a state's economy may be enormous, leading to unemployment, homelessness, deflation, crime and other economic and social ills. International tourism is an industry that lives on personal contacts and has a message:

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roject method as the modern method of Teaching

Mrinal Dutta

Assisstant Professor Department of Philosophy B.H.B. College, Sarupeta

Introduction:

Project method is one of the important modern methods of teaching. This method is based as the philosophy of pragmatism and the principle of learning by doing. In these strategy pupils performs constructive activities in natural condition. This method demands work from the pupils. W.H. Kilpatrick was the originator of this method. According to him "A project is a wholehearted purposeful activity proceeding in a social environment." According to Stevenson, "A project is problematic act carried to completion in its natural setting."

Characteristic of Project Method:

It takes the students beyond the wall of the classroom. It is 1. carried out in a natural setting, thus making learning realistic and experimental.

It encourages the spirit of scientific enquiring as it involves 2. validation of hypothesis based on evidence gathered from the field through investigation.

It promotes letter knowledge of the practical aspects of 3. knowledge gained from books.

It enhances the students' social skills, as it requires interaction 4. with the social environment.

Teachers play a facilitative role rather than the role of expert. It 5. allows the students a great degree of freedom to choose from among the options given to them.

Step of Project Method:

Providing Situation: Project is net imposed by the teacher on 1. the students. Therefore provides such opportunities to the children RESONANCE: A collection of multi-lingual research articles edited by Ramen Kalita & Published by Navajyoti Dev Choudhury on behehalf of publicatin cell, Gyanpeeth Degree College, Nikashi, Assam

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Roadmap to develop OER in Rural Area Institution

-Mrinal Dutta
Asstt. Prof. BHB College, Sarupeta

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VIENNA CIRCLE AND LOGICAL POSITIVIST'S ELIMINATION ON METAPHYSICS

Mrinal Dutta

Assistant professor in philosophy BHB College, Sarupeta, Bajali Email-mrinaldutta.dutta@gmail.com

A set of propositions put forwards by some mathematicians and philosophers of the Vienna circle between 1920 and 1940 came to be known as logical positivism. The Vienna circle consists of a group of philosophers and it was formed when Mortiz schlock took the chair of philosophy at the university in Vienna in Germeny in 1922. The logical positivists of the Vienna Circle claimed to continue the British empirical tradition of 19th century. The term positivism was first used by the French philosopher and sociologist august comte to emphasis the importance of scientific analysis. The term logical is mainly associated with the Vienna circle and it implied that the laws of logic could determine how language should be used to convey meaning. The account of mathematics and logic together with the principle of verifiability given by Wittgenstein were particularly appreciated by logical positivists. In 1928 the members of Vienna circle registered themselves as Ernst Mach Society with object of propagating the scientific outlook.

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प्राबारम :

অসমত একশৰণ বৈষ্ণৱ ধৰ্মৰ প্ৰচাৰক মহাপুৰুষ শংকৰদেৱে অসমীয়া ভাষা - সাহিত্য - সংস্কৃতিৰ ক্ষেত্ৰখনত যি অৱদান আগবঢ়াই থৈ গৈছে সেই অৱদানে অসমীয়া জাতিক উচ্চ - নীচৰ ভেদাভেদ আঁতৰাই এক অসমীয়া জাতিৰূপে স্বীকৃতি লাভ কৰাত অৰিহণা যোগাইছে।

শংকৰদেৱৰ অন্যতম কাব্য 'ৰুক্মিণী হৰণ'ত বীৰ, হাস্য কৰুণ আদি বিভিন্ন ৰসৰ অৱতাৰণা কৰি সকলো ৰসৰ মূলতে ভক্তিৰস ফল্পধাৰাৰ দৰে বৈ থকা কথা সুন্দৰভাবে প্ৰকাশ পাইছে। বৈষ্ণৱ সাহিত্যত কৃষ্ণ হ'ল শ্ৰেষ্ঠ দেৱতা আৰু কৃষ্ণক ভজনা কৰিলে পাপী - তাপীয়ে মুক্তি লাভ কৰিব পাৰে - এনে আদৰ্শ কাব্যখনত দাঙি ধৰা হৈছে। আমাৰ আলোচনাত শংকৰদেৱৰ 'ৰুক্মিণী হৰণ' কাব্যৰ ৰস সম্পৰ্কে আলোকপাত কৰাৰ প্ৰয়াস কৰা হৈছে। আশা কৰা হৈছে এই ধৰণৰ অধ্যয়নে ন ন গৱেষক - গৱেষিকা সকলক নতুন পথৰ সন্ধান দিব। এই অধ্যয়নৰ মূল লক্ষ্য আৰু উদ্দেশ্য হৈছে বৈষ্ণৱ সাহিত্যৰ প্ৰকৃত তাৎপৰ্য সম্পৰ্কে জ্ঞাত হোৱা আৰু হিনাম শ্ৰৱণ - কাৰ্ত্তনৰ জড়িয়তে জীৱই মুক্তি লাভ কৰাৰ এক মাৰ্গ জন গণৰ মাজত প্ৰচাৰ আৰু প্ৰসাৰ কৰাৰ লগতে বিশ্বৰ দৰবাৰত গুৰুজনাৰ এনে দৰ্শনক প্ৰতিষ্ঠা কৰাৰ প্ৰয়াস কৰা।

यवज्बनिका :

অসমত এক শৰণ বৈষ্ণৱ ধৰ্ম প্ৰচাৰৰ উদ্দেশ্যে মহাপুৰুষ শংকৰদেৱে নাট, পদ পুথি, বৰগীত, অনুবাদ সাহিত্য, ভক্তিমূলক গ্ৰন্থ আদিৰ উপৰিও কেইবাখনো কাব্য ৰচনাৰে অসমীয়া সাহিত্যৰ ক্ষেত্ৰখনত যুগজয়ী সম্ভাবেৰে সমৃদ্ধ কৰি এখনি বিশিষ্ট আসন দখল কৰিবলৈ সক্ষম হৈছে। অসমীয়া ভাষাৰ সৰ্বকালৰ মহান তত্ত্বিষ্টা আৰু শব্দস্ৰষ্টা শংকৰদেৱে অসমৰ সমসাময়িক সমাজখনৰ মুক্তিৰ উদ্দেশ্যে প্ৰজ্ঞাৰ দ্বাৰা লাভ কৰা পৰ্ম সত্যক সাহিত্যৰ কলাত্মক মাধ্যম সমূহৰ জড়িয়তে ব্যাপক আৰু গভীৰভাবে অভিব্যক্ত কৰাৰ প্ৰয়াস কৰা দেখা যায়।

শংকৰদেৱৰ প্ৰিয় শিষ্য মাধৱদেৱে গুৰুজনাৰ গীত আৰু কবিত্বগুণৰ প্ৰভাৱৰ জড়িয়তে সমসাময়িক শাজখনক এক ব্যাপক ৰূপত প্ৰভাৱিত আৰু প্ৰচাৰিত হোৱাৰ কথা এটি ভটিমাত এনেদৰে উল্লেখ কৰিছে - "গীত কবিত্ব গুণ !! শংকৰদেৱৰ !! কীৰিতি গয়ো বহু দূৰ ।" ২

ধর্ম প্রচাৰৰ উপৰি সমাজ সংস্কাৰ,সাহিত্য সৃষ্টি, চিত্রবিদ্যা,সংগীত,অভিনয় আদি সকলো বিষয়তে এই বিয়োগী অধ্যাপিকা, অসমীয়া বিভাগ, বি, এইচ, বি, মহাবিদ্যালয়, সৰুপেটা



ভাষা-সাহিত্য-সংস্কৃতিৰ নৱা চিন্তা

সম্পাদনাঃ ড° পুণ্য লতা গোহাঁই ড° ধনেশ্বৰ কলিতা ড° বিজু মৰাণ ড° ৰত্নেশ্বৰ মিলি



অলিম্পিয়া প্রকশিন DLYMPIA PRAKASHAN



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ডি. টি. পি. ঃ চন্দন ভট্টাচার্য্য

মূল্য ঃ ২০০ টকা

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উপদেষ্টা
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অৱতৰাণকা ঃ কবিতা এবিধ কলা। কবিতা নামৰ এই কলাবিধ মানুহৰ আবেগ-অনুভূতিৰ লগত কবিতা এবিধ কলা। বন্ধতা নান্ধতা মানুহৰ অনুভূতিশীল মনৰেই প্ৰকাশ সেই হেতুকে একান্ডভাৱে জড়িত। যিহেতু সাহিত্য মানুহৰ অনুভূতিশীল মনৰেই প্ৰকাশ সেই হেতুক একান্তভাৱে জাড়ত।।বংহু সাত্ৰ স্কুতিৰ এক এৰাব নোৱাৰা সম্পৰ্ক আছে।অৰ্থাৎ অন্য সাহিত্যতকৈ কবিতাৰ সৈতে অনুভূতিৰ এক এৰাব নোৱাৰা সম্পৰ্ক আছে।অৰ্থাৎ

কবিতা সম্পৰ্কে প্ৰাচ্য আৰু পাশ্চাত্য সাহিত্য সমালোচকসকলে বিভিন্ন আলোচনা এই সম্পর্ক আত্মিক সম্পর্ক। আগবঢ়াইছে আৰু ইয়াৰ সংজ্ঞা দিবলৈ যত্ন কৰিছে। সংস্কৃত সাহিত্যত কবিতাৰ সংজ্ঞা সম্পৰ্কে বিভিন্ন মতামত পোৱা যায় । কাব্যালক্ষাৰ প্ৰণেতা ভামহৰ মতে -

"শব্দার্থৌ সহিতৌ কাব্যম্"।

–অৰ্থাৎ শব্দ আৰু অৰ্থৰ যুগল বসতিয়েই কবিতা ।°

আলংকাৰিক বিশ্বনাথ কবিৰাজে 'সাহিত্য দৰ্পণ' গ্ৰন্থত কবিতাৰ সংজ্ঞা এনেদৰে **मिए** –

"বাক্যং ৰসাত্মকং কাব্যম্।"

অৰ্থাৎ ৰসময় বাক্যই কবিতা।°

পাশ্চাত্য সাহিত্য সমালোচক সকলেও কবিতাৰ সংজ্ঞা দাঙি ধৰিছে। ^{তল্ড} কেইগৰাকীমান সমালোচকৰ সংজ্ঞা কেইটামান উল্লেখ কৰা হ'ল⁸ -

পাশ্চাত্য সাহিত্য সমালোচক তথা ইংৰাজী অভিধান প্ৰণেতা ড° জনছনৰ ^{মতে} "কবিতা হ'ল এবিধ ছন্দোবদ্ধ ৰচনা।" (Poetry is metrical Composition)

কবি ৱৰ্ডচ্ ৱৰ্থৰ মতে - "নিৰলাত সোঁৱৰা হিয়াৰ আবেগেই কবিতা।" (Poetry) is emotion recollected in tranquility)

মেথিউ আৰ্নল্ডৰ মতে-"কবিতা হ'ল জীৱন বীক্ষা বা জীৱনৰ সমালোচনা ।"(^{Po} v is criticisms etry is criticism of life)

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ড° কল্পনা বৈশ্য মূৰব্বী অধ্যাপিকা , অসমীয়া বিভাগ বি, এইচ, বি, মহাবিদ্যালয়, সৰুপেটা

১.০ অৱতৰণিকা ঃ

সাহিত্য হ'ল সমাজৰ দাপোণ । এই সাহিত্যৰ এটি অন্যতম শাখা হ'ল কবিতা । পৃথিৱীৰ আন আন সাহিত্যৰ লেখীয়াকৈ অসমীয়া সাহিত্যও সুসমৃদ্ধ আৰু এই ক্ষেত্ৰত কবিতাই সৃষ্টিশীল সাহিত্যৰূপে আত্মপ্ৰকাশ কৰে । অসমীয়া কবিতাৰ ক্ষেত্ৰখনে প্ৰত্ন যুগৰ পৰাই অৰ্থাৎ অসমীয়া কবিতাৰ প্ৰত্ন ৰূপ চৰ্যাগীতৰ পৰা সাম্প্ৰতিক যুগলৈকে - এক দীঘলীয়া ইতিহাস সামৰি লৈছে । চৰ্যাপদৰ পৰৱৰ্তী সময়ত অসমীয়া কবিতাৰ নিদৰ্শন পোৱা যায় ৰামাই পণ্ডিতৰ 'শূন্য পুৰাণ', বড়ু চণ্ডীদাসৰ 'শ্ৰীকৃষ্ণ কীৰ্ত্তন'আদিৰ মাজত । ইয়াৰ পৰৱৰ্তী সময়ত অৰ্থাৎ প্ৰাক শংকৰী, শংকৰী আৰু উত্তৰ শংকৰী যুগতো বিভিন্ন কবিৰ কাব্য ৰচনাৰ জড়িয়তে কাব্য সাহিত্যৰ ধাৰাটো প্ৰৱাহিত হৈছিল । উত্তৰ শংকৰী যুগৰ পৰৱৰ্তী সময়ত আধুনিক <mark>যুগৰ শুভাৰম্ভ হয় 'অৰুণোদই' (১৮৪৬) যুগত। এই</mark> 'অৰুণোদই' যুগৰ সময়ছোৱাত বিভিন্ন লেখকে আত্ম প্ৰকাশ কৰে আৰু এনেদৰে কবিতা ৰচনাৰ ধাৰাটো নিৰন্তৰ গতিত বৈ থাকে । এই ক্ষেত্ৰত উল্লেখনীয় যে 'অৰুণোদই'ৰ লেখক নিধিলিবাই ফাৰোৱেলে কীৰ্ত্তন - নামঘোষাৰ আৰ্হিত ছন্দোবদ্ধ কবিতা ৰচনাৰ জড়িয়তে অসমীয়া কবিতাত এক নব্য নিদৰ্শন দাঙি ধৰিবলৈ সক্ষম হয় । ইয়াৰ পৰৱৰ্তী সময়ত অৰ্থাৎ প্ৰাক ৰোমান্টিক যুগত কেইবাগৰাকী কবিয়ে অমিত্ৰাক্ষৰ ছন্দ ব্যৱহাৰ কৰি কবিতা ৰচনাৰ জড়িয়তে কবিতাৰ জগতখনত এক নব্য ধাৰা প্ৰদান কৰিলে । সেই সকল কবিৰ ভিতৰত ISBN: 978-81-948216-6-3

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ছাত্ৰসকল হ'ল সমাজৰ এক বৃহৎ অংশ। ছাত্ৰ আৰু ৰাজনীতি -এই দুয়োটাৰ মাজত ওতঃপ্ৰোত সম্বন্ধ আছে। আমাৰ এইলানি আলোচনাত অসমৰ ৰাজনীতিত ছাত্ৰসংগঠনৰ ভূমিকা সম্পৰ্কে আলোকপাত কৰাৰ প্ৰয়াস কৰা হৈছে। আশাকৰা হৈছে এই ধৰণৰ অধ্যয়নে ন ন গৱেষকসকলৰ অধ্যয়নৰ পথ প্ৰশস্ত কৰি নতুন পথৰ সন্ধান দিব।

১.১ অসমৰ ছাত্ৰসংগঠনৰ ৰাজনীতিত ভূমিকা ঃ

বৰ্ত্তমান যুগ গণতন্ত্ৰৰ যুগ। সভ্য দেশ এখনত গণতান্ত্ৰিক ব্যৱস্থাৰ প্ৰচলন এই যুগৰ অন্যতম বিশেষত্ব। গণতন্ত্ৰ হ'ল জনসাধাৰণৰ শাসন। এই গণতন্ত্ৰত Horizon

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An Eco- Critical Perspective: Sight Seeing in Manas National Park

Dr. Kalpana Baishya

Associate Professor
Assamese Department
B.H.B. College, Sarupeta.

Abstract:

Travels are always mysterious and magnanimous for they enrich the mind with knowledge and satisfy the soul's quest for tranquility and enrichment. Tourism acts as a bridge that connects mankind with nature and his surroundings. Assam with its rich history, culture and natural resources is a hotspot for tourism. Manas National Park is a natural heritage that boasts of a large variety of flora, fauna and therefore, it is considered a biodiversity hotspot. This paper will present a view of Manas National Park as a rich biodiversity spot and will analyse the role of ecotourism in merging the gap between nature and human beings. Using an anecdote of self-travelling, the paper will attempt to use ecocritical lens to understand the intricate and intimate connection between man and nature.

Key words: Biodiversity, ecotourism, ecocriticism, Manash National Park.

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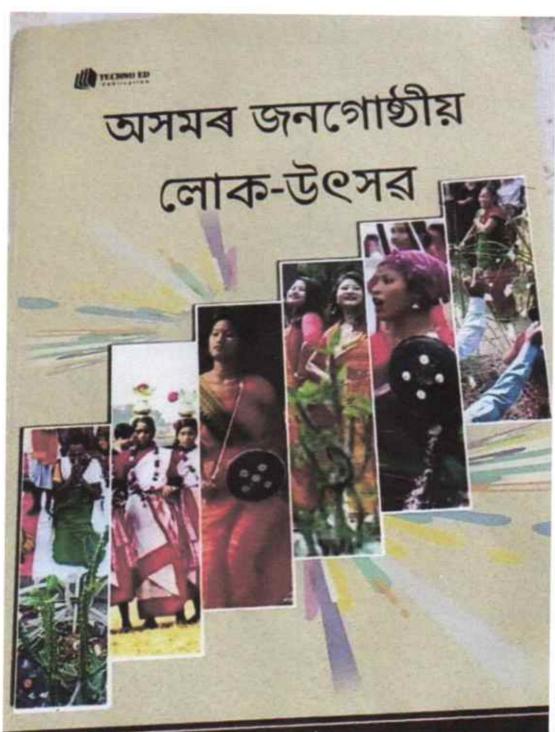
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১.০ অৱতৰণিকাঃ

ভাৰতৰ উত্তৰ - পূৱ দিশত অৱস্থান কৰা অসম ৰাজ্য শতাধিক জাতি -জনগোষ্ঠীৰ বাসভূমিয়েই নহয় মিলভূমিও । অসমৰ সাৰুৱা মাটিত ইতিহাসে ঢুকি নোপোৱা দিনৰে পৰাই বিভিন্ন জনগোষ্ঠীৰ মানুহ আহি বসতি স্থাপন কৰিছে। এই বিভিন্ন জাতি - জনগোষ্ঠীয়ে স্থাপন কৰা সমাজ আৰু সমাজৰ পৰাই গঠন হোৱা ৰাজ্য শাসন কৰি বিভিন্ন ৰজাই এই অসমতে অসমীয়া সংস্কৃতি সমৃদ্ধ কৰি তুলিছে। বিভিন্ন জাতি -জনগোষ্ঠীৰ মিলনভূমি এই অসম দেশতে ঐক্যভাৱ গঢ়লোৱাৰ লগতে এক সমন্বয়ৰ সংস্কৃতিও গঢ়ি উঠিছে।

প্ৰাচীন ভাৰতীয় সমাজত স্ত্ৰী শিক্ষাৰ সমাদৰ আছিল আৰু এই সময়ছোৱাত নাৰীয়ে অৰ্জন কৰা পাণ্ডিত্যৰ প্ৰমাণ বেদাদি গ্ৰন্থৰ জড়িয়তে পোৱা যায় । মধ্যযুগত মুছলমান সকলৰ আক্ৰমণ আৰু প্ৰশাসন আৰম্ভ হোৱাৰ আগলৈকে সম্ভ্ৰান্ত পৰিয়ালবোৰৰ উপৰিও সাধাৰণ পৰিয়াল সমূহৰো স্ত্ৰী সকলৰ মাজত বিদ্যা শিক্ষা প্ৰচলিত আছিল । পৰৱৰ্তী সময়ত ৰাজনৈতিক আৰু সামাজিক অৱস্থাৰ পৰিৱৰ্তনৰ ফলত স্ত্ৰী সকলৰ নিৰাপত্তামূলক দিশটোৰ ওপৰত অধিক গুৰুত্ব দিয়া হেতুকে স্ত্ৰী শিক্ষাৰ পৰিসৰ কিছু সংকুচিত হ'ল আৰু সম্ভ্ৰান্ত পৰিয়ালৰ নাৰী সকলৰ মাজতেই সীমাবদ্ধ থাকিল।

মানব সমাজৰ ভাৱ - অনুভৃতি চিন্তা আৰু ক্ৰিয়াৰ মূল চালিকা শক্তি হ'ল শিক্ষা । শিক্ষাই মানুহৰ মনোজগতৰ অজ্ঞানতা দূৰ কৰি জ্ঞানৰ নতুন পোহৰেৰ উদ্ভাসিত কৰি তোলে। ইয়াৰ জড়িয়তে মানুহে ভাল - বেয়া উচিত - অনুচিত ন্যায় - অন্যায় বিচাৰ - বিশ্লেষণ কৰিব পাৰে । বিকাশশীল মানৱ মনত সুপ্ত হৈ



क कश्चर्या द्रम्मी

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ড° কল্পনা বৈশ্য



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कालग्रमञ्जी

ড কল্পনা বৈশ্য

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ড° কল্পনা বৈশ্য

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