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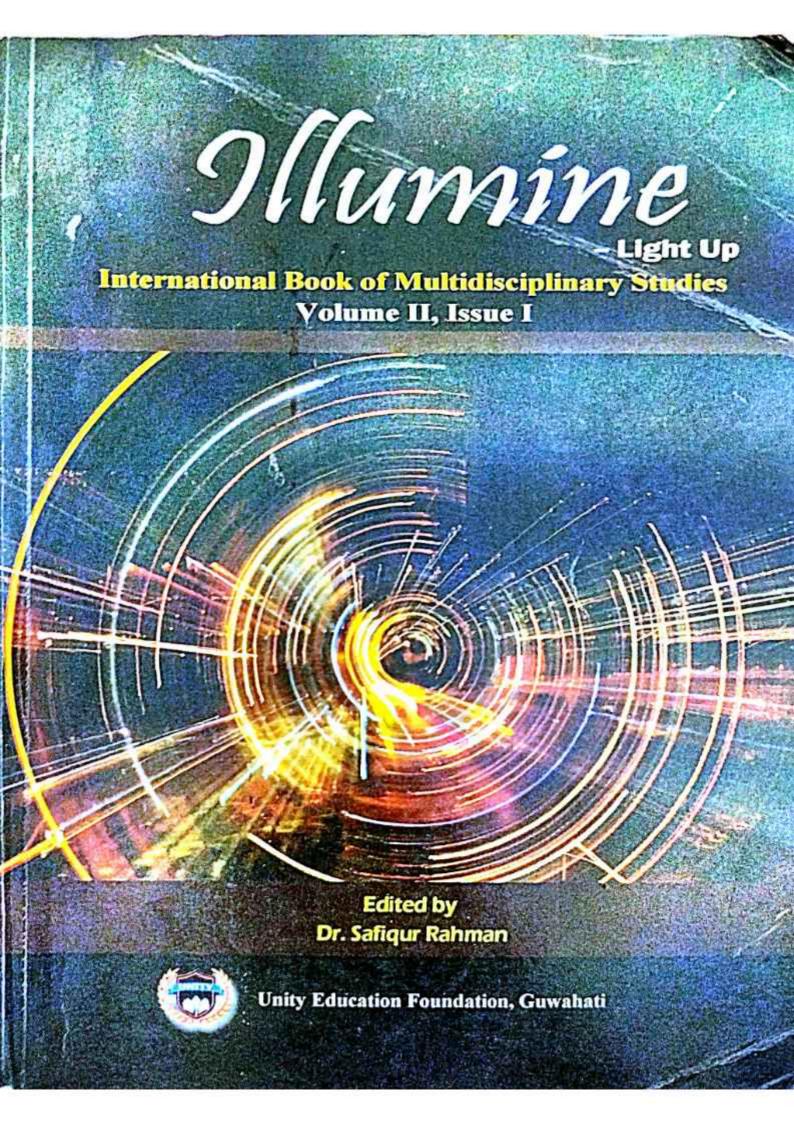
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<ul> <li>Status of Women and Their Econom</li> </ul>	nic Empowerment: Special Reference	
to Women in Assam	Papari Deka	84
* Representation of the Dynamics of	Culture in Literature: Reading America	7.2
	awrence Doctorow's Novel Ragtime	
	Nabanita Hazarika	89
· Gender Discrimination and Food in	Easterine Kire's A Terrible Matriarchy	1911
	Priyanka Roy	96
<ul> <li>Marketing of Library Products and S</li> </ul>	Services in Recent Time: A Theoretical	
Approach	Geetali Das	102
<ul> <li>Skilled Migration And Its Conseque</li> </ul>	nces: A Case Study in Guwahati	
	Dr. Upasana Chakravarty	
	Rupali Talukdar	106
<ul> <li>Dynamics of Communication Skills</li> </ul>	Sarifuddin Aliahmed	114
<ul> <li>The Sankhya Theory of Evolution</li> </ul>	Rupmala Hojai	118
<ul> <li>Socio-Economic Condition of Tea C</li> </ul>	Farden Labourers in Assam: A Case Stud	dy of
Koilamari and Dejoo Tea Estate in La	akhimpur District, Assam	
	Bonti Hazarika	122
<ul> <li>The Role of Female Education in Co.</li> </ul>	ntrolling Population Growth:	
An Empirical Analysis in Assam	Saurabh Pran Sharma	
	Anamika Sarma	134
<ul> <li>The Sanctity of Life</li> </ul>	Biren Borah	141
An Econometric Investigation Into Va		
Growth Rate Across Indian States in		A207 G/Vac 477
	Homang Chetri	145
<ul> <li>Immigration and Socio Economic Con</li> </ul>	nsequences in Assam	1
	Jyotirmayee Devi	151
<ul> <li>Women in The Colonial Tea Gardens</li> </ul>	ofAssam	
	Kirtana Bardalai	158
<ul> <li>Livelihoods pattern of char-chapori dv</li> </ul>	wellers of Majuli	
	Dinesh Pegu	164
<ul> <li>ईसान चन्द्र मोसाहारिनि आबारि सुंद' सल'з</li> </ul>	नाव बेरखांनाय बर' माहारियारि सावगारि	
सुंद' बिजिरनाय	Monoranjan Boro	171
<ul> <li>কবি নৱকান্ত বৰুৱা আৰু তেওঁৰ দুটি কবিতা</li> </ul>	('পলস' আৰু 'ইয়াত নদী আছিল'	
কবিতাৰ উল্লিখনসহ)	ৰুমী বৰ্মন	178

C

## An Econometric Investigation Into Variation of Net Statedomestic Product Growth Rate Across Indian States in 2017-18

Homang Chetri

Abstract: This paper attempts to understand the regional dimensions of economic growth in India. The goal of equitable economic development is to enable income levels of poorer states to reach the levels of the richer states. For this, the incomes of poorer states must grow faster than those of the rich for a longtime. Inter-state disparities in income levels and growth rates as measured by the coefficient of variation increased over time. If a state sustains high growth in labour-intensive sectors, it is likely to be more successful in creating jobs.

### Introduction:

This paper attempts to understand the regional dimensions of economic growth in India. Understanding the causes and nature of differences in levels and growth of income across the regions (countries) is very important because even small differences in the growth rates, if cumulated over a long period of time, may have substantial impact on the standards of living of people [Barro and Sala-i-Martin, 1995]. Further, inequality in any respect gives rise to unequivocal negative effects on subsequent growth and development, and worsens economic, social, and political tension among regions leading tomisallocation of resources (Chowdhury, 2003).

India's GDP growth rate which has been covering around 3.5 per cent is termed as 'Hindu Growth Rate' shifted to above 5 per cent in the 1980's even before the introduction of reforms in the country. The growth rate which has shifted to 8 per cent in recent times has raised several issues. The first issue is about the sustainability of this high rate of growth. The second issue is about the inherent instability in the growth process and to find ways to reduce this instability. The third issue is to reduce the inter-state disparities and also be in the higher growth process. The other issue is to reduce the disparities at the regional level within the state. India in order to sustain its higher growth rate, the major bottlenecks has to be addressed in a phased manner. These are infrastructure, slowdown of agriculture growth, poverty and inequality, financial regulations and corruption free governance.

Objectives: In this study, the main objective is to find out the magnitude of the factors that are affecting NSDP growth rate across Indian state.

Research Methodology:

The data are collected from the secondary sources, mainly NITI Ayog, RBI Handbook of Statistics on Indian States 2000-01 to 2017-2018, Basic Road Statistics of India.

In order to obtain the desire result the linear regression model has been used. The total 12 Indian states have been considered for the study. To perform the statistical analysis Statistical Software SPSS16.00 is used.

### Results and discussion

To explain the variation of NSDP Growth rate across Indian States, several factors like NSDP per capita, percentage of manufacturing in NSDP, Roads per 1000 square km, percentage of agriculture in NSDP, Literacy rate and location of states (Mountainous Dummy variable) are considered and the following two model have been formulated-

Multiple Linear Regression Model:

$$Y_{i} = \beta_{0} + \beta_{1} X_{1i} + \beta_{2} X_{2i} + \beta_{3} X_{3i} + \beta_{4} X_{4i} + \beta_{5} X_{5i} + \beta_{6} D_{i} + U_{i}$$
Where,

Dependent variable: Y = Net State Domestic Product Growth rate(current Price) of ith state in 2017-18.

Independent variable: X<sub>11</sub> = Net State Domestic Product Per Capita current price) of i state

X2 = Percentage of manufacturing in NSDPof ithstate

X<sub>1i</sub>= Roads per 1000 square km of of ithstate

X4 = Percentage of Agriculture in NSDP of itstate

X<sub>5i</sub>= Literacy rate of ithstate

D = Location of states (Dummy variable) of ithstate

0= Mountainous State

1= Others

i= No. of state(=1,2,3,....,12)

U=Error term

Coefficient:

β<sub>0</sub>=mean

β<sub>1</sub> =Coefficient of NSDP Per Capita ofith state

β2=Coefficient ofpercentage of manufacturing in NSDP of ith

 $\beta_3$  = Coefficient of roads per 1000 square km of of ithstate

β<sub>4</sub> = Coefficient of percentage of Agriculture in NSDP of ithstate

β = Coefficient ofliteracy rate of itstate

β = Coefficient of state location of ithstate

Table1: Description of variables

Variable's	Variable		Expected sign of		
mance.	symbols	Mean	Descriptive stati	S.D	the coefficient
NSDP Growth	Y,	7.91	7.98	2.25	
NSDP Per Capita	X <sub>1</sub>	39767	37708	15483.7	
Manufacturing in NSDP	X <sub>2</sub>	17.87	18.03	10.65	
Road	X <sub>3</sub>	38.93	35.6	14.80	
Agriculture in NSDP	X4	15.34	16.33	5.02	
Literacy	X5	70.65	69.14	10.67	1
State location	D	0.68	1	0.48	

The mean, median and standard deviation of the variables are tabulated in the table 1.

The expected sign of the coefficient are positive except state location.

With SPSS software we got the following result:

Table 2: Results of Regression Analysis (Impact on industrial growth):

Variables/constant	Estimated coefficient	Standard error	t value	Significance level
βο	8.696**	4.161	2.09	.059
X <sub>1</sub>	-1.998	.000	501	.625
X <sub>2</sub>	.091**	.035	2.586	.024
X <sub>3</sub>	016	.029	-575	.576
X4	296**	.114	-2.590	.024
X5	.044	.037	1.188	.258
D D	.701	.804	.872	.400
R <sup>2</sup>	.744			
F-statistic (6, 19)	453.876			0.000

Source: Econometrics nalysis

Note: \*\*\*, \*\* and \* indicates level of significance at 1%, 5% 10% respectively.

In this table, Results of the multiple regression model are tabulated. The R2 value is .744 which means that our independent variables explain 74.4% of the variation in endogenous variable i.e NSDP growth rate. It means the model give good fit.F value indicated overall significance of the fitted model. Here its value is 5.827 which is significant at 0.005 percent. The coefficient of the explanatory variables such as percentage of manufacturing and percentage

of agriculture are .431 and -.660respectively which are significant at 5% level of significance. The other explanatory variables i.e NSDP PC, Roads, literacy rate, state location (D) are not significant which implies these factors are not significantly impact on NSDP growth rate in Indian states.

## Non linear regression or Log linear regression:

To explain the variation of NSDP Growth rate across Indian states, several factors like contribution of manufacturing, length of roads, literacy rate, governance index and states location(dummy variable) are considered and the following Non linear regression model has been formulated -

 $Y_i = \beta_0 P^{\beta 1} M^{\beta 2} R^{\beta 3} A^{\beta 4} L^{\beta 5} e^{\beta 6 Di} e^{Ui}$ 

Or  $\log Y_i = \log \beta 0 + \beta 1 \log P + \beta 2 \log M + \beta 3 \log R + \beta 4 \log A + \beta 5 \log L + \beta 6 \log Di + Ui$ 

Where, logP = NSDP Per Capita of ith state

logM = Percentage of manufacturing in NSDP of ith State

logR = Roads per 1000 square km of of ith state

logA =Percentage of agriculture in NSDP of ith state

logL = Literacy rate of of ith state

logD = State location (dummy variable) of ith state

where, 0 = Mountainous state, 1 = non mountainous, U = Error term

i = no. of states (1,2,3,4,....,19)

 $\beta 0$  = constant and  $\beta 1$ ,  $\beta 2$ ,  $\beta 3$ ,  $\beta 4$ ,  $\beta 5$  and B6 are the respective explanatory variable's coefficient.

Table3: Description of variables

Variable's Name	Variable	Descriptive statistics			Expected sign
Variable 5 Name	symbols	Mean	Median	S.D	of the coefficient
NSDP Growth Rate	Yi	0.88	0.90	0.13	
NSDP Per pita	X1	4.57	4.58	0.18	
Percentage of Manufacturing in NSDP	X2	1.14	1.26	0.40	
Roads	X3	1.56	1.55	0.19	
Percentage of Agriculture in NSDP	X4	1.15	1.21	0.16	
Literacy rate	X5	1.84	1.83	0.07	
State location	D	0.684211	1	0.48	

The mean, median and standard deviation of the variables are tabulated in the table3.

The expected sign of the coefficient are positive except state location.

With SPSS software we got the following result:

Table4: Results of Non Regression Analysis (Impact on NSDP growth rate):

Variables/constant	Estimated coefficient	Standard error	t value	Significance level
Во	.798	.990	.806	426
X <sub>1</sub>	082	.156	523	.436
X <sub>2</sub>	.132***	.045	2.909	.01
X <sub>3</sub>	027	.106	258	.801
X4	590***	.167	-3.544	.004
X5	.542*	.289	1.874	.085
D	.049	.040	1.240	.239
R <sup>2</sup>	.773			
F-statistic (6, 19)	6.826			0.002

Note: \*\*\*, \*\* and \* indicates level of significance at 1%, 5% 10% respectively.

In this table, Results of the log linear regression model are tabulated. The  $R^2$  value is .773 which means that our independent variables explain 77.3% of the variation in endogenous variable i.eNSDP Growth rate. It means the model give a good fit.F value indicated overall significance of the fitted model. Here its value is 6.826 which is significant at 0.01 percent. The constant  $(\beta_0)$  is .798.

The coefficients of Percentage of Manufacturing in NSDP, Percentage of Agriculture in NSDP and Literacy rate are .408, -.745 and .278 which are significant at 1%, 1% and 10% level of significance respectively. The other explanatory variables i.e NSDP Per capita, Roads and state location (D) are not significant which implies these three factors are not significantly impact on NSDP Growth rate in Indian states.

### Conclusion:

It can be concluded from the above analysis that the government should take initiatives for economic reforms by giving importance to the factors that has impact on NSDP Per capita in India.

Growth in the different states in india during 1990-2018 was characterised by instability and volatility. The degree of volatility was very high in some states. It would be instructive to extend the analysis to sectoral growth rates and identify the sectors contributing to volatility and instability. Inter-state disparities in income levels and growth rates as measured by the coefficient of variation increased over time. However, the relative positions of many states remained unchanged.

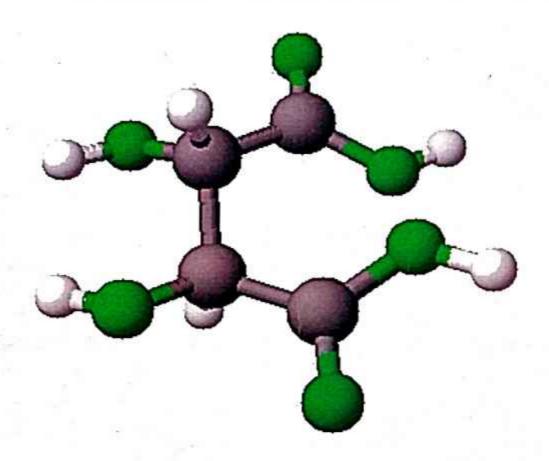
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Volume II, Issue II



Edited by Dr. Rupa Rani Sonowal Dr. Safiqur Rahman



Unity Education Foundation, Guwahati

## ERUDITION

(Research Papers and Articles)

Volume-II :: Issue-II



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Dr. Rupa Rani Sonowal
Dr. Safiqur Rahman

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## Contents

1.	World's Forest Cover and Deforestation Sangita Gogoi	11
2	Higher education of women in India	
2.	Gautam Kumar Roy	4
	A Study on Development of Primary Education in Assam During British	
J.	A Study on Development of Frimary Education in resum 2	
	Rule and After Independence	10
1	Dhanistha Medhi	
4.	Education of the Visually Impaired Learners through Braille Method	14
h	Jahangir Hussain Alom	
5.	Look East to Act East Policy; Northeastern Vision	19
(3)	Jayasree Nath	.,
6.	Abuse of Discretionary Power in Reference to White Collar	
	Crime - An analysis	21
	Neena Hamid	24
7.	Spiritual Education for Adolescents : Importance and Perspectives	
	Jayasree Saikia	29
8.	Orality and Its Projection : A Reading of Chinua Achebe's Novel	
	Things Fall Apart	
	Khanin Boro	32
9.	Efficacy of educational attainment in adopting family planning practices;	
	a case study of tea labor's households in Sonitpur district	
	Sanjoy Saha / Dr. Hare Ram Mandal	35
10	. Child labour from Human Rights Perspectives- A Study in Nagaon Town of	
	Nagaon District of Assam	
	Bubu Sensowa	38
11	. A brief study on the Râmâyana of Vâmîki	
200	Dr. Nurul Islam	45
12	2. Migration During British Rule: A Study on the Agrarian Changes of	
	Brahmaputra Valley 1901-1947	< 1
	Habib Fazlul Basid	50
13	3. An observation of Beckett's "Waiting for Godot" in light of its Absurdity	50
	Kankana Sarmah	
1		57
1*	4. Concept of Person in Jainism and Nyâya-Vaiúesika- A Critical Study	
1	Dr. Bishnu Borah	60
D.	5. An Econometric Investigation into Variation of Industrial Growth Across	
44	Indian States in 2017-18	
	Homang Chetri	65
1	6. Immigration Issue and Ethnic Tensions Vis-a-vis Conflicts in	
	Assam : An Overview	
	Kalyani Chakravorty	70
1	7. Green Revolution (A new agricultural Strategy in Indian Agriculture)	
	Dr. Rofigul Hassan	74
1	8. Economic Empowerment of Women in India: An Assessment	78
	Dr. Baharul Islam	
	Md. Saigul Islam	
	Mr. Lui: Hazarika	76
	ACCURATION AND ACCURATE AND ACC	

## An Econometric Investigation Into Variation of Industrial Growth Across Indian States in 2017-18

Homang Chetri

Abstract: This Paper focuses on the magnitude of the factors that are affecting industrial growth across Indian state. Industrial sector is of great importance for economic development of the country. It is a historical fact that countries with strong industrial sector have showed more economic growth and development which have also improved national income and promoted living standard of population. India's industrial growth is not satisfactory as compared to other countries. Thus, we have to investigate the main factors which are mainly impact on industrial growth. To investigate the variations, multiple linear regression model and Non linear regression model have been used and to perform the statistical analysis Statistical Software SPSS 16.00 is used. Key words: industrial growth, balanced regional development, Indian states

### 1. Introduction:

Governance in India is a federal system of governance with both the state and the Central governments responsible for the development of the nation as a whole. Policies of the Central as well as state governments impact the state level variations in economic conditions in turn. Balanced regional development has been a "touch-stone" for policy making in India in a number of instances (Chelliah, 1996). Industrial sector is of great importance for economic development of the country. It is a historical fact that countries with strong industrial sector have showed more economic growth and development which have also improved national income and promoted living standard of population. But in India, industrial growth is not satisfactory as compared to other countries. Moreover regional imbalance of industrial growth is more acute in India. Along with regional imbalance, there are some other factors such as length of road, governance, state location etc which has impact on industrial growth and these are the major concern for the government in policy measure. Thus, we have to investigate the main factors which are mainly impact on industrial growth.

### 2. Objectives:

In this study, the main objective is to find out the magnitude of the factors that are affecting industrial growth across Indian state.

### 3. Methodology:

The data are collected from the secondary sources, specifically RBI Handbook of Statistics on Indian States 2000-01 to 2017-18.

In order to obtain the desire result the linear regression model has been used. The total 28 Indian states have been considered for the study. The Union Territories of India other than Telangana have been excluded from the study. To perform the statistical analysis Statistical Software SPSS 16.00 is used.

### 4. Results and Discussion

4.1 Multiple linear regression model specification, descriptive statistics hypothesis formation: To explain the variation of industrial growth across Indian states, several factors like contribution of manufacturing, length of roads, literacy rate, governance and state location(dummy variable) are

considered and the following multiple linear regression model has been formulated-

$$Y_i = \beta_0 + \beta_2 X_{1i} + \beta_2 X_{2i} + \beta_3 X_{3i} + \beta_4 X_{4i} + \beta_5 D_i + U_i$$

Where,

Dependent variable: Y<sub>i</sub>= Industrial growth as proportion to state GSDP in 2017-18 Independent variable:

 $X_{1i}$  = Contribution of manufacturing to state GSDP (industry) of  $i^{th}$  state

X21 = Length of Roads (kms) of ith State

X<sub>3i</sub> = Literacy rate of i<sup>th</sup> state as per 2011 census data

X<sub>4</sub> = Governance index of i<sup>th</sup> state

D<sub>i</sub> = State location (dummy variable) of i<sup>th</sup> state

0= coasta!, 1= Non Coastal

i = No. of states (=1,2,3,4.....,28), U = Error term

### Coefficient:

 $\beta_0$  = mean,  $\beta_1$  = coefficient of contribution of manufacturing of i<sup>th</sup> state

 $\beta_2$  = coefficient of length of roads (kms) of i<sup>th</sup> state

 $\beta_3$  = coefficient of literacy rate of i<sup>th</sup> state

β<sub>4</sub> = coefficient of Governance index of i<sup>th</sup> state

 $\beta_S$  = coefficient of state location of i<sup>th</sup> state

Table1: Description of variables

Vanable's Name	Vanable	Descriptive st	Expected		
	symbols	Mean	Median	S.D	sign of the coefficient
Industrial growth	Yī	2954251.25	2353399	3372556.304	1-14-1-15 1-14-1-15
Contribution of manufacturing	X1	1666716.96	907955	2389561.746	- fermion
Road	X2	104498.54	59406	95700.930	A COVA TO LE
Literacy rate	ХЗ	67.1174	67.25	10.122	TOTAL CO.
Governance Index	X4	32.55	30.34	23.725	x in Co.
State location	D	.32	0.00	0.476	(-)

The mean, median and standard deviation of the variables are tabulated in the table 1. The expected sign of the coefficient are positive except state location.

With SPSS software the following result has been found:

Table2: Results of Regression Analysis (Impact on industrial growth):

254 ***	603746.33	-0.470	level
77.7		0.770	1.043
	0.33	32.13	.000
327***	1.129		.001
522.943	8418.535		.511
1190.058**			.013
42533.017		The second second	.532
9		0.033	.532
3.876			0.000
	22.943 190.058** 42533.017	22.943 8418.535 190.058** 4156.570 42533.017 224526.796	3.632 322.943 8418.535 0.668 190.058** 4156.570 2.692 42533.017 224526.796 -0.635

Note: \*\*\*, \*\* and \* indicates level of significance at 1%, 5% 10% respectively.

In this table, Results of the multiple regression model are tabulated. The R2 value is .99 which means that our independent variables explain 99% of the variation in endogenous variable i.e industrial growth. It means the model give a best good fit. F value indicated overall significance of the fitted model. Here its value is 452.872 which is significant at 0.01 percent. The coefficient of the explanatory variables such as contribution of manufacturing and length of road are 1.254 and 4.327 respectively which are significant at 1% level of significance. The estimated coefficient of governance index is 11190.058 which is also significant at 5% level of significance. The other two explanatory variables i.e literacy rate and state location (D) are not significant which implies these two factors are not significantly impact on industrial growth in Indian states.

### 4.2 Non linear regression model analysis:

To explain the variation of industrial growth across Indian states, several factors like contribution of manufacturing, length of roads, literacy rate, governance index and state location(dummy variable) are considered and the following Non linear regression model has been formulated-

 $Y_1 = \beta_0 M^{\beta 1} R^{\beta 2} L^{\beta 3} G^{\beta 4} e^{D1} e^{UI}$ 

Or  $logY_i = log\beta0 + \beta1logM + \beta2logR + \beta3logL + \beta4logG + \beta5logD + Ui$ Where, logM = Contribution of manufacturing to state GSDP (industry) of ith state

logR = Length of Roads (kms) of ith State

logL = Literacy rate of ith state as per 2011 census data

logG = Governance index of ith state

logD = State location (dummy variable) of ith state

where, 0 = coastal, 1 = non coastal, U = Error term

i = no. of states (1,2,3,4,....,28)

 $\beta 0$  = constant,  $\beta 1$ ,  $\beta 2$ ,  $\beta 3$ ,  $\beta 4$ , and  $\beta 5$  are the respective explanatory variable's coefficient.

Table3: Description of variables

Variable's Name	Variable	Descriptiv	Expected		
Variable's Name	symbols Mean	The second secon	Median	S.D	sign of the coefficient
Industrial growth	Yì	6.10154	6.3670	.697374	12 32
Contribution of	X1	5.63018	5.93700	1.007	
manufacturing	UDSU-		4.76300	.590627	14
Road	X2	4.73457		# - Table 10 - 10 - 10 - 10 - 10 - 10 - 10 - 10	
Literacy rate	Х3	1.82161	1.82700	.06499	
Striker Kraus Walkstein Fr.	X4	1.32182	1.47200	0.488314	
Governance	^4		1.00	0.405	(-)
State location	D	.70	1.00	0.405	( )

The mean, median and standard deviation of the variables are tabulated in the table3. The expected sign of the coefficient are positive except state location.

With SPSS software the following result has been found:

Table4: Results of Non Regression Analysis (Impact on industrial growth):

Variables/constant	Estimated	Standard	t value	Significance level
	coefficient	error	2.422	.024
βο	1.842**	.761	12.262	.000
X <sub>1</sub>	.599 ***	0.049	A CONTRACTOR	.012
X <sub>2</sub>	.150**	0.055	2.754	17.
X <sub>3</sub>	.085	.340	0.250	.805
X <sub>4</sub>	.26	.084	.310	.760
	-M"		-0.440	.664
D	023	0.053	<b>31</b> , 13	
R <sup>2</sup>	.98		1 - 30-0	5) [1/ Apr
F-statistic (5, 22)	274.167	Service of	PI I SAN	0.000

Note: \*\*\*, \*\* and \* indicates level of significance at 1%, 5% 10% respectively.

In this table, Results of the multiple regression model are tabulated. The  $R^2$  value is .98 which means that our independent variables explain 98% of the variation in endogenous variable i.e industrial growth. It means the model give a very good fit. F value indicated overall significance of the fitted model. Here its value is 274.167 which is significant at 0.01 percent. The constant ( $\beta_0$ ) is 1.842 which is significant at 5% level of significance which implies we have excluded some important explanatory variables in the model.

The coefficients of contribution of manufacturing and length of road are .599 and .150 which are significant at 1% and 5% level of significance respectively. The other explanatory variables i.e literacy rate, governance and state location (D) are not significant which implies these three factors are not significantly impact on industrial growth in Indian states.

Conclusion:

#### 1. Conclusion

It is quite clear that states have performed differently from each other in terms of growth of manufacturing industries and changes in their structure. Reduction of regional disparities has always been a national objective since the strength of a building depends on the strength of its weakest pillar. Present study provides an exploratory analysis of variations in industrial growth across the states and analyse the patterns in state level government expenditures to understand how they are aligned with the objectives of balanced regional development within the national economy. The study attempts to assess the patterns of state level variations in industrial growth using some basic factors of development. Though the specific objective of keeping the variations in industrial growth factors from widening has been achieved with respect to some industrial growth factors, there has been a growing concern that the less developed states continue to lag behind the developed states and that this cleft is increasing. The policy concern is explicit in the planning process (2007-08 to 2018-19), where inclusive growth has been given priority.

It can be concluded from the above analysis that the government should take initiatives for economic reforms by giving importance to the factors that has impacted on industrial growth in India.

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ঐতিহা আৰু সংস্ফৃতি



অসম কলেজ শিক্ষক সংস্থা



সাম্পাদক

ড° অলকা শৰ্মা

"DHUBURIR AITIJYA ARU SANSKRITI" A Publication of essays illuminating the historical, geographical, cultural, educational and socio-economic aspects of Dhubri district edited by Dr. Alaka Sarma, Asstt. Professor, Deptt. of Assamese, B.N. College, Dhubri and published by Tulasi Das, General Secretary, Assam College Teacher's Association, ACTA, Solapar, Guwahati-781008, Assam and Panchajanya Books, Saraswati Road, Panbazar, Guwahati-1

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ভূমিকা আন্তৰ্জাতিক প্ৰেক্ষাপটত আশাৰীকান্দি গাঁৱৰ	- প্ৰণৱ কুমাৰ বৰ্মন	>७१
টেৰাকোটা শিল্প পশ্চিম অসমৰ ধুবুৰী জিলাৰ ঐতিহ্যময় লোকশিল্প	- ড° অনুৰাধা শৰ্মা	292
ধুবুৰী জিলাৰ বাতৰি কাকতৰ ৰেহৰূপ	- ভূবন শইকীয়া	398
শিক্ষা-সংস্কৃতি আৰু গৌৰীপুৰ ৰাজপৰিয়াল	<ul> <li>প্ৰবীৰ কুমাৰ বৰুৱা</li> </ul>	748
ধুবুৰী জিলাৰ আৰ্থ সামাজিক অৱস্থা ঃ এটি চমু আলেখ্য	- জাকিৰ হুচেইন	790
পশ্চিম অসমৰ লোকগীতত প্ৰেমৰ স্বৰূপ	- কৰুণা কান্ত শৰ্মা	200
পশ্চিম অসমৰ চৰ-চাপৰিৰ লোকগীত	- ৰাখী কলিতা	276
গোৱালপাৰীয়া <b>লোককলা আৰু ইয়াৰ</b> বজাৰ বিপণ•	নঃ- ড° কিংশুক চক্রবর্তী	२२১
এক চমু ক্ষেত্ৰ অধ্যয়ন		
Political History of Western Assam	- Lakhima Hazarika	228
Charak Puja of Undivided Goalpara, a Dalit	- Gopal Ch. Barman	202

Folk Narrative : An Analysis in Post-Modern

Condition of Society



## আন্তৰ্জাতিক প্ৰেক্ষাপটত আশাৰীকান্দি গাঁৱৰ টেৰাকোটা শিল্প

🕈 প্ৰণৱ কুমাৰ বৰ্মন

লেটিন আৰু ইটালীয় ভাষাৰ সংমিশ্ৰণত গঢ়লৈ সৃষ্টি হোৱা টেৰাকোটা শক্ষটোৰ মূল অৰ্থ হ'ল পোৰামাটিৰ শিল্প অৰ্থাৎ মৃৎ শিল্প। লেটিন শব্দ "টেৰা" (Terra) মানে মাটি বা বোকা আৰু ইটালীয় "কোটা" (Cotta) শব্দৰ অৰ্থ হল মৰ্ভি। আদিম সভাতাৰ পাত লুটিয়াই চালে আমি বিচাৰি পাওঁ যে নিজৰ মনৰ মাজত লুকাই থকা আনন্দৰ বহিঃ প্ৰকাশ ঘটাবলৈ মানুহে যিদৰে গীত-সংগীত, নতা, অভিনয়, কবিতা, গল্প ইত্যাদিক মাধ্যম হিচাপে লৈ আদিম অৱস্থাৰ পৰা সভা জগতলৈ ঢাপলি মেলিছে, তেনেদৰে কুমাৰ বা মৃৎশিল্পীসকলে নিজৰ মনত অভিব্যক্তবোৰ সুন্দৰৰ পূজাৰী হৈ মাটিৰ কোমল পৰশত বিভিন্ন ধৰণৰ পুতলা, চৰাই, জীৱ-জন্তু, পাত্ৰ আৰু মানৱমূৰ্ত্তিৰ ৰূপত প্ৰকাশ কৰিবলৈ সক্ষম হৈছে। কৃষি বা চিকাৰ কাৰ্যত পুৰুষসকলে ব্যস্ত হৈ থকা সময়ত কামৰ পৰা আজৰি হৈ নাৰীসকলে কোমল মাটিৰ লাডু বনাই শিল্পীৰ হাত আৰু হৃদয়েৰে মনৰ কল্পনাৰাজি আৰু শিল্পীসূলভ পৰশেৰে গঢ় দিছিল গৃহ দেৱতাৰ মূৰ্ত্তি আৰু অকণিহঁতৰ ওমলোৱা নানা ধৰণৰ ফিগাৰিল বা খেলনাৰ বস্তু। এনে ভাস্কৰ্য শেষলৈ পৰস্পৰাগত গৃহিণীসকলে বনোৱা মূৰ্ত্তিবোৰৰ মাজত দেখিবলৈ পোৱা যায়। নিদৰ্শনৰূপে উত্তৰ ভাৰতৰ সৰহ ভাগ ঠাইত নৱৰাত্ৰিৰ সময়ত গৃহিণীসকলে তৈয়াৰ কৰা "সাঞ্জিত" মূৰ্ত্তিবোৰৰ কথা আঙুলিয়াই দিব পাৰি। এই মৃৎ শিল্পবোৰত পৃথিৱীৰ প্ৰায়বোৰ প্ৰাচীন সভ্যতাৰ প্ৰচুৰ ব্যৱহাৰৰ দিশ পোৱা যায়।পোৰামাটিৰ মূৰ্ত্তি দুখীয়া সকলৰ ভাস্কৰ্য্য হিচাপে চিহ্নত কৰা হয়। মানুহে মাটিৰ সাঁচ সৃষ্টি কৰাৰ ই আটাইতকৈ প্রাচীন মাধ্যম। আদিম যুগত অৱচেতনাভাৱে এই শিল্প এক শীর্ষস্থান দখল কৰিছিল। ঐতিহ্য আৰু সৌন্দৰ্য্য বোধে এই শিল্পক অধিকতৰ সমৃদ্ধ কৰিছে। সময়ৰ গতিৰ লগত এই শিল্পই নানা ৰূপত বিকশিত হয়। বৰ্তমান কালত চীন

## ধুবুৰীৰ ঐতিহ্য আৰু সংস্কৃতি

আৰু কোৰিয়াত উদ্ভাৱন কৰা চকচকীয়া মাটিৰ পাত্ৰই মৃৎ শিল্পীসকলক এক নতুন দিগন্তৰ সূচনা কৰিলে। স্মৰ্তব্য যে পাৰস্য দেশৰ মৃৎ শিল্পীবোৰো নানা ধৰণৰ নতুন নতুন চিত্ৰৰ নমুনা আৰু চকচকীয়া কৰা অভিনৱ কৌশল প্ৰয়োগ কৰি ভাৰতীয় মৃৎ শিল্পক অধিক উন্নত কৰিলে।

পশ্চিম অসমৰ সীমান্ত ধুবুৰী জিলাৰ গৌৰীপুৰ চহৰৰ পৰা মাত্ৰ চাৰি কিলোমিটাৰ নিলগত অৱস্থিত আশাৰীকান্দি গাঁও শিল্প, শিক্ষা আৰু সাহিত্যত অভিলেখ সৃষ্টি কৰি বাতৰি কাকতৰ শিৰোনামা দখল কৰা আন্তৰ্জাতিক পৰ্যায়তো বৰ সুনাম। এই সুনাম কঢ়িয়াই আনে ঘাইকৈ ৰাষ্ট্ৰীয় পুৰস্কাৰ প্ৰাপ্ত স্বৰ্গীয় সৰলাবালা দেবী, আন্তৰ্জাতিক খ্যাতিসম্পন্ন মৃৎ শিল্পী ধীৰেন্দ্ৰ নাথ পাল, ৰাষ্ট্ৰীয় শিল্পী মহাদেব পাল, হিতেন্দ্ৰ নাথ বৰ্মন, স্বৰ্গীয় নিমাই ঢোপা বৰ্মন ইত্যাদি। স্বৰ্গীয় সৰলা বালা আৰু নিমাই ঢোপা বৰ্মনক এই গাঁৱৰ শিল্পজগতৰ বাটকটীয়া বুলি কব পাৰি। (কোনো পৃষ্টপোষক নথকাৰ বাবে স্বৰ্গীয় নিমাই ঢোপা বৰ্মনৰ নিপুণ হাতৰ শিল্পবোৰ প্ৰচাৰ আৰু প্ৰসাৰ নহ'ল) আশাৰীকান্দি গাঁৱৰ মৃৎ শিল্প আৰুে ভাস্কৰ্যৰ লগত সিন্ধু সভ্যতাৰ মৃৎ শিল্পৰ লগত যথেষ্ট মিল আছে। তদুপৰি বাংলাদেশৰ শ্ৰীহট্ট, মৈমন সিং, ৰংপুৰ. টাংগাইল, জামালপুৰ, পশ্চিম বংগৰ কোচবিহাৰ, জলপাইগুৰি আৰু অসমৰ ৰামদিয়াৰ গোটা সিজীয়া মাটিৰ পুতলা, হাৰিয়ানাৰ মুখৰ অৱয়ৱহীন নাৰীমূৰ্ত্তি, প্ৰাচীন ইৰান আৰু ইউৰোপৰ নাৰী মূৰ্ত্তিৰ লগত মিল থকাটো মন কৰিবলগীয়া। সম্প্ৰতি আশাৰীকান্দিৰ মাটিৰ কোমল পৰশত বিভিন্ন ঠাইত সমাদৰ লাভ কৰিবলৈ সক্ষম হৈছে শিল্পী ধীৰেন্দ্ৰ নাথ পাল আৰু মহাদেৱ পাল ৰাষ্ট্ৰীয় আৰু আন্তঃৰাষ্ট্ৰীয় পৰ্যায়ত বহু শিল্প প্ৰদৰ্শন কৰি নানা ধৰণৰ পুৰস্কাৰ আৰু প্ৰশংসা পত্ৰ বুটলি আনি অসমৰ সুনাম কঢ়িয়াই আনে। বৰ্ত্তমানে বিশ্বৰ বিভিন্ন প্ৰান্তৰ পৰা এই শিল্পৰ ওপৰত গৱেষণা কৰিবৰ বাবে চৰকাৰৰ ফালৰ পৰা পৰ্যটকসকলৰ থকা-মেলাৰ বাবে এটা ''টুৰিষ্ট লজো" নিৰ্মাণ কৰিছে।

## ধুবুৰীৰ ঐতিহ্য আৰু সংস্কৃতি •

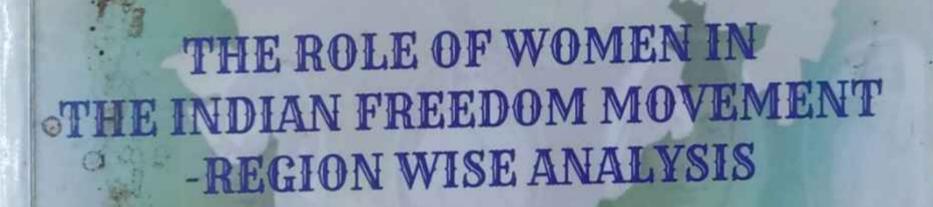
সুদুৰ বাংলাদেশৰ পাবনা জিলাৰ গাৰাদহত ১৯১৮ চনত জন্ম গ্ৰহণ কৰিলেও সৰলা বালা দেৱী মাটিৰ মোহত জীৱনৰ সংস্থান বিচাৰি অমৰাবহী অসমৰ বুকুত স্বামী স্বৰ্গীয় কুঞ্জলালৰ সৈতে আশাৰীকান্দি গাঁৱত স্বাধীনতাৰ আগতেই নিগাজীকৈ থিতাপি লয়। তেতিয়াৰ পৰাই আশাৰীকান্দি গাঁৱত ্টুৱাকোট্ৰা শিল্প গঢ়ি উঠে। গৌৰীপুৰ ৰাজপৰিয়ালৰ শ্ৰীমতী নীলিমা বৰুবাৰ পুষ্ঠপোষকতাত এই শিল্প দেশ-বিদেশৰ বহুতো ঠাইত প্ৰচাৰ আৰু প্ৰসাৰ হয়। যিকি নহওক ১৯৪৫ চনত শিল্পী ধীৰেন্দ্ৰ নাথ পালে আশাৰীকান্দি গাঁৱত জন্ম লাভ কৰি মাতৃ সৰলা বালা আৰু পিতৃ কুঞ্জলালৰ সৈতে এই শিল্পৰ ওপৰত মনোযোগ দিয়ে। তেওঁ (ধীৰেন্দ্ৰ পাল) ১৯৭৫ চনত জিলা উদ্যোগ কেন্দ্ৰ আৰু নিখিল ভাৰত হস্তশিল্প আয়োগৰ সহযোগত পোন প্ৰথমে বাণিজ্য মেলাত যোগদান কৰে। তাৰ পিছত ১৯৭৮ চনত দিল্লী, ১৯৭৯ চনত কলিকতা, ১৯৮০ চনত বোম্বে (বৰ্তমান মুম্বাই), ১৯৮১ চনত মাদ্ৰাজৰ (বৰ্তমান চেন্নাই) ললিত কলা একাডেমীত হস্তশিল্প Demonstration Programme ত যোগদান কৰে। ১৯৮২ চনত দিল্লীৰ প্ৰগতি ময়দানত আন্তৰ্জাতিক বাণিজ্য মেলাত ধীৰেন্দ্ৰ নাথ পাল আৰু মাতৃ সৰলাবালাই যোগদান কৰে। এই বাণিজ্য মেলাতেই মৃৎ শিল্পী সৰলাবালা দেৱীক ৰাষ্ট্ৰীয় পুৰদ্ধাৰ প্ৰদান কৰে। ১৯৯৬ চনৰ ২৩ নৱেম্বৰত সৰলা বালা দেৱীৰ পৰলোক প্ৰাপ্তি ঘটে কিন্তু মৃত্যুৰ আগদিনালৈ মাহেকত পাঁচশ টকাকৈ শিল্পী পেন্সন পাই আছিল। ১৯৮৮ চনত ধীৰেন্দ্ৰ পালে ছাৰ্ক (SAARC) সন্মিলনত যোগদান কৰি মানপত্ৰ অৰ্জন কৰে। ১৯৮৪ চনত শিল্প প্ৰদৰ্শন কৰাৰ বাবে আমেৰিকাৰ নিউৰ্য়ক চহৰলৈ আমন্ত্ৰিত হৈছিল যদিও বিশেষ অসুবিধাত যাব নোৱাৰিলে। ১৯৮৭ চনত ইউৰোপ ভ্ৰমণৰ উপৰিও ছুইডেন, ডেনমাৰ্ক. জাৰ্মান ভ্ৰমণ কৰি আশাৰীকান্দিৰ মৃৎ শিল্পক আন্তৰ্জাতিক প্ৰেক্ষাপটত চিনাকি কৰি আশাৰীকান্দিৰ মৃৎ শিল্পক আন্তৰ্জাতিক প্ৰেক্ষাপটত চিনাকি কৰি দিলে।

তদুপৰি শিল্পী মহাদেৱ পাল ১৯৬৫ চনত আশাৰীকান্দি গাঁৱত জন্ম লাভ কৰি পিতৃ-মাতৃৰ লগত পোৰামাটিৰ ওপৰত মন-প্ৰাণ সপি দি সংঘাত আৰু

## \* ধুবুৰীৰ ঐতিহ্য আৰু সংস্কৃতি \*

সংগ্রামৰ জীৱনক আঁকোৱালি ললে। তেওঁ (মহাদেব পাল) ৩৭তম নিখিল ভাৰত হস্তশিল্প সপ্তাহ মেলাত নিজৰ মাটিৰ শিল্পবোৰ প্রদর্শণ কৰি মৃৎ-শিল্পত অসমৰ ভিতৰত প্রথম স্থান অধিকাৰ কৰে। এই ভান্ধর্য শিল্পৰ বাবে ১৯৭৯-৮০ চনত নতুন দিল্লীত ৰাষ্ট্রীয় বাণিজ্য মেলাত ভাৰত চৰকাৰৰ তৰফৰ পৰা আমন্ত্রণ পাই মহাদেৱ পালে অংশ গ্রহণ কৰে। ১৯৮৬ চনত নতুন দিল্লীত ৰাষ্ট্রীয় সাংস্কৃতিক উৎসৱ ভাৰত চৰকাৰৰ (সাংস্কৃতিক বিভাগ) দ্বাৰা আয়োজিত বাণিজ্য মেলাত শিল্প প্রদর্শন কৰে আৰু ১৯৯৬ চনত মাদ্রাজৰ হস্তশিল্প মেলাত অংশ গ্রহণ কৰি অসমীয়া শিল্পী হিচাপে চিনাকি দি অসমৰ সুনাম কঢ়িয়াই আনিবলৈ সক্ষম হয়। ১৯৮৩ চনত দিল্লীৰ প্রগতি মৈদানত বাণিজ্য মেলা, ১৯৮৮ চনত "North-East Zone Culture Centre (ডিমাপুৰ) ৰ কর্মশালা, ১৯৯৮ চনত UNESCO ৰ উদ্যোগত South Asian Tribal and Falk Artists" (ডিমাপুৰ) শীর্ষক কর্মশালাতে অংশ গ্রহণ কৰে। ১৯৯১ চনত মহাদেৱ পালে State Award to Handicraft Artisan বঁটা লাভ কৰে।

সম্প্রতি গুৱাহাটী মহানগৰৰ বামুনি মৈদানত থাকি মৃৎ শিল্পী হিতেন্দ্র নাথ বর্মনে নানা ধৰণৰ পূজাৰ মূর্ত্তি আৰু নান ধৰণৰ মূর্ত্তি তৈয়াৰ কৰিছে। এই শিল্পী গৰাকীও এই গাঁৱতেই জন্ম লাভ কৰে। বর্ত্তমান এই গাঁৱৰ মৃত্তিকা শিল্প ভাৰত তথা আন্তর্জাতিক বজাৰত বিক্রী হৈ আছে। সেয়েহে বিশেষ শিল্পী গাঁও হিচাপে ভাৰতৰ মানচিত্রত এই গাঁওখন চিহ্নিত হৈছে। এই টেৰাকোটা শিল্পৰ ওপৰত প্রায় দুশটা পাল পৰিয়াল আৰু আন আন সম্প্রদায়ৰ মানুহে জীবিকা নির্বাহ কৰি আছে। আনকি এই মৃৎ শিল্পৰ বাবে এই গাঁওখন দিল্লী দূৰদর্শনৰ "সুৰভিত" স্থান পোৱাটো আমাৰ বাবে বৰ গৌৰৱৰ বিষয়। স্মর্তব্য যে উদীয়মান শিল্পী গোকুল পাল, অশ্বিনী পাল, দেৱদাস পাল ৰাজ্যিক আৰু ৰাষ্ট্রীয় পর্যায়ত মৃৎশিল্প প্রদর্শন কৰি প্রশংসা লাভ কৰিবলৈ সক্ষম হৈছে। যোৱা ২৬ মার্চত ধীবেন নাথ পালক তৰুণ দূৱৰা বঁটা (২০১৭ বর্ষৰ) গুৱাহাটী আর্টিষ্টছ গীল্ডে শিল্পী বঁটা প্রদান কৰে আৰু আমাৰ জিলাখনলৈ গৌৰৱ কঢ়িয়াই আনে। 🗖



ZAKIR HUSSAIN

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# THE ROLE OF WOMEN IN THE INDIAN FREEDOM MOVEMENT -REGION WISE ANALYSIS

## ZAKIR HUSSAIN

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## **About The Author**



Mr ZAKIR HUSSAIN born in the village of Shernagar (Agomoni) has been teaching History in Pramathesh Barua College, Gauripur, a centre of higher learning in Dhubri District of Assam. He has been associated with several research work, he has also presented many research papers on National and International Seminars. Prior to this he has published a book entitled:: Maulana Bhasani :: Messiah of the toiling Masses of char- area of Undivided Goalpara District.

## **Table of Contents**

About The Author
Preface
Acknowledgements

Chapter No	Chapter Title	Page No
1.	Introduction	1-48
2.	Northeastern people in India's Freedom movement	49-83
3.	Women freedom Fighters From Orissa, Karnataka, Punjab, Bengal, Uttar Pradesh, Tamil Nadu, and Kerala	84-151
4.	Minority Women and Women Journalists role in The Indian National Movement	152-183
5.	Conclusions	184-195

## THE ROLE OF WOMEN IN THE INDIAN FREEDOM MOVEMENT-REGION WISE ANALYSIS

-ZAKIR HUSSAIN

### About the Book

It is obvious that gender, in isolation, is meaningless. Existence of one without another is impossible, nationalist movement served as an important vehicle for encouraging middle-class women to engage in activities and to adopt new role models. The list of great women whose names have gone down in history for their dedication and undying devotion to the service of India is a long one. Woman's participation in India's freedom struggle began as early as in 1817. As a result of being associated with, and participating in the freedom struggle, Indian women realized the importance of living life as conscious human beings. The proposed book divided into five chapters with brief explanation of role on women in the Indian Freedom movement region wise analysis.

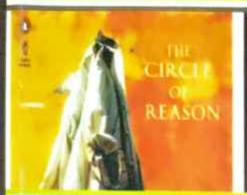
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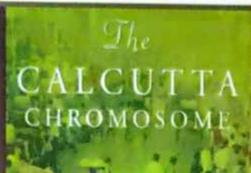
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# THEMATIC ANALYSIS AND POST-COLONIAL ASPECTS IN THE SELECT NOVELS OF AMITAV GHOSH

## **ASHIKUR RAHMAN**

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## THEMATIC ANALYSIS AND POST-COLONIAL ASPECTS IN THE SELECT NOVELS OF AMITAV GHOSH

#### - ASHIKUR RAHMAN

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### About The Author



ASHIKUR RAHMAN is an Assistant Professor in the Department of English, Pramathesh Barua College, Gauripur, Assam. He is Ph.D in English Literature. His area of Interest is in Indian Writing in English. He has contributed articles to many journals of national and international repute. He has presented a number of research papers to Seminars.

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# Contents

Preface	i
About the Author	v
Acknowledgements	vi

Chapter Number	Title	Page Number
1.	Introduction	:01
2.	The Circle of Reason	:27
3.	The Shadow of Lines	:51
4.	In an Antique Land	:83
5.	The Calcutta Chromosome	:113
6.	The Glass Palace	:138
7.	The Hungry Tide	:164
8.	Conclusions	:188

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"How do you lose a word? Does it vanish into your memory, like an old toy in a cupboard, and lie hidden in the cobwebs and dust, waiting to be cleaned out or rediscovered?"

- Amilav Ghosh, The Hungry Tide

"What would it be like if I had something to defend - a home, a country, a family - and I found myself attacked by these ghostly men, these trusting boys? How do you fight an enemy who fights with neither enmity nor anger but in submission to orders from superiors, without protest and without conscience?"

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"I know nothing of this silence except that it lies outside the reach of my intelligence, beyond words - that is why this silence must win, must inevitably defeat me, because it is not a presence at all."

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ক্ৰেইমছ্ লয়ন্থ (ইংলেণ্ড) আনুবাদ ঃ অমিত্যত বন্ধনা কানু	হ্ৰাচিও কিৰোগা (উৰুতার) অনুবাদ : অৰুপ্ততী ৰূপো	জেক ল্ডন (আমেরিকা যুক্তবন্ত্র) অনুবাদ : মদন শর্মা	চাকি (ইতলঙ) অনুবান : মধু দত্ত	নুইজি পিবালেয়ো (ইটালী) অনুবান : প্রিয়াকী শইকীয়া	ছেলনা লোগানল্যুফ (ছুইডেলা) অনুবাদ : মোহন গোপোনী	ঘতর দ্বিগুরেয়ার্গ (ছুরভেন) অনুবাদ : প্রদেশজিত দাস	মদন শৰ্মা	
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# আৱাসিক গৃহ

জেইন্ছ জয়ছ (১৮৮২-১৯৪১)

শ্রীমতী মুনী আছিল এগৰাকী কচাইৰ ছোৱালী। তেওঁ জীৱন-যাপনৰ কিটিপবোৰ বৰ ভালকৈ জানে। তেওঁ দেউতাকৰ দোকানৰ মুখিয়ালজনৰ লগত বিবাহপাশত আবদ্ধ হৈ প্রিং গার্ডেনৰ ওচৰত এখন কচাইখানা খোলে। শহৰেক চুকুওৱাৰ লগে লগে মি. মুনীয়ে নানা উদ্ভণ্ডালি কৰিবলৈ ল'লে। তেওঁ এসোপা ধাৰ নলগালৈকে মদ খাই ঘৰৰ বস্তু-বাহানি উৰুৱাই চলিছিল। শপত খুৱালেও একো কামত নাহিছিল, এইবোৰ নকৰোঁ বুলি শপত খোৱাৰ পাছদিনাখনেই শপত ভাঙিছিল। গ্রাহকৰ সন্মুখতেই পত্নীৰ সৈতে কাজিয়া কৰি আৰু বেয়া মাংস কিনি তেওঁৰ নিজৰ নিজে ব্যৱসায় নম্ভ কৰিছিল। এদিন ৰাতি তেওঁ মদৰ নিচাত মাংস কটা কটাৰীখন লৈ পত্নীক খেদি গৈছিল। সেই ৰাতিটো শ্রীমতী মুনীয়ে প্রতিবেশী এগৰাকীৰ ঘৰত থাকিব লগা হৈছিল।

তাৰ পিছৰে পৰা তেওঁলোক দুয়ো বেলেগে থাকিবলৈ ল'লে। শ্রীমতী মুনীয়ে গির্জাৰ পুৰোহিতৰ ওচৰলৈ গৈ বিবাহ বিচ্ছেদ ল'লে। ল'ৰা-ছোৱালীহালৰ চোৱা-চিতাৰ ভাৰ তেওঁ পালে। তেওঁ গিৰিয়েকক টকা-পইচা, খোৱা বস্তু আৰু আনকি থাকিবলৈ কোঠা এটাও নিদিলে। মি. মুনীয়ে শ্বেৰিফৰ কাৰ্যালয়ত কাম কৰিবলৈ ল'লে। বগা মুখ, বগা গোঁফ, বগা চেলাউৰি আৰু সৰু চকুকিটাৰে তেওঁ আছিল সমুখলৈ অলপ হাওলি পৰা

অত্ মেনৰ পৰা অহা পৰ্যাক। কেডিয়াৰা মিউজিক হলৰ শিল্পীসকলো প্ৰত আৰুত আৰু আনৰ সমীত আগত কৰিব পৰা মহিলা। তেওঁৰ সেই मीडित की त्यांने। शहेष रा यावास्त्र गृह त्याता। श्रीमठी मृती याहिन কাৰ্য্যাৰ আদাৰ আৰাদ্যতৰ চৌহদত বহু থাকিছিল। প্ৰীয়ে দুৰ্গীয়ে নগৰৰ কৈবালী। প্ৰীমন্তী মুনে ঘৰখন চলাওতে বৰ সন্ধাগ থাকিছিল। তেও ভাতে থাকিবলৈ আহিছিল। তাত নিগাৰ্জীকৈ থাকিবলৈ অহাসকল আছিল वादानिक पुरुष शाकिसीन पदा माकनकन वाहिन निकारभून पाक बाहेन ক্ষাকৈ বংশায়ত লাভ কৰা বাকী দাবিদি ভটিয়াই লৈ ব্যৱহিক পদ্ধৰ মনে মসে থাকিব লাগে। ঘৰকনত থাকিবলৈ লোৱা সকলো যুৱকে তেওঁক ्लास्कर-(कार्यकोष क्षेत्र अस्म अस्म कार्यो। त्यार्वेष विनोत्ते क्षेत्र कार्यक জনিছিল কেতিয়া বাকী দিব লাগে, কেতিয়া বং কৰিব লাগে আৰু কেতিয়া মেতাম বা মহোদয়া বুলি সাম্বাধন কৰিছিল।

সিহঁতৰ মাজত বছুত আছিল। সিহঁতে প্ৰিমপত্ৰ আৰু বাহিবতে বৈ থাবিদালৈ লোৱা দ'ৰাকেইটাৰ বৃত্তি আৰু পছল-অপছলত একে হোৱা বাবে রা আহাৰৰ সময়ত থোৱা দানীয়া পানীয়ৰ দাম বাদ দি )। আৱাসিক গৃহত শ্ৰেৰিভানে ব'লছু আৰু পথা সংগীত বভায় আৰু সংগত কৰে। মেডামৰ বিখ্যাত আছিল। (তেওঁ তক্ষতৰ গোচৰ স্মাধনত পাঁতেত। সেনাৰ লম্পটত এল্লেণ্টৰ কাম কৰা মেডামৰ পূত্ৰ জেক মুনী কঠুৱা হতাৰ আৰু আচৰণৰ বাবে ্যোরসকল্ব বিষয়ে নিজৰ মাজতে আলোচনা কৰিছিল। ট্রিট ষ্ট্রটিত কমিশ্বন জীয়েক পাঁকরে গাঁত গার। তাই গায় : বৈঠকখনত একেলা হয়। সকলোবে একেলগে নাচে, গান গায়। বিশেষকৈ ক্ষেতিয়াবা দেও দিয়ে। আহাসিক গৃহত প্রতি দেওবাবে সকলোবে মালিকনীৰ প্ৰিক্সীৰ বিষয়ে গাজাভূৰি গল্প কৰে। কেতিয়াবা টেটুফালি ধেমেলীয়া গান গায় উভতি আহে। বছবিলাকক লগ পালে তেওঁ থোঁনাখেলৰ থোঁৰা বা কোনোবা ব্যৱহাৰ কৰি তেওঁ ভাল পাইছিল। সাধাৰণতে তেওঁ শেষ বাতিয়ে ঘৰলৈ চ্ছেণ্ডৰ ছিয় বিষয়। ) সৈন্যবাহিনীৰ লোকে ব্যৱহাৰ কৰা অধীল মাত-কথা শ্ৰীমতী ফুনীৰ অৱসিত গৃহৰ এসগ্ৰহৰ ভাষা পোন্ধৰ চিলিং (বীয়েৰ

> আৰু তাইৰ সৈতে কথা পাতিব খোৱে। তাকে দেখি মাকে তাইক আকৌ ডাই সেউজীয়াৰ অৰুণ আভাস থকা তাইৰ কজলা চকুয়ূৰি ওপৰলৈ তুলি ধৰে তজবজীয়া, মাকে ডাইক ডেকাকেইজনৰ দায়িত্ব দিব খুঞ্জিছিল। ডেকাসকদে মিহি আৰু কোমল, মুখখন সৰু অথচ পূৰঠ। কাৰোবাৰ সৈতে কথা পাড়োতে উমান পায়। তেওঁ কথাটো মন কৰে, কিন্তু একো নক'লে। পান্তি থাকোঁতেই তেওঁ এদিন পলী আৰু এন্ধন যুৱকৰ মাজত হোৱা ঘনিষ্ঠতাৰ মাকজনীয়ে পলীক টাইপিষ্টৰ চাকৰিটোত পুনৰ সোমাবলৈ ক'ব বুলি মনে মনে কোনো এজন গভীৰ সম্পৰ্ক স্থাপনত আগ্ৰহী নহয়। কিছুদিন যোৱাৰ পিছত ওচৰে-পাঁজৰে গাভৰ এজনী আছে বুলি জানিলে ভাল পায়। অবশ্যে পলীয়েও ঘৰলৈ আনি ঘৰ চোৱাচিভা কৰিবলৈ লগালে। যিহেতু পলী আছিল তেনেই পঠায়। পিছে শ্বেৰিঘৰ ভাত কাম কৰা কুখ্যাত মানুহ এজন প্ৰায়ে তালৈ আহে খান্যশস্যৰ ব্যৱসায়ী এজনৰ কাৰ্যালয়ত টাইপিষ্ট হিচাপে চাকৰি কৰিবলৈ ঠিক যেন জন্য এক মেডোনা। শ্ৰীমতী মুনীয়ে পোনতে তেওঁৰ জীয়েকক মাকে বুজিলে ডেকাসকলে কেবল সময় কটাবলৈহে বিচাৰিছে, সিহঁতৰ মাজৰ ডেকাসকলক অলপ আসৈ দিয়া যেন কৰিলে। পিছে পলীৰ অতি বুধিয়ক লাহি দেহাটিৰে পলী এজনী উনেশ বছৰীয়া ছোৱালী। তাইৰ চুলিমিনি

আবাসক গৃহত থকা ব্যক্তিসকলৰ মাজত এই সম্পৰ্কটোৰ আলোচনা হ'লেও নীৰৱতা আন ধৰণে লোৱা নাযায়। মাক আৰু জীয়ৰীৰ মাজত এই বিষয় লৈ সঠিক বুলি তেওঁ ভবা মুহূৰ্ততে শ্ৰীমতী মুনীয়ে হস্তক্ষেপ কৰিলে। কচায়ে হ'বলৈ ধৰিলে, আৰু ডেকা মানুহজন স্পষ্টতঃ কিছু চিণ্ডিত হ'ল। অৱশেষত ক্তেয়াও কোনো গোপন সহমত বা কোনো মুকলি বুজাবুজিও হোৱা নাছিল গ্ৰহণ কৰিলে। এইক্ষেত্ৰত তেওঁ মন বান্ধি ল'লে। মাসেৰ ক্ষেত্ৰত কৰাৰ দৰে নৈতিক সমস্যাৰ ক্ষেত্ৰতো তেওঁ একে ব্যৱস্থাই শ্রীমতী মূনীয়ে হস্তক্ষেপ নকবিলে। পলীৰ আচৰণ অলপ আচহবা ধৰণৰ মাকে তাইক মন কৰি আছিল বুলি পলীয়ে জানিছিল। তথাপি তেওঁৰ

ভক্তসকলে গাইওটায়াভাৱে বা দলবাদি নিজৰ আচৰণেৰে আৰু হাতমোজ উঠিছিল। ছেইণ্ট জর্জ গির্জাঘৰৰ চূড়াৰ পৰা ঘন্টাধ্বনি ভাহি আহিছিল, আৰু খিৰিকী খোলা আছিল। ফুল বছা ফিতা লগোৱা পৰ্বাবোৰো বাটৰ ফাললৈ ফুলি পাৰে যদিও তেতিয়া এজাক সডেজ বতাহ বলিছিল। আবাদিক গৃহৰ সকলো নিদিনা আছিল গ্ৰীণ্মৰ আৰম্ভণিৰ এটা দেওবাৰ। পিছলৈ গ্ৰম পৰিব

ভূমি ভাও কুৰিব নালাগে काना कृति गई मुझ सून। गरं मुख दास्तानी,

পাইছে বুলি ভবাটো তাই বিচৰা নাছিল। নত্য, বৰ্গ্য এইবাবে যে মাকে কথাবোৰ সহি থকাৰ আঁৰৰ উদ্দেশ্য তাই গম হৈছিল কেৱল এই ধৰণৰ অভিযোগ উঠিলে তাই সদায় অপ্ৰস্তুত হয় বুলিয়েই মৃতত মত দিয়া যেন নলগা কৰিব খোজা বাবে। আনহাতে পলী অপ্রস্তুত হৈছিল বাতৰিটো অতি উপৰুৱা ধৰণে গ্ৰহণ কৰিব নোখোজা আৰু পলীহঁতৰ দিছিল। প্রথম অৱস্থাত দূয়ো অকণমান অপ্রস্তুত নোহোৱা নহয়। মাক অপ্রস্তুত কেইটামান প্ৰশ্ন কৰিছিল যাৰ উদ্ভৰ পলীয়ে কোনো সংকোচ নকৰাকৈয়ে কৰা হ'ল আৰু চেনি আৰু মাখনখিনিও ভালদৰে তলা মাৰি ৰাখি দিয়া হ'ল সেইখিনিৰে মঙলবাৰৰ কাৰণে ত্ৰেড-পুডিং কৰিব পাৰি। যেতিয়া মেজখন চাফ মেৰীক নিৰীক্ষণ কৰি আছিল। তাইক জলপান খোৱা মেজখন চাফা কৰি চুবা কাঁহী-বাটিবোৰত আছিল উচিছ্ট আহাৰৰ নেশ, কণীৰ হালধীয়াৰাশি থাকিবলৈ লোৱা ব্যক্তিসকল জলপান খাই আজৰি হৈছিল মাত্ৰ। খোৱা মেজৰ সমুখৰ সেই বৃদ্ধাকাৰ ঠাইডোঘৰ পাৰ হ'বলৈ লৈছিল। আৱাসিক গৃহত পাণ্ডলিলে। কথাখিনি তেওঁ সন্দেহ কৰাৰ দৰেই। পলীক তেওঁ অৰুপটো তেডিয়া শ্ৰীমতী মূনীয়ে আগনিশা পদীৰ সৈতে হোৱা কথা-বতৰাখিন গাহৰিৰ মাসে ভাৰ চৰ্বিৰ টুকুৰা। প্ৰীমতী মুনীয়ে চকীখনত বহী লিপিন পিন্ধা হাতত লৈ অহা সৰু পুথিবোৰেৰে নিজৰ উদ্দেশ্যৰ ইংগিত দি গিৰ্জাৰ থাকোঁতে ৰৈ যোৱা পাউৰুটাৰ টুকুৰাবোৰ সংগ্ৰহ কৰি থ'বলৈ ক'লে— বাতে

দেখিছে। তেওঁ যে পলীৰ কম বয়স আৰু অনভিজ্ঞতাৰ সুযোগ লৈছে সেই নোৱাৰে। তেওঁ অজ্ঞতাৰ অজুহাতো দিব নোৱাৰে যিহেতু তেওঁ সংসাৰখন ডোৰানৰ বয়স চৌত্ৰিছ বা পন্নত্ৰিছ, গতিকে তেওঁ কম বয়সৰ অজুহাত দিব তলত থাকিবলৈ দিয়া হৈছিল আৰু তেওঁ সেই আতিথাৰ অসন্মান কৰিছে। মি. ভাল, সম্ৰান্ত মানুহ বুলি ভাবিয়ে তেওঁক তেওঁলোকৰ লগত একেখন চালৰ ভেওঁৰ সপক্ষেই থাকিব— তেওঁ হ'ল অন্যায়ৰ সমূখীন হোৱা এগৰাকী মাক। তেওঁ জিকিব বুলি তেওঁ নিশ্চিত আছিল। প্ৰথমতে চাবলৈ গ'লে সমাজৰ মত মাৰ্লবোৰো ষ্ট্ৰিট গিৰ্জাৰ দুপৰীয়া প্ৰাৰ্থনালৈ যাবলৈ তেওঁ যথেষ্ট সময় পৰি সোতৰ মিনিট। বাৰ বজাৰ ভিতৰতে মিষ্টাৰ ডোৰানক লগ ধৰি কথা পাতি ওপৰত থকা সোণখটোৱা ঘড়ীটোলৈ চালে। ঘড়ীত তেতিয়া এঘাৰ বাজি বন্ধ হ'ল বুলি গম পোৱাৰ লগে লগে ক'ব নোৱৰাকৈয়ে কাঠৰ ছেম্ফখনৰ শ্রীমতী মূনীয়ে ভাবি-শুণি থকাৰ মাজতে ছেইন্ট জর্জ গির্জাৰ ঘণ্টাধ্বনি

কথা স্পষ্ট। প্ৰশ্ন হ'ল ঃ তেওঁ ইয়াৰ ক্ষতিপূৰণ কেনেকৈ কৰিব

ষ্বতীতত একোরেই হোৱাই নাছিল। কিন্তু ভূগিব লাগিব ছোৱালীয়ে। কিছুমান ল'ৰাৰনো কি, সকলো পাহৰি গৈ এইদৰে জীৱন যাপনত নিমগ্ন হ'ব যেন এনে ক্ষেত্ৰত কিবা ফতিপূৰণ নিশ্চয় হ'ব লাগিব। নিশ্চিত। কাৰণ

মাকে হয়তো ধন অলপ পালেই সেইবোৰ থাপি-থুপি থ'ব, তেনে দৃষ্টান্তৰ কথা

তেওঁ জানে। কিন্তু তেওঁ তেনে কাম নকৰে। মাত্ৰ এটা কথাই তেওঁৰ কন্যাৰ

হেৰোৱা মৰ্যাদা ঘূৰাই পোৱাত সহায় কৰিব আৰু সেয়া হৈছে বিয়া। ডোৰানৰ সৈতে কথা পাতিবলৈ বুলি তেওঁক আনিবলৈ মেৰীক ওপৰ

লগা হ'বও পাৰে। আনহাতে তেওঁ সন্মত হ'লে সকলো সুকলমে হৈ যাব সম্পৰ্কটোৰ বিষয়ে বেছি জনাজনি হ'লে ডোবানে তেওঁৰ চাকৰিটো হেৰুৱাব বছৰ ধৰি ডোৰান এজন ডাঙৰ কেথলিক সুৰা ব্যৱসায়ীৰ কাৰ্যালয়ত কৰ্মৰত জ্ঞানে। কিছুবে হয়তো খুটি-নাটিবোৰ কল্পনা কৰি লৈছে। তদুপৰি যোৱা তেৰ গৃহত থকা মানুহবোৰে পলী আৰু ডোবানৰ মাজত থকা সম্পৰ্কটোৰ বিষয়ে হ'লহেঁতেন। তেওঁ নিশ্চয় কথাবোৰ ৰাজহুৱা হোৱাটো নিবিচাৰিব। আৱাসিক শ্বেৰিডান বা মীড বা বেণ্টাম লায়নছু হোৱাহেঁতেন, কামটো আৰু কঠিন মানুহ, আনবিলাকৰ দৰে নৈতিকতাহীন বা অহংকাৰী নহয়। ডোৰানৰ ঠাইত জুকিয়াই চালে। তেওঁ জিকিব বুলি নিশ্চিত। ডোৰান এগৰাকী গহীন প্ৰকৃতিৰ মহলালৈ পঠিওৱাৰ আগতে তেওঁ নিজৰ সপক্ষে থকা কথাবোৰ এবাৰ মনতে পাৰে। তেওঁ উপযুক্ত পাত্ৰ আৰু কিছু ধনো হয়তো সাঁচি ৰখিছে।

দাঢ়ি আৰু গোফ খুৰোৱাৰ যত্ন কৰিও পৰা নাই। খুৰখন ল'লেই হাতথন কঁপি ধর্মযাজকজনে পলীব সৈতে থকা গোপন সম্পর্কব বিষয়ে সকলো কথা যাজকজনৰ ওচৰত কৰা স্বীকাৰোভিৰ পিছৰে পৰা তেওঁৰ এনে ভৱস্থা মূৰে মূৰে তেওঁৰ চছুমাৰ কাঁচ দুখন ধূঁৱলি হৈ পৰে আৰু তেওঁ সেইযোৰ খুলি থাকে। তিনি দিনৰ বঙা দাঢ়ি তেওঁৰ মুখমণ্ডল আৰু থুঁতবিত। দুই-তিনি মিনিটৰ ৰঙা মুখখনত দৃঢ়তাৰ অভিব্যক্তি দেখি তেওঁ সম্ভন্ত। তেওঁ নিজে জনা কিছুমান জেপৰ পৰা কমাল উলিয়াই মচি ল'বলগীয়া হয়। যোৱাৰাতি তেওঁ ধমীয় দেওবাৰৰ সেই পুৱাবেলা মি. ডোৰান সঁচাকৈয়ে বব উদ্বিগ্ন হৈ আছিল। দুবাৰ তেওঁৰ মূখৰ পৰা উলিয়াই ল'লে আৰু শেষত তেওঁৰ পাপ ইমান বেছি কবি মাকৰ কথা ভাবিলে, যিসকলে নিজৰ জীয়েকক সুপাত্ৰত গটাব পৰা নাছিল প্রায় আধা ঘণ্টা। শ্রীমতীয়ে আইনাত নিজৰ মূখখন চালে। নিজৰ ডাঙৰ

200

ছলহকৈ উঠি কোঁট আৰু বেষ্টাকোঁট পিছি লয়। কাপোৰসাজ পিছি তেওঁ বৈঠকখানালৈ মণ্ডি পঠিয়াইছে। আগতকৈও বেছি অসহায় অনুভৱ কৰি তেও পৰা তেওঁক মাত্ৰখাৰ দি কৈ যায় যে ঘৰৰ গৰাকী শ্ৰীমতী মুনীয়ে তেওঁক গৰত পলীয়ে বিহুনাত পৰি উচুপি কৈ আছিল, 'হে ভগৱান…।' পদীক সাম্বনা দিয়ে, ভয় নকবিবা, সকলো ঠিকে-ঠাকে হ'ব। তেওঁ যোৱাৰ

ঢাপকেইটা নামি যাওঁতে তেওঁ হাতত দুটা পানীয়ৰ বটল লৈ উঠি অহা জেক মূনীক লগ পালে। দূয়ো পৰস্পৰক নীৰৱে সম্ভাষণ জনালে। তেওঁৰ দৃষ্টি বাৰৰ ওপৰত থমকি ৰ'ল। ছিৰিৰ তলত ৰৈ ওপৰলৈ চাই তেওঁ দেখিলে— মালিকনীজনীৰ কঠোৰ মুখ দুখনে তেওঁৰ অসহায় অৱস্থা চাই আছে। শেষৰ ত্তেওঁক তললৈ নমাই নি থাকিল। তেওঁৰ নিয়োগকণ্ঠা আৰু আৱাসিক গৃহৰ তেওঁ সমুখীন হোৱা সমস্যাধিলাকৰ কথা নুগুনিব। তথাপি কিবা এটা শক্তিয়ে ঘৰৰ চালেৰে উঠি গৈ কোনোবা দেশলৈ উৰি যাবলৈ তেওঁৰ মন গ'ল— য'ড জস্পন্ত হৈ পৰিল যে তেওঁ সেইযোৰ খুলি লৈ ভালদৰে মটি ল'বলগীয়া হয় কেইটামান মুহূৰ্তৰ বাবে জেকৰ বুল্ডগৰ নিচিনা মুখ আৰু শকত আৰু চুটি জেকে এটা কোঠাৰ দুবাৰমুখৰ পৰা তেওঁলৈ চাই আছে। তেওঁ খটখটীৰে তললৈ নামি যাওঁতে চছ্মাযোৰ ভাপ লাগি ইয়ান

অলপ শ্ৰেডা পৰিলেও হাঁহি হাঁহি কৈছিল যে তেওঁ একো বেয়া ইংগিত দিব অনুষ্ঠানত ভাগ লোৱা শিল্পী, ৰঙাচূলীয়া ইংৰাজ যুৱক এজনে পদীক অলপ ভনীয়েকক তেনেদৰে দুৰ্ব্বিহাৰ কৰিলে সি মানুহজনৰ দাঁত সৰুবাই পেলাব খোলা নাছিল। পিছে জেকে চিঞৰি চিঞৰি কৈ গৈছিল— কোনোবাই তাৰ পেদালে। সকালোৱে তেওঁক শাস্ত কৰিবলৈ চেষ্টা কৰিছিল। ডেকা শিল্পীজনে বেয়া ইংগিত দিছিল। জেকৰ হিংসাথক আচৰণে অনুষ্ঠানটোৰ সামৰণিয়ে কৰি আছিল। গান-বাজনা চলি থকা সময়তে সংগীত আৰু নৃত্যৰ হঠাতে তেওঁৰ মনত পৰি গ'ল এটি ৰাতিৰ ঘটনা। সকলোবে একেলগে পলি উচুপি উচুপি কিছুপৰ বিছনাখনতে বহি থাকিল। তাৰ পিছত

উভডি গৈ পথানৰ ফালে বহিল। বহুপৰ গাৰুকেইটালৈ চাই ৰ'ল। সেইকেইটা চুলিখিনিত হেয়াৰ পিনটো ভালদৰে খুচি ল'লে। তাই আকৌ বিহুনাখনলৈ চকুপানী মচি আচীখনৰ ওচৰত থিয় হ'ল। টাৱেলখনৰ আগটো জাগৰ পানীত

তিয়াই চকু দূটা মচি ল'লে। নিজৰ চেত্ৰোটো এবাৰ আচীত চাই কাণৰ ওপৰৰ

দেনি ক্লেইন সন্দেহ পোলন ভাল লগা স্মতি জাগত হ'ল।তাই গলধনটো বিছনাৰ

মুখমণ্ডলত উদ্বিগ্নতাৰ অকণো চিন নাছিল। লোহাৰ ফ্ৰেমৰ ওপৰত পেলাই থ'লে আৰু ভাবনাত বিভোৰ হ'ল। তাইৰ

ভবিষ্যতৰ স্বপ্ন ইমান সূক্ষ্ম আছিল যে তাইৰ দৃষ্টি নিবদ্ধ বগা গাৰুকেইটাও তাই সৌৱৰণৰ ঠাই ল'লৈহি আশা আৰু ভবিষ্যতৰ স্বপ্নই। তাইৰ আশা আৰু নেদেখিলে, ভাই যে কিহবাৰ বাবে ৰৈ আছে সেই কথাও তাই মনত তাই থৈৰ্য ধৰি, অলপ স্ফুৰ্ডিৰেই তেনেকৈ ৰৈ থাকিল, লাহে লাহে

ফলে দৌৰি গল। অৱশেষত তাই মাকে মতা শুনিলে। তাই থিয় হ'ল আৰু ছিবিৰ ৰেলিঙৰ

·婚,婚!

कि दल, सह

'তললৈ আহা সোণ, মি. ডোৰানে কিবা ক'ব খুজিছে।'

আৰু তেতিয়া তাইৰ মনত পৰিল— তাইনো কিহৰ বাবে বাট চাই

অনুবাদ : অমিতাত ৰঞ্জন কানু



# HATHATH NIRAR BABEY

A collection of Bengali Poems by Stonit Gangopadhyaya

Translated into Assamese 'Hathat Narir Babey' by Amitabh Ranjan Kanu

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দেশ প্রকাশনৰ, ৬৫, স্ট্র্যান্ড বোড, কলিকতা-৭০০ ০০৬ হৈ মতিউৰ ৰহমান দ্বাৰা প্রকাশিত, বর্ণসংস্থাপনত সুবোধ প্রেস, ৬, ডালিমতলা লেন, কলিকতা-৬, পুবেৰুন প্রেস, ১/১এ, গোয়াবাগান স্ট্রিট, কলিকতা-৬ প্রা মুদ্রিত।

भूना : ১०० हेका

অমিতাভ বঞ্জন কানুৰ প্ৰকাশিত কাব্য আৰু অনুবাদ গ্ৰন্থ

- ১। নাভিত নৈ ধোৱা ছাঁ (২০০৮)
- वा दबस दि दबम (२०३२)
- ে। দাট বিভাব, টাবেন ভট্টাচাৰ্যৰ কবিতা (২০১৩)
- ৪। মতিগুদে উক্তিয়া, পাবজো নেৰুদাৰ কবিতা (২০১৫)

# গুমকা

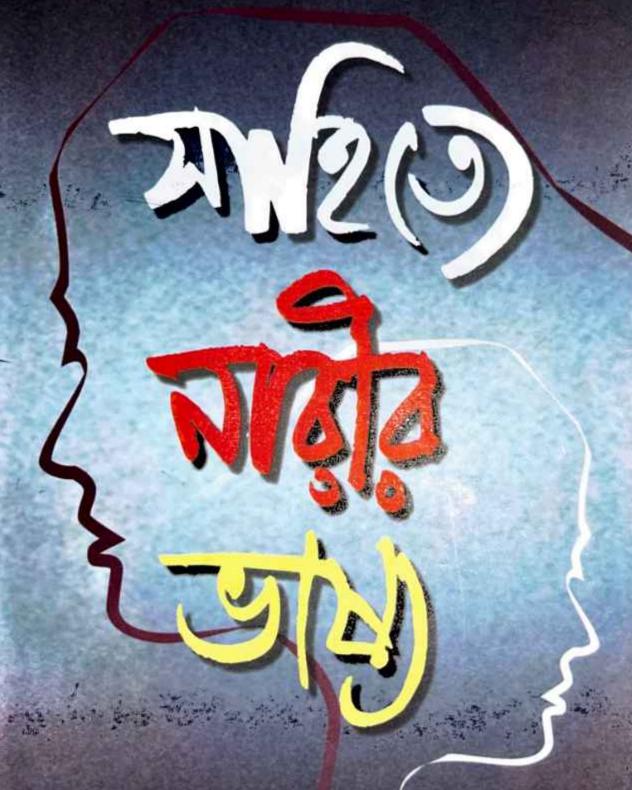
সুনীলের দ্রী হিসেবে নীরাকে যে মাঝে মাঝে হিংসে করিনি, তা নয়। কিন্তু করির স্ত্রী হিসেবে এটাও বুঝেছি, সব করিরই মনের গোপনে একটা করে নীরা থাকে। সুনীলেরও ছিল। ছিল মানে এত প্রবলভাবে ছিল যে সুনীল বড় না সুনীলের সৃষ্টি নীরা বড়, এ নিয়ে আরও অনেকের মতো আয়িও দোটানায় পড়তাম।

সূতরাং সেই নীরাকে নিয়ে লেখা কবিতা যে পৃথিবীর অন্যান্য ভাষায় অনুদিত হবে, এ আর এমন কথা কী। কিন্তু না, অনা ভূখণ্ডের ভাষায় নর, আনাদের দেশেরই অসমিয়া ভাষায় নীরাকে নিয়ে লেখা সুনীলের কবিতাগুলি ভাষান্তর করেছেন অমিতাভ রঞ্জন কানু। আমি যেহেতু অসমিয়া ভাষাটা জানি না, ফলে পাণ্ডুলিপি দেখেও ব্যুতে পারিনি অনুবাদটা কেমন হয়েছে। তবে এটুকু ব্যুক্তি, অমিতাভবারু যখন ভালবেসে এই কবিতাগুলা ভাষান্তর করেছেন, নিশ্চয় ভালই করেছেন। ভালবাসার তো একটা অমোঘ গুণ আছেই।

সূনীল থাকলে হয়তো সূনীলই এটা লিখত। কিন্তু...তাই সূনীলের হয়ে মূখবন্ধ লেখার কাজটা আনাকেই করতে হল। আশা করি, তথু বাংলা নয়, অনানা ভাষার মতো অসমিয়া ভাষাতেও নীরা সবার কাছে প্রিয় হয়ে উঠনে। আর তা যদি হয়, তা হলে সবচেয়ে খুণি হব আমি।

10/2/02/02 19/8

বাংলা রাজবংশী অসমীয়া



বিশ্বজিৎ রায় ময়ূরাক্ষী নাথ কৃষ্ণকান্ত রায় সম্পাদিত

# সাহিত্যে নারীর ভাষ্য

(বাংলা - রাজবংশী - অসমীয়া)

## সম্পাদক

ড. বিশ্বজিৎ রায়

ড. ময়ৄরাক্ষী নাথ

ড. কৃষ্ণকান্ত রায়



বঙ্গীয় সাহিত্য সংসদ

# প্রসঙ্গ সামাজিক বিবাহ ও নারী: জগদীশ গুপ্তের ছোটগল্প শিল্পী রায়

'গভীর রাতে হঠাৎ মেঘের ডাকে ঘুম ভেঙে গেলে দীনতারণ দেখলো ক্ষণপ্রভা শয্যায় নেই, নেই ছেলেটিও, ভোরবেলা একজন তাহাকে ধরিয়া আনিয়া হাজির করিয়া দিয়া ফিরাইয়া দাঁড়াইল, সবাই মুখ ফিরাইল, এখন সে নগ্নদেহ— সম্পূর্ণ উন্মাদ; কিন্তু ছেলেটি বুকে আছে।""— প্রশ্ন হলো, ক্ষণপ্রভারা কখন উন্মাদ হয়, নগ্ন হয়ে দাঁড়ায় খোলা আকাশের নীচে? আশ্চর্য হয়, এ মনের সন্ধান তিনি পেলেন কোথায়?

দ্বগদীশ গুপ্ত— একজন নির্জন অবস্থানে দাঁড়িয়ে তাঁর সাহিত্যের কারখানায় নারীপুরুষের আদিমতম গুহায়িত সত্যকে যেভাবে নিরাসক্ত দৃষ্টিতে আবিদ্ধার করেছেন তা রীতিমতো
ভেতর থেকে আমাদের হাদয়কে নাড়িয়ে দেয়। অথচ এ প্রবণতা 'পাপের ইচ্ছায় নহে,
প্রলোভনে নহে, আত্মকৃত পাপের অনুশোচনায় নহে, একজনের স্থালিত জীবনের পাপের জ্ঞান
তাহারই বুকে সঞ্জীবিত ইইয়া রহিয়াছে— তাহাকে নামাইবার স্থান নাই, তাহাকে হত্যা
করিবার উপায় নাই— তার ছটফটানির অস্ত নাই।'

তাঁর ছােটগঙ্গে যে যৌনপ্রধান সামাজিক সম্পর্ক 'বিবাহ'— সেখানে স্বামী ও খ্রীর সম্পর্ক মূলতঃ '…ধর্মপত্নী সধিয়নী আরা অনেক এমন কথার এমনি মানে নাই। মন্তর মেয়েকে বাঁধার কৌশল… তার দেহটাই আসল' ক্ষণপ্রভারা জ্ঞানে 'ওই দেহ দিয়া স্বামীর কতােটুকু প্রয়োজন। … এই দেহকে উপলক্ষ আর অবলম্বন করিয়া খ্রী-পুরুষের যে যােগ আর মায়া, উৎক্ষিপ্ত লােষ্ট্রের মতাে কেবল অধােধিক তার গতি।" 'চন্দ্র সূর্য যতদিন' গঙ্গে পুরুষতান্ত্রিক সমাজে নারীর অবস্থান পুরুষের ইচ্ছায়, কল্পনায় ও প্রয়োজনে। লৈঙ্গিক চিহ্নায়ণে নারীর জন্ম 'প্রজনার্থং। সীতা ও ক্ষণপ্রভারা দাঁড়িয়েছে এক সারিতে, রাম জানিয়েছে—

'সধৃত্তামমসূবৃত্তাং বাপ্যহং ত্বামদ মৌথিলি নোৎসহে পরিভোগায় স্বাবলীড়ং হবির্ষথা।।'

(মহাভারত: বনপর্বের রামোপাখ্যান ৩: ২৭৫:১৩)

আদিম প্রবৃত্তির স্থৃলচেতনাধারী পুরুবের প্রত্যক্ষ প্রমাণ দীনতারণ, শুধু সম্পত্তির লোভ নর, তুলনামূলক কমবরস্ক যুবতী শ্যালিকা প্রফুলকে বিয়ে করবার ফাঁদ রচনা করেছে সে। পুরুবে জৈব বাসনার শিকার মাত্র প্রফুলকুমারী। উনিশ বছর বয়সের ক্ষণপ্রভার স্বামীর শয্যাংশের স্মৃতি 'সেখানকার স্বপ্ন জাগরণ, হর্ব, তৃপ্তি... স্মৃতি বড়োর মধুর।' অথচ সেই একই শয্যায় তার নিজের ভগ্নী মুখের দিকে চেয়ে জানায় 'ওর ছেলে চাই।' তখন ' যেন প্রফুল বুকে দাঁত বসাইয়া তাহার দেহের রক্তর শেষ বিন্দৃটি পর্যন্ত এক নিমেষেই চুবিয়া-শুবিয়া বাহির করিয়া লইয়া গেছে এমনি বিবর্ণ পাংশুমুখো ক্ষণপ্রভা সম্মুখের দিকে চাহিয়া কেবল শূন্যকেই দেখিতে লাগিল।'' এক মুহুর্তে ক্ষণপ্রভার কাছে সব শূন্য হয়ে যায়— তখন তার চৈতন্যজুড়ে চরমতম গ্লানি— প্রেমবিহীন সংসার-পুত্র স্বামী সব মিথ্যে হয়ে যায়। সংসার নামক সামাজিক

# জগদীশ গুপ্তের ছোটগল্প

অন্বেষণে-অনুভবে



রঞ্জন রায় শিল্পী রায়

# জগদীশ গুপ্তের ছোটগল্প : অন্বেষণে-অনুভবে

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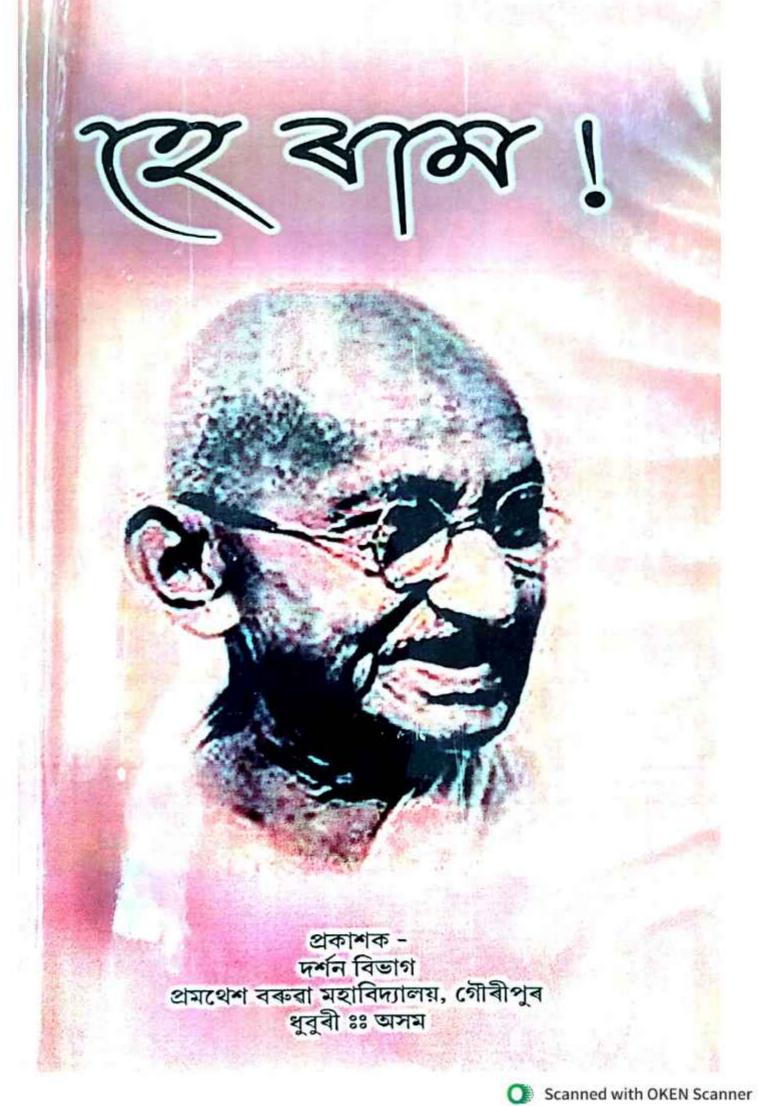
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# বিষয়সূচি

3-26 পর্ব-এক গ্রাক্-কথা জগদীশ গুপ্তের গল্পকার হয়ে ওঠার গল্প জগদীশ গুপ্তের ছোটগল্পের ক্রন্মধারা 29-506 পর্ব-দৃই বাংলাদেশের সমাজ ও জগদীশ গুপ্তের ছোটগল্প ছোটগল্পে নারী পরিসর পুরুষের সংস্কৃতি ও নারী মৃক্তি নিয়তির নির্মমতা দাম্পত্যের টানাপোড়েন মনস্তাত্তিক দ্বন্দু জীবনের অন্ধকার দিক ভাষার রূপ : অস্তরে-বাইরে গঠনগত ভিন্নতা 309-368 পর্ব-তিন নির্বাচিত গল্প পাঠ চন্দ্ৰসূৰ্য যতদিন পয়োমুখম্ দিবসের শেষে শশাঙ্ক কবিরাজের স্ত্রী আদি কথার একটি অরূপের রাস শঞ্চিতা অভয়া হাড় চার পয়সায় এক আনা কলম্বিত সম্পর্ক বিধবা রাতিমঞ্জরী পর্ব-চার 284-500 ছোটগল্পকার জগদীশ গুপ্ত : পূর্বসূরীদের ভাবনা সমালোচকের দৃষ্টিতে জগদীশ গুপ্তের ছোটগল্প ছোটগল্প বিষয়ক পত্রগুচ্ছ তুলনার আলোকে : রবীন্দ্রনাথ ও জগদীশ গুপ্তের ছোটগল্প 205 সহায়ক গ্ৰন্থ



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# PURE BURES BURES STORE PURE OF PROPERTY OF THE PURE BURES OF THE

মৃত্যু পথত বাপুজী (গান্ধীজী)ৰ পৃথিবীত শেষ উচ্চাৰিত শব্দ আছিল—"হে ৰাম"! ১৯৪৮ চনৰ ৩০ জানুৱাৰী তাৰিখে দিল্লীৰ বিৰলা ভৱনৰ পৰা ওলাই সান্ধ্য প্ৰাৰ্থনাৰ বাবে গান্ধীজী যেতিয়া তেওঁৰ সহায়কাৰী আভা আৰু মনুৰ কান্ধত হাত থৈ প্ৰাৰ্থনা সভালৈ আগবাঢ়ি গৈছিল, তেনে সময়ত ভীৰৰ মাজৰ পৰা নাথুৰাম গড়ছেনামৰ সন্ত্ৰাসবাদীজনে পিন্তলেৰে পয়েণ্ট ব্লাঙ্ক দূৰত্বৰ পৰা গান্ধীজীক লক্ষ্য কৰি ধাৰাসাৰে তিনিজাঁই ওলী কৰে। নাথুৰাম গড়ছেৰ ওলীত ৰক্তান্ত গান্ধীজী তৎক্ষণাত মাটিত ঢলি পৰে আৰু হে ৰাম শব্দ উচ্চাৰণ কৰি শেষ নিঃধাস ত্যাগ কৰে। যিজন গান্ধীজী নিজৰ মৰণকো কেৰেপ নকৰি সতা আৰু অহিংসাৰ পথত দৃঢ়তাৰে থাকি অশেষ দুখ-যন্ত্ৰণা ভোগ কৰি ঔপনিবেশিক শাসক ইংৰাজৰ হাত্ৰৰ পৰা দেশ আৰু জনতাক মুক্ত কৰি দেশবাসীক স্বাধীনতাৰ সোৱাদ দিবলৈ সক্ষম হৈছিল, সেইজন গান্ধীজী নিজেই দেশৰ স্বাধীনতাৰ সোৱাদ অনুভৱ কৰাৰ পূৰ্বেই এইদৰে মৰ্মান্তিকভাৱে পৃথিবীৰ পৰা বিদায় ল'বলগীয়া হৈছিল।

উল্লেখযোগ্য যে গান্ধীজীৰ হত্যাকাণ্ড আছিল স্বাধীন ভাৰতত সংঘটিত কোনো ৰাজনৈতিক নেতাৰ ওপৰত সংঘটিত প্ৰথমটো সন্ত্ৰাসবাদী আক্ৰমণ আৰু হত্যাকাৰী নাথুৰাম গডছেৰ ফাঁচী আছিল স্বাধীন ভাৰতত কাৰ্য্যকাৰি হোৱা প্ৰথমটো মৃত্যুদণ্ড। এইক্ষেত্ৰত এটা কথা আমি দাবী সহকাৰে কব পাৰোঁ যে গুলী খোৱাৰ পাছতো কোনো কাৰণবসতঃ যদি মহান্মা গান্ধীৰ প্ৰাণ ৰক্ষা পৰিল হয়, তেন্তে নিশ্চিতভাৱে গান্ধীজী নাথুৰাম গডছেক ক্ষমা কৰি দিলে হয়। কাৰণ, গান্ধীজী আছিল ক্ষমা আৰু অহিংসাৰ প্ৰতীক। দুখ আৰু পৰিতাপৰ বিষয় এয়াই যে নাথুৰাম গডছে গান্ধীজীক এবাৰহে হত্যা কৰিছিল ঠিকে, কিন্তু সাম্প্ৰতিক দেশৰ একাংশ ৰাজনৈতিক নেতাৰ হাতত গান্ধীজী যেন মৃত্যুৰ পিছতো প্ৰতিনিয়ত অপমানিত হৈছে আৰু মৃত্যু বৰণ কৰিছে বাবে বাবে। অথচ স্বাধীন ভাৰতবৰ্ষ এইজন মহান্মা গান্ধীৰ নামতে বিশ্বত পৰিচিত।

স্বাধীন ভাৰতবৰ্ষৰ ৰামৰাজ্য স্থাপনৰ সপোন দেখা মহাত্মা গান্ধীৰ মৃত্যুৰ আজি প্ৰায় সাতটা দশক অতিক্ৰম কৰাৰ পথত। এই দীৰ্ঘ সময় ধৰি গান্ধীজীৰ চিন্তা-দৰ্শনৰ ওপৰত অনেক গৱেষণা তথা অসংখ্য পৃথি ৰচিত হৈছে। তথাপিও তেওঁক লৈ আজিও যেন কবি, সাহিত্যিক, লেখক আৰু গৱেষকৰ কৌতৃহলৰ

# মহাস্থা গান্ধী আধুনিক ভাৰতৰ এক বিস্ময়কৰ ঘটনা

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সাম্প্রতিক বিশ্বৰ প্রায় ৭০০ কোটি জনতাৰ মাজত নানা সংকটে দেখা দিছে। সন্ত্রাসবাদ, বিজ্ঞিবাদ, হত্যা-হিংসা, ধর্ষণ, অপহৰণ, বোমা বিস্ফোৰণ, বিভিন্ন ৰাষ্ট্ৰৰ মাজত অত্যাধুনিক মানৱতা বিশ্বংসী মাৰণাস্ত্র নির্ম্মানৰ প্রতিযোগীতা ইত্যাদি। অর্থাৎ অন্তহীন সমস্যাৰে জর্জবিত সমগ্র বিশ্ব। ইয়াৰ মাজতে আকৌ তথাকথিত বিশ্ব শান্তি প্রতিষ্ঠাৰ নামত নানা আন্তঃৰাষ্ট্রীয় গোট, অনুষ্ঠান, প্রতিষ্ঠান আদিও প্রতিষ্ঠা কৰা হৈছে। আনকি, শান্তি স্থাপনৰ বাবে ৰাষ্ট্রবোৰে নিজস্বভাবেও অনেক আইন তথা কৌশল অৱলন্ধন কৰাটো পৰিলক্ষিত হৈছে। কিন্তু দেশীয় বা আন্তঃৰাষ্ট্রীয়ভাৱে শান্তি প্রতিষ্ঠাৰ দৌৰ যিমানেই বৃদ্ধি কৰা হৈছে, 'শান্তি' যেন সিমানেই এনেবোৰ প্রচেন্তাৰ পৰা নিজকে নিলগত ৰাখিছে। ইয়াৰ নিশ্চয় নানাবিধ কাৰণ আছে। দি যি কি নহওক, এনে হত্যা-হিংসাৰ মাজতে 'মহান্মা গান্ধী' খ্যাত মোহন দাস কৰমচাদ গান্ধী নামৰ ব্যক্তিজনৰ জন্ম তিথিটোৰ লগত সংগতি ৰাখি তেওঁৰ মৃত্যুৰ পিছৰে পৰা ভাৰতবৰ্ষত ২ অক্টোবৰ দিনটোক 'গান্ধীজয়ন্তী' আৰু বিগত ২০০৯ চনৰ পৰা বিশ্বব্যাপি উক্ত দিনটো 'আৰ্ম্বজাতিক অহিংসা দিবস' হিচাবে পালিত হৈ আহিছে। ই ভাৰতবাসীৰ বাবে নিশ্চিতৰূপে এক অতান্ত গৌৰৱৰ বিষয়।

মহস্মা গান্ধী ভাৰতৰ 'জাতিব পিতা' বুলি জনাজাত। কিন্তু এই উপাধি তেওঁক চৰকাৰীভাৱে দিয়া হোৱা নাছিল। ঠিক তেনেকৈ 'মহাস্মা' নামো নেশীয় চৰকাৰে দিয়া নাম নহয়, ১৯১৫ চনতে কবি গুৰু ৰবীন্দ্ৰনাথ ঠাকুৰে দিয়া নাম। কেতিয়াবা দেশৰ জনতাই তেওঁক মহাস্মা নাম দিয়া বুলি কোৱা হয়। কিন্তু 'মহাস্মা' বা 'জাতিৰ পিতা' চৰকাৰীভাৱে স্বীকৃতি দিয়া হওক বা নহওক, দেশবাসীৰ বাবেই তেওঁৱেই জাতিৰ 'জনক' কিম্বা 'মহাক্মা' হৈ আছে আৰু যুগ যুগান্তৰলৈ থাকিব। ইয়াৰ বাবে নতুনকৈ চৰকাৰী স্বীকৃতি দেশবাসীৰ বাবে প্ৰয়োজন নই।

ভাৰতবৰ্ষৰ বৃহত্তম ৰাজনৈতিক দল 'ভাৰতীয় জাতীয় কংগ্ৰেছ'ৰ সৈতে
মহাত্মা গান্ধীৰ নামটো বিশেষভাৱে সম্পৰ্কিত। কাৰণ এটা সময়ত দলটোৰ কোনো
প্রাথমিক সদস্য পদত নথকাৰ পিছতো দলটোৰ শীর্ষ নেতা হিচাবে তেওঁকেই
মান্যতা দিয়া হৈছিল। ভাৰতীয় জাতীয় কংগ্ৰেছৰ জন্ম (১৮৮৫) লগ্নৰে পৰা
কেবাজনো বৃহৎ ব্যক্তিত্বই দলটোক নেতৃত্ব প্রদান কৰিছিল। দেশৰ স্বাধীনতা
সংগ্রামত মূখ্য ভূমিকা লোৱা দলটো বিভিন্ন ৰাজনীতিবিদে নেতৃত্ব দি অবিশ্বনীয়
ভূমিকা ৰাখিছে। জবাহৰলাল নেহৰু, মহম্মদ আলি জিলা তাৰে ভিতৰত দুটা
অন্যতম নাম। কিন্তু মহাত্মা গান্ধীৰ নেতৃত্ব আৰু ৰাজনীতি আছিল আন সকলোতকৈ
ব্যতিক্রম। গান্ধীজী অবিভক্ত ভাৰতবৰ্ষৰ ৰাজনীতিৰ এনে এক অতুলনীয় ব্যক্তিই
আছিল যে তেওঁ যেন দেশৰ নেতা নাছিল, আছিল এক বিশ্ময়কৰ ঘটনা।

যিকোনো সমস্যা যেনে— ৰাজনীতি, অথনীতি, সমাজনীতি ইত্যাদি সমস্যা সমাধানৰ ক্ষেত্ৰত তেওঁৰ একমাত্ৰ শিক্ষাই আছিল 'অহিংসা'। গান্ধীজী যিকোনো পৰম্পৰাগত ৰাজনৈতিক নেতাৰ দৰে নাছিল। ৰিংশ শতাব্দিৰ আৰম্ভণীত (১৯০১) লগুনৰ পৰা বেৰিষ্টাৰ পাছ কৰি দেশত উভতি আহি আইন ব্যৱসায় আৰম্ভ কৰে যদিও সফলতাই তেওঁৰ সঙ্গ দিয়া নাছিল। এনেতে দক্ষিণ আফ্ৰিকাৰ নাটাল প্ৰদেশত থকা এজন বিখ্যাত প্ৰবাসী ভাৰতীয় ব্যৱসায়ী আব্দুলাহ সেইখৰ আমন্ত্ৰণক্ৰমে গান্ধীজী দক্ষিণ আফ্ৰিকা (১৯১৩) লৈ যায়। দক্ষিণ আফ্ৰিকাত প্ৰবাসী হিচাবে থকাকালীন দিনতে ঘটনাক্ৰমে পোন প্ৰথমবাৰৰ বাবে নিজৰ জীৱনত নাটকীয় পৰিৱৰ্তন আহে আৰু ১৯১৫ চনত ভাৰতলৈ ঘূৰি আহে। উল্লেখযোগ্য যে গান্ধীৰ জীৱনত অহা এই নাটকীয় পৰিৱৰ্তনে দেশত ইতিমধ্যে আৰম্ভ হোৱা স্বাধীনতা সংগ্ৰামত তেওঁ জড়িত হোৱাৰ সুয়োগ আনি দিয়ে।

দক্ষিণ আফ্ৰিকাৰ পৰা ভাৰত ঘূৰি আহি কলিকতাত অনুষ্ঠিত ভাৰতীয় জাতীয় কংগ্ৰেছৰ এক সন্মিলনত (১৯১৭) যোগদান কৰে। কলিকতা জাতীয় কংগ্ৰেছৰ এই সন্মিলনত যোগদান আছিল গান্ধীজীৰ কোনো কংগ্ৰেছৰ সন্মিলনত উপস্থিত থকাৰ প্ৰথম অভিজ্ঞতা। সন্মিলনখনত অনেক প্ৰভাৱশালী নেতাই মঞ্চৰ

# সূচীপত্ৰ

>1	হে ৰাম	,
	ড° শ্যামল চন্দ্ৰ সৰকাৰ	
२।	মহায়া গান্ধীজীৰ জীৱন, বৃত্তি আৰু সংগ্ৰাম	3
	মেহেবল নেছা	
91	ধৰ্ম আৰু ঈশ্বৰ সম্পৰ্কে গান্ধীজীৰ ধাৰণা	- 22
	নাজৰিণ চুলতানা পাৰবিন	
81	গাদীজীৰ সপোনৰ ৰামৰাজ্য	80
	জ্বেছমিন; খাতুন	
œ١	গান্ধীজী আৰু তেওঁৰ অহিংসা নীতিৰ ভূমিকা	હર
	ছামিমূল ইছলাম মণ্ডল	
ঙ৷	গান্ধীজীৰ বুনিয়াদি শিক্ষাৰ মৌলিক নীতি	9.3
	বেগম উম্মা হাবিবা	
۹1	কবিওৰ নবীন্দ্ৰনাথ ঠাকুৰ আৰু মহাত্মা গান্ধীৰ বন্ধুই	29
	निशंघन हत्य नाथ	
b ا	মহাত্মা গান্ধী আধুনিক ভাৰতৰ এক বিস্ময়কৰ ঘটনা	. 300
	আমিনুৰ ইছলাম	

# CHANGING STATUS OF WOMEN

Night and Reality with Special Reference to Northeast India



Animus Islam SK

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# Contents

1	The Indian Women Novelists and Their Contributions to the W Literature: A Brief Study with Special Reference to Anita Desa	
	Dr. Abhijit Dev Adhikary	11
2	Women, Human Rights and Development of Rural Area of District of Assam	f Dhubri
	Aminur Islam Sk. & Zakir Hussain	21
3.	Feminism in Indian Context: Exploring the Mult Textures of Indian Women's Struggle in Mahasweta Dev Fictions	
	Anisur Rahman	28
4.	Female Poverty: The Basic Cause of Low Economic C	rowth in
	India Ansumwi-Basumatary	36
5.	Challenging the Stereotype: Exploring Temsula Ao's Th	ese Hills
	Called Home: Stories From a War Zone Chayanika Roy	45
6.	indian Women and WWII  Dalimi Wary	51
7	Education vis-à-vis Women Empowerment with Special I	Reference
	to North-East India  Dr. Debasish Bhattacharjee	60
8.	Women and Social Reforms in North-East India: An Ove	rview on
	Assam  Parahim Hussain Sheikh	69

### smen. Human Rights and Development of Rural Area of Dhubri prict of Assam

American Islam Sk. Department of Philosphy Promathesh Barua College Gauripur, Dhubri

Zakar Hussain Department of History Pramathesh Barua College Gauripur, Dhubri

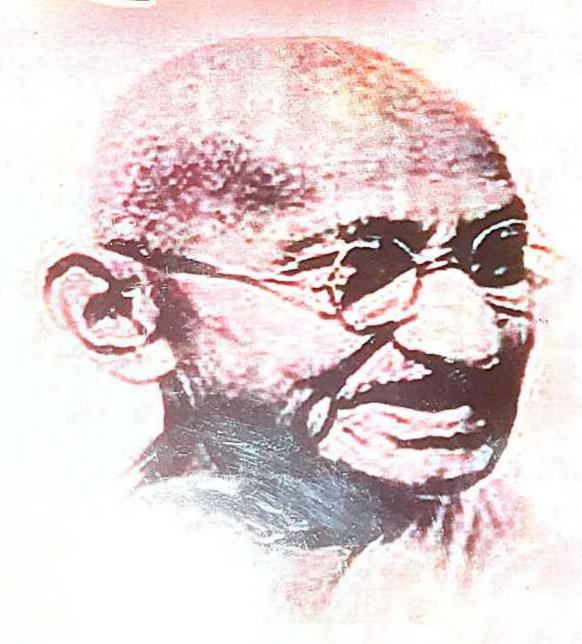
### Introduction:

Human Rights are those basic rights which are compulsorily belonging to very person in the world, from birth until death. They apply regardless of where you are from, what you believe or how you choose to live your live. The basic rights of a human being are based on values like dignity, fairness, equality, respect and independence. But human rights are not just abstract concepts; they are defined and protected by law. Human rights are verily obtainable by every individual as he/she is a member of human family. The constitution of India also guarantees the equality of rights of men and women. However, in the sphere of women's human rights in our country, there exist a wide cove between theory and practice.

Indian society is a traditionally male dominated where men are always assumed to be superior to society. The women in India very often have to face discrimination, injustice and disrespect. Though modern India has been given more rights to women as compared to men, even then the condition of women in the country is miserable.

India having a many facets society where no generalisation could apply to the nation's various regional, religious, social and economic groups. Nevertheless certain broad circumstances in which Indian women live affect the way they participate in the economy. A common dominator in their lives is that they are generally confined at home, with restricted mobility and desolation. Other, unwritten, hierarchical practices place further constraints on women. Throughout history, women have generally

# त्य अभिन्त्र ।



প্রকাশক দর্শন বিভাগ
প্রমথেশ বৰুৱা মহাবিদ্যালয়, গৌৰীপুৰ
ধুবুৰী ঃঃ অসম

# Hey Ram!

Edited by-Aminur Islam, Shyamal Ch. Sarkar Digambar Ch. Nath

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কৃতজ্ঞতা স্বীকাৰ— Zand Educational & Research Foundation, Gauripur

> প্রথম প্রকাশ ২০১৮

প্ৰকাশক দৰ্শন বিভাগ, প্ৰমথেশ বৰুৱা মহাবিদ্যালয়, গৌৰীপুৰ

মুদ্ৰণ ছিদ্দিক অফছেট প্ৰিণ্টিং প্ৰেছ, গৌৰীপুৰ (বেপাৰীপুটী) জিলাঃ ধুবুৰী (অসম) পিন- ৭৮৩৩৩১

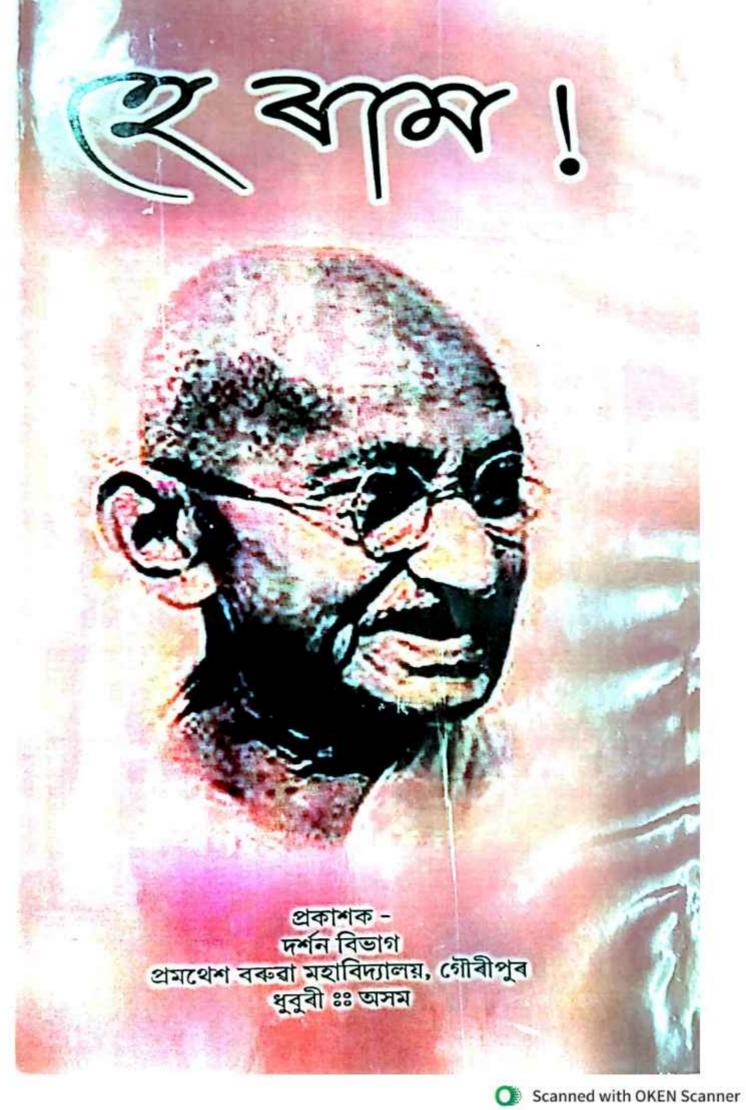
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<b>১</b> । হে ৰাম	>
ড° শ্যামল চন্দ্ৰ সৰকাৰ	
২। মহাত্মা গান্ধীজীৰ জীৱন, বৃত্তি আৰু সংগ্ৰাম	გ
মেহেৰুল নেছা	
৩। ধৰ্ম আৰু ঈশ্বৰ সম্পৰ্কে গান্ধীজীৰ ধাৰণা	২২
নাজৰিণ চুলতানা পাৰবিন	
8। গান্ধীজীৰ সপোনৰ ৰামৰাজ্য	80
জেছমিনা খাতুন	
<ul> <li>গান্ধীজী 'আৰু তেওঁৰ অহিংসা নীতিৰ ভূমিকা</li> </ul>	৬২
ছামিমুল ইছলাম মণ্ডল	500.0
ও। গান্ধীজীৰ বুনিয়াদি শিক্ষাৰ মৌলিক নীতি	৭৯
বেগম উম্মা হাবিবা	
<ul> <li>৭। কবিগুৰু ববীন্দ্ৰনাথ ঠাকুৰ আৰু মহাত্মা গান্ধীৰ বন্ধুত্ব</li> </ul>	৯৭
দিগম্বৰ চন্দ্ৰ নাথ	
<ul> <li>মহাত্মা গান্ধী আধুনিক ভাৰতৰ এক বিস্ময়কৰ ঘটনা</li> </ul>	soo
আমিনুৰ ইছলাম	

# হে ৰাম!

**ए° भागन हस मन्कान** 

ভাৰতবৰ্ষত অৱস্থিত গুজৰাটৰ কাঠিৱাৰ বা সৌৰাষ্ট্ৰ চহৰৰ পোৰবন্দৰৰ সুমদাপুৰী গাৱঁত ১৮৬৯ চনৰ অক্টোবৰৰ ২ (দুই) তাৰিখ বৈশ্যবৰ্ণত এজন মহান ব্যক্তিয়ে জন্ম গ্ৰহণ কৰে। এই মহান ব্যক্তিজনৰ নাম হ'ল মোহন্দাস কৰকাঁদ গান্ধী। তেওঁৰ দেউতাকৰ নাম হ'ল কৰম্চাঁদ গান্ধী আৰু মাকৰ নাম হ'ল পুতলিবাই। শিশু অৱস্থাত তেওঁক মানু, মনীযা, মোহন, মোহনদাস আদি নামেৰে মতা হৈছিল। ১৩ বছৰ বয়সত মোহনদাস কৰমচাঁদ গান্ধীয়ে কসতুৰিবাই মখানজী নামৰ ছোৱালী এজনীক বিয়া কৰায় আৰু হৰিলাল, দেৱদাস, মনিলাল, ৰামদাস, নামৰ চাৰিটা সন্তানৰ পিতৃ হয়। দক্ষিণ আফ্ৰিকাত থকা সময়ত তেওঁক তেওঁৰ সহকৰ্মী সকলে "ভাই" বুলি সম্বোধন কৰিছিল। ভাৰতলৈ উভতি অহাৰ পিছত মানুহে তেওঁক ''মহাত্মা'' বুলি সম্বৰ্দ্ধনা জনায়। ইয়াৰ পিছৰ পৰাই জনসমাজত তেওঁ মহাত্মা গান্ধীৰূপে পৰিচিত হয় আৰু লাহে লাহে সমগ্ৰ মানৱ সমাজত তেওঁ মহাত্মা গান্ধীৰূপে পৰিচিত হয়। মহাত্মা গান্ধীৰ পিতাক আৰু ককাক পোৰবন্দৰৰ দেৱান আছিল। ল'ৰালী কালত তেওঁ যদিও পঢ়াশুনাত বিশেষ প্ৰতিভা দেখুৱাব পৰা নাছিল, তথাপি তেওঁৰ বুদ্ধিবৃত্তি সাধাৰণ ল'ৰা-ছোৱালীতকৈ উন্নত আছিল। ল'ৰালী কালৰ পৰাই গান্ধীয়ে সত্য আৰু সাধুতাৰ আৰ্দশৰ প্ৰতি আকৃষ্ট হৈছিল। ঈশ্বৰৰ ওপৰত থকা তেওঁৰ অগাধ বিশ্বাসে তেওঁক সকলো ধৰ্মৰ প্ৰতি শ্ৰদ্ধাৰভাৱ জগাই তুলিছ্লি। ১৮৮৮ চনত প্ৰৱেশিকা পৰীক্ষাত উত্তীৰ্ণ হৈ বিলাতত (বৰ্তমান ইংলেণ্ড) ওকালতি পঢ়িবলৈ যায় আৰু ১৮৯১ চনত তেওঁ ওকালতি পৰীক্ষাত সুখ্যাতিৰে উত্তীৰ্ণ হয়। প্ৰথমতে, মহাত্মা গান্ধীয়ে বোম্বাই আৰু ৰাজকোটত ওকালতি কৰিবলৈ আৰম্ভ কৰে। পিছত ১৮৯৩ চনত ওকালতি কৰিবলৈ দক্ষিণ আফ্ৰিকালৈ যায়। তেওঁ সুদীর্ম ২১ বছৰ দক্ষিণ আফ্রিকাত কটায় আৰু সেই সময়ছোৱাতে ইংৰাজসকলে ভাৰতীয় সকলক অপব্যৱহাৰৰ প্ৰতিবাদ কৰিবলৈ কৰা সংগ্ৰামৰ নেতৃত্বলয়। "সত্যাগ্ৰহ"ৰ যোগেদি ইংৰাজসকলৰ বিৰুদ্ধে কৰা প্ৰতিবাদৰ



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প্রমথেশ বৰুৱা মহাবিদ্যালয়, গৌৰীপুৰ (অসম) (RICK) HAP THERE

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मार प्रिची ३० ० १८ । स्ट्रा

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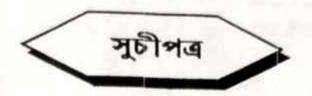
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মূলাঃ ১৫০,০০ টকা মাত্র





21	হে ৰাম	>
	फ° भागान ठक्क भवकाव	
२।	মহাত্মা গান্ধীজীৰ জীৱন, বৃত্তি আৰু সংগ্ৰাম	8
	মেহেৰুল নেছা	
91	ধৰ্ম আৰু ঈশ্বৰ সম্পৰ্কে গান্ধীজীৰ ধাৰণা	22
	নাজৰিণ চুলতানা পাৰবিন	
81	গান্ধীজীৰ সপোনৰ ৰামৰাজ্য	80
	জেছমিনা' খাতুন	
œI	গান্ধীজী আৰু তেওঁৰ অহিংসা নীতিৰ ভূমিকা	७२
	ছামিমূল ইছলাম মণ্ডল	
७।	গান্ধীজীৰ বুনিয়াদি শিক্ষাৰ মৌলিক নীতি	95
	বেগম উম্মা হাবিবা	
91	কবিগুৰু ববীন্দ্ৰনাথ ঠাকুৰ আৰু মহাত্মা গান্ধীৰ বহুতি	৯৭
	দিগম্বৰ চন্দ্ৰ নাথ	
pl	মহাত্মা গান্ধী আধুনিক ভাৰতৰ এক বিস্ময়কৰ ঘটনা	200
	আমিনুৰ ইছলাম	

#### কবিওৰ ৰবীন্দ্ৰনাথ ঠাকুৰ আৰু মহাত্মা গান্ধীৰ বন্ধুত্ব

দিগন্থৰ চন্দ্ৰ নাথ

মহাত্মা গান্ধী মহং আৰু সং ৰ প্ৰতীক। গান্ধীজী ভাৰতৰ প্ৰাণ সৰূপ। ব্ৰহ্মিনাথ ঠাকুৰ ভাৰতৰ গৌৰৱ, বিশ্ব কবি যাৰ পৰিচয়। গান্ধী আৰু ৰবীন্দ্ৰনাথ ঠাকুৰ পৰম্পৰে প্ৰতি পৰম্পৰৰ শ্ৰদ্ধাৰ অন্ত নাছিল। কিন্তু কিছুমান বিষয়ৰ ওপৰত পুলোজনৰ মতৰ অমিল পৰিলক্ষিত হৈছিল যদিও এই অমিল দুয়োজনৰ মাজত থকা গাত্ৰীৰ সম্পৰ্কত কোনো বাধা হব পৰা নাছিল। বৰঞ্চ দুয়োজনৰ মাজত থকা মিলে তেওঁলোকৰ ঘনিষ্ঠতা দিনক দিনে বৃদ্ধি কৰিছিল।

কবিওৰ ৰবীন্দ্ৰনাথ ঠাকুৰ আৰু মহাত্মা গান্ধীৰ চিন্তা-দৰ্শনৰ আটাইতকৈ ভৰত্বপূৰ্ণ কথাটো আছিল যে তেওঁলোকে যিবোৰ কথা ভাবিছিল, সেইবোৰ কথাই অইন মানুহকো ভাবিবলৈ বাধ্য কৰাইছিল আনকি, তেনে ভাৱনাৰ দ্বাৰা মানুহৰ মাজত অনেক পৰিৱৰ্তন আনিবলৈও সম্ভৱ কৰি তুলিছিল।

দুজন ব্যক্তিৰ মাজত থকা গাচীৰ মিল যে য'তে ততে প্ৰস্পৰৰ ওপৰত প্ৰভাৱ বিস্তাৰ কৰিব তেনে কথা সঠিক নহয়। কিন্তু, ৰবীন্দ্ৰনাথৰ 'যদি তোৰ ডাক জনে কেও না আসে তবে একলা চলো ৰে' গানটিয়ে গান্ধীৰ শেষ বয়সত প্ৰায় দৈনন্দিন জপ কৰা মন্ত্ৰৰ দৰে আছিল। তাৰোপৰি, ৰবীন্দ্ৰনাথ লিখা আন এটা গান—' জীৱন যখন ওকায়ে যায় কৰুলা ধাৰায় এসো' গান্ধীৰ ক্ষুদ্ধ শ্ৰান্ত মনত কৰ্মনাই অনুপ্ৰেৰণা যোগাই আহিছিল। গান্ধী যিটো বিষয় সত্য বা সঠিক বুলি ভাবি লৈছিল, তাক তেওঁ দৃঢ়ভাবে সাবটি ধৰি ৰাখিছিল। কবিগুৰু ৰবীন্দ্ৰনাথ ফাকুৰৰ সৈতে গান্ধীজীৰ পৰিচয় হোৱাৰ পূৰ্বৰ পৰাই গান্ধীজী সৰ্বশক্তি দি ভাবৰৰ সৈতে গান্ধীজীৰ পৰিচয় হোৱাৰ পূৰ্বৰ পৰাই গান্ধীজী সৰ্বশক্তি দি ভাবৰৰ ক্ষিত্ৰত হলেও দৃঢ়তা আৰু কন্ত্ৰসায়ক পৰিস্থিতিৰ মাজেদিও সত্যকেই গান্ধীজী দক্ষিণ আফ্রিকাত সত্যাগ্রহ স্থাগিত বাবি মেতিরা পরিষেত্রত প্রদানিক বিদ্যালয়ৰ কিছু শিক্ষাধী ভাৰতত পদার্পল করিছিল, তেতিয়া তেওঁলাক আটায়ে আহি শান্তিনিকেতন পাইছিল। তেতিয়ালৈকে কবিগুত্র ব্যৱস্থানার চাল পৰিচয় নাছিল। ববাস্তনাথ সক্ষেব সৈতে গান্ধীজীৰ ভাল পৰিচয় নাছিল। ববাস্তনাথ সক্ষেব সৈতে গান্ধীজীৰ ভাল পৰিচয় নাছিল। কি এফ এল্লুভ। তেওঁৰ অধান্ততা আৰু ব্যৱস্থাপনাতেই গান্ধী নিজৰ পৰিবাৰসহ ফিনিক্স বিদ্যালয়ৰ শিক্ষাধীত লগত জ শান্তিনিকেতনত আগমন কৰিছিল। শান্তিনিকেতনত গান্ধীজীৰ প্রথম আগমন কালত ববীন্দ্রনাথ উপস্থিত নাছিল। কিন্তু গান্ধীৰ আগমনৰ কৰা জানিব শান্তিকলকতাৰ পৰা চিঠিহোগে এণ্ডুজক জনাই দিছিল যে গান্ধীজী তথা তেওঁৰ সংগী সকলক যাতে ভালদৰে আৰু যথোপমুক্তভাৱে সম্বৰ্জন বিয়াৰ ব্যৱস্থা কৰা হয়। পিছত উভয়ৰ মাজত সাক্ষাৎ হয় আৰু এই সাক্ষাৎ বা পৰিচয়ে দুয়োৰে মাজত নিবিড় সম্পাৰ্ক গঢ়ি উঠে। এই সম্পৰ্ক দিনক দিনে অধিত গতাৰ হৈ পৰে।

১৯২১ চনত যেতিয়া গান্ধীজী অসহযোগ আন্দোলনৰ প্ৰস্তৃতি লয়, তেতিয়া ৰবীন্দ্ৰনাথ ঠাকুৰৰ এই বিষয়ত গাৰ্মীৰ সৈতে মতভেদৰ সৃষ্টি হয়। সুয়োজন মহান ব্যক্তিত্ব মাজত সৃষ্টি হোৱা এই মতভেদে এন্ডুজক অস্বস্তিত পেলাই দিছে। কাৰণ, এন্ড্ৰজ গান্ধী আৰু ৰবীন্দ্ৰনাথৰ মাজত মতভেদ সৃষ্টি হোৱাটো কেতিয়াও বিচৰা নাছিল। পৰৱৰ্তীতে বিষয়টোলৈ উভয়ৰ মাজত সাক্ষাৎ হয় আৰু দীৰ্ভসমৰ আলোচনাত মিলিত হয়। এই আলোচনাৰো ব্যৱস্থা কৰি দিছিল এক্তক। আৰক্তি দীৰ্ঘসময় ধৰি হোৱা আলোচনা কালত একমাত্ৰ এণ্ডুজৰ বাহিৰে আৰু অইনবোলে ব্যক্তি তাত উপস্থিত নাছিল। পিছৰ দিনবোৰতো গান্ধী আৰু ৰবীন্দ্ৰনাথৰ মাজত যোগাযোগকাৰী একমাত্ৰ ব্যক্তিজন আছিল এণ্ডুজ। এণ্ডুজ এই দুই মহান ব্যক্তিজন অতি বিশ্বাসী আৰু শ্ৰদ্ধাৰ পাত্ৰ আছিল। গান্ধীজী আৰু কবিগুৰু ৰবীন্দ্ৰনাথ ঠকুৰ সম্পর্কে এন্ডুজে তেওঁৰ 'Mahatma Gandhi At work, London, 1931' কিতাপত উল্লেখ কৰিছিল—' If health permits, it is still my hope in a further volume to trace out in perspective the historical background of Rabindranath Tagore. This two outstanding personalities- Tagore & Gandhiji are the living examples in our own generation whereby the west may test its capacity to understand the east."

# CONCEPT OF LOGIC

Dr. Shyamal Chandra Sarkar M.A. M.Phil, PHID

> B.D Prakash Panbazar Guwahati -01

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#### Unit -1:

Page - 1 - 39

#### Concept of Logic

#### 1.1 Learning Objectives

- Explain the nature and meaning of Logic.
- Discuss Proposition and sentence.
- Explain Deductive and inductive arguments.
- Define truth, validity and Soundness.

#### Unit-II:

Page-39-107

#### **Tradional Logic**

#### 2.1 Learning Objectives

- Explain the concept of Terms and Distributars of terms.
- Define Categorical Propositions.
- Discuss about the Traditional Square of opposition.
- Explain immediate inference-coversion, obversion.
- Define Categorical syllogism: Figure and mood.
- Discus general syllogistic riles and Fallacies.

#### Symlolic Logic

#### Unit-III

Page-107-150

#### 3.1 Learning objectives:

- Explain the concept of Symbolic Logic.
- Discuss Truth Functions.
- Explain Statements, Statement forms and Logical status and
- Describe Indirect Truth Table Methods.

Informal fallacies : Ignoratio Elenchi

Unit-IV 4.1 Learning Objectives: Page-150-158

- Explain the concept of Ignoratio Elenchi.
- Discuss briefly the kinds of Ignoratio Elenchi.

#### CONCEPT OF LOGIC

#### Unit-I:

#### 1.1 Learning objectives:

- · Explain the nature and meaning of Logic,
- · Discuss Proposition and Sentence.
- · Explain Deductive and inductive Arguments and
- · Define Truth, Validity and Soundness.

#### 1.2 Nature and meaning of Logic:

Man is the only rational being the universe that has capacity to make reason. Reason is that which makes distinction between true and false, right and wrong. Logic is a science which requires a proper knowledge of reasoning. It makes the study of argument or the forms of argument and also helps us to test whether the given argument is valid or invalid. It does not concern with direct knowledge which we achieve from the contact with the objects by sense organs. Morris R. Cohen and Ernest Nagel admit that "Logic may be said to be concerned with the question of the adequacy or probative value of different kinds of evidence." This definition implies that logic is concerned with both conclusive as well as partial evidence. Traditionally, logic was concerned only with conclusive evidence. Argument and argument forms, truth and validity are the fundamental concept of logic. In short, logic is the subject which makes the study of argument or the forms of the arguments.

Logic is a practical science which deals with reasoning and its auxiliary processes for the attainment of truth and avoidance of error. It is the study of the general conditions of valid inference. It is a science of thought as expresses in language. Logic is also known as Tarka Sastra. As Tarka Sastra, 'Tarka' or argument is the main principle of it. Logic is concerned with mediate knowledge, not with immediate knowledge.

The word 'logic' is derived from the Greek Word 'Logike'. 'Logike' is the adjective derived from the Latin word 'Logos'. Logos means 'thought'. Word or language is closely related to human thoughts in all spheres. Hence, etymologically the definition of logic is the science of thought as expressed in language. Thought is the subject matter of logic. Logic deals with inferences and inferences become possible by the thorough process of the mind. It is, thus, related to the thought or reflective thinking. According to Duns Scotus, Logic is 'the science of sciences and art of arts.' Traditional logic is defined as the study of laws of thought. The

<sup>&</sup>lt;sup>1</sup> Cohen,M.R., and Nagel, E., An Introduction to Logic and Scientific Method, Routledge and Kegan Paul Ltd., London, 1961, p. 5

# PSYCHOLOGY



Dr. Shyamal Chandra Sarkar

#### Introduction to Psychology

Dr. Shyamal Chandra Sarkar

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#### CONTENTS

#### UNIT-I GENERAL PSYCHOLOGY

7-26

Introduction; Meaning and definition of Psychology; Nature of Psychology; Scope of Psychology; Meaning of Social Growth of psychology; Psychology and philosophy; Psychology and Sociology; Psychology and Ethics; Psychology and Logic; Psychology and Education; Psychology and biology;

#### UNIT-II EMOTION AND PERCEPTION

27-53

Definition of Emotion; Developments of Emotions in Early Childhood; Methods of Training of Emotions; Meaning and Nature of Attention; Types of Attention; Educational Implications of Attention; Nature and Meaning of Perception; Gestalt Theory of perception; Figure and background; Characteristics of perception; Educational Implications; Movement Perception and Apparent Movement; Illusions and Hallucinations.

Definition of Motive; Meaning of Motive; Types of Motives; Nature and definition Aggression motive; Nature of Application or Affiliation motive; Nature and definition of Achievement Motive;

#### UNIT-IV LEARNING AND MEMORY

68-85

Definition of learning; Nature of Learning; Characteristics of Learning; Theories of Leaning; Concept of Memory; Definition of Memory; Types of Memory; Improving memory;

#### UNIT-V PERSONALITY AND MEASUREMENT 86-108

Meaning and Definition of Personality; Characteristics of Personality; Trait of personality; Types of personality; Methods of testing and judging personality;



## GENERAL PSYCHOLOGY

#### Introduction

#### 1.1 LEARNING OBJECTIVES:

- Understanding the meaning of psychology.
- To introduce the students with the definitions and nature of psychology.
- Describe scope of psychology.
- Distinguish psychology with other sciences.
- To introduce the students with the Meaning of Social Growth of psychology.

# 1.2 MEANING AND DEFINITION OF PSYCHOLOGY:

Psychology is a subject that attempt at making an analytical and scientific study of human mind. The word Psychology is derived from two Greek word "Psyche" and "Logos" meaning 'Soul' and 'Science of respectively. Thus, etymologically the term psychology means the science of soul. But after some period of time, the definition of psychology was reformed and said that psychology is a study of mind.

Psychology has emerged recently out as a separate subject of subject of study. Prior to this it was considered as a part of philosophy. About a few centuries ago, the answers to the present question would have been that psychology is that part of

# PHILOSOPHICAL ANALYSIS



Dr. Shyamal Chandra Sarkar

# An Introduction to Philosophical Analysis

Dr. Shyamal Chandra Sarkar

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## CONTENTS

UNIT-1	THE NATURE AND SCOPE OF PHILOSOPHY Introduction; Nature and Meaning of Philosophy; Various Definitions of Philosophy; Scope of Philosophy; Relation between Philosophy and Other Sciences; Main Branches of Philosophy
	of Philosophy
UNIT-II	EPISTEMOLOGY Nature and Meaning of Epistemology; Materialism
UNIT-III	IDEALISM  Introduction; Nature of Idealism; Subjective Idealism of Berkeley
UNIT-IV	REALISM  Introduction; Naive or Direct Realism; Scientific Realism  Neo-Realism; New Critical Realism
UNIT-V	ORIGIN OF KNOWLEDGE 71-87 Rationalism; Empiricism; Kant's Critical Theory of the Origin of Knowledge
UNIT-VI	METAPHYSICS 88-106
	Nature and Meaning of Metaphysics; Nature and

Definition of Self; Metaphysical Conception of Mind or Self; The Empirical Theory of Mind or Self; Kant's Theory

of Self; Immortality of the Soul

UNIT-VII ONTOLOGY, COSMOLOGY, THEOLOGY, TELEOLOGY, COSMOGONY & ESCHATOLOGY 107-139

Nature and Meaning of Ontology; Cosmology; Theology; Teleology; Sources of Teleology; Problems of Teleological Moral System; Cosmogony; Eschatology.

UNIT-VIII AXIOLOGY AND ETHICS

Meaning and Definition of Axiology; Classes of Values;
Ethics: Nature of Ethics

UNIT-IX LOGIC, AESTHETIC, POLITICS AND ENVIRONMENTAL PHILOSOPHY 151-172

Nature and Meaning of Logic; Aesthetic; Aesthetic Judgment; Nature and Meaning of Politics; Approaches to the Study of Politics; The Philosophical Tradition; Nature of Environmental Philosophy; Values in Environmental Education; Moral Status of Animals in the Ancient World



# THE NATURE AND SCOPE OF PHILOSOPHY

#### 1.1 LEARNING OBJECTIVES:

- Define Philosophy;
- Explain its nature;
- Distinguish Philosophy from common sense and science;
- Describe its scope; and
- Discuss the uses of Philosophy.

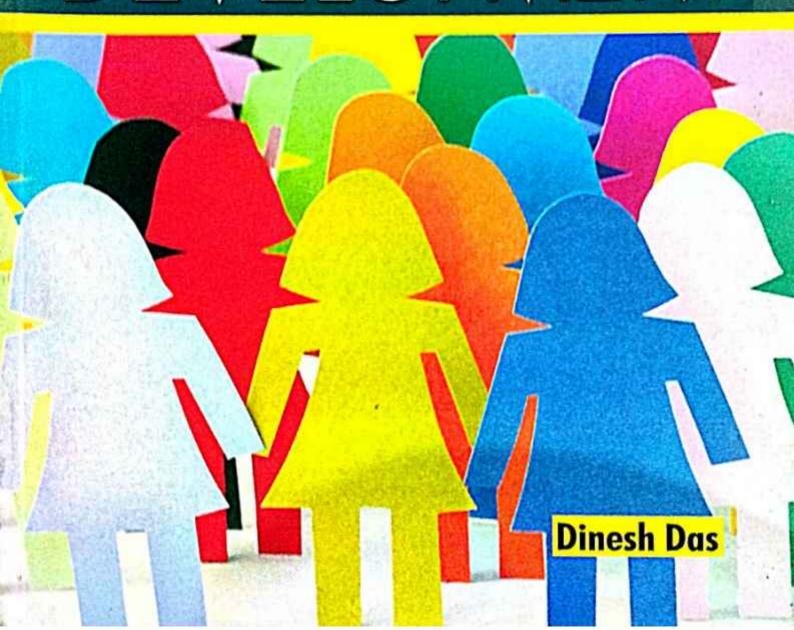
#### 1.2 INTRODUCTION:

At the outset, every systematic discussion one is expected to define terms and here 'Philosophy' is treated as our principal term. But the term 'Philosophy' is so complex. We cannot be defined it as like as "chemistry", "biology," or "Sociology". It is universally recognized discipline and its history is as old as man's. For removing the confusion and lack of understanding about the nature and purpose of philosophy, we make an attempt to define whole thing in the easiest term.

As an intellectual being people always seeks to know what the world will be like in the foreseeable future. What is in store for man: the holocaust of war, or a peaceful life? Who creates this world and where from it comes? What is soul? What is the relation between soul and body? What is the relation between God and Man? These types of question arise in peoples mind.



# GENDER AND DEVELOPMENT



# Gender and Development

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#### Contents

Fore	brown	V
Prefa	ace and Acknowledgement	vii
	of Contributors	XV
		1
1.	An Appraisal of Women's Participation in the Silk Weaving Industry of Murshidabad	- 1
	- ABHIRUPA CHATTERJEE	
2.	Estimating the Out-of-Pocket Expenditure for the Health enhancement in North-East Region: A Special Focus on Gender	9
	- Mousumi Das & Arumugam Sankaran	
3.	Entrepreneurship and Women in India with special reference to Mysore District	15
	- Dr. R. H. PAVITHRA	
4.	Being Woman: A Philosophical Point of View	21
	- DR. JAHNASI DEKA	
5.	Impact of MGNREGA on Gender Equality and Perception towards development in South West Khasi Hills District Meghalaya	25
	- KYNTIEWKUPAR NONGSIE	
6.	Gender Division of Labor and Employment being followed in Star Category Hotels of the City of Guwahati, Assam	31
	- PROF. (DR.) SOUMITRA SEN	
7.	A Comparative Study of Gender Inequality across North-Eastern States of India	39
	- PARSWA JYOTI NEOG	
8.	Women are Victimized in Insurgency: A Study in Context of Assam and Northeast	49
	- NITUL GOGOI & DR. T. R. GOGOI	
9.	The Arduous Life of Santal Women in Distress: An Overview	53
	- Wilson Hasda	
10.	A Sociological Study of Women's Role in Self-Help Groups (SHG's) in Kamrup Rural District of Assam	57
	- FARINA WAHID & DR. PUTUL BORAH	
11.	Human Rights Violation of Rohingya Women in Myanmar: A Study	61
	- NIPAN HALOI	
12	The Shifting Dynamic from Migration to Human Trafficking in Assam: A Critical Analysis	67
_	- SAEPIN ARIFA	
(13	Gender equality and Inclusive growth: An Economic prospect	73
$\overline{}$	- Homang Chetri & Raju Sharma	
14	. Understanding Women's Paid Domestic Work: A Study in Guwahati	79
	- SHRUTI TALUKDAR	
15	. Women's Participation in Agriculture and Allied Activities in Assam: A Key for Women Empowerment	85
	- SANCHITA BRAHMA & RANJIT SARMA	
16	<ul> <li>Does Microfinance through SHGs contribute enough in Socio-Economic Development of Poor Women?</li> <li>Dr. Ratul Saha</li> </ul>	89



#### Gender equality and Inclusive growth: An Economic prospect

#### HOMANG CHETRI & RAJU SHARMA

#### Introduction:

Inclusive growth means Growth of a country with equal opportunities. It focuses on creation of opportunities and making the opportunities accessible to all. Basically, Inclusive growth gives emphasis on reduction of both inequality and poverty. To attain effective poverty reduction, it emphasises on broad-based, pro-poor growth based on private sector incentive to create employment opportunities, more public investment in basic education, health, and infrastructure, social safety nets to protect the very poor and vulnerable. India adopted the "Inclusive Growth" strategy because high gender inequality continued to be a problem in India. Compared with males, females have low literacy rate, high morbidity, low workforce participation rate, high incidence of income poverty and so on.

Gender equality is not merely a social issue, but an economic necessity. Women still face numerous difficulties in accessing the same economic opportunities as men. From labour practices that give women lower pay to legal and cultural barriers restricting their access to jobs, finance and property ownership, there are many ways in which economic systems continue to favour men over women. Despite a high growth rate and plentiful Government measures to encourage gender equality, the gender gap still exists in India. Lack of gender equality not only limits women's access to resources and opportunities, but also imperils the life prospects of the future generation. In the present article an attempt has been made to examine the problem of gender inequality in India. The economic impact of achieving gender equality in India is estimated to be US\$700 billion of added GDP by 2025. The IMF estimates that equal participation of women in the workforce will increase India's GDP by 27 percent. India ranks 136th among 144 countries in women's labour force participation rate and the situation is worsening over time. The percentage of women who work has declined from 36% in 2005-06 to 24% in 2015–16 according to National Family Health Survey (NFHS). According to National Sample Survey Office (NSSO) Employment rounds, paid female labour force participation rate (FLFPR) among women in the 25–59 age group has steadily declined since 1987–88.

#### Objectives:

- To know the gender status in North East India.
- To know the Government initiatives to bridge the gender gap.
- To know the role of equal gender workforce participation in inclusive growth.

#### Methodology:

This paper is primarily based on secondary data. Data has been collected from census of India, NSSO and Statistical Handbook of Assam. Various statistical tools such percentage, ratio, figure and diagrams, tabulation has been used to analysed the data.

Objectives	Source of data	Line of analysis
Gender status in North East India.	Secondary Data	Tabulation, percentage and figures
	Secondary Data	Tabulation
role of equal gender workforce par- ticipation in inclusive growth	Secondary Data	Tabulation, percentage and figures

#### Results and Discussion:

Present study tries to explain the present status of gender equality in North Eastern states and it also gives a comparative analysis between India and North East. Gender equality is the state of equal ease of access to resources and opportunities regardless of gender, including economic participation and decision-making; and the state of valuing

different behaviours, aspirations and needs equally, regardless of gender. UNICEF says gender equality "means that women and men, and girls and boys, enjoy the same rights, resources, opportunities and protections.

Present status of gender equality in North East India:

Table 1: State wise percentage share of female population in total population and sex ratio-2011

1: State wise perce	mayo share				Sex Ratio	
State	% Share of Women			Rural	Urban	Total
	Rural	Urban	Total		987	993
	49.89	49.68	49.82	996	_	_
Arunachal Pradesh		48.61	48.92	960	946	958
Assam	48.97	50.64	49.63	969	1026	985
Manipur	49.21		49.72	986	1001	989
Meghalaya	49.64	50.03		952	998	976
Mizoram	48.78	49.94	49.39	CHEATER	908	931
	48.46	47.60	48.21	940		Introduction
Nagaland	48.86	49.33	48.98	955	973	960
Tripura		48.16	48.53	949	929	943
India	48.69		49.23	965	977	970
North East	49.10	49.41	49.23	550		

Source: Office of the Registrar General, India

Table 2: Sex ratio in various age-group in the context of development planning

State	Early Childhood 0-6 years	Childhood 0-19 years	Economically Active 15-59 years	Old Age 60+ years	
	972	978	918	917	
Arunachal Pradesh			956	971	
Assam	962	951	Section 1	1004	
Manipur	930	952	1006		
Meghalaya	970	975	994	1075	
Mizoram	970	969	978	998	
Nagaland	943	937	935	875	
Tripura	957	962	952	1040	
India	918	908	944	1033	
North East	958	961	963	983	

As per Census 2011, Gender ratio of India is 943 females per 1000 males. In rural area, there are 949 females to 1000 men, while in urban area there are 929 females to 1000 males. While Gender ratio of North East is 970 females per 1000 males which is better than whole India gender ratio. In rural area, there are 965 females to 1000 men, while in urban area there are 977 females to 1000 males. Among North East States, Arunachal Pradesh has highest record of gender ratio i.e. 993 females per 1000 males and Nagaland has lowest gender ratio i.e. 931 females per 1000 males.

Comparison of Literacy Rates: The low female literacy rate has had a dramatically negative impact on family planning and population stabilisation efforts in India. An NSSO report states that about 15 percent of girls (around 90 million) never attend school as compared to 11 percent of boys. As the young people grow older, the gap in their educational status widens and widens with huge implications over time. Lack of education generally engenders a series of problems for them. Uneducated mothers are not aware of the best nutritional choices for their children. A study by Lawrence et al. (2009) identified the fact that compared to women of higher educational attainment, women of lower educational attainment had less control over their families' food choices, showed less support for attempts to eat healthily. fewer opportunities to observe and learn good food-related practices, more perceived environmental constraints, and more ambiguous beliefs about the consequences of eating a nutritious diet. This leads to problems such as malnutrition and anaemia among children. Uneducated mothers are less likely to send their own children to school and often do not participate in the labour force or the political process. They rarely have any say in household affairs.

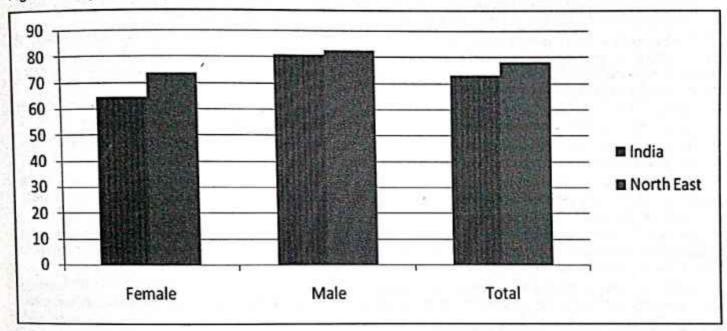
Without education, women lack confidence or knowledge to make their own choice and are encouraged or forced to marry early. India holdsthe miserable record of having the highest absolute number of child brides about 24 million.

Table 3 shows that literacy rates of North Eastern states and compares it with the literacy rates of the country. Literacy of North east is higher than that of India. The gap of literacy rate in North East is just 7.4% lower than the whole India.

Table 3: Comparison of Literacy Rates

State		2001		- N	2	2011	
	Female	Male	Male Total	Female	Malo	Total	
Arunachal Pradesh	43.5	63.8	54.3	57.7	72.6	65.4	
Assam	54.6	71.3	63.3	66.3	77.8	72.2	
Manipur	60.5	80,3	70.5	70.3	83.6	76.9	
Meghalaya	59.6	65.4	62.6	72.9	76,0	74.4	
Mizoram	86.8	90.7	88.8	89.3	93.3	91.3	
Nagaland	61.5	71.2	66.6	76.1	82.8	79.6	
Tripura	64.9	81.0	73.2	82.7	91.5	87.2	
India	53.7	75.3	64.8	64.6	80.9	73.0	
North East	61.63	74.81	68.47	73.61	82.51	78.14	

Fig.1: Literacy rates comparison between India and North East



The highest median number of years of schooling completed is observed for females for Manipur (6.8 years) and Mizoram (6.5 years). For males, the median number of years of schooling completed for males was highest at 8.2 years for Manipur. (Table 4).

Table 4: Median Number of years of Schooling completed

States	Female	Male
Arunachal Pradesh	3.5	5.7
Assam	4.6	5.8
Manipur	6.8	8.2
Meghalaya	4.5	4.5
Mizoram	6.5	7.0
Nagaland	5.4	6.5
Tripura	5.4	7.0
India	4.4	6.9
North East	5.24	6.39

Table 5: A comparative analysis of wages of male and female in North East

States	Ru	ral	Urban	
	Female	Male	Female	Male
Arunachal Pradesh	474.94	672.73	629.15	705.38
Assam	179.71	343.97	561.63	615.23
Manipur	522.57	591.97	646.92	666.55
Meghalaya	358.51	446.29	444.08	527.21
Mizoram	602.98	662.86	610.51	850.29
Nagaland	490.26	544.70	417.63	596.60
Tripura	218.73	319.64	301.52	409,66
India	201.56	322.28	366.15	469.87
North East	406.81	511.74	515.92	624.42

Table 5 shows a comparative analysis of wages of male and female in North East. It is observed that the salary earned in North eastern states is much higher than India. Female wages is much lower than male.

Challenges to achieve gender equality: Eliminating gender differences in access to education and educational attainment are key elements on the path to attaining gender equality and reducing the disempowerment of women. Education, particularly higher education of women, is a key enabler of demographic change, family welfare, and better health and nutrition of women and their families.

Child marriage, which is still prevalent in our society, must be stopped. This is because an early age at marriage of women is an indicator of the low status of women in society and also curtails women's access to education.

Employment, particularly for cash and in the formal sector, can empower women by providing financial independence. Women should be provided with proper wages and work at par with men so as to elevate their status in the society.

Violence against women must be eradicated from the society. Apart from strict laws and legislations, the violence against women can only be tackled through a change in attitude that needs to take place in the family, in the society and the female members of the society as well.

Women's political participation has been considered a major measure of women's empowerment. Women's representation in the legislature is very poor in India. Hence, necessary measures should be taken to increase women's representation in Lok Sabha, Rajya Sabha, State Assemblies and State Councils.

Moreover, women's empowerment cannot take place unless women come together and decide to self-empower themselves. Women should come together as a unifying force and initiate self empowering actions at the ground level.

#### Initiatives to bridge the gap in gender equality:

Rapid economic growth in India has sharply reduced the number of people living in extreme poverty. Despite this gender disparities still exist in girls' school enrollment and completion rates, access to health and nutrition services employment and income opportunities, and participation in decision making and political institutions.

Gender equality needs to be pursued both for social and equity considerations and because it makes good economic sense. Underinvestments in women are missed opportunities to correct gender disparities and to capture and harness the economic and human capital potential of women—that is, 50% of the country's population. Investments in women and gender equality will deliver higher growth rates, faster poverty reduction, and better education and health outcomes for household members, especially children. More than 100 million people could be lifted out of poverty if women had the same access to productive resources as men. In countries, such as India, Indonesia, and Malaysia, the gross domestic product would increase by up to 2%—4% annually, if women's employment rates were raised to 70%, from 30% at present (UNESCAP, 2007).

According to the National Sample Survey Report (2011-12), the workforce participation rates of male is 54.4% and female is 21.9%. As per the India Country Report, 2015 by Ministry of Statistics and Program Implementation on the Millennium Development Goals, the percentage share of females in wage employment in the non-agricultural sector during 2011-12 increased to 19.3% which is higher than 18.6% reported during 2009-10 by National Sample Survey Organisation. The skill Mission in India are training women and also making sure that training systems are becoming more sensitive to their needs (Annette dixton, Vice President of World Bank South Asia, 2018).

#### Strategy 2020 by ADB:

The Asian Development Bank (ADB) is committed to gender equality. Strategy 2020, ADB's long-term strategic The Asian supporting socially inclusive development. Thus, promotion are chieving economic growth, framework, and supporting socially inclusive development. Thus, promoting gender equity is one of the five reducing powers. ADB's Policy on Gender and Development adopts gender mainstreaming as the key strategy for drivers of crising gender equality and women's empowerment. It requires gender equality considerations to be addressed promoting gender equality considerations to be addressed across the full range of ADB operations—from country strategies to the design and implementation of gender-inclusive projects and programs.

#### Schemes by Ministry of Women and Child Development

The Ministry of Women and Child Development is administering following schemes for gender equality/socioeconomic development/empowerment of women:

Serial Number	Schemes	Purpose
1	Swadhar and Short Stay Homes	To provide relief and rehabilitation to destitute women and women in distress.
2	Support to Training and Employment Program for Women (STEP)	To ensure sustainable employment and income generation for marginalised and asset-less rural and urban poor women across the country.
3	Rashtriya Mahila Kosh (RMK)	To provide micro-finance services to bring about the socio-economic upliftment of poor women.
4	National Mission for Empowerment of Women (NMEW)	To strengthen the overall processes that promote all-round Development of Women
5	Rajiv Gandhi National Creche Scheme for Chil- dren of Working Mothers	To provide day care facilities for running a crèche of 25 children in the age group 0-6 years from families having monthly income of less than Rs 12,000.
6	Scheme for Universalisation of Women Helpline	To provide 24 hours immediate and emergency response to wom- en affected by violence.
7	Sabla Scheme	For holistic development of adolescent girls in the age group of 11-18 years.

Sources: Press Information Bureau, Government of India

Equal Remuneration Act, 1973: In order to improve employability a separate Ministry of Skill Development and Entrepreneurship has been created.

Equal Remuneration Act, 1973 provides for payment of equal remuneration to men and women workers for the same work of similar nature without any discrimination. In order to ensure social security to the workers including women in the unorganised sector, the Government has enacted the Unorganised Workers' Social Security Act 2008.

The Maternity Benefit Act, 1961: The Maternity Benefit Act, 1961 regulates employment of women in certain establishments for a certain period (12 weeks) before and after childbirth and provides for maternity and other benefits.

Indira Gandhi Matritva Sahyog Yojana (IGMSY): Indira Gandhi Matritva Sahyog Yojana (IGMSY) Scheme is being implemented as Conditional Maternity Benefit for pregnant and lactating women to improve health and nutrition status to better enabling environment by providing cash incentives to pregnant and nursing mothers to partly compensate wage loss both prior to and after delivery.

The Sexual Harassment of Women at Workplace Act, 2013: The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 has been enacted, which covers all women, irrespective of their age or employment status and protect them against sexual harassment at all workplaces both in public and private sector, whether organised or unorganised.

Mahila E-Haat: Mahila E-Haat is an initiative for meeting needs of women entrepreneurs. Mahila E-Haat has been initiated to strengthen financial inclusion of Women Entrepreneurs in the economy by providing continues sustenance and support to their creativity.

Pradhan Mantri Mahila Shakti Kendra Scheme: The main purpose of this scheme is to enhance women's quality of life. Starting from saving and surviving of girl child, their primary as well as secondary education and overall quality of life will be improved through the implementation of this scheme.

Sukanya Samriddhi Yojana: Sukanya Samriddhi Yojana has been initiated in January 2015 to encourage parents of a girl child order to create a fund for the future education and marriage expenses for their child.

Rastriya Mahila Kosh: Rastriya Mahila Kosh has been launched in March 1993 to provide micro-credit to poor women for various livelihood support and income generating activities at concessional terms in a client-friendly procedure to bring about their socio-economic development.

Betl Bachao, Betl Padhao: Betl Bachao, Betl Padhao is a campaign of the Government of India that aims to generate awareness and improve the efficiency of welfare services intended for girls in India. The scheme was launched with an initial funding of Rs100 crore. BBBP addresses the declining Child Sex Ratio (CSR) and related issues of women empowerment over a life-cycle continuum. It is a tri-ministerial effort of Ministries of Women and Child Development, Health & Family Welfare and Human Resource Development.

#### Role of Gender Equality In Inclusive growth:

Gender equality is considered as a key driver for inclusive growth and equality of economic opportunity for women and men is a key element of a modern, well-functioning market economy and essential for sustainable growth. Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. Inclusive economic growth is a focus of the 2030 Agenda's Sustainable Development Goal (SDG). Providing women and girls with equal access to education, health care, decent work, and representation in political and economic decision-making processes will fuel sustainable economies and benefit societies and humanity at large. Raising women's participation in the labour force to the same level as men can boost India's GDP by 27 per cent (Christine Lagarde, IMF Chief and Norway's Prime Minister Erna Solberg, 2018).

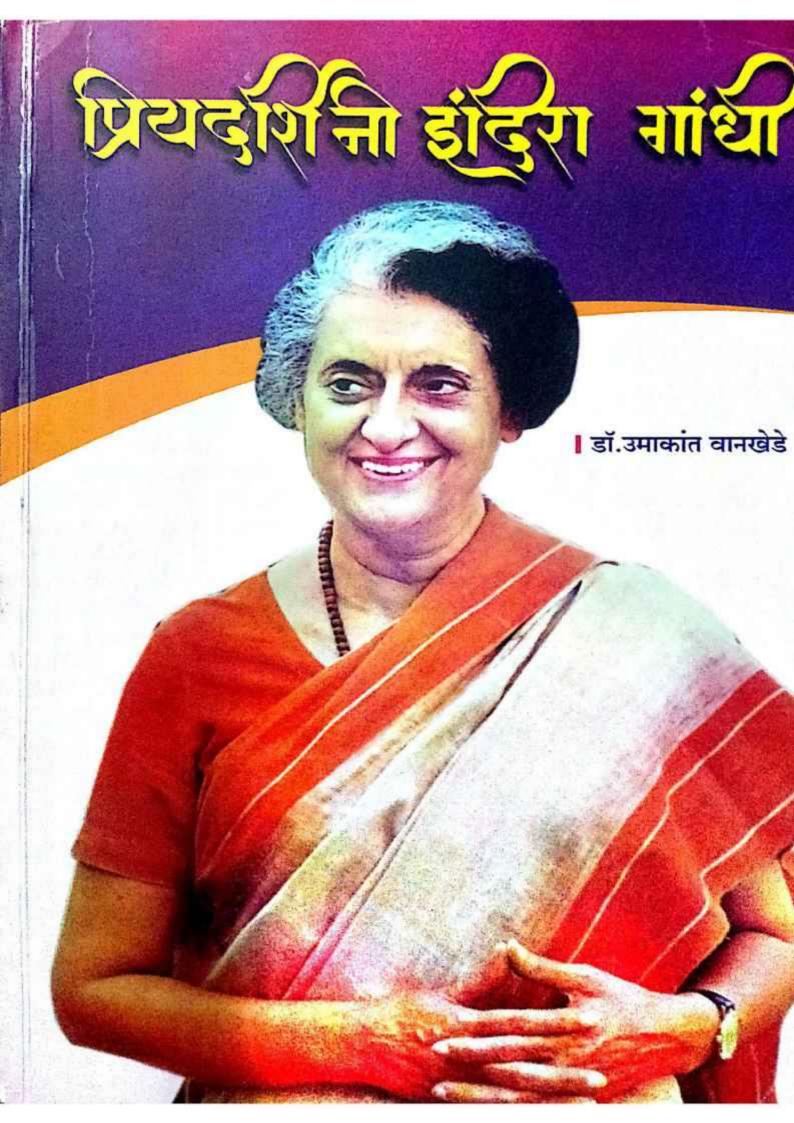
#### Conclusion:

Gender equality will be achieved only when women and men enjoy the same opportunities, rights and obligations in all spheres of life. This means sharing equally, power and influence, and having equal opportunities in economic and social spheres. Equal claim on education and career prospects will enable women to realize their personal ambitions. Gender equality demands the empowerment of women, with a focus on identifying and redressing power imbalances and giving women more autonomy to manage their own lives. When women are empowered, the whole family benefit, thus benefiting the society as a whole and these benefits often have a ripple effect on future generations.

As women constitute almost one-half of India's population, without their engagement and empowerment, rapid economic progress is out of the question. For economic growth to be really inclusive, women empowerment is of utmost value. It is crucial for achieving sustainable economic development of our country and even beyond. Still a large part of women do not have sufficient autonomy regarding the value choices for their own life. The data also revealed that there is a necessity to look beyond economic resources or material prosperity and into cultural and social influences, which are playing a significant role in shaping the women's autonomy and empowerment. Along with government, civil society organisations and all other stake holders must come forward and involve in the women empowerment process is the need of the hour.

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	डॉ. सी .जी.कडेकर, लोहारा, जिल्हा उस्मानाबाद	4
13)	इंदिरा गांधी -आपातकाल - १९७५	
12)	इंदिरा गांधी उत्तराधिकारी के रूप में प्रा.डॉ. कदम एस. एस.,लोहारा जिला उस्मानाबाद	114
11)	इंदिरा गांधी जीवन घटना क्रम प्राचार्य डॉ.पुष्प राज गौतम, सारण बिहार	] ] 4
10)	Mrs.Indira Gandhi : Epitome of Patriotism and Iron lady of India  Dr. Sasane S.S.,Beed/Dr Arjun Galphade,Kaij Dist.Beed	3
09)	India's Bank Nationalization and Vision of Indira Gandhi Mr. Rupesh W. Khubalkar, Umred, Dist. Nagpur	3
08)	Contributions of Indira Gandhi in the making of Our Nation  Mr.Dnyanoba Trimbak Dhage, Nasik	3
07)	Indira Gandhi's New Economic Approaches:  Dr. Santosh Lobhaji Wankhede, Mantha Dist Jalna.	2
06)	Domestic Policy of Indira Gandhi Dr. Manoj Somwanshi, Lohara Dist. Osmanabad	2
_05) <sup>*</sup>	A short story on Life and Work of Indira Gandhi Aftab Uddin Ahmed, Gauripur (Assam)	2
04)	ROLE OF INDIRA GANDHI IN THE ECONOMIC DEVELOPMENT OF INDIA Mehzabeen Sultana, Cotton University	2
03)	THE ROLE OF INDIA AS WELL AS INDIRA GANDHI IN THE EMERGENCE OF Mahesh Prabhakar Ratnaparkhi Badnapur, Jaina.(M.S.)	1
02)	Indira Gandhi: India's Greatest Women's Political Leadership  Dr. R. K. Kale, Beed	1
01)	THE HISTORY OF INDIA AS THE ASSASSINATION OF INDIRA GANDHI Dr Aminur Islam Sk, Gauripur (Assam)	0
01)		3 II



#### A short story on Life and Work of Indira Gandhi

(The influential figure in South Asian Politics)

Aftab Uddin Ahmed

Asstt. Professor, Deptt. Of Political Science P. B. College, Gauripur (Assam)

JODOOOOOOOO

Indira Gandhi was an influential figure in South Asian politics. His significant support in the war of independence of Bangladesh is forever remembered in history. Another leader of Indian politics was her father Jawaharlal Nehru, who entered politics with his hand. Many political experts at the time were of the opinion that Indira's tenure in politics with her father in her hands would not be very pleasant and lasting. But their later political life proved that their guess was not correct. In politics she was no less than his father, but it is undeniable that in some cases she surpassed his father. Indira Gandhi possessed three extraordinary qualities - extraordinary personality, keen political foresight and unyielding political will. Many say that Indira has abused her qualities. But many experts again think that Indira was many times ahead of other contemporary leaders in the wonderful combination of those three qualities. Indira had a colorful and dynamic life. She was born on November 19, 1917 in a family that was known to the world even in that era of subjugation. Grandfather Motilal, father Jawaharlal roamed the history of Indian politics like a shining star. Mother Kamala Nehru was the constant inspirational companion of father Jawaharlal. Needless to say, Indira, the daughter of this family, will be revealed in her own radiance. When Indira entered adolescence, her

family members were busy in the freedom movement of India. Due to the movement, the parents used to stay behind the jail. And so Priyadarshini Indira spent many days of her childhood and adolescence in a lonely house in Allahabad.

After studying in Delhi for some time, she was sent back to Allahabad. She got involved in politics from the age of twelve. He wanted to respond to Gandhiji's call and jump into the lawlessness movement. But age was a big obstacle. Although she could not join the lawlessness movement, she formed an army called 'Monkey Army' with some children of the same age. The task of this force was to provide drinking water to the Satyagrahis, to provide first aid, etc.

A few days later she went to study again in a school in Pune. She also appeared for the Matriculation Examination in Bombay (now Mumbai). Then father Jawaharlal sent Indira to Santiniketan. The father wanted Indira's life to develop under the influence of Rabindra Nath Tagore. He wanted Indira to take the intermediate exam from Visva-Bharati. The closeness of the poet, the environment of Santiniketan all had a profound effect on Indira's later life. Gave birth to her passion for beauty, art awareness and world brotherhood. RN Tagore liked Indira very much and he gave another name to Indira is 'Priyadarshini'.

Shortly afterwards, Indira's mother, Kamala Nehru, fell ill. Indira had to go to Switzerland with her sick mother after completing her studies at Santiniketan for her mother's treatment. Kamala Nehru died in 1936. Indira went to study at Summerville College in Oxford. But due to physical illness, his education remained incomplete. At this time the Second World War started. Indira was then in a sanatorium in Switzerland. The man of the house told him to return to the country. Somehow he arrived in London. But there is no road to go anywhere.



The editor, Dr. Umakant Wankhede is Assistant Professor serving at the Dept.of Political Science, NSSR'S Arts and Commence, College, Parli Vaijnath ,Dist. Beed since last twenty years. He has published 50 research papers in national and international level joirnals and presented research papers in national and international level Conferences and Seminars. He is a research guide of Dr BAMU Aurangabad and JJT University, Jhunjhunu, Rajasthan. His three students have been awarded Ph.D.and three

students are doing Ph.D research under his guidance. He has delivered lectures on various subjects and has worked as resource person in conferences. His many video lectures are uploaded on You Tube. He has been awarded by various institutions for academic and social works.

#### Awards and Recognitions:

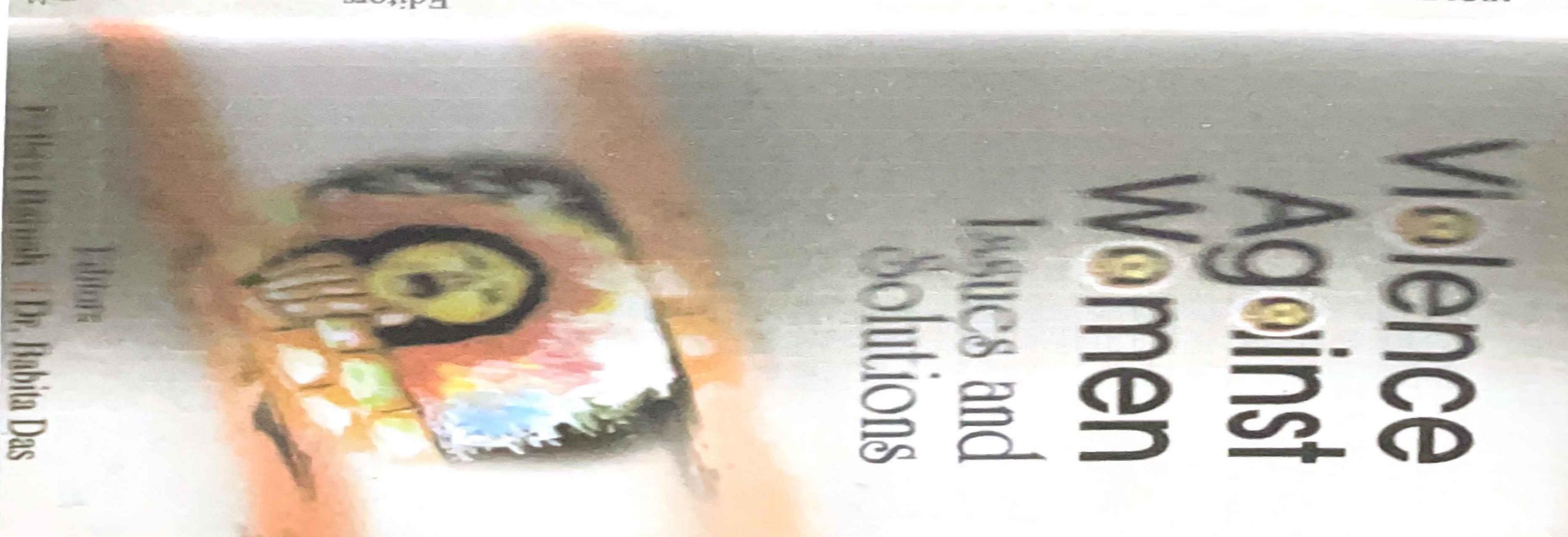
- 1) Swami Vivekanand international Award, 2014 by World Human Rights council
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- 4) Swami Vivekanand international honour award 2018 by Jan adhyayan nanded
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- 7) National educational star award 2020 by vidyarthi vikas prishikshan academy.

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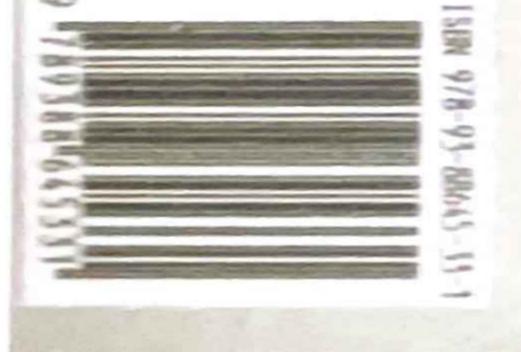
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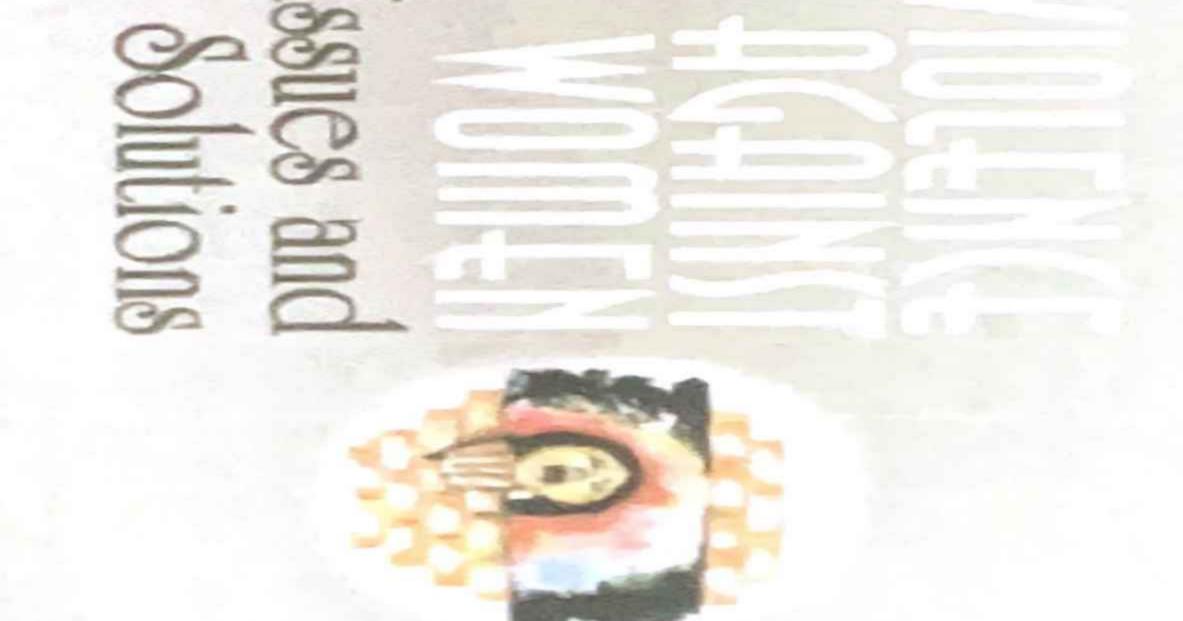
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VIOLENCE ACAINST WOMEN Issues and Solutions Pallavi Baruah, Dr. Babita Das





Violence Against Women-Issues and Solutions: A research based book on issues related to violence against women compiled by Women's Cell, ACTA

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•	Witch hunting - a major challenge to rabha women and role of education in its eradication	l th
	Mahananda Das	12
	Caught in the crossroads: Women's experience in Conf Areas: A study of Assam and Manipur	flic
	Parvin Sultana	24
	Writing as a means of confronting subjugation: A read of kamala das' My story	24 ing
	Saradashree Choudhury	
	Violence against women with special emphasis domesticcviolence in india	on
	Nabanita Deka	7
	Sexual Violence in Manjula Padmanabhan's Short-sto	
	Tejoswita Saikia	3
	Protection of women from domestic violence: An observation	n
	Lakhima Hazarika  The missing warmen in the state of the	
	The missing women in india  Biswajit Das	
	1/9	
	Technology related violence against women  Binita Hazarika	
	188	
	Poverty and crime against women: an economic analysis	
	Kingshuk Chakraborty  Violence aginst was a	
	Violence aginst women-safety and security of women: a study in nagaon district	1
	Hara Kanta Nath	
•	Violence Against Women: Issues and Solutions	
	Sangeeta Kakati 222	

# Caught in the crossroads: Women's experience in Conflict Areas: A study of Assam and Manipur

# Parvin Sultana

Mainstream discourse on conflicts has a tendency to uphold state's perspective. Conflicts are often reduced to law and order situation and the solutions sought after are also very much within the militaristic paradigm. The situation is such that counterinsurgency programmes in the region has to be questioned about their effectivity. Women who are one of the most vulnerable communities in any conflict zone are left out from post conflict peace building process. Their experiences are also marginalized. The simmering low intensive disturbances in the region point to the ineffectiveness of counterinsurgency policies. There is a need to change this. While the northeastern region comprises a number of matrilineal societies which give good social status to women, being located in conflict regions, they often have to bear the brunt of the increased violence. This paper tries to look at the experience of women in conflict zones of Assam and Manipur. To understand their predicament it starts with looking at women's participation in the Assam Movement and subsequently in ULFA. It tries to draw parallels in terms of their experience. From there the paper moves on to the disturbed state of things in Manipur. In that state this paper picks up the death of Thangjam Manorama and the protest

Justic's swarch for space in the South Asian region turned into a new action oriented policy as the Prime Minister of India. Narendra Modi, articulated a new vision of India with reference to the Look East Policy (LEP) and remained it as the Act East Policy (AEP) at the twelfth Asean-India summit and the ninth East Asia Summit, held in Nay Pyi Taw of Myunmar in Navember 2014.

The Objective of the AEP is to promote economic cooperation, cultural ties and develop strategic relationship with countries in the Asia-Pacific region through continuous engagement at bilateral, regional and multilateral levels thereby providing enhanced commenticity to the States of the Northeastern Region with other countries in our neighbourhood.

This book, which comprises a degen scholarly articles by fifteen contributors drawn from a wast poul of researchers, academigiants, but the poul of seven and peofessionals, is a modest attempt at dissociate the AEP in its myriad layers to simute India's Northeast in the scheme of things.

The statums provides an insight to the problems and prospect of the AEP initialise with regard to Southeast Asia and India's Northeast. Challenges and appartunities of insegrating both the regions have formed the agendo of discourse in the present compilation.

Views from different stakeholder of the society in a single volume conscinds the willing of this book. It is expected that the book will fill the word that has so far been left uncared in the field of societech pertaining to-transition from the LLP to ALP and the implementation and implementation of the latter from the vanishing invited finds 's Northeast.



# ACT EAST POLICY

Implementation and Implications for India's North East







Assam College Teachers' Association

Dr. Nihar Ranjan Kalita

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## CONTENTS

Abbreviations / vii
Table / x
Preface / xi

and Prospects

1	SUBIR BHAUMIK China's Belt and Road Initiative: A South Asian Perspective and Case for Harmony with India's Act East Policy
2 21	SAZZD ALAM Act East Policy: Implementation and Implications for North East India
3 48	CIHNNITA BARUAH RAJAT RAWAT Act East Policy: Factoring in conflict and accommodation in Bodoland Territorial Area Districts (BTAD)
4	SUBHAS BHATTACHARJEE  Act East policy and Agro-horticulture in North East
81	JACINTA LALRINCHHUNGI  KASTURI GOSWAMI  Act East Policy and Its Implications on Retailing: Survey Report on Customers Preference for Imported Products in Kawnpui Mizoram
6	PARVIN SULTANA  From Look East Policy to Act East Policy: Problems

## From Look East Policy to Act East Policy: Problems and Prospects

## Parvin Sultana

India's eagerness to engage with Southeast Asia is not new. It goes way back to the 12th century. The post independence leaders of India especially Jawaharlal Nehru focussed on East Asia as an important part of India's policy of Asian resurgence. Nehru called the Asian Relations Conference as early as 1947 to infuse a closer relationship with the East. In Packer's (1947) words, the conference provided a space for cultural and intellectual revival and socio-economic progress of the region.

The genesis of the Look East Policy can hence be traced back to the 1950s but it drew the attention of the Indian state when India found itself at the verge of economic crisis in the post 1980 period. The policy was in fact vocalized in 1992 after the collapse of the Soviet Union. Having lost the Soviet economic and political support on which India relied, the Indian government became instrumental in embarking on a programme of free market at home and new markets and economic partners abroad.

The Look East Policy of India which was initiated in 1991 earmarked a deeper economic and strategic engagement with India's eastern neighbours. In this policy which was initiated in the days of P.V Narasimha Rao, a larger role for India's North Eastern region was earmarked. India historically was aloof from South East Asian politics. But this pointed to a move closer to

Southeast Asia. While decolonisation did not bring a crucial change in the international division of labour, Brettonwoods' Institutions like International Monetary Fund (IMF) and World Bank through their Structural Adjustment Lending (1986) and Structural Adjustment Plan (1980) institutionalised the disadvantageous position of the erstwhile colonies. The erstwhile colonies hence tried to question this North-South divide by forming South-South Alliances. BRICS, IBSA etc are example of such initiatives.

## Why South East Asia?

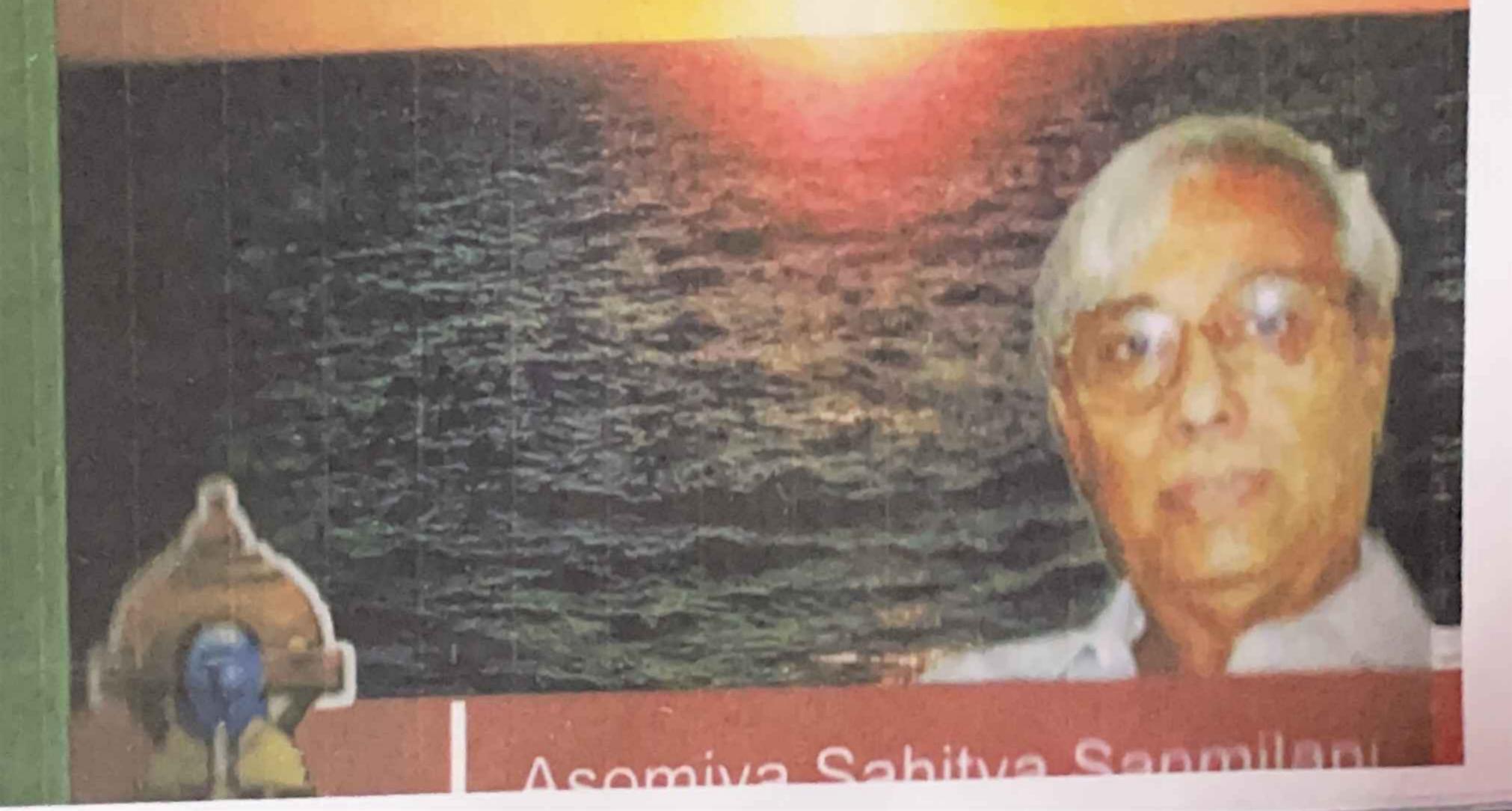
The East Asian growth model and the prosperity of the Tiger and Dragon economies did emulate India for opening up its economy. In fact, East Asia consisting of Japan, South Korea, Singapore, Malaysia and Thailand were considered as potential investment sources where new markets could be tapped. India moved towards Southeast Asia and ASEAN for trade because SAARC was not very successful in development of the region. SAARC was also aimed at economic upliftment of the subcontinent. But as it did not give any space to bilateral issues to be raised, caught in geo-politics, geo-economics suffered. India was also seen as having an unnecessary big brotherly attitude.

The Look East Policy was a culmination of this shift. This shift in India's policy was expected to boost the development of a region which is lagging behind in terms of development. This policy initiative should be historically contextualised. Post cold war with the collapse of former USSR and India's adoption of a liberalised economy in 1991 paved way for a more robust capitalist economy. Containment of China which already was a strong trading partner of ASEAN also encouraged India to initiate something in tune of Look East policy. This also marked a move in India's foreign policy from being completely Pakistan-centric within the security paradigm and sub-continental in character. India aimed to emulate the ASEAN Tigers' model of development. Post Gulf War India also had to look for alternative sources of energy. The Look East

## Rolmagining Life Whrough Literature

Arun Sarma's Works

Edited by
Namrata Pathak
&
Dhurjjati Sarma



Reimagining Life in/through Literature:
Essays and Reviews on Arun Sarma's Works edited by Dr
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## Contents

Introduction / 11

Critical Essays

The Partition of India in Arun Sarma's Novel "Ashirwador Rong" (The Hues of Blessing)

Anuradha Sarma / 19

Performance and Identity: A Reading of Arun Sarma's Sri Nibaran Bhattacharya

Namrata Pathak 1 26

From an Uprooted Boy to a Confronting Wolf: A Study of Arun Sarma's The Wolf Boy in Postcolonial Subalternization Saba Anish 1 37

Reading Against the Grain: The Politics of Representation in Arun Sarma's Aditir Atmokotha

Namrata Pathak | 50

Aahar and Sri Nibaran Bhattacharya: A Socio – Political Reading

Parvin Sultana / 65

Arun Sarma's Aahar. Reductio ad Absurdum Sib Sankar Majumder / 85

Arun Sarma's Agnigarh: Postmodernism and the Tragic Idea Saurav Sengupta / 103

Play Reviews

Food for Thought: Aahar

Asha Kuthari Chaudhuri / 119

Fractured Worlds: Purush

Asha Kuthari Chaudhuri / 123

## Aahar and Sri Nibaran Bhattacharya: A Socio-Political Reading

## Parvin Sultana

## Introduction:

Arun Sarma is one of the harbingers of modern theatre in Assam. Starting from thematic experiments, he also introduced new techniques and styles of dramatization. Sarma's plays are marked by their urbanity. Another crucial characteristic feature of Arun Sarma's plays is the reflection of reality and a social-consciousness towards it. Every play of his is written surrounding a different plot, engaging with different issues. Variety marks his work. The sets, dialogue, scenes are not elaborate, rather with a minimalist use of dialogues he easily managed to set the plot. He found much inspiration from Western theatre and the changes that Western theatre underwent. But at the same time his plays also drew a lot from Assam's historical and social context. Sarma was not only an acclaimed playwright but also a poet and a novelist. His novel Ashirbador Rang claims a unique position in Assamese literature.

Sarma's success lies in the fact that he implemented Western avant-garde style of drama in Assamese stage and paved way for the emergence of a new kind of theatre. Sarma drew inspiration

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## Contents

	<ol> <li>Covid-19 Pandemic, its Impact and Way Forward in The Contest of Economy of Assam</li> </ol>	
	Dr. Madhurya Cheria	
	2. Impact of Covid-19 on Education Sector with Reference to Assam	
	Anjumoni Kotoki	4
	3. Democracy and Citizenship: Public Policy in Post Covid-19 Era With	
	Special Reference of Assam	
	Priya Das	4
	4. Role of Corporate Social Responsibility in Development of Healthcare	
	Sector as An Important Component of Human Development in Assam  Sharadindu Bordoloi	16
2	5. Majuli as a World Heritage Site  Punterappun Pegu	19
	This I Dada Assend and End of Rodo Movement: A Critical Study	
6	Monoranjan Neog	22
_	. Autonomy Movement in Assam : With Special Reference to Mishing	
7	. Autonomy Movement in Assam . With Special	
	Autonomy Movement Sikandar Kumar	26
8.	NRC in Assam and The Role of Supreme Court  Shanti Priya Gogoi	30
	Shanti Triya of Straining of its Citizenship by CAA:	
9.	Assam's Experience with Redefining of its Citizenship by CAA:	
	Jegues and Challenges	35
	AAAMAICI FILIIIIWWW Y	
10	. Immigration in Assam and Its Impact on Indigenous Ethnicity:	
10	T. Calution Through NKC	40
	(innawan 1 00	
	Concern for Autonomy Among the Tribe of Assam  Ripima Narzary	46
11.	Ripima Narzary	
	Indigenous Knowledge Of Herbs Of The Karbi Community  Haripriya Das	51
12	Indigenous Knowledge Of Herbs Of The	31
12.	Indigenous Knowledge Haripriya Das  Haripriya Das	
-	Women Trafficking: A Socio-Economic Problem in Assam  Kalyan Gogoi	54
13.	Women Trafficking Kalyan Gogoi	
	Socio-Economic and Academic Implications of Covid-19:  Socio-Economic and Academic Implications of Covid-19:	
14	Socio-Economic and Academic Improved	59
14.	Socio-Economic and Academic Allow Assam  A Csae Study in Hailakandi District of Assam  Raharul Alom Laskar	
	A Csae Study in Hailakandi District Baharul Alom Laskar	61
		64
X	The Economy of Assam  Mehzabeen Sultana  Mehzabeen Sultana	
43.	Mehzabeen Sultana  Mehzabeen Sultana  Socio Economic Status of The Sonowal Kachari Women of Namrup  Socio Economic Status of The Sonowal Kachari Women of Namrup	
	Status of The Sonowal Rachard	69
16.	Socio Economic Statist	
	Area of Dibrugarh District  Indira Baruah	
	Indira Dui	

VISTA (Volume-I: Issue-I): Research Papers & Articles- A Collection of Research D. Research Papers. Articles on Arts. Humanities. Management & Social Science VISTA a research Papers on Arts. Humanities. Management & Social Science VISTA a research based Book of Multidisciplinary Studies with Peer reviewed book Deliver based Book of Multidisciplinary Printing House Chandmari. book. Published by Sanjib Jvoti Haloi Kaziranga Printing House Chandmari. Guwahati, Assam

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 Understanding Marxist And Socialist Ferninism: A Theoretical Perspective Dr. Brood Sarmah

20 A Specific Review on Assam's Lducation Sector. Its Current Scenario, Impacts and Possibilities

Leena Bhagawatt

21 onsequence of Magnetic Field Ona Shaky Flow Past an Accelerated Vertical Plate with Soret Effect

S Sinha

22 An Introduction of Tangent Vectors in the Study of Smooth Manifolds Dipen Ranjan Panging

23. Government Schemes and Financial Inclusion : A Pipe Dream Sudipta Nayan Bhardwaj

 Green Marketing on Consumerism: An Emerging Approach Towards Sustainable Development

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 Some Causes of Poor Performance in Mathematics an Empirical Study from Navodaya Vidyalaya Samiti and Kendriya Vidyalaya Sangathan Seshanooj Sarkar / Dr. B.B. Panda

 Geostrategic Importance of South East Asia and Its Importance in Contemporary World Order

Bidisha Borah

 Opportunities and challenges of Indo-Bangladesh Trade with special reference to North Eastern Region

Dr. Mohammed Nekibuddin Ahmed

29. Phulaguri Dhawa: A Battle of The Margins

Saiki Chamsal

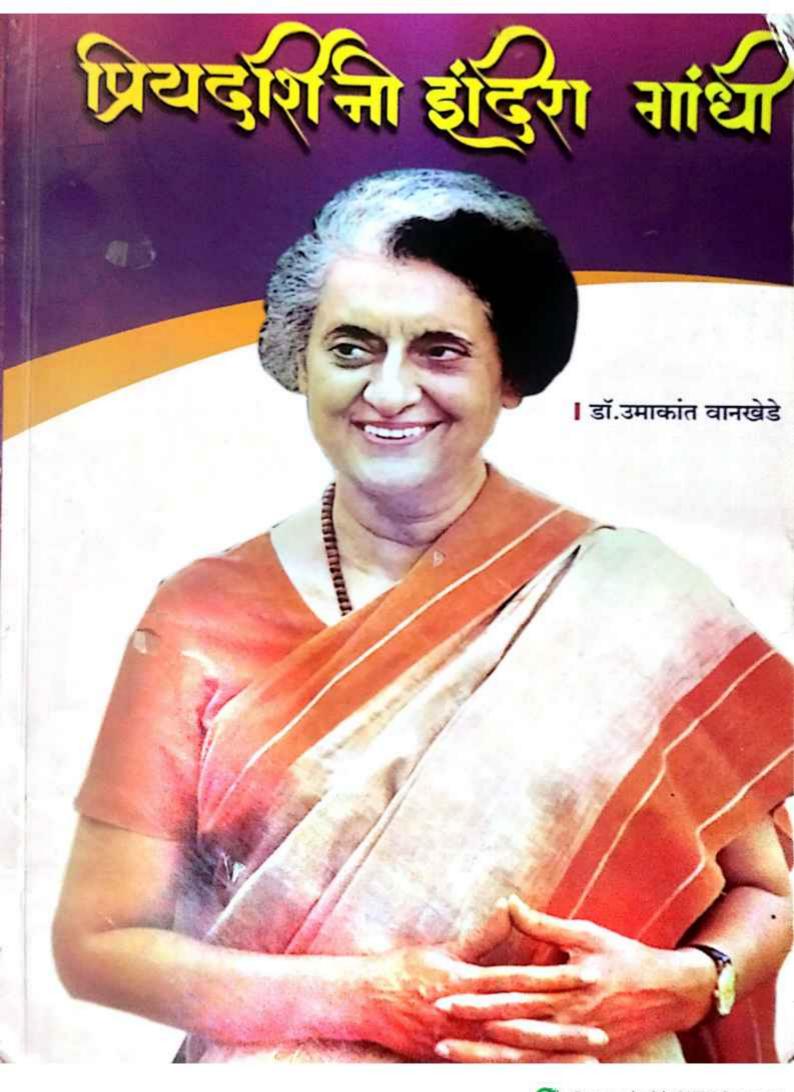
20. An Empirical Study, Challenges Faced by Small Scale Industries Sector in India During Demonetization in the Year 2016

Mehzabeen Sultana

 Status of Curriculum and Co-Curricular Activities of High Madrassas of Assar Akbar Ali Ahmed / Dr. Banamali Nath

32. Women and Domestic Violence

Dr. Abira Choudhury / Dipankar Das



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01)	THE HISTORY OF INDIA AS THE ASSASSINATION OF INDIRA GANDHI Dr Aminur Islam Sk, Gauripur (Assam)	1109
02)	Indira Gandhi: India's Greatest Women's Political Leadership Dr. R. K. Kale, Beed	11
03)	THE ROLE OF INDIA AS WELL AS INDIRA GANDHI IN THE EMERGENCE OF Mahesh Prabhakar Ratnaparkhi Badnapur, Jalna.(M.S.)	12
04)	ROLE OF INDIRA GANDHI IN THE ECONOMIC DEVELOPMENT OF INDIA  Mehzabeen Sultana, Cotton University	21
05)	A short story on Life and Work of Indira Gandhi Aftab Uddin Ahmed, Gauripur (Assam)	[[23
06]	Domestic Policy of Indira Gandhi Dr. Manoj Somwanshi, Lohara Dist. Osmanabad	26
07)	Indira Gandhi's New Economic Approaches: Dr. Santosh Lobhaji Wankhede, Mantha Dist Jalna.	1129
(80	Contributions of Indira Gandhi in the making of Our Nation Mr.Dnyanoba Trimbak Dhage, Nasik	31
09)	India's Bank Nationalization and Vision of Indira Gandhi Mr. Rupesh W. Khubalkar, Umred, Dist. Nagpur	34
10)	Mrs.Indira Gandhi : Epitome of Patriotism and Iron lady of India Dr. Sasane S.S.,Beed/Dr Arjun Galphade,Kaij Dist.Beed	39
11)	इंदिरा गांधी जीवन घटना क्रम प्राचार्य डॉ.पुष्प राज गीतम, सारण बिहार	4
12)	इंदिस गांधी उत्तराधिकारी के रूप में प्रा.डॉ. कदम एस. एस.,लोहारा जिला उस्मानाबाद	44
13)	इंदिरा गांधी -आपातकाल - १९७५ डॉ. सी .जी.कडेकर, लोहारा, जिल्हा उस्मानाबाद	48
	B ISBN 978-93-85882-65-4	لم



## THE HISTORY OF INDIA AS THE ASSASSINATION OF INDIRA **GANDHI**

Dr Aminur Islam Sk Assistant Professor in Philosophy P. B. College, Gauripur (Assam)

"......Every drop of my blood will make India stronger. As long as I live, I will keep India united"

Indira Gandhi (Indira Priyadarshini Gandhi) was an Indian politician and a central figure of the Indian National Congress was born on 19 November 1917 at Prayagraj. Her two children were Rajiv Gandhi and Sanjay Gandhi. She was the first and, to date, only female Prime Minister of India. Indira Gandhi was the daughter of Jawaharlal Nehru, the first prime minister of India. Jawaharlal Nehru was one of the leaders of Indian independence. It did not come as much surprise that his daughter Indira Gandhi would also enter politics. Indira Gandhi has worked as his assistant while her father Nehru is still alive. After Nehru's death in 1964, Indira Gandhi was elected a member of the Rajya Sabha, serving as Minister of Information and Publicity during the Lal Bahadur Shastri government in 1959. Then in 1966, Indira Gandhi was elected as the first Woman Prime Minister in the history of India. He served as the Prime Minister for three consecutive terms of 13 years from 1966 to 1977. He came to power for the fourth term in 1980, but this time he could not finished her term because of sudden death, she was brutally killed while he was prime minister on October 31, 1984. The then Prime Minister of India Indira Gandhi was preparing to meet British actor Peter Ustinov that day. Ustinov was making a

documentary for an Irish television station, which is why he wanted to interview Indira Gandhi. Indira also agreed. He was walking in the garden in front of the Prime Minister's residence on Safdarjung Road No. 1 in New Delhi around 9:10 am. It was then that her two trusted bodyguards, Satyavant Singh and Bint Singh, shot her directly in the body.

## But why did the two bodyguards loyal to the Prime Minister shoot her:

To understand the horrible event of India, we have to go back a bit, we have to know about 'Operation Blue' Star. Operation Blue Star is a military operation conducted in Amritsar, Punjab from 1 to 6 June 1984. The operation was carried out under the direction of Prime Minister Indira Gandhi. The operation was carried out to evict and detain Jarnail Singh Vindranwale and his followers from the Harmandir Sahib complex. Rumours that Vindranwale may have been detained had been circulating in the air for a long time. In July 1983, Harchand Singh Longwal, president of the Sikh political party Akali Dal, therefore advised Vindranwale to take refuge in the Golden Temple complex, a famous Sikh temple, so that the government would not arrest him. On the advice of Harchand, Vindranwale made the temple complex his armory and headquarters.

In Amritsar, Vindranwale established a kind of reign of terror. A total of 410 people were killed in the violence, and Vindranwal's forces killed 39 Sikhs for opposing Vindranwal. More than a thousand people were injured in the violence. So Indira Gandhi decided to launch a special operation to arrest Vindranwale who was exceeding the day level. Bhindranwale was killed in the operation. But in trying to arrest him, the Golden Temple, the holy place of the Sikhs, was severely damaged. And this angered Prime Minister Indira Gandhi and many people in the Sikh community around the world. Many in the Sikh community have claimed that the Prime Minister has hurt the religious sentiments

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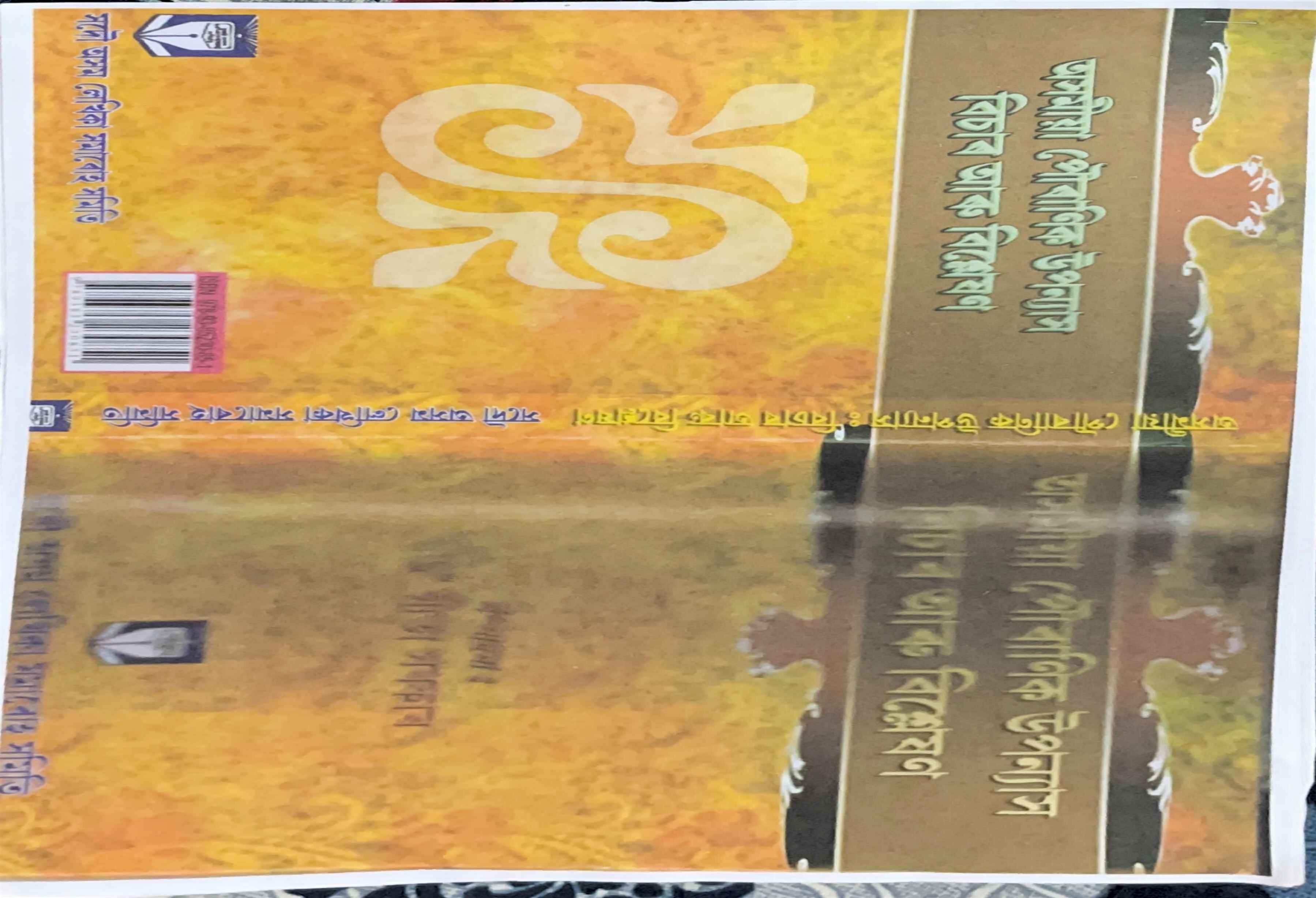
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8.	বিজ্ঞাপন আৰু অনুবাদ - অৰ্ণৱ শৰ্মা	8
æ.	বিজ্ঞাপন আৰু ইয়াৰ প্ৰয়োজনীয়তা - ড° পদ্ধী হাজৰিকা	4
৬.	বিজ্ঞাপনৰ ভাষা - ড° স্মৃতিৰেখা ভূঞা	4
তৃতীয়	গোট ঃ অনুবাদ ঃ সংবাদ, প্ৰবন্ধ, সাক্ষাৎকাৰ	ષ
3	অনুবাদ সাহিত্যৰ বিষয়ে গোটাচেৰেক চিন্তা - ড° ৰত্নোন্তমা দাস বিক্ৰম	by
٤.	অনুবাদঃ পৰিচয়, ইতিহাস, তত্ত্ব, তাত্ত্বিক অধ্যয়নৰ ইতিহাস - ড° গোৱিন্দ প্ৰসাদ ভূঞা	20
٥.	অনুবাদ ঃ সংবাদ, প্ৰবন্ধ আৰু সাক্ষাৎকাৰ - ড° সীমান্ত দাস	34
8.	প্ৰবন্ধৰ অনুবাদ - ড° স্বাতী কিৰণ	33
Œ.	অনুবাদ আৰু সাক্ষাৎকাৰ - প্ৰীতিৰেখা ভূঞা	200
৬.	অনুবাদ প্ৰক্ৰিয়া আৰু সংবাদ অনুবাদ - ড° গীতিৰেখা ভূঞা	\$85
٩.	অনুবাদৰ ভাষা - ড° ৰুমী চৌধুৰী	503
ъ.	বিশ্বায়ন আৰু অনুবাদ – ড° অৰ্চ্চনা দেৱী	500
9.	অনুবাদৰ পৰিচয়, সমস্যা আৰু গুৰুত্ব - নাৰায়ন সত্ৰধৰ	১৬২
চত্থ	গৈটিঃ চিত্ৰনাট্য নিৰ্মাণঃ সাহিত্যৰ চিত্ৰায়ণ	
٠.	চিত্রনাট্য ঃ এটি চমু আলোচনা - ড° ৰুণজুন শইকীয়া	390
٤.	সাহিত্যৰ আধাৰত নিৰ্মিত অসমীয়া চিত্ৰনাট্যৰ ইতিহাসৰ এটি আলোচনা- প্ৰিয়ঙ্কা কাশ্যপ	398
٥.	চলচ্চিত্ৰৰ বাবে চিত্ৰনাট্য নিৰ্মাণৰ প্ৰয়োজনীয়তা - মৌচুমী মালাকৰ	>>

## সংবাদ মাধ্যমৰ বিজ্ঞাপন আৰু অনুবাদ প্ৰক্ৰিয়া

ড° জ্যোৎসা দেৱী

জনসংযোগৰ বিভিন্ন মাধ্যমসমূহৰ ভিতৰত ছপা মাধ্যম হ'ল এনে এক যোগাযোগৰ মাধ্যম, যিয়ে অতি কম সময়তে জনজীৱনক আকর্ষিত কৰে। এই মাধ্যমৰ দ্বাৰা প্রসাৰিত তথ্য, বার্তা আদিয়ে সমাজৰ প্রতিটো ক্ষেত্রৰ লোকসকলক সহজতে প্রভাৱিত কৰা দেখা যায়। ছপা মাধ্যম বুলি কওঁতে আমি বাতৰি কাকত, আলোচনী, বেনাৰ, প'ন্তাৰ আদিৰ কথা ক'ব পাৰোঁ। যিদৰে এই মাধ্যমত প্রকাশিত বার্তা বা তথ্যসমূহে জনজীৱনক প্রভাৱিত কৰে ঠিক একেদৰে এই মাধ্যমত প্রকাশিত বিজ্ঞাপনে সমাজজীৱনকো প্রভাৱিত কৰে। এই মাধ্যমসমূহৰ সহয়ত বিজ্ঞাপন নির্মাতা তথা সংস্থাসমূহে যিকোনো পণ্য বা সোৱাৰ বিষয়ে কৌশলপূর্ণভাৱে প্রচাৰ কৰে।

বর্তমান গোলকীকবণৰ যুগৰ পৃথিৱীখনত বিভিন্ন অঞ্চলৰ লোকসকলৰ মাজত সংযোগ স্থাপন সহজ হোৱাৰ লগে লগে ভাষা-সাহিত্যৰ ক্ষেত্ৰখনত পাৰম্পৰিক আদান-প্রদান তথা নির্ভৰশীলতা লক্ষ্য কৰা যায়। সৃষ্টিশীল সাহিত্যৰ লগতে কোনো এখন ঠাই বা কোনো এটা জাতিৰ বৌদ্ধিক, সামাজিক, ৰাজনৈতিক, অর্থনৈতিক, শৈক্ষিক, প্রযুক্তিবিদ্যা, বৈজ্ঞানিক চিন্তাচর্চা আদি সকলো দিশৰ আদান-প্রদানে আধুনিক বিশ্বৰ প্রতিটো কর্ম সূচল কৰি তুলিছে আৰু দেখা গৈছে ইটোৱে-সিটোৰ লগত ওতপ্রোতভাৱে সাঙোৰ খাই আছে। এই সকলো কার্যৰ অন্তবালত অনুবাদ প্রক্রিয়াই বিশেষ গুৰুত্বপূর্ণ ভূমিকা গ্রহণ কৰিছে। অনুবাদৰ দ্বাৰাই বিভিন্ন ভাষাৰ মাজত সংযোগ স্থাপনৰ লগতে জ্ঞান-বিজ্ঞানৰ বিচিত্র্যায় ক্ষেত্রখনৰ পৰিসৰ বৃদ্ধি বা দ্রুত পৰিৱর্তন সম্ভৱ হৈ উঠিছে। বর্তমান সময়ত দেখা গৈছে অনুবাদ প্রক্রিয়াটোৱে যিদৰে সাহিত্যৰ লগত জড়িত হৈ



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## अन्याना अधि

উপদেষ্টামণ্ডলী ঃ ড° সূথ বৰুৱা, প্ৰাক্তন সভানেত্ৰী, স.অ.লে.স.স. শ্ৰী আভা বৰা, সভানেত্ৰী, স.অ.লে.স.স. শ্ৰীপদুমী গগৈ, উপ-সভানেত্ৰী, স.অ.লে.স.স. শ্ৰীকল্পনা বৰা নেওগ, প্ৰধান সম্পাদিকা, স.অ.লে.স.স. শ্ৰীকল্পনা কলিতা, প্ৰকাশন সচিব, স.অ.লে.স.স.

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সদস্যা ঃ শ্রীনীলিমা চক্রবর্তী, শ্রীনীলিমা বর।

ডিটিপি ঃ আনোৱাৰ হুছেইন

বেটুপাত আৰু অঙ্গসজা ঃ প্ৰদীপ চম্ম বৰুৱা

भूगी % २००,०० हिन

পাবজাৰ, গুৱাহাটী-১

## वाशकथा

সদৌ অসম লেখিকা সমাৰোহ সমিভিয়ে প্ৰতি দ্বিনাধিক ভাষিবেশনতে এলানি বাছকবনিয়া গ্ৰন্থ প্ৰকাশ কৰি আহিছে। এইবাৰো সমিভিয়ে কেইবাখনো গ্ৰন্থ প্ৰকাশ কৰি উলিয়াবলৈ সিদ্ধান্ত লয়। অসমীয়া ভাষাত ইঙিমধ্যে ৰামায়ণ মহাভাৰতক কৰি ভালেকেইখন পৌৰাণিক উপন্যাস প্ৰকাশ পাইছে। এই



সম্ভাই পৰাই পাঠক সমান্ধলৈ আগবঢ়াই দিছে। পূৰণ নতুন চিন্তাৰ প্ৰলেপ সানি আছিৰ পাঠকৰ গ্ৰহণযোগ্য সাহিত্যৰ সৰ্বকালৰ আৰু সৰ্বযুগৰ সমাদত গ্ৰন্থ। বৰ্তমান সময়ত প্ৰাচীন সাহিত্যৰ प्रकार जिलेखा दिए, पिरवार शांक प्रमाजन भन विश्व प्रदान लाভ करिए। উপন্যসমূহত পেখকসকলে নিজ দৃষ্টিভগীৰে অতীতৰ কাহিনীকে নৰপত নামকৰণেৰে যিখন পৌৰাণিক উপনাস লিখ हारानि भव्यनाथ (शाराजिककतार क्रक्का ने व्यक्त अत्मार होन्स बोकका िख क्री ওপৰত ডিন্তিকৰি লেখক-লেখিকাসকলে নিজৰ কল্পনাৰে সময়ৰ লগত খাপ খোৱাকৈ নকৈ সাহিত্য ৰচনা কৰিছে। ইংৰাজী ভাষাত অমীশে শিৱৰ কাহিনীক থখ্যনেৰে ৰচনা কৰা সেইবোৰ উপন্যাসে লেখকৰ অৱতীৰ্ণ কৰাইছে। সাম্প্ৰতিকভাৱে তেওঁ 'ৰাম ছিৰিছ বিভিন্ন চৰিত্ৰক নায়ক-নায়িকাৰ ৰূপত উপস্থাপন টিলয়াইছে। তেনেকৈয়ে দেবদন্ত পটিনায়কেও নানা কাহিনী কথা ৰচনা কৰি পাঠক সমাজৰ মন স্পৰ্শ কৰিব পাৰিছে। ভাৰতীয় অইন ভাৰাসমূহতো প্ৰাচীন কাহিনীৰ অৱলখনত আধুনিক চিন্তা-চচ্চাৰে নানা গ্ৰন্থ ভাষাত নুসিংহ প্ৰসাদ ভাদ্ডীয়ে প্ৰাণ মহাভাৰতৰ নানা গ্ৰন্থ ৰচনা কৰিছে। দীপক চন্দ আদি কেইবাগৰাকী ঔপন্যাসিকে বাংলা ভাষাত উপনাস ৰচনা কৰি উলিয়াইছে। मिर जिनकी' काना कवि छिनेसाईएक। यट्षष्ठ (श रेशर अप्रेश) में যোগাকৈ নতন কাহিনী 0 কাহিনীবোৰৰ মুখিত कारिनी प्रदानका क्री का कर क्यापन জনপ্ৰিয়তাৰ শাৰ্থত बीच देखा बाला N KD DR ह लगाप 킖

ড° খৰ্গেশ্বৰ ভূএণ্ডাৰ 'যুৱৰাজ' - এটি বিশ্লেষণাত্মক আলোচনা পাৰভিন চুলতানা ... ৯৩

> ড° মালিনীৰ 'উৰ্বলী' ঃ এটি আলোচনা ড° কল্পনা টায়েং ... ১০১

> > কাশীকন্যা অস্বা ঃ ড° মালিনী ড° প্ৰৱী দুৱৰা ... ১১০

ড° জয়শ্রী গোস্বামী মহন্তৰ 'গান্ধাৰী' ঃ এটি বিশ্লেষণ ড° মঞ্জু লস্কৰ ... ১১৮

ড° মালিনীৰ 'যাজ্ঞসেনী'ঃ বৈচিত্ৰ্য আৰু সৌন্দৰ্য ড° চাৰু চহৰীয়া নাথ ... ১২৭

পূৰৱী বৰমুদৈৰ উপন্যাস 'শান্তনুকুলনন্দন' নীলিমা বৰা ... ১৩৩

ৰঞ্জু হাজৰিকাৰ 'দেৱযানী' ঃ এটি আলোচনা ড° গীতা সৰকাৰ ... ১৪২

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## ড° খৰ্গেশ্বৰ ভূএগ্ৰৰ 'যুৱৰাজ' এটি বিশ্লেষণাত্মক আলোচনা

পাৰভিন চুলতানা

সিংহই যেতিয়ালৈকে নিজৰ কাহিনী নিজে লিখিব নোৱাৰে তেতিয়ালৈকে চিকাৰী সদায় কাহিনীৰ নায়ক হয়। এই কথাষাৰ কোৱাৰ কাৰণ হ'ল যে কাহিনীবোৰ সাধাৰণতে শক্তিশালী বা বিজয়ী পক্ষৰ দৃষ্টিভংগীৰে অধ্যয়ণ বা মূল্যাঙ্কণ কৰা হয়। সেয়ে কাহিনীবোৰ আমাৰ মনত একপক্ষীয় হৈ থাকি যায়। মূল্যাঙ্কণ কৰা হয়। সেয়ে কাহিনীবোৰ আমাৰ মনত একপক্ষীয় হৈ থাকি যায়। নায়ক, খলনায়ক মূলসুঁতিৰ বিশ্লেষণে ধৰি বান্ধি দিয়ে। কিন্তু সাম্প্ৰতিক সময়ত অৰ্থনীতি, ৰাজনীতি বিজ্ঞান আৰু ইতিহাসকে ধৰি সাহিত্যৰ বিশ্লেষণৰ ক্ষেত্ৰতো এই বাদ পৰি যোৱা দৃষ্টিভংগীক গুৰুত্ব প্ৰদান কৰাৰ কথাই বহু সমৰ্থক লাভ কৰিছে।

ইতিহাসৰ ক্ষেত্ৰত বিশেষকৈ ছাবল্টাৰ্ন স্টাডিজৰ নামত ইতিহাসক প্ৰান্তীয় স্থিতিৰ পৰা দেখাৰ প্ৰচেষ্টা কৰা হৈছে। লিখিত ইতিহাস সাধাৰণতে দেশৰ শাসকৰ বিষয়াসকলে যোগান ধৰা তথ্যৰ ভিত্তিত লিখি তৈয়াৰ কৰা হয়। সেয়ে ইতিহাসৰ নাম আমাক 'হেজিওগ্ৰাফী' অৰ্থাৎ ৰজা-মহাৰজাৰ প্ৰশংসাৰ দন্তাবেজ ধৰাই দিয়া হয়। এই দন্তাবেজত সাধাৰণ মানুহ বা প্ৰজাৰ কথা তেনেকৈ স্থান নাপায় বা স্থান পালেও মূল চৰিত্ৰ সদায় শাসকবৃন্দ হৈ থাকে আৰু আমি ইতিহাসৰ সেই সময়খিনিক শাসকৰ দৃষ্টিভংগীৰেহে অধ্যয়ণ কৰিব লাগে। কিন্তু ইতিহাস অধ্যয়ণৰ পৰিৱৰ্তিত পদ্ধতিয়ে শাসক বা শক্তিশালী শ্ৰেণীৰ এই আধিপত্যৰ বিপৰীতে সাধাৰণ মানুহৰ দৃষ্টিভংগীৰে এই ঐতিহাসিক লক্ষণবোৰ অধ্যয়ণ কৰাৰ চেষ্টা কৰিছে।

ঐতিহাসিক ঘটনাবোৰৰ এটি ভিন্ন বিশ্লেষণে সেই সময়ৰ শাসক শ্ৰেণী এক নিৰপেক্ষ মূল্যাক্ষণতো সহায় কৰে। লগতে ইতিহাসবিদসকলে তথ্যৰ

## MAHATMA GANDH

From Holy Deeds to Unholy Death (Part-I)

Peace Peace

Peace Harry

Dr. Chandan Kumar

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## **Contents**

	1.	Gandhi as a Historian- A New Historical Approach	
		Dr. Chandan Kumar	1
	2.	Mahatma Gandhi, Vegetarianism and Non-Violence	12
		Dr. Om Prakash	13
	3.	Mahatma Gandhi: From Patriotism to Tragic End	20
		Dr. Madan Mohan Sharma	20
	4.	Gandhiji and Champaran Satyagrah	26
		Dr. Md. Niyaz Hussain	20
	5./	A Brief Study of Gandhian Conception of Satyagrah	22
0		Dr. Shyamal Chandra Sarkar	32
	6.	The Effects of Gandhism on Literature	20
		Dr. Shaili Gupta	38
	7.	Rashtrapita Mahatma Gandhi: The Great Sociologis	t
		of India	
		Dr. G. N. Nimbarte	44
	8.	Mahatma Gandhi: The Concept of Non-Violence	
	о.	Satyagraha (Ahimsa)	1212
		Dr. Priyanka Kumari	49
	_	Mahatma Gandhi and Basic Education	2.29223
	9.	Dr. Dravat Kumar lena	57
		Harijan Padyatra in Orissa of Mahatma Gandhi an	d
	10.	Harijan Padyatia in Orissa	
		History of Contested in Social	64
		Dr. Gopal Kumar (Rosera)	of
	11	Performing Gandhi's 'Satyagraha' in the Song	
		Netarhaat : Victory Trumpet is Sounding	72
		V Tiriya	
	12	. Mahatma Gandhi and Untouchability in Colonial	79
		All Vilmar	
		. Relevancy of Educational Philosophy of Mahatm	а
	13	Gandhi in the Present Scenario	
			85
		Biturai Guhain	

## Mahatma Gandhi - From Holy Deeds to Unholy Death (Park) A BRIEF STUDY OF GANDHIAN CONCEPTION OF SATYAGRAHA

Dr. Shyamal Chandra Srakar Assistant Professor Pramathesh Barua College, Gauripur Dhubri (Assam)

## INTRODUCTION

Mahatma Gandhi was born at Porbandar, otherwise known as Sudamapuri, on the 2<sup>nd</sup> October 1869 and died on 30 January 1948 He belongs to the Bania caste and seems to have been originally grocers. His father's name is Karamchand Gandhi; alias Kaba Gandhi. Kaba Gandhi married four times in succession having lost his wife each time by death. His last wife was Putlibai who became the mother of Mahatma Gandhi. Ota Gandhi was his grandfather, must have been a man of principle<sup>1</sup>. In his childhood, he was called as Manu, Manisa, Mohan, Mohandas etc. Mahatma Gandhi married Kasturibai Makhanji. He became the father of four sons i.e. Harilal, Devdas, Manilal, Ramlal. His father and grandfather were working as Diwan at Porbandar. Mahatma Gandhi was a lawer, politician, Activist and writer. He believed God from heart, which helped him to love all religions.2 According to Mahatma Gandhi, reality is truth and truth is reality. Again, truth is God and truth is non-violence. Man's ideal is to achieve God through truth and non-violence. He said, "This truth is not only truthfulness in word, but truthfulness in thought also, and not only the relative truth of our conception, but the absolute truth, the Eternal principle that is God."3

## GANDHIAN VIEW OF SATYAGRAHA

Satyagraha was to be the weapon the Indians would employ against the government. It had not been attempted before, and the actual physical machinery had not yet been designed. In the first tentative stages, Satyagraha involved hundred of pickets who lined the roads leading to the registration offices; they could be recognized by their badges and by the broadsheets attacking registration, which they

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## अनुक्रम

	Compulsion! Thy Name is Indu  Dr. Indu Singh Rajput	7
	Hunting and its Related Traditional Belief system of the Noctes : Arunachal Pradesh Dr. Khetoan Khetey	16
	Indian Writing in English of the 21st Century with Special Reference to Manju Kapur's Fiction Difficult Daughter's Dr. Rajshree Roselean Kapoor	33
•	History of Women Violence and Its Causes in India: A Brief Study  Dr. Shyamal Chandra Sarkar	48
	Effects of Climate Change on Mental Health Mansi Raut	60
	Organizational Psychology Mr. Bijaya Kumar Behera	78
	Buddhism as Observed by the Tai Khamtis in Namsai District of Arunachal Pradesh: A Participatory Approach Ms. Razina Mannow	92
	Women Empowerment through the Sports in India Dr. Sandip Kumar Mandal	110

## History of Women Violence and Its Causes in India: A Brief Study

Dr. Shyamal Chandra Sarkar

## Abstract

Male man and woman play an important role to build human society. They depend on each other and for producing human society. Both male man and women are treated as the two sides of the same coin. Woman occupies remarkable position in every aspect of human development i.e. social, religious, ethical, educational, cultural etc.

The violence or harassment against women is continued from ancient period and sometimes it is found in the present society also. Women are faced humiliation, torture and exploitation in their life from the male man. Women are the victims of rape, murder, sexual harassment, eve-teasing, kidnapping etc. The power of women became deteriorate in medieval period but now-a-days, they have got right in every aspect as like as the male man.

There are three categories of women violence i.e. Criminal violence, Domestic violence and Social violence.

Women violence are of Six types, these are, viz, Money oriented, seeking power over the weak, pleasure-seeking, perpetrator's pathology, stressful family situations and victims-precipitated.

Assistant Professor, Dept. of Philosophy, Pramathesh Barua College, Gauripur

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(Proceedings of the International Seminar)

Prof. (Dr.) Swagata Das Mohanta Hon'ble Principal, Chakdaha College, West Bengal, India

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Dr. Shiladitya Satpathi

Assistant Professor Department of Sanskrit, Chakdaha College, West Bengal



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বৈদিক সাহিত্যে মূল্যবোধা একটি দমীক্ষা	
Evana Najnin	337
ভারতীয় শিক্ষায় মানবভা	
Dr. Anup Pramanik	343
ঘাচীনায়নের মর্মবানী ➤ Amit Kumar Mondal	
কোভিড -19 ও ভারতীয় প্রচলিত শিক্ষাব্যবস্থা	348
> Dr. Krishna Kundu	353
বৌদ্ধমানবভাবাদ	
Krishnapada Ghosh	363
অভিজ্ঞানশক্রলম নাটকে তৎকালীন শিক্ষায় প্রতিকলিত মানবতাবাদ	
Purbayan Tarafder	368
রবীন্দ্রনাথের শিক্ষা দর্শনে মানবিকতা > Gokul Biswas	
Humanism in Gandhian Conception of Education	376
➢ Dr. Radharani P	381
Humanistic Approach in Inclusive Education: A Study on Humane Perspective of Teaching Special Children	
➢ G. Sasikala	388
Importance in Gurukul in the Education System in India	
Dr. Bhaswati De	396
Humanism in Mahatma Gandhi's Educational Thought: A Study  Dr. Shyamal Chandra Sarkar	402
Humanistic Education in Taittiriyopanisad  ➤ Aryamol Sudharsanan	411
	7.64
The Linkage between Humanism and our Education System: A Study  Dr. Suvarun Goswami	417

Humanism in Mahatma Gandhi's Educational Thought: A Study

that surround them and find solutions. In the Plato's Republic education has assumedgreat that surrous.

In the words ofRousseau the Book of Plato's Republic was the greatest work importance ever written. on education ever written.

Philosophy isvaried in meaning and in scope. The word Philo means loveand Sophia means wisdom. Thus, Philosophy means love of wisdom orpursuit of knowledge. phia mean philosophy of education has been defined as an attempt to find answers to questions, which philosophy are termed as ultimate. A Philosopher dealing with education is desirous of learning what are terms and what he has to do with education. He is interested in the nature of reality, is known as the special such as aims, curriculum and method may mean for educasources tion. Philosophy of educationhelps to think clearly, carefully, rigorously and systematically relating to educational problems and concepts. It is clarifying and liberating.

It tends to make people to be more conscious of important issues helping them to evaluate. It serves to free them from the tyranny of conventional thought. When the Philosophy of education fails to perform to achieve the desirable ends expected of, it merely remains as an intellectual exercise6.

## The aim of education:

The aim of education is to enable individuals to continue their education. The objectand reward of learning is continued capacity for growth. Character building has first place inGandhian education. Character is similar to foundation. A building builton sand collapses where as a building erected on a strong foundation lasts for long time. Gandhi holds that the school must be an extension of home. There must be agreement between the impressions, which a child gathers at home and at school to achieve the best results. The alien type of education produces a gulf between the educated classes and the masses7.

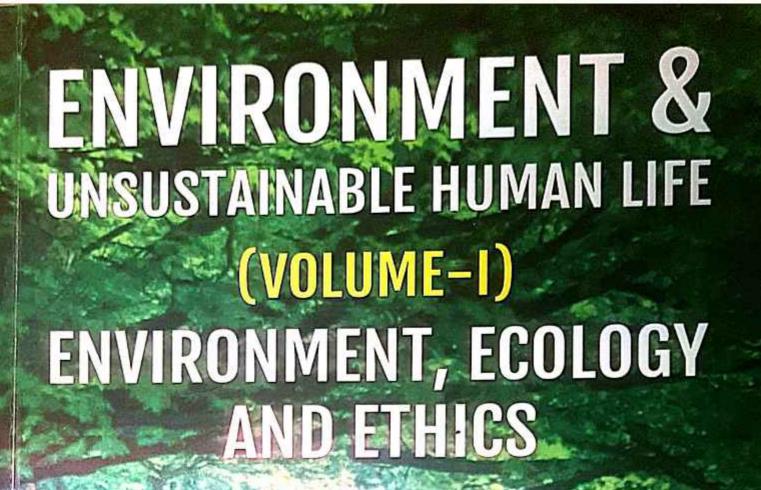
## Basic Education of Mahatma Gandhi:

According to Mahatma Gandhi, the educational system must be literary and productive, but the existing system of education is completely separated from the life activities of the child with moral degradation. In order to abolish the evils that have beset the society and to achieve the ideal society economically self-reliant peaceful and orderly and to uphold moral and spiritual life and to reduce the disparities and inequalities in the society he put forward a new scheme of education known as basic education

<sup>5</sup> Sabine, G. H. (1973). A History of Political Theory. T. L. Thorson (Ed.), Oxford and IBH Publishing, P-69.

<sup>6</sup> Park, J. (Eds.). (1968). Selected Reading of the Philosophy of Education, New York: Macmillan P-38.

<sup>7</sup> Gandhi, M. (1962). True Education. Navajivan Publishing House, P-13



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## CONTENTS

SN	Article and Author	
1	An Assessment of the	Page
	An Assessment of the Major Natural Disasters in Bangladesh and Their Consequences on Human Life: A Review Paper  Abdul Karim Gazi, Md. Sadequr Rahman	ı
2	Environmental Activism: A Compelling Necessity	16
	Dr. Aarti Trehan, Dr. Rajesh Trehan	
3	Impact of Internet Use on Environmental Knowledge Dr. Arpita Chatterjee	24
4	Empirical Study on the Impact of Human Overpopulation on Environment and the Role of Legal Support System Dr. Manoj Kumar Sadual	30
5	Revisiting Ecological Concerns in the Literature of Varkari Saints Dr. Rina Avinash Pitale Puradkar	48
	Environmental Ethics and Traditional Societies  Dr. Shree Kamaljee	59
$\nearrow$	The Conception of Environment and Its Importance of Water: A Brief Study Dr. Shyamal Chandra Sarkar	66
	Environmental Degradation and Our Ethical Value  Dr. Suvarun Goswami	78

## The Conception of Environment and Its Importance of Water: A Brief Study

#### Dr. Shyamal Chandra Sarkar

#### Introduction:

Environment is the sum total of living and nonliving component, influences and events surrounding an organism. In common sense parlance, environment means the surrounding. Moreover, the meaning of environment will widely differ in its connotation in the micro-scale or in the macro-scale. For example, the microenvironment of man could constitute his home, the food he takes or the air he breaths from the immediate surroundings, whereas the macro-environment would mean the general climatic conditions he lives in or the general rise in the world temperature conditions that is likely to affect him etc. It is also to be noted that not all of nature is environment through all of environment is part of nature. Nature contains the sum total of all the elements of the universe and processes associated with their interconnections.

#### Objectives of the Study:

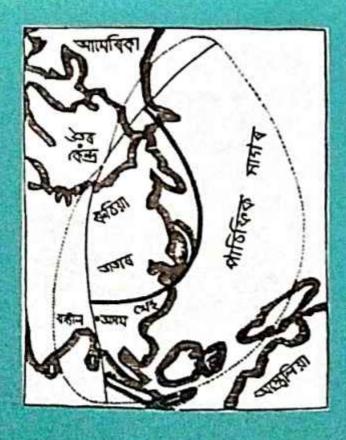
The objectives of the study are:

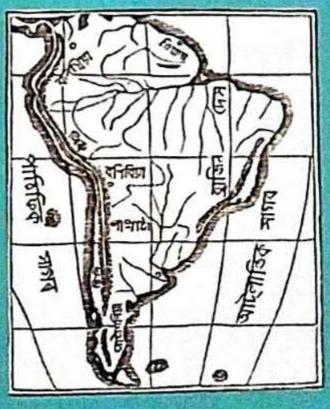
- To attempt to reveal the introduction of Environment
- To trace the brief conception of environment
- 3. To attempt to reveal the water and its importance
- 4. To explain water on earth's surface
- 5. To trace the impact of water pollution
- 6. To attempt to explain the sources of Water Pollution

# INDO-AMERICAN RELIGIOUS RELATIONS: 1793-1893 A.D.









## HIMEN DAS

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#### **Himen Das**

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#### CONTENT

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#### Part One

# American Religious Relations with India: 1793-1893 A.D.

Parties.		
Chapt	er-1: Inception of American Religious Relations w	ith India:
1.1.	Beginning of American Christian Religious Though in 1790s.	nts on India
1.2.	Beginning of Organisational Christian Religiou America for India: 1790s-1814.	s works in
1.3.	American Donation for Evangelical works in 1814	India till 13
1.4.	Inception of American Christian Religious works i	n India. 13
1.4.1.	Christianity in India Prior to the arrival of Missionaries.	American 13
1.4.2.	Arrival of First American Missionaries in India	16
1.4.3.	Establishment of Early American Christian Mission 1793-1893s	ns in India: 16
1.4.4.	Works of American Missions in North India: Evange and Establishment of Mission Stations in North In 1857)	ndia (1834- 19
1.4.5.	American works and Methods for conversions In N (1834-1857)	21
1.4.6.	Educational works of American Missionaries in 1 (1834-1857)	North India 24
1.4.7.	American Orphange in North India	25
.4.8.	The beginning of Religious Literary works of the	e American
1,4.0.	1 to degine (1836)	26

#### Chapter-II: WORKS OF AMERICAN MISSIONARIES IN NORTH-EAST INDIA (1836-1841):

2.1.	First arrival of American Missionaries in North-East India	32
2.2.	Background and perspectives Leading to the coming of American Missionaries to North-East India	eri- 33
2,2.1.	American interest to Evangelize China through North-E	ast 33
2.2.2.	Interest of British Officers to Evangelize North-East India	35
2.3.	The Shan Mission-American works at Sadiya Station (18 1839)	36- 37
2.3.1.	The beginning of American works at Sadiya Station	37
2.3.2.	Survey of Sadiya	38
2.3.3.	Two Schools established and run by American Ladies at Sad (1836-1839) perspective of their closure	iya 40
2.3.4.	The other three Village Schools at Sadiya	41
2.3.5.	The syllabus and Curriculum of the Sadiya Schools	42
2.3.6.	THE OUTCOME OF THE SADIYA SCHOOLS	43
2.3.7	SADIYA STATION AND LITERARY CONTRIBUTION:	43
2.3.8.	JAIPUR STATION UNDER SHAN MISSION:	46
2.3.8.1.	Jaipur School: Established by American Missionaries in Ju 1838	ine,
2.3.8.2.	Shan Mission: First Baptisation and its effects	48
	Shan Mission: Jaipur Station- A Gateway to Nams: Station	
2.3.8.4.	Namsang Station: Last hope for Shan Mission	53
	Closure of Namsang Station	58
2.3.8.6.	Evaluation of Namsang Station	59
	The Shan Mission turned into Assam Mission	62

#### Part Two

## Indian Religious Impact in USA:1793-1893 A.D.

Chapt	USA:
3.1.	Indian Religious Impact in USA in Ancient Times 74
3.2.	Indian Religious impact in modern USA: 75
3.2.1.	Indian Religious impact on Theosophical Society: 1875 onwards 75
3.2.2.	Theosophical Society: From America to India 76
3.2.3.	Objectives of the Theosophical Society 76
3.2.4.	Religions, World Parliament of Religions and Theosophical Society 76
3.2.5.	Places of Hinduism and Buddhism in Theosophical Society 82
3.2.6.	Western Thoughts, Western Scholars and Theosophical Society 85
Chapt	er-IV: Brahmo Samaj and their works in USA (1883-1893) :
4.1.	The Brahmo Samaj 98
4.2.	Works of Brahmo Samaj in USA (1883-1893) 99
Chapt	er-V: Religious visits of Swami Vivekananda in America:1893- 1896 & 1899-1900 :
5.1.	Duration of the stay of Swami Vivekanandain USA 105
5.2.	Life of Swami Vivekananda Before he visited America 106
5.3.	Americans' help to Swami Vivekananda for his participation in World Parliament of Religion
5.4.	Purpose of Vivekananda's American visit: A brief

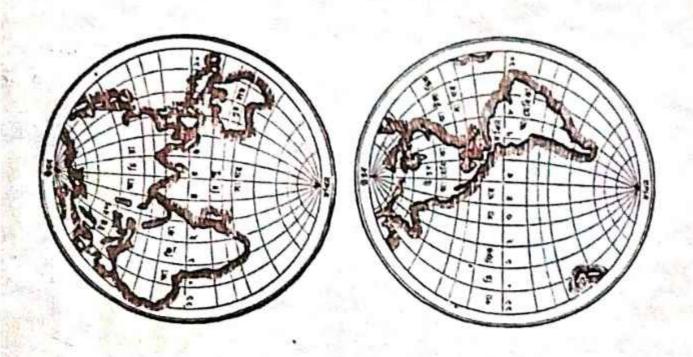
5.5.	Vivekananda's lectures in America in Pre-Parliament
3.3.	period 113
5.5.1.	Vivekananda's first lecture in America and his contacts with
	the Americans 114
5.5.2.	Vivekananda's second lecture in America and his contacts with
	the Americans 115
5.5.3.	Vivekananda's third lecture in America and his contacts with
	the Americans 117
5.5.4.	Vivekananda's fourth lecture in America and his contacts with
	the Americans 119
5.5.5.	Vivekananda's fifth lecture in America and his contacts with
	the Americans 123
5.5.6.	Vivekananda's sixth lecture in America and his contacts with
	the Americans 123
5.5.7.	Vivekananda's seventh lecture in America and his contacts with
	the Americans 124
5.6.	Vivekananda's performance in the World Parliament of
	Religions 127
5.7.	Assessment 132



Himen Das, a Ph. D. Scholar of Pondicherry University who hails from Kamakhya Gate, Near Ganesh Mandir, Guwahati- 781009, Assam, India is interested mainly in the history of contacts between country and country, more clearly Western and Eastern history, which is nothing but Global History. Global History, besides other corners, is the history of mankind. Mankind earns spirit from contact. The history of contact leads us to understand the various aspects of global society- culturally, commercially, mythologically, ethnically, economically, and so on. Without contact man becomes a creature of barren land, about which T.S. Elliot, the Nobel Laurate Poet of 1948 wrote symbolically in his world-famous work The Waste Land. Main purpose of history is not to live on waste land but on fertile soil. History is for past, present and future— at least in his understanding. He reads and writes history with this motto only. His research topic for Ph.D. is also bordering, and echoing on this horizon- 'Anti-British Resistance in North East India: 1774-1919'

This is his second book on history at the age of 27 years (b. December 14, 1992). The book highlights on Indo-American Religious Relations covering a period of one century (1793-1893)—spreading of Christianity in India and impact of Hinduism in America.

# HISTORY: EAST AND WEST



**HIMEN DAS** 

# HISTORY: EAST AND WEST

#### HIMEN DAS

### S.H. EDUCATIONAL TRUST

Tarun Nagar, Guwahati-781005 Assam, India History: East and West, a book containing Twelve Research Articles by Himen Das, a Ph.D. Scholar of History, Pondicherry University, Pondicherry, who hails from Kamakhya Gate, Near Ganesh Mandir, Guwahati – 781009 (Assam) and published by Padmashri Surya Hazarika, S.H. Educational Trust, Tarun Nagar, Guwahati 781005 Assam, India.

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# Contents

## [Part- One: The West]

	2° by E H Corr	Page
•	'What is History?' by E.H. Carr	3
•	Feudalism: As Viewed by Five Eminent Historians	
	of the West	12
•	The Materialist Concept of History	27
	Notes on Neo-Colonialism and Subaltern History	- 34
•	Making of the American Constitution: From Drafting to	)
	Ratification	39
	[Part- Two: The East]	
•	Inscriptions of Early Assam: A Survey	49
•	The Koch and their Kingdom: Origin to	
	Decline:1515-1615 A.D.	67
	Emergence of Moderates, Extremists and Gandhiji in Ir	ıdian
_	Politics: 1885-1917	72
		82
•	Aligarh Movement: 1860s-1880s	87
	Indo – Pak Relations: 1947-1964	93
•	Argument on Indian Culture and History	
•	The AFSPA: Historical Background and Implementatio	n 10/



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This is his first book on history, hence he begs an apology from his readers in advance for the mistakes, if any.

অসম কলেজ শিক্ষক সংস্থা ১৬ নং ধুবুৰী মণ্ডল ৮ ম বাৰ্ষিক অধিবেশন

# স্মৃতিগ্ৰন্থ

প্রমাপেশ বৰুৱা মহাবিদ্যালয় শিক্ষক সংস্থা সৌৰীপুৰ। ধুবুৰী। অসম। ৭৮৩৩৩১ Smritigrantha: A collection of critical writings on Education literature, Language, Culture and Contemporary issues on the occasion of ACTA Zone-16, Dhubri Zonal Conference, 2022, edited by Dr. Akhtarul Islam on behalf of Pramathesh Barua College Teachers Association.

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€ Gorkha community, culture and their iss	ues in Assam
Homang Chetri	70
প্ৰ জয়পুৰীয়া কলিতাসমাজত প্ৰচলিত পাষ্টিৰ গুৰি ব এটি আলোচনা	তালা অনুষ্ঠান।
ড° উমেশ দাস	80
🗷 ভাষা, ধ্বনি, লিপি, বৰ্ণ, ৰূপ আৰু ব্যাকৰণঃ	
প্ৰসংগ অসমীয়া ভাষা ড° মজিবৰ ৰহমান	87
ৰাজবংশীসকলৰ লোক-সংস্কৃতিত সোণাৰায় পূজা ঃ	এটি আলোচনা
ড° ধীৰেণ চন্দ্ৰ বৰ্মন	96
পশ্চিম অসমৰ লোক কৃষ্টিত কুঁহিলা শিল্পৰ প্ৰভাৱ তৰালী শৰ্মা	106
Pramathesh Barua: His Life and Work     Parvin Sultana	108
✓ Infant Mortality And Health     Mehzabeen Sultana	115
শ্ৰ নাৰী স্বাধীনতা ড° আমিনুৰ ইছলাম সেখ	120
Marting value education  Buddhadev Basumatary	129

#### Gorkha community, culture and their issues in Assam

Homang Chetri Assistant Professor, Dept. of Economics Pramathesh Baruah College, Gaurinis

Assam is a land of preeminence since ancient times due to its richness in natural beauty, resources and in assimilation of cultural diversities of Austric, Tibeto-Burman, Dravadian and Nordic (Arya) origin in the past. Varieties of ethnic communities, integrated cultural and religious diversities are the reasons for the richness and beauty of the state. It can be best recognized as mini-India where people from different community live.

Introduction: Like other communities such as Ahom, Boro, Karbi, Mising, Rabha and so on, the importance of Assamese Gorkhas cannot be denied. The word Gorkha (or Gurkha) has been derived from the 8th-century Hindu warriorsaint Guru Gorakhnath. Gorkhas are generally Nepali-origin people. There are number of sub-communities in Gorkha community namely Bahun (Brahmans), Chetry, Rai, Limbu, Newar, Magar, Sherpa, Gurungs, Tamang, Kami, Domai, Sarki etc. Though they have distinct culture, customs and different languages but they all identify themselves as Nepali or Gorkhali. Among these, Bahun (Bramins), Chetry, Kami, Damai, Sarki and Thakuri etc are Khas parbatiya. Tamang, Gurung, Magar, Newar are Tibeto-ethnic group whereas Rai, Limbu and Subba etc are Kirat people.

Historical Perspective: From the ethnological point of view, Gorkhas are divided into three groups. First group is

known as Kiratas. The linguistic Survey of India states that Kiratas' among Vedic Aryans are the Tibeto-Burman speaking Mongoloids with yellow complexion. The presence of Kirat is found through literacy evidence by about 1000 BC. In the Mahabharata, the historical core of which probably goes back to the 10th century BC, there are suggestions that the Sino-Tibetans or Kiratas belong to the Brahmaputra Valley of Assam (Bhandari 2003). Kiratas were the earliest inhabitants of the land and were traditionally hill-men ethnologically closer to the north-eastern tribes of India (Sinha, 1990). Secondly, some scholars like Srikant Dutt, A C Sinha, T B Subba, Lopita Nath, Lokraj Baral, B C Upreti, etc, found that there were marital relationships between the people of Nepal and Assam from the period of Harsha-Varmadeva (730-750 AD). The two Kamrup kings Nidhwaj and Narayan had married the princess of Nepal in 1520 (Subba, 2003). Thirdly, the real immigration of Gorkhas in Assam began in 1817 (to be exact), when Gorkhas were deployed in the Sylhet operation (Shakespear, 1977) and especially after the treaty of Sugauli in 1816 between British India and Nepal (Sarmah, 2020). Later on, Gorkha herdsmen and marginal farmers came in great numbers from the 1920s. Demography: 2.5 million (25 lakh) people from the Gorkha community are living in Assam presently (NDTV, 2019 during NRC discussion). According to the census of India 2011, almost 5,96,210 Gorkha people live in Assam which is 1.91% of the total population of Assam.

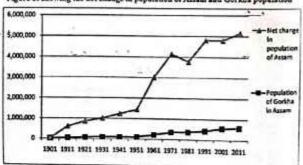
The figure 1 shows that the population of Gorkhas in Assam has not been increased significantly as compared to the net change in population of Assam. It clearly means that the population of Gorkhas in Assam is rising slowly and has not been increased so much over the years as compared to the increase in the population of Assam. This is because of their

consciousness, awareness, education of the people and most importantly their future preparation for happy family life. They would like to have fewer children and understand the obligations towards their children and believe in modernization.

Year	Gorkha Community in Assam since Gorkha population in Assam	Percentage
1901	21,347	0.35
1911	47,654 .	0.67
1921	70,344	0.94
1931	88,306	1.02
1941	99,363	1.07
1951	101,338	1.26
1961	215,213	1.98
1971	349,116	2.38
1981	360,628	1.96
1991	432,519	1.93
2001	564,790	2.30
2011	596,210	1.91

Source: Census Reports of India

Figure 1: showing the net change in population of Assam and Gorkha population



ree: Census Reports of India

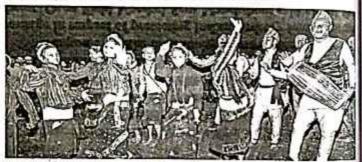
Occupancy: Gorkha people generally live in hilly areas and graziers land in Assam since they are arduous, hard working and self-reliant. Retired IAS, Sri D.B Chetry writes in a book entitled History and Culture of Assamese Nepali, "though no documentary evidence is available on the history of graziers of Kaziranga, it is believed that most of the Nepali settlers in the Brahmaputra valley had their Khutis (cattle farms) in Kaziranga Reserve". The largest population of Gorkhas lives in sonitpur district which is 131,261 (7.81% of the total population), Tinsukia - 87,850 (7.64%), Karbi Anglong - 46,871 (5,76%) and Baksa (2.42%). Tehsils with the largest proportion of Gorkha people are in Sadiya (27.51%), Na Duar (16.39%), Helem (15.43%), Margherita (13.10%), and Umrangso (12.37%).

Language: The Gorkhas use Assamese as a lingua franca even though they speak Nepali, a language of Indo-Aryan family which has its origin from Sanskrit Dialect. On 20 August, 1992 Nepali or Gorkhali' Language was included in the Eight Schedule of the Indian Constitution. Anand Singh Thapa of Darjeeling raised the first official demand regarding the recognition of Nepali Language in the Indian Constitution on January 18, 1956. The Assamese Gorkha in Assam accepted Assamese as the state language and medium of instruction. Many Gorkha people joined in the language movement voluntarily during the 1960s. Thus, they in Assam not only wholeheartedly supported Assamese as the State language but also accepted it as vernacular in the schools. The Gorkha students studying in Assamese schools have Assamese as their vernacular. Having adopted the Assamese language the section of the educated and conscious Gorkha people took an active interest in spreading education in different parts of the state including the hill districts. For instance, the Behali High School

in Sonitpur district was set up in 1943 under the superbleadership of noted freedom fighter late Chhabilal Upadhyay with total initiative and hard labour of the Gorkha elite of the locality (Sarmah, 2020).

Religion: Most of the Gorkha people like Bramins, Chetry, Kami and so on follow the Hindu or Sanatan Religion. But some Gorkhas such as Lama, Tamang and so on adopted Bhudhism. Some Gorkha like Rai, Limbu and Subba recognized themselves as Kirat or follows Kirat religion.

Traditional Dress: Gorkha community is rich in culture. They use to wear traditional costumes even on day to day basis. Gorkha men generally wear Bhoto, Daura-Suruwal and Dhaka Topi (cap) while women wear Sari and Cholo.



Festivals: Gorkha people have been influenced by and have always been core of Nepali or Gorkhali Culture. Dashain Festival is known as the most important festival among the Gorkha people in Assam. It is celebrated in the months of October and November starts before the Durga puja. Before Durga puja, Gorkha people remember and give homage to the ancestors. This is Called "Sorah Sradh" (Sixteen-day obsequies of ancestors). After this, they worship Durga (God) nine days called "Nab Ratri" (Nabah-Durga Puja) and take 'Tika' of red-coloured rice and 'Yamara' as a holy Prasad on the forehead

starting from the "Bijaya Dasomi". During the Dashain festival, all the relatives get together and take blessings from seniors and elders. It is also known for its festive mood and joyful moments. This Dashain festival lasts till Laxmi puja on the day of Purnima. 'Tihar' or 'Deepawali Festival' is one of the prominent festivals of Gorkha Community. It is held in the month of November. It is the festival of lights, colors, decorations, and fancy sweets. Tihar is the festival of 5 dayswhereas the first is known as 'Kak Tihar'(day of bird crow); second day is 'Kukur Tihar' (dog puja); third day is 'Ousi ko Din' (Goddess Laxmi Puja); fourth day is 'Govardhan Puja' and the fifth day is known as Bhai-tika, where brothers and sisters exchange 'Tika', 'Pakwans' and 'Gifts". So, it is also known as Bhai Tika or Bhai Dhuj. On the day of Bhai Tika, sisters and brothers get together and accept tika from each other. During this Tihar festival, various sweets, food and "Sel Roti" are prepared. People call their friends of different communities and serve them foods. On the day of Laxmi Puja, people worship cow. The young boys and girls participate in group dance called "Deusi" (for men) and "Bhoili" (for women). The main reason of folk dances of "Deusi-Bhoili" reflects on the following line of 'Deusi' chants-

"Haami afui aayeka hoinau, Bali Rajale pothayeka"

This means 'we haven't come falsely, king Bali has sent

This means 'we haven't come falsely, king Bali has sent us'? Mythology has linked with this tradition to the king Bali.

Now-a-days, Tihar festival is performed on the stages with the name "Tihar Samaroh" in everywhere to preserve the culture. Third important festival is "Teej" which is the festival of womanhood. It is held in the month of August/September. The women celebrate Teej festival. They sing folk-song and dance and have draped themselves in red saaris recalling the heavenly occasion when Parvati, daughter of the Himalaya,

won the hand of Lord Shiva after long meditation and fasting On the first day of Teej, people call their daughters to their homes; give them gifts; prepared a special food called "Dor" and groups of women gather together to celebrate the sacred feast. On the very next day, every woman gathers together, goes to river to take bath and to worship Shiva (God) together to have a happy and productive long life ahead for their husbands. Similarly some other important festivals are 'Maghe Sankranti', 'Fagu Purnima', 'Ashar ko Pandra', 'Thuli Ekadashi' and so on.

Ornaments: Tilhari', 'Nau Gedi potey', 'Bulaki', 'Kantha'. 'Hansuli', 'Lalupatey headdress', 'Thaili' are some examples of ornaments and accessories. 'Tilhari' is the symbol of married women in Gorkha society. Gorkha women wear 'Tilhari' with beads of different colours.

Weapon: Gorkha community is known for valour and courage in respect of protecting Indian territory from foreign threat. Once Field Marshal Sam Manekshaw said about the Gorkha, "if a man says he is not afraid of dying, he is either lying or he must be a Gorkha". A large numbers of Gorkha Military participated in the First and Second World War and received many gallantry awards. It proves how courageous and daring the Gorkhas are in wars! To symbolize this courage, 'Khukri' is the main weapon associated with Gorkha. The Khukri is the most commonly used in household purpose. It is used in grazing fields also. Its use has varied from building, clearing, chopping firewood, digging, slaughtering animals for food, cutting meat and vegetables, skinning animals, and opening cans (Latter, 2013). The Khukri is in standard service with various regiments and units within the Indian Army, such as the Assam Rifles, the Kumaon Regiment, the Garhwal Rifles and the various Gorkha regiments (Dutta, 2019).

Livelihood: Though Gorkha people are mainly dependent on agriculture along with cattle farming for their livelihood since centuries. Gorkha people are peace loving who believes in selfreliant. They do hard work to earn their livelihood. They (Gorkha youths) dream to be a military persons to fight for own country and accept a courageous death. But some youths go to other cities of India such as Mumbai, Bangalore, Chennai and so on for seeking jobs these days due to unavailability of employment in Assam

The Gorkha people of Assam faced a lot of problem after independence. Identity crisis is the main such problem not only for the Gorkhas of Assam but all over India. Even after showing so many sacrifices starting from the freedom movement to protecting the territory of India in wars, from Language Movement to Assam Movement, they faced many problems and identity crisis in Assam. To protect the rights of Gorkha people, several organizations like AAGSU (All Assam Gorkha Student Union), AGS (Assam Gorkha Sammelan), AANSS ( All Assam Nepali Sahitya Sabha) etc. were formed and carried out several movements. To fulfill the demands of the Gorkhas of Assam under the banner of organizations such as Assam Gorkha Sammelan (AGS), All Assam Gorkha Students Union etc have placed various demands to the Government of Assam as well as India. Such demands are to include Gorkhas in to the minority class, Schedule caste and Schedule Tribe, protect them in tribal belt and block, introduce Nepali subject in the UG and Post Graduate level, Gorkha Autonomous Coucil and so on.

Despite the various issues and problems of Gorkha community, the Gorkhas of Assam have been an indispensible part of the Assamese society. Maheshwar Neog in his presidential Address of the Assam Sahitya Sabha at Mongoldoi

in 1974 said for all practical purposes the Gorkhas are Assamese. They not only played a key role in protecting the frontiers of the country and Assam, but also contributed to every spheres of the Assamese society be it agriculture, farming literature, language, culture, religion and so on.

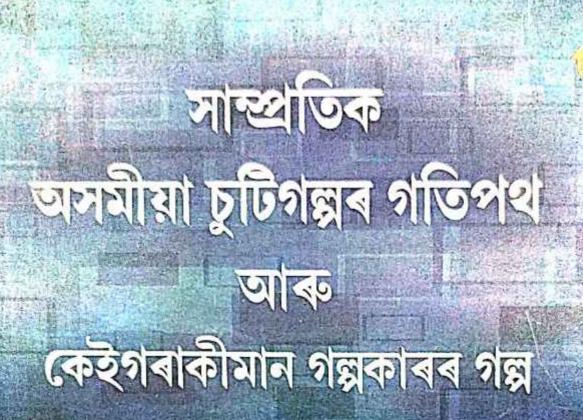
As such, Gorkha community is an integral part of Assam. Gorkha people always believe in the theme of 'Greater Assam' (Bor Asom) established by Saulung Sukafa and Mahapurush Shrimanta Sankardev for the peace and unification of the Assam and its diversities of people. And the most importantly Gorkhas are pacifists and always believe in the motto of "Live and let live".

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সম্পাদনা ড° দুলাল চন্দ্ৰ দাস

#### Sāmpratik Axamiyā Chutigalpar Gatipath Āru Keigarākimān Galpakārar Galpa

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# সূচীপত্র

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١.	অসমীয়া চুটিগল্পৰ গতি-প্ৰকৃতি	39.79	7-5-568
২.	হৰেকৃষ্ণ ডেকাৰ চুটিগল্প	ড° আনন্দ বৰমূদৈ	0-59
v.	দেৱত্ৰত দাস আৰু তেওঁৰ চুটিগল্প	ড° জয়ন্ত কুমাৰ দাস	58-29
8.	'অৰূপা পটঙ্গীয়া কলিতাৰ চুটিগল্পৰ অধ্যয়ন	फ° पूलाल हक्त माम	<b>२४-88</b>
œ.	পূৰৱী বৰমুদৈৰ চুটিগল্প	জ্যোৎসা দেৱী	86-60
৬.		ড° ভনিতা নাথ	<b>65-96</b>
	মনোৰমা দাস মেধিৰ গল্প ঃ এটি আলোচনা	ড° হেমন্ত কুমাৰ ডেকা	98-66
		ড° অঞ্জন কুমাৰ ওজা	৮৬-৯০
ъ.	অনুৰাধা শৰ্মা পূজাৰীৰ চুটিগল্প	নমি গগৈ	22-200
ð.	কুল শইকীয়াৰ গল্প	মিথন ৰয়	303-308
50.	মৌচুমী কন্দলীৰ গল্প	ডº ধীৰাজ পাটৰ	350-359
١٥.	দিলীপ বৰাৰ চুটিগল্প ঃ এটি অধ্যয়ন	অমল চন্দ্ৰ দাস	228-255
١٤.	অপূৰ্ব কুমাৰ শইকীৰ গল্পৰ এটি পৰ্যালোচনা	ড° পঙ্খী হাজৰিকা	386-056
50.	ধ্ৰুৱজ্যোতি শৰ্মাৰ গল্পৰ এটি চমু অৱলোকন	ডº দূবৰি গোস্বামী	586-568
১8.	প্ৰাঞ্জল শৰ্মা বশিষ্ঠৰ চুটিগল্প	চুইটি বৰা	\$¢¢-\$\&8
দ্বিতী	ায় অধ্যায়	পৃ	-১৬৫-২৭৯
٥.	লক্ষ্মীনাথ বেজবৰুৱাৰ 'জয়ন্তী'	ড॰ ভনিতা নাথ	264-240
۹.	হলিৰাম ডেকাৰ 'ৰে বড়ে ভাই'	ড॰ দুলাল চন্দ্ৰ দাস	248-222
<b>o</b> .	লক্ষ্মীধৰ শৰ্মাৰ 'নীনা'ঃ এটি আলোচনা	ড০ অপূৰ্ব বৰা	28-289
	ইন্দ্ৰাবৰ শ্ৰমাৰ নাগা ত নাগ	ড॰ হৰিপ্ৰসাদ বৰুৱা	722-727
	চৈয়দ আব্দুল মালিকৰ প্ৰাণ পোৱাৰ পিছত		795-796
Œ.	'অবিনাশী স্বপ্ন'ঃ এক বিশ্লেষণাত্মক আলোচনা	ড০ প্ৰাপ্তি ঠাকুৰ	206-506
৬. ৭.	মহিম বৰাৰ অনন্য সৃষ্টি 'চক্ৰৱৎ' যোগেশ দাস আৰু তেওঁৰ 'বৰদেউতা'	ড॰ দুলাল চন্দ্ৰ দাস	২০৬-২১৮

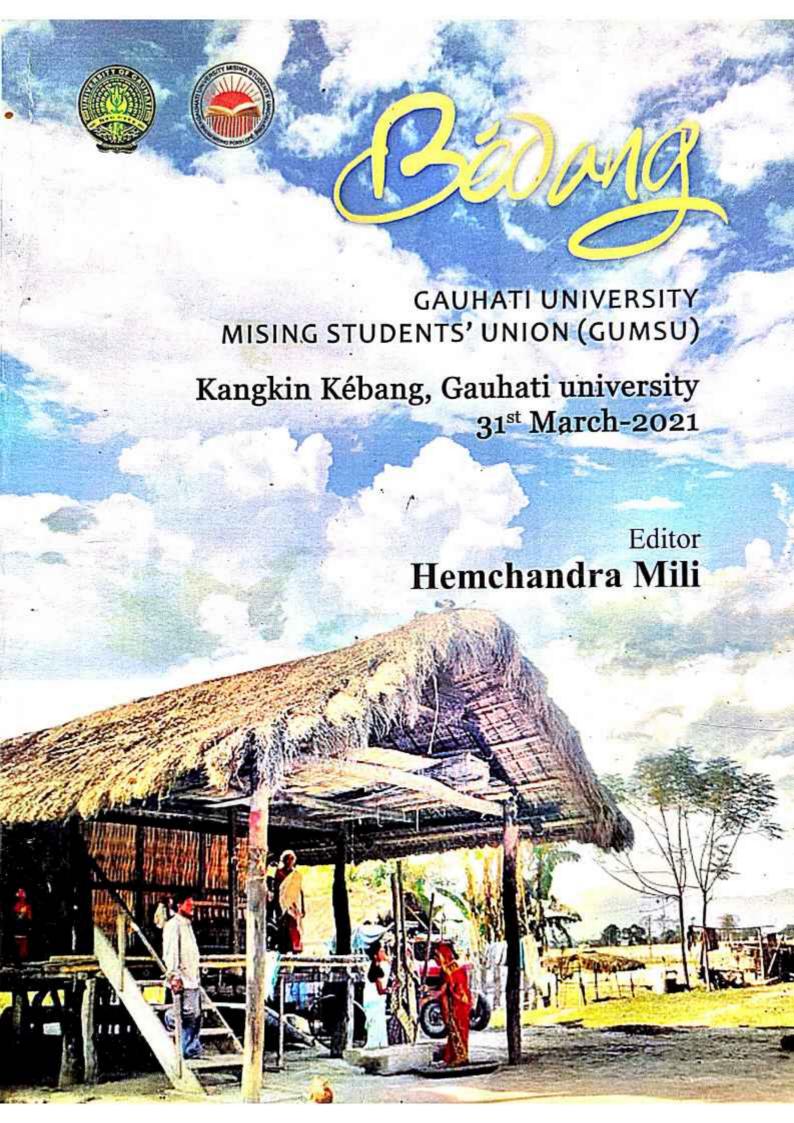
# অৰূপা পটঙ্গীয়া কলিতাৰ চুটিগল্পৰ অধ্যয়ন

জ্যোৎসা দেৱী

অসমীয়া সাহিত্যৰ জগতখনত আশীৰ দশকতেই আত্মপ্ৰকাশ কৰা 'অৰূপা পটঙ্গীয়া কলিতা' সাম্প্ৰতিক যুগৰ এগৰাকী শক্তিশালী লেখিকা। গল্প আৰু উপন্যাস সৃষ্টিৰে এই দুয়ো ক্ষেত্ৰতে এইগৰাকী লেখিকাই নিজৰ সবল স্থিতিৰ পৰিচয় দিছে। সামাজিক দায়বদ্ধ চেতনাৰে সমৃদ্ধ গল্পকাৰ গৰাকীৰ ইতিমধ্যে বহুকেইখন গল্প সংকলন প্ৰকাশিত হৈছে। মৰুযাত্ৰা আৰু অন্যান্য (১৯৯২), মৰুভূমিত মেনকা আৰু অন্যান্য (১৯৯৫), দেওপাহাৰৰ ভগ্নস্তপত (১৯৯৯), পাছচোতালৰ কথকতা (২০০০), মিলেনিয়ামৰ সপোন (২০০২), আলেকজান বানুৰ জান (২০০৫) আদি অৰূপা পটঙ্গীয়া কলিতাৰ উল্লেখনীয় গল্প পৃথি। আনহাতেদি মৃগনাভি (১৯৮৭), অয়নান্ত (১৯৯৪), অৰুনিমাৰ স্বদেশ (২০০১), ফেলানী (২০০৩) আদি হ'ল লেখিকা গৰাকীৰ অন্যতম চৰ্চিত উপন্যাস। ইয়াৰ উপৰিও শেহটীয়াকৈ প্ৰকাশ হৈছে জলতৰংগৰ সূৰ (২০১৬)।

১৯৫৫ চনৰ অক্টোবৰ মাহৰ ৩১ তাৰিখে গোলাঘাটত জন্ম লাভ কৰা অৰূপা পটঙ্গীয়া কলিতা গুৱাহাটী বিশ্ববিদ্যালয়ৰ ইংৰাজী সাহিত্যৰ স্নাতকোত্তৰ (১৯৭৭)। একেখন বিশ্ববিদ্যালয়ৰ পৰা ডক্টৰেট উপাধি লাভ কৰা সাহিত্যিক গৰাকীয়ে টংলা মহাবিদ্যালয়ত ইংৰাজী বিভাগত অধ্যাপনা কৰিছিল। এই গৰাকী সাহিত্যিকে গল্প উপন্যাসৰ মেটমৰা সম্ভাৰৰে অসমীয়া সাহিত্যৰ ভঁৰাল চহকী কৰিছে। গল্প-উপন্যাস এই দুয়ো ক্ষেত্ৰতে আগবঢ়োৱা অৱদানৰ বাবে সাহিত্যিক গৰাকীয়ে বিভিন্ন পুৰস্কাৰো লাভ কৰিবলৈ সক্ষম হৈছে। 'অয়নান্ত' উপন্যাসৰ বাবে ১৯৯৫ চনত ভাৰতীয় ভাষা পৰিষদৰ সাহিত্য বঁটা, ১৯৯৮ চনত চুটিগল্প সংকলন 'দৈৱকীৰ দিন'ৰ বাবে সৰ্বভাৰতীয় 'কথা বঁটা' আৰু ২০১৪ চনত 'মৰিময় আন্টিন অথবা হীবা বৰুৱা' চুটিগল্প সংকলনৰ বাবে সাহিত্য অকাডেমী বঁটা লাভ কৰিছে। শেহতীয়াভাৱে যশস্বী সাহিত্যিক গৰাকীলৈ আগবঢ়োৱা হৈছে ২০১৬ চনৰ অসম উপত্যকা সাহিত্য বঁটা।

সামাজিক দায়বদ্ধতাৰে, সমাজ সচেতন গল্প ৰচনা কৰা আৰু সাম্প্ৰতিক সময়ৰ নিৰ্মম বাস্তৱতাৰ নিৰ্মোহ প্ৰতিফলনৰ উপৰিও অৰূপা পটঙ্গীয়া কলিতাৰ গল্পবোৰত সমাজত সংঘটিত হৈ থকা সাম্প্ৰদায়িক সংঘৰ্ষৰ অশান্তিবোৰৰ চিত্ৰ অংকিত হৈছে। এনেধৰণৰ সংঘৰ্ষৰ ফলতেই অসমীয়া সমাজ জীৱনৰ পৰম্পৰাগত ঐতিহ্যৰ ভেটি থৰকবৰক হৈ উঠিছে, এইসমাজ ব্যৱস্থাৰ পক্ষপাত শূন্য দৃষ্টিভংগীৰ পটভূমিক লৈয়ে অৰূপা পটঙ্গীয়া কলিতাই বহুকেইটা সাৰ্থক গল্প ৰচনা কৰিছে।



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## TAMTÉNG )

SPACIONES'S SECK

GON	MSAR:	T 1
1.	MISING - MIRI: ÉMNA	15
	LUKERMÍNSUNAMDOK ATSARKO MISING AGOM	
	≥ Horish Doley	XE-
2.	MISING AGOM GOMLABÉLA: MISING RÉNGAM	19
	≥ Dr. Abhijit Pa:yeng	
3.	মিচিং জনজাতিসকলৰ লোক-সংস্কৃতিৰ অনবদ্য অৱদান ঃ অই নিঃ তমৰ এক চমু অৱলোকন	21
	🖎 মৌচুমী পায়েং	
4.	বর্ণাঢ্য জনজাতি মিচিং ঃ এটি চমু আভাস	44
	🖎 মিনহাজুলআবেদিন	
5.	ভূমিপুত্র মিচিং জনগোষ্ঠী আৰু দুটা কৃষিভিত্তিক উৎসৱঃ এক চমু আলোচনা	41
	১৯. বিশ্বজিৎবডো	
6.	মিচিংসকলৰ নদীকেন্দ্ৰিক পূজাঃ এটি চমু পৰিচয়	30
	🖎 मृत्वप्रत्व	
7.	মিচিং জনগোষ্ঠীঃ তেওঁলোকৰ সাজপাৰ আৰু আ-অলংকাৰ	33
	<u>হৈ কুবলী ডেকা</u>	
8.	ভূমিপুত্র মিচিং জনগোষ্ঠী ঃ এটি চমু আভাস	31
	প্র হেমচন্দ্রমিলি । প্রতিষ্ঠান বিশ্ব বিশ্র বিশ্ব বিশ্র বিশ্ব বিশ	
9.	The state of the s	41
	🖎 পৰাগকলিতা	
10.		4/
	🖎 मिश्रमी किला 📉 💮 💮 💮 💮 💮 🖂 🖂 🖂 🖂 🖂 🖂 🖂 🖂 🖂 🖂 🖂 🖂 🖂	
11.		50
	So they crowd and the second s	260

# ভূমিপুত্র মিচিং জনগোষ্ঠী ঃ এটি চমু আভাস

#### 🖎 হেমচন্দ্র মিলি

ভাষাৰ পাৰিবাৰিক বৰ্গীকৰণ অনুসৰি বিভাজন কৰা ভাগবোৰৰ ভিতৰত চীন-তীব্বতীয় ভাষা পৰিয়াল অন্যতম। এই চীন-তীব্বতীয় ভাষা পৰিয়ালৰ দুটা উল্লেখযোগ্য ভাগ তিব্বতবৰ্মীয়ৰ অন্তৰ্গত উত্তৰ অসম শাখাৰ এটা উল্লেখযোগ্য ভাষা মিচিং।

মিচিং ভাষা মৌখিক সাহিত্যত যথেষ্ট চহকী আৰু সংস্কৃতিৰ ক্ষেত্ৰতো অসমৰ অন্যান্য জনগোষ্ঠীতকৈ চহকী বুলি ক'লেও বঢ়াই কোৱা নহ'ব। এই মিচিং ভাষাৰ প্ৰচলন তথা লোক উত্তৰ-পূৰ্বাঞ্চলৰ অন্তৰ্গত অসমৰ উপৰিও অসমৰ দাঁতি কাষৰীয়া ৰাজ্য অৰুণাচল প্ৰদেশতো পোৱা যায়। বিশেষকৈ মিচিং ভাষী লোক অসমৰ তিনিচুকীয়া, ডিব্ৰুগড়, শিৱসাগৰ, যোৰহাট, গোলাঘাট, মাজুলী আদি জিলাত আৰু অৰুণাচলৰ লোহিত আৰু চিয়াং জিলাত বসবাস কৰি থকা দেখা যায়। মিচিংসকলক 'মিৰি' নামেৰেও জনা যায়। ভাৰতীয় সংবিধানৰ জনজাতিৰ তালিকাত 'মিৰি' নামটোহে ব্যৱহাৰ আছে। যদিও বৰ্তমান সময়ত 'মিৰি' শব্দৰ সলনি 'মিচিং' শব্দটো ব্যৱহাৰৰ বাবে চেষ্টা চলাই আহিছে।

২০১১ চনৰ লোকপিয়ল অনুসৰি অসমত মিচিং লোক প্ৰায় সাত লাখ আৰু অৰুণাচলত প্ৰায় এক লাখ। তেওঁলোকৰ মাজত কেইবাটাও ফৈদ পোৱা যায়। যেনে— চামগুৰীয়া, বিহিয়া, বেবেজীয়া, তামাৰ, বংকোৱাল, পাগ্ৰ, ময়িং বা ময়েঙীয়া, দাস্থুগ, চাংয়া, অয়ান আদি। এই ফৈদবোৰৰ ভিতৰত চামগুৰীয়া, বিহিয়া, বংকোৱাল, তামাৰ আদি ফৈদৰ লোকসকলে মিচিং ভাষা নকয়। তেওঁলোকে অসমীয়া ভাষাকেই মাতৃভাষা হিচাপে গ্ৰহণ কৰিছে।

মিচিংসকলৰ ধর্ম বুলিলে প্রধানকৈ দঃঞি-পঃল ধর্মকেই বুজা যায়। যদিও তেওঁলোকে হিন্দু, খ্রীষ্টান ধর্মতো আছে। বিশেষকৈ অৰুণাচলত দঃঞি-পঃল ধর্মৰ প্রচলন হৈ আছে। সাধাৰণতে ভাবিব পাৰি যে ভৱিষ্যতে হয়তো মিচিংসকল পূর্বৰ নিজৰ স্বকীয় ধর্ম দঃঞি-পঃলৰ প্রতি আকর্ষিত হৈ গ্রহণ কৰিব। অৱশ্যে তেওঁলোকে দৈনন্দিন জীৱনত দঃঞি-পঃলৰ লগত জড়িত আচাৰ-ৰীতি-নীতিবোৰ পালন কৰি আহিছে।

শিক্ষানুষ্ঠানত প্রচলন ঃ মিচিং ভাষা ১৯৮৫ চনৰ পৰা অসমৰ মিচিং অধ্যুষিত প্রাথমিক বিদ্যালয়ত শিক্ষাৰ মাধ্যম হিচাপে প্রৱর্তিত হৈ আহিছে। যদিও সকলো মিচিং অধ্যুষিত বিদ্যালয়ত এতিয়ালৈকে হৈ উঠা নাই। অতি দুখৰ বিষয় যে বর্তমান সময়ত কোনো ভাষা কেৱল বাগধ্বনিৰ ব্যৱহাৰৰ জৰিয়তে জীয়াই ৰাখিব পৰাটো সম্ভৱ নহয়, তাৰ বাবে শিক্ষানুষ্ঠানত প্রবর্তন কৰাটো অতিকৈ প্রয়োজন। বর্তমান সময়ত মিচিং ভাষা সঁচাকৈ বিলুপ্তিৰ ভাষাসমূহৰ ভিতৰত অন্যতম হিচাপে চিনাক্ত হ'ব নেকি তাক লৈয়ো সন্দেহ প্রকাশ কৰা হৈছে। গতিকে ভাষাটো ব্যৱহাৰ কৰাৰ উপৰিও শিক্ষানুষ্ঠানত শিক্ষাৰ মাধ্যম হিচাপে প্রবর্তন কৰাটো অতি জৰুৰী হৈ পৰিছে। বিশেষকৈ শিক্ষানুষ্ঠানত প্রবর্তন হ'লে ভাষাটো নজনা মানুহখিনিয়েও নিজৰ ভাষাটো শিকাৰ সুবিধা থাকে বা বিভিন্ন কাৰণত শিকিবলৈ আগ্রহী হয়।

ভাষা ঃ মিচিং ভাষাৰ লগত অৰুণাচল আদি, গালং, হিলামিৰি ইত্যাদি ভাষাৰ লগত যথেষ্ট মিল দেখা যায়। ড° ভীমকান্ত বৰুৱাই তেখেতৰ 'অসমৰ ভাষা' শীৰ্ষক গ্ৰন্থক মিচিং ভাষাৰ লগত আদি, গালং ভাষাৰ লগত তুলনা দাঙি ধৰিছে। এটা কথা ক'ব পাৰি যে এই ভাষাবোৰৰ মাজত গভীৰ তুলনামূলক অধ্যয়নে মিচিং ভাষালৈ যথেষ্ট অৰিহনা যোগাব পাৰে। কিন্তু দুই এটা আলোচনাৰ বাহিৰে অধ্যয়ন, গৱেষণা চকুত লগাকৈ দেখিবলৈ পোৱা নাই।

মিচিং ভাষাত স্বৰধ্বনি মূলতঃ সাতোটা আছে

—/ ই, এ, আ, অু, অ, আ, উ/। এই স্বৰবোৰৰ হ্ৰস্থ
আৰু দীৰ্ঘ দুয়োবিধ ধ্বনি উচ্চাৰিত হয়। দীৰ্ঘ ৰূপটোক
বুজাবৰ বাবে 'ঃ' (মুগয়াৰ) এই কৃটচিহ্ন ব্যৱহাৰ কৰা
হয়। সেইদৰে মিচিং ভাষাত ব্যঞ্জনধ্বনি ১৬টা
আছে— /ক, গ, ঙ, চ, জ, এঃ, ত, দ, ন, প, ব, ম,
ৰ, ল, ৱ, য়/। ইয়াত দেখা গৈছে যে মহাপ্ৰাণ ধ্বনি
এটাও নাই। অৰ্থাৎ মিচিং ভাষাত মহাপ্ৰাণ ধ্বনিৰ
উচ্চাৰিত নহয়। কেৱল অল্পপ্ৰাণ ধ্বনিহে উচ্চাৰণ
হয়। সেয়েহে অসমীয়া কথা কওঁতে তেওঁলোকে
মহাপ্ৰাণ ধ্বনিসমূহ অল্পপ্ৰাণ ধ্বনি উচ্চাৰণ কৰে।
অৱশ্যে বৰ্তমান শিক্ষিত লোকৰ মাজত অসমীয়া
ভাষাৰ মহাপ্ৰাণ ধ্বনিৰ উচ্চাৰণ দেখা গৈছে।

লিপিঃ মিচিং ভাষাৰ নিজা ভাষা আছে যদিও লিপি নাই। এসময়ত মিচিং ভাষা অসমীয়া লিপিৰে লিখাৰ প্ৰচেষ্টা কৰিছিল যদিও বৰ্তমান সংশোধিত ৰোমান লিপিতেই পুথি-পাঁজি, ব্যাকৰণ, অভিধান ৰচনা কৰা দেখা গৈছে। সাধাৰণতে মিচিং ভাষাটো অসমীয়া লিপিত প্ৰকাশ কৰাটো উপযুক্ত নহয়। সেয়েহে মিচিং ভাষাক অসমীয়া লিপিত লিখাৰ পৰিৱৰ্তে মিচিং ভাষা চিন্তা-চৰ্চাকাৰীসকলে যথেষ্ট চিন্তা-চৰ্চা কৰি বোমান লিপি ব্যৱহাৰ কৰে। ভাষাটো যথেষ্ট চহকী। ভাষাটোৰ চিন্তা-চৰ্চা হৈ থাকিলে ভৱিষ্যতে ভাষাটোৱে ৰাষ্ট্ৰীয় স্বীকৃতি লাভ কৰাৰ লগতে সমগ্ৰ বিশ্বতে জিলিকি হৈ ৰ'ব সেই বিষয়ে সন্দেহ নাই।

উৎসৱ-পার্বণঃ মিচিংসকলৰ দুটা উল্লেখযোগ্য কৃষিভিত্তিক উৎসৱ হ'ল আলি-আঃয়ে-লৃগাং আৰু পঃৰাগ। লৃগাং উৎসৱ প্রত্যেক বছবে ফাগুনৰ প্রথম বুধবাৰে উদ্যাপন কৰা হয়। এই দিনটোক তেওঁলোকে পরিত্র দিন হিচাপে গণ্য কৰে। এই দিনটোর পরাই তেওঁলোকে খেতি করিবলৈ আৰম্ভ কৰে। আলি-আঃয়ে-লৃগাঙৰ তাৎপর্যৰ ফালৰ পরা, অসমৰ ভূমিপুত্র আৰু দ্বিতীয় বৃহত্তম জনগোষ্ঠী তথা অসমীয়া ভাষা-সাহিত্য-সংস্কৃতিলৈ অতুলনীয় বৰঙ নি আগবঢ়োৱা জনগোষ্ঠী হিচাপে তেওঁলোকৰ জাতীয় উৎসৱ লৃগাং দিনটোক ৰাজ্যিক বন্ধ হিচাপে ঘোষণা কৰাৰ গুৰুত্ব তথা তাৎপর্য অধিক।

পঃৰাগ উৎসৱত যথেষ্ট খৰচ হয়। সেয়েহে সময়-সুবিধা লক্ষ্য কৰি তিনি চাৰি বছৰৰ মূৰে মূৰে পঃৰাগ উৎসৱ উদ্যাপন কৰা হয়। ইয়াক অসমীয়া ভাষী লোকে 'নৰা ছিগা' বুলি অভিহিত কৰে।

এওঁলোকৰ মাজত লৃগা, পঃৰাগৰ বাহিৰেও দবুৰ উয়ু, তালেং উয়ু, কুঃচাগ, উৰম পঃচুম আদি নানা পূজা-পাতলৰ প্ৰচলন দেখা যায়।

সাজপাৰঃ মিচিং সমাজ সাজপাৰৰ ক্ষেত্ৰত অতি চহকী। তেওঁলোকৰ সাজপাৰ আৰু শিপিনীৰ লগত অসমৰ অতি কম সংখ্যক জনগোষ্ঠীয়েহে ফেৰ মাৰিব পাৰে। মিচিং বস্ত্ৰবোৰৰ বিশেষত্ব হৈছে ইয়াত বছা ফুলবোৰ। মিমাং অৰ্থাৎ চানেকিৰ আৰ্হিত ফুলবোৰ বাছে। তেওঁলোকৰ পুৰুষে পিন্ধা বস্ত্ৰৰ ভিতৰত— গালুগ, মিবু গালুগ, তাপুম গাচৰ, দুমীৰ, গনৰ উগন আদি অন্যতম।

মিচিং মহিলাই পিন্ধা সাজপাৰৰ ভিতৰত এগে, গাৰে, গাপা, মাতাগাপা, ৰিঃবি, গাচেং, য়াম্ব, গেৰ, কিম্বু, পটালি, কেম্বু আদি উল্লেখযোগ্য। পুৰুষ-মহিলা উভয়ে ব্যৱহাৰ কৰা কাপোৰ হ'ল— ৰিঃবি, গাচীং, তাপুম, গাৰে, গাদু আদি।

আ-অলংকাৰঃ পুৰণি কালৰ পৰাই মিচিং পুৰুষ-মহিলাই আ-অলংকাৰৰ পৰিধান কৰি আহিছে। বিশেষকৈ মিচিং গামসকলে মেল, কেবাং আদিত অলংকাৰ পৰিধান কৰিছিল। পুৰুষে পিন্ধা অলংকাৰ হৈছে— দগনী (মণি), তাদগ (বৰমণি), গামখাৰু ইত্যাদি। দগনী আৰু তাদগ এই দুবিধ অলংকাৰ মিচিং সমাজৰ অতি মূল্যবান সম্পদ। কৰ্ণেল ডেল্টনে চীন দেশৰ পৰা এই মূল্যৱান মণি দুবিধ অনা হৈছিল বুলি উল্লেখ কৰিছে। সেইদৰে মিচিং মহিলাই পুৰণি কালৰ পৰা অলংকাৰ পৰিধান কৰাৰ কথাও তেওঁলোকৰ লোকগীত আৰু কাহিনীবোৰত পোৱা যায়। মহিলাই পিন্ধা অলংকাৰৰ ভিতৰত দকচিৰি, দুম্ব, কংগে, পিচিৰি, দগনী, মাৰ্পাং, তাতীগ, চেং, বিৰবিৰ, লাকপুন, কেন্তু আদিৰ নামৰ ল'ব পাৰি। পিছলৈ তেওঁলোকৰ মাজলৈ জাংফাই, থুৰীয়া, জোনবিৰি, মাদলী আদি অলংকাৰবোৰে প্ৰৱেশ লাভ কৰিবলৈ ধৰিলে।

খাদ্যাভাষঃ মিচিং-জনগোষ্ঠীৰ লোক মংগোলীয়। সেয়েহে তেওঁলোকৰ মাজত মাছ-মাংসৰ ব্যৱহাৰ হোৱা দেখা যায়। তেওঁলোকৰ খাদ্যাভাসৰ ভিতৰত নামচিং, পুৰা আপিন, বাঁহ গাজৰ খৰিচা, বাঁহৰ গাজ, আমিন অইং আদি অন্যতম।উল্লেখযোগ্য যে তেওঁলোকৰ ৰন্ধন প্ৰকৰণত তেলৰ ব্যৱহাৰ প্ৰায় নাই বুলিয়েই ক'ব পাৰি। সেইদৰে তেওঁলোকৰ মাজত দুবিধ আপঙৰ প্ৰচলন আছে— নগিন আপং (লাওপানী) আৰু পঃৰ আপং (ছাইমদ)। তদুপৰি 'ফটিকা' নামৰ এবিধ পানীয়ৰ প্ৰচলন আছে। বিভিন্ন উৎসৱ-পাৰ্বণ, সকাম আদিত তেওঁলোকে এইবোৰ ব্যৱহাৰ কৰে।

গীতঃ মিচিংসকলৰ মাজত অনেক গীত আছে। এই লোকগীতবোৰক ভাষাতাত্বিক পণ্ডিত নাহেন্দ্ৰ পাদুনে আঠোটা শ্ৰেণীত ভাগ কৰিছে—

- (১) 'আঃবাং নিঃতম' বা দেওধাই গীত
- (২) 'কাঃবান নিঃতম' বা বিননি গীত
- (৩) 'বৃঃৰৃগ নিঃতম' বা ঋতু উৎসৱমূলক গীত
- (৪) 'লুপ নিঃতম' বা কথোপকথনমূলক গীত
- (৫) 'মিদাং নিঃতম' বা বিয়া নাম
- (৬) 'মমান নিঃতম' বা খেল-ধেমালিৰ গীত
- (৭) 'বৃনিঃ' বা 'ক-নিঃনাম নিঃতম' বা নিচুকণি গীত

সাধাৰণতে 'আঃবাং নিঃতম' তেওঁলোকৰ পুৰোহিতস্বৰূপ মিবুসকলে পৰিৱেশন কৰে।

নৃত্য ঃ তেওঁলোকৰ নৃত্যক প্ৰধানকৈ তিনিটা ভাগত ভাগ কৰিব পাৰি—

- (১) গুমৰাগ চঃমান
- (২) মিবু দাগ্নাম
- (৩) মাকচঃ চঃমান

'গুমৰাগ' মিচিংসকলৰ এটা উল্লেখযোগ্য নৃত্য। গুমৰাগ নৃত্যত মিচিং গাভৰুসকলে চিকাৰ কৰা, মাছ ধৰা, তাঁত বোৱা, নাও চলোৱা, ধান কটা, হাবি কটা আদি নৃত্যৰ যোগেদি প্ৰকাশিত কৰে। মিবু দাগনাম মিবুসকলৰ দ্বাৰা পৰিৱেশিত নৃত্য। সেইদৰে 'মাকচঃ চঃমান নৃত্য' পঃৰাগ, ৰঙালী বিহু আদিত নচা হয়।

বাদ্যযন্ত্ৰ ঃ মিচিংসকলৰ পৰম্পৰাগত বাদ্যযন্ত্ৰ দেখিবলৈ পোৱা যায়। সেইবাদ্যযন্ত্ৰবোৰ তেওঁলোকে বিভিন্ন উৎসৱ-পাৰ্বণ আদিত ব্যৱহাৰ কৰে। তেওঁলোকৰ মাজত প্ৰচলিত বাদ্যযন্ত্ৰৰ ভিতৰত দুমদুম (ঢোল), লুঃপি (তাল), তাপুং, পেম্পা (পেঁপা), দুম্পে, তুঃলুং বা কুৰুলি, গুংগা (গগনা), দেন্দুন ইত্যাদি।

পৰিশেষত ক'ব পাৰি মিচিং জনগোষ্ঠীয়ে অতীতৰে পৰা বৰ্তমান সময়লৈকে নিজৰ জাতীয় ঐতিহ্য বহন কৰি আহিছে। তেওঁলোকৰ সাজ-পাৰ, তেওঁলোকৰ সম্পূৰ্ণ নিজা ভাষা-সাহিত্য আৰু শক্তিশালী সংস্কৃতি আছে। যিটো জাতিত বাহিৰা কোনো অৱদানৰ প্ৰয়োজনে নাই। আনৰ ওচৰত হাত পতাৰ কোনো কাৰণ নাই। মিচিং জাতি স্বয়ংসম্পূৰ্ণ। তেওঁলোকৰ সাজপাৰ, খাদ্যভ্যাষে বিশ্বৰ বজাৰ দখল কৰাৰ যথেষ্ট তাৎপৰ্য আছে আৰু বিশ্বৰ বজাৰ দখলে মিচিং জনগোষ্ঠীক আৰ্থিকভাৱে শক্তিশালী কৰাৰ লগতে সমগ্ৰ অসম তথা ভাৰতবৰ্ষক লাভাৱান্বিত কৰিব বুলি আশা কৰিব পাৰি।

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স্নাতকোত্তৰ তৃতীয় ষাঝাসিক
 অসমীয়া বিভাগ, গুৱাহাটী বিশ্ববিদ্যালয়

# National Education Policy 2020 and its Challenges



ASSAM COLLEGE TEACHERS' ASSOCIATION

# **Editors:**

Dr. Apratim Nag

Dr. Banajit Sharma

**Buddhadev Basumatary** 

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#### DEDICATION

To all the resilient women of India's North East

### TABLE OF CONTENTS

Editorial	11
Evading the Erasures of Silence and Invisibility: An Intersectional Study of Language, Ecology and Gender on the North Eastern Women Narratives: -Dr. Sabreen Ahmed	12
Part I: Society and Culture  1  Beyond Gender Binaries: Exploration of the Potential Third Space in Select Short Stories of Mousumi Kandali -Dr. Ananya Hiloidari	35
2   A Study of Selected Women's Autobiography from Assam as Explorations of the Domestic and Everyday Life -Dr.Lakhipriya Gogoi	45
3  Re-reading and Reconstructing the Female Body: Experiences from Northeast India -Dr.Sabrina Iqbal Sircar	64
4  Witch Hunting, Patriarchy and Religious Sanction: The Case of Bodos of Assam -Parvin Sultana	73
5  A Study of 'Loving Kindnesses in the Tai Buddhist Women of Assam -Dr. Ramala Sarma	85
6  Machine in the Garden: Reading Jahnavi Barua's Undertow as a Counter-Pastoral Narrative: -Priyanka Saha	98
7  Violence and the State: Situating Gender	108

#### 4 Witch Hunting, Patriarchy and Religious Sanction: The Case of Bodos of Assam

## Parvin Sultana Assistant Professor Department of Political Science Pramathesh Barua College, Gauripur, Assam

#### Abstract

Witchcraft in many societies is an accepted reality. Idea of evil which is expressed in terms of witchcraft is a part of the belief system of one's world view in many societies. One of the most disturbing periods in the history of Western Christianity, particularly with respect to issues to women and sexuality, was the widespread witch persecution of the early modern era. This practice continues to exist in different societies and serve different purposes. Among the various communities affected by this evil practice, the Bodos, a plains tribe of Assam is one. This paper will try to understand the continued practice of witch-hunting in the Bodo community and see how it is more related to patriarchy than to superstition and tribalism.

Keywords: Bodos, Assam, Witch Hunting, Patriarchy, Tribalism

#### 4.1. Introduction

Witchcraft in many societies is an accepted reality. Idea of evil which is expressed in terms of witchcraft is a part of the belief system of one's world view in many societies. One of the most disturbing periods in the history of Western Christianity, particularly with respect to issues to women and sexuality, was the widespread witch persecution of the early modern era. Between 1450 and 1750 in various parts of Europe and European colonies, religious and secular authorities undertook a sustained effort to identify and eliminate practitioners of witchcraft. The vast majority

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Dr. Rumia Begum

# Socio-Economic Impact of COVID-19

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## FOREWORD

The United Nations rightly alerts us against the fallouts of the confined to the health sector and will engulf many other socioeconomic aspects of our lives in future. It will especially of the world are striving hard to achieve the economic Development Goals (SDGs) by 2030, the COVID-19 has thrown limited resources of the governments towards controlling the earlier. Countries should now re-assess the situation not only in think in terms of long-term development goals so that at least time.

the Government of India official database, as of 22 November including 1,368,000 deaths (as on 21 November 2020). As per there have been 57,274,018 confirmed cases of COVID-19, Globally, as reported to the World Health Organization (WHO), society with a large number of people losing their jobs or forced volume is in your hand, sure these numbers will with 4,40,962 active cases and 1,33,227 deaths so far. We are 2020, the total number of COVID-19 cases stands at 90,95,806, systems, as well as international travel, have adversely affected to take up jobs at a much lower salary. Closure of transport measures such nation-wide lockdown have also impacted the India' domestic economy has been hit hard and the preventive the domestic sectors like tourism, trade and financial markets go up exponentially by the time this Like the world economy as a whole,

#### CONTENTS

1.	Covid 19 Crisis in India and the Varied State Responses: A Study of Assam and Kerala Parvin Sultana	15
2.	Post Covid 19 World: Opportunity for India to Rise and Become Self-Reliant  Borsha Changmai and  Dr. Rumia Begum	39
3.	Handloom Industry in Assam: Impact of Covid 19 on Handloom Sector of the State  Dr. Mridula Devi	61
4.	The Corona Apocalypse: Literary Response  Dr. Ratan Bhattacherjee	80
5.	Opportunities of Small-Scale Tourism Entrepreneurship in Post Covid 19 Pandemic – A Case in Selected Tourism Respurces in Assam  Dr. Niranjan Das	91
6.	Socio-Economic Impact of Covid 19 in the South Bank of the River Brahmaputra  Riazul Hoque	106
7.	Covid 19 and Migration: A Humanitarian	
	Assessment  Dr. Navaneeta Bhuyan	115
8.	Pandemic and Accessibility of Online Education to Economically Disadvantaged Section: A Study	
	of Class X Students in Assam  Navarupa Bhuyan	125
9.	Impact of Covid-19 on Employment and its future prospective in India  Amit Das	135

# Covid-19 Crisis in India and the Varied State Responses: A Study of Assam and Kerala

#### Parvin Sultana

#### Introduction

With continued increase in the number of infected persons almost at an alarming rate, a post-Covid era has become the new normal. This also makes it crucial that states across the globe learn from each other, co-operate and share adequate information to reign in this pandemic. This has already impacted the global economy with large countries projecting poor Gross Domestic Product (GDP) growth rate. India's first quarter GDP showed a massive contraction of 23%. This began as an outbreak in Wuhan in December, 2019 and till date there are more than 3.4 million confirmed cases worldwide.

Coronaviruses represent a major group of viruses mostly affecting human beings through zoonotic transmissions. In the past two decades, this is the third instance of the emergence of a novel coronavirus, after Severe Acute Respiratory Syndrome (SARS) in 2003 and Middle East Respiratory Syndrome Coronavirus (MERS-CoV) in 2012 (Chatterjee et al, 2020). While the outbreak initially seemed like a local one, it soon took the shape of a pandemic. The World Health Organisation declared it a pandemic in January (Bhutto et al, 2020).

The Indian government like many other countries also started responding to the crisis in the first part of February. Apart from ensuring safe return of hundreds of Indians from China, Iran and



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- O River Erosion and its Impact in Char Areas Dr Shahjahan Ali Sheikh / 155
- Gender Inequality in Higher Education Sector in Assam with special reference to the Dhubri District Borsha Changmai / 164
- অবিভক্ত ধুবুৰী জিলাৰ সাক্ষৰতা অভিযান আৰু ইয়াৰ অগ্ৰগতি ঃ এটি বিশ্লেষণাত্মক আলোচনা

ড° আমিনুৰ ইছলাম সেখ/175

 Allelopathic effects of petroleum ether extract of Alligator weed on seed germination and seedling growth of Radish Dr. Piyush Kumar Mishra / 183

#### Bibliography

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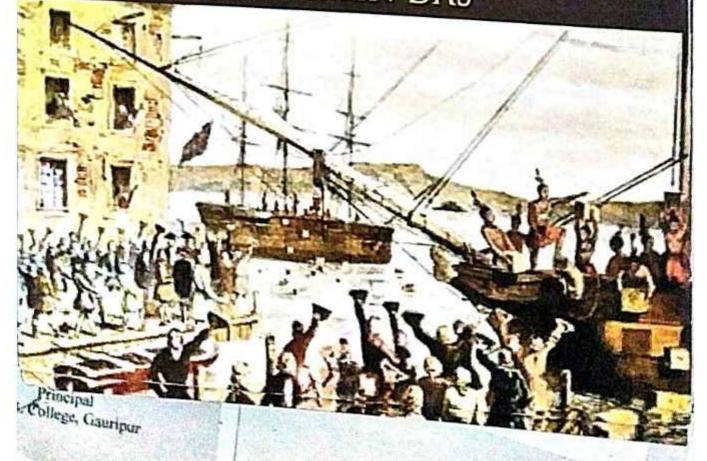
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A MITTAL PUBLICATION



## HISTORY OF WESTERN TRADE AND EDUCATION IN INDIA

HIMEN DAS



## HISTORY OF WESTERN TRADE AND EDUCATION IN INDIA

HIMEN DAS



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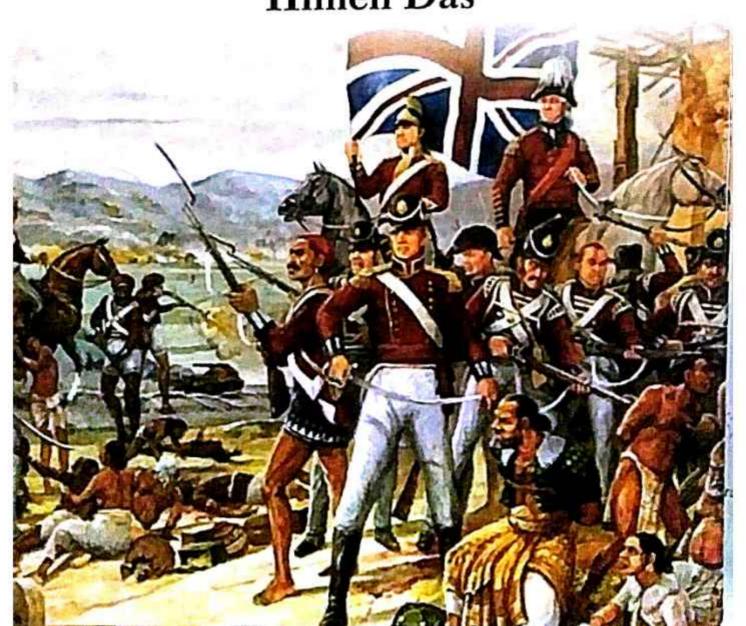
#### CONTENTS

Pre	face	vii
1	Discovery of Route Between India and	
	The West	1
2	Early Trade Contacts of Russia and Portugal	
	With Peninsular India: 1469-1499 C.E.	15
3	American Maritime Trade in India 1785-1855 C. E.	31
4	Commercial Interest of American Missionaries	
	In North East India:1840-1841 C.E.	51
5	History of Western Education in India and	
	American Missionaries: 1813-1913 A.D.	67

Bibliography Index

### North-East India

From Diwani Grant to Anti-British Resistance Himen Das



### NORTH-EAST INDIA - FROM DIWANI GRANT TO ANTI-BRITISH RESISTANCE

HIMEN DAS



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#### CONTENTS

Pr	eface	vii
1.	The Europeans in North-East India: 1420s-1780s	1
2.	The Diwani Grant and North-East India: 1765-1825	13
3,	The First two Anti-British Resistances in North-East India: The Two Jaintia Chapters, 1774 & 1781-82	25
4.	The First Five Khasi Anti-British Resistances in North- East India: 1783-1790	41
5.	The First Two Anti-British Resistences in Assam: 1786 & 1789	53
6.	The Anti-British Resistances in Assam: The Guwahati, Darrang, Nagaon & Rangpur Chapters, 1792-1794	73
7.	. Conclusion	113
Α	ppendix	117
Α	nnexure	119
В	Bibliography	127
Ir	ndex	131



HIMEN DAS (b. 1992), a Ph.D. Scholar (History) of Pondicherry University is interested in writing the account of contact & conflict between the countries of the East and the West. His earlier three books, viz., History: East and West, Indo-American Religious Relations: 1793-1893 A.D. and History of Western Trade and Education in India are the testimonies of it. This is his fourth book in the arena of same field. His research topic for Ph.D. is also bordering and echoing on this horizon-Anti-British Resistance in North-East India.

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- ২. ড°আনন্দ বৰমুদৈ / শক্ষৰদেৱ আৰু আধুনিক অসমীয়া সাহিত্য /১৯
- ৩. মৃণাল কুমাৰ বৰুৱা / শঙ্কৰদেৱৰ সাহিত্যত লোকজীৱনৰ প্ৰসংগ /৩১
- লীলাৱতী শইকীয়া বৰা / অঙ্কীয়া নাটৰ জনক শঙ্কৰদেৱ
  আৰু শ্ৰীৰামবিজয় নাট /৩৭
- ৫. শোভন চন্দ্ৰ শইকীয়া / শঙ্কৰদেৱৰ সাহিত্যত ছন্দ আৰু অলঙ্কাৰ /৪৯
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- ১০. ড° উপেন্দ্ৰজিৎ শৰ্মা / অঙ্কীয়া নাট ভাওনা আৰু অসমীয়া লোকনাট্য ঃ এক তুলনামূলক বিচাৰ /১১৯
- ১১. ড° প্ৰসন্ন কুমাৰ নাথ / জীৱনী আৰু জীৱনীভিত্তিক উপন্যাস 'যাকেৰি নাহিকে উপাম'/১২৭
- ১২. ড° বিন্দু ভূষণ বৰা / ভাৰতত গীত-নৃত্য-নাটৰ ঐতিহ্য আৰু শঙ্কৰদেৱৰ ভটিমা ঃ এক বিহংগম দৃষ্টি /১৩৫
- ১৩. ড° দুলুমণি ডেকা / শঙ্কৰদেৱৰ নাটকত হাস্য ৰস /১৪৬
- ১৪. ড° অখিল কুমাৰ গগৈ / শঙ্কৰদেৱৰ সাহিত্যত পৰিস্থিতি বিজ্ঞান আৰু প্ৰকৃতি চেতনা /১৫৫
- ১৫. ড° জ্যোৎস্না দেৱী / শঙ্কৰদেৱৰ বৰগীতৰ সাহিত্যিক সৌন্দৰ্য বিচাৰ/১৬৮
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# Ethno-Nationalism in India

Interdisciplinary Perspectives



ATLANTIC

Edited by Debajyoti Biswas

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#### Preface

The present endeavor is an anthology of eleven peer-research papers which had been presented at an Interreconference held at Bodoland University, along we introduction. It interrogates the rise of ethno-national India with specific reference to Northeast India. It aims to interdisciplinary perspectives drawn from studies of continuous history, literature, and politics to the analysis of emerging an antionalism in India. In particular, it examines the ways in literary-textual representations intervene in debates regard ethno-nationalism, sub-nationalism, and other permutation Indian nationalism. It examines a variety of political movement and literary works by various writers over the past five decentary that have created, enshrined, and contested ideas pivotal to rise of Indian nationalism.

The papers have been contributed by mid-car academicians and young researchers who have argued ab the pros and cons of rising ethno-national consciousn vis-à-vis Indian nationalism. Most of the papers investigate in the causes that have catapulted the rise of ethno-nationalism India. This is not a new phenomenon however, because the have been precedence of linguistic nationalism since the time India's Independence. Once the first instance of balkanisation set, it became a trend for smaller communities to seek recognition

## Contents

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	Preface	iii
	List of Contributors	vii
1.	An Introduction to Ethno-Nationalism in India  Debajyoti Biswas	1
2.	The Assam Movement: Its Context and the Question of Nationalism	13
3.	Nationalism and Minority Politics in Assam: A Look at AIUDF's Performance  Parvin Sultana	26
4.	Transnational, Postnational or Dual Citizenship: Negotiating Identity by Chakmas of India's Northeast	48
5.	The Role of Maibi in Safeguarding the Tradition of Manipur	68
6.	The Need for Socially Achieved Inclusive Nationalism Against Ethno-Nationalism: A Select Study of Easterine Kire's Bitter Wormwood and Arupa Patangia Kalita's Felanee Apurba Borbora and Urbashi Borbora	80

# Nationalism and Minority Politics in Assam: A Look at AIUDF's Performance

Parvin Sultana

Political parties are important institutions of a democracy. Multicultural democratic societies have witnessed the growth of political parties which represent the interest of different groups. Many parties claim to represent the interests of specific groups, ethnic communities etc. Ethnic political parties now flourish across the democratic world. Canada, Spain, India, the United Kingdom, Israel, Sri Lanka, Macedonia, South Africa and Russia are only a few examples of the established or emerging democracies in which they have taken root (Chandra, 2004). An ethnic party is a party which claims to overtly represent the interests of the cause of one particular ethnic category or set of categories to the exclusion of others, and that makes such a representation central to its strategy of mobilizing voters.

Chandra defines a multiethnic party as one which makes appeal related to ethnicity central to its mobilizing strategy but that assumes a position of neutrality or equidistance toward all other relevant categories. Parties which don't appeal to voters on ethnic lines can be termed as non-ethnic parties. Parties can be categorized as such based on its support base and the message it send across to prospective voters in the form of manifesto, representation, co-option of leaders from newer ethnic communities.

## THE ROHINGYA CRISIS

Human Rights Issues, Policy Concerns and Burden Sharing



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	6 The Politics of 'Hate': Anti-Rohingya Campaigns in Hyderabad and Jammu Manas Dutta	149
	7 Situating the Rohingyas in India's Citizenship Conundrum Parvin Sultana	168
Par	rt III: The Rohingyas in Other Parts of the World	
8	Knowledge-practices of the Collective Self: The Rohingya Social Movement in Canada Yuriko Cowper-Smith	191
9	The Rohingya Crisis: Recent Bureaucratic Restructuring and Ethnic Politics in Myanmar Syeda Naushin Parnini	211
10	Myanmar's Muslim Communities Unbound: The Rohingya and Beyond Matteo Fumagalli	228
Part	IV: The Rohingya Crisis: Policy Issues, Global Justice and Responsibilities Sharing	
11	Roles of the International Community to Redress the Rohingya Crisis  Azeem Ibrahim	255
	'Situated Knowledge': Exploring Global Civil Society Views on the Rohingya Crisis Paul Chaney	276
S	Sustainable Rohingya Repatriation in Myanmar: Some Criteria to Follow Bayes Ahmed, Md. Touhidul Islam, Peter Sammonds, S. M. R. Arfanul Alam, Mohammad Shaheenur Alam, Anurug Chakma, Fahima Durrat and Obayedul Hoque Patwa	301 ry
4 T	he 'Myth' of Repatriation: The Prolonged Sufferings f the Rohingya  ulbul Siddigi	334

#### Part V: New Developments

15 Rohingya Relocation to Bhasan Char: Myths and Realiti
Nasir Uddin

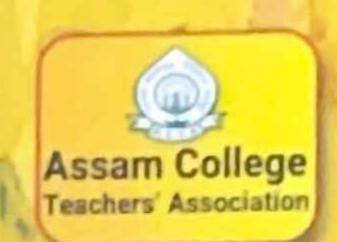
About the Editor and the Contributors Index

## Situating the Rohingya in India's Citizenship Conundrum

Parvin Sultana

## 7.1. Introduction

The Indian subcontinent underwent the plight of partition on two occasions; first in 1947, when two nations were formed—India and Pakistan—based on the two-nation theory which subscribed religion as the basis of a nation state; second in 1971, when East Pakistan broke away to form the new state of Bangladesh. The second partition foregrounded language and culture as the basis of the nation state, and the new state of Bangladesh was carved out of erstwhile East Pakistan. The newly formed Bangladesh and India shared multifaceted sociocultural and economic commonalities owing to geographical and cultural continuity. The region has also witnessed mobility of people for social practices, travelling and resettlement. However, the landscape started changing with the colonial expansion, demarcation and categorization of the territory (Sonowal 2018). In both instances of partition, people of the territory (Sonowal 2018). In both instances of partition, people belonging to similar cultural and communal stock were randomly divided. People became aliens in their own homes overnight.



# Exploration of COALPARA

Society, People, Politics and Environment

Chief Editor

Dr. Dhiren Chandra Barman

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0	Monuments of Dhubri District and	lits	Impact	on the Sy
	Cultural Life			

Lakhima Hazarika/106

O Economic Empowerment of Women Construction Worksin Dhubri: A Case Study

Mayuri Sarkar/114

- O Economic Impact of Migration in Undivided Goalpan

  Dr. Anuradha Sarmah/120
- O Self Help Groups and Women Empowerment
  Safiul Islam / 135
- O Making of a Borderland: How Colonial Migration shape the Post Colonial Politics of Western Assam

  Parvin Sultana / 144
- O River Erosion and its Impact in Char Areas

  Dr Shahjahan Ali Sheikh/155
- O Gender Inequality in Higher Education Sector in Assur with special reference to the Dhubri District Borsha Changmai / 164
- অবিভক্ত ধুবুৰী জিলাৰ সাক্ষৰতা অভিযান আৰু ইয়াৰ অগ্ৰণতিঃ
   বিশ্লেষণাত্মক আলোচনা

ড° আমিনুৰ ইছলাম সেখ/175

O Allelopathic effects of petroleum ether extract of Alligant weed on seed germination and seedling growth of Radio Dr. Piyush Kumar Mishra/III

### পশ্চিম অসমৰ পৰিবেশ্য লোকনাট্য – কুশান গানঃ এক সমীক্ষাত্মক অধ্যয়ন

#### ড° ধীৰেন চন্দ্ৰ বৰ্মন

সূচনা ঃ

লোকসংস্কৃতিৰ অন্যতম বলিষ্ঠ অংগ হৈছে লোকনাট্য। লিখিত নাটক সৃষ্টিৰ পূৰ্বৰ পৰাই সমাজত পৰম্পৰা অনুসৰি চলি অহা নাট্যানুষ্ঠানবোৰকে লোকনাট্য বুলি কোৱা হয়। ড° আশুতোষ ভট্টাচাৰ্যৰ মতে— "লোকনাট্য লোকজীবনেৰ কাহিনীৰ ওপৰ ভিত্তি কৰে মুখে মুখে ৰচিত এবং অভিনিত নাটক। কোনো পৌৰাণিক কিংবা ঐতিহাসিক কাহিনী তাৰ ভিতৰে প্ৰবেশ কৰা সংগত নয়। তাৰ কাহিনীতে পূৰ্ববৰ্তী কোনো ধাৰা কিংবা ঐতিহাও থাকে না।" লোকনাট্য লোকসমাজৰ সৃষ্টি আৰু লোকসমাজৰ মংগলৰ বাবে ইয়াত সহজ-সৰল গ্ৰাম্য জীৱনৰ প্ৰতিছ্ববি অংকিত হোৱা দেখা যায়। লোকনাট্য পৰম্পৰাত গোৱালপাৰা অঞ্চল অতি চহকী। লোকনাট্যৰ

## Making of a Borderland: How Colonial Migration shaped the Post Colonial Politics of Western Assam

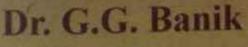
#### Parvin Sultana

#### Introduction

Migration is a fact of human race. People have moved from one place to another forever. This movement have been induced by both push and pull factors. Armed conflict, poverty, political turmoil etc. tend to etc tend to work as push factors in case of migration and push population to population to newer avenue in search of better opportunities. Large scale migration scale migrations, particularly involuntary ones induced by war and political strife based. political strife, have been a constant feature in world history. On the As Per CBCS Syllabus

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