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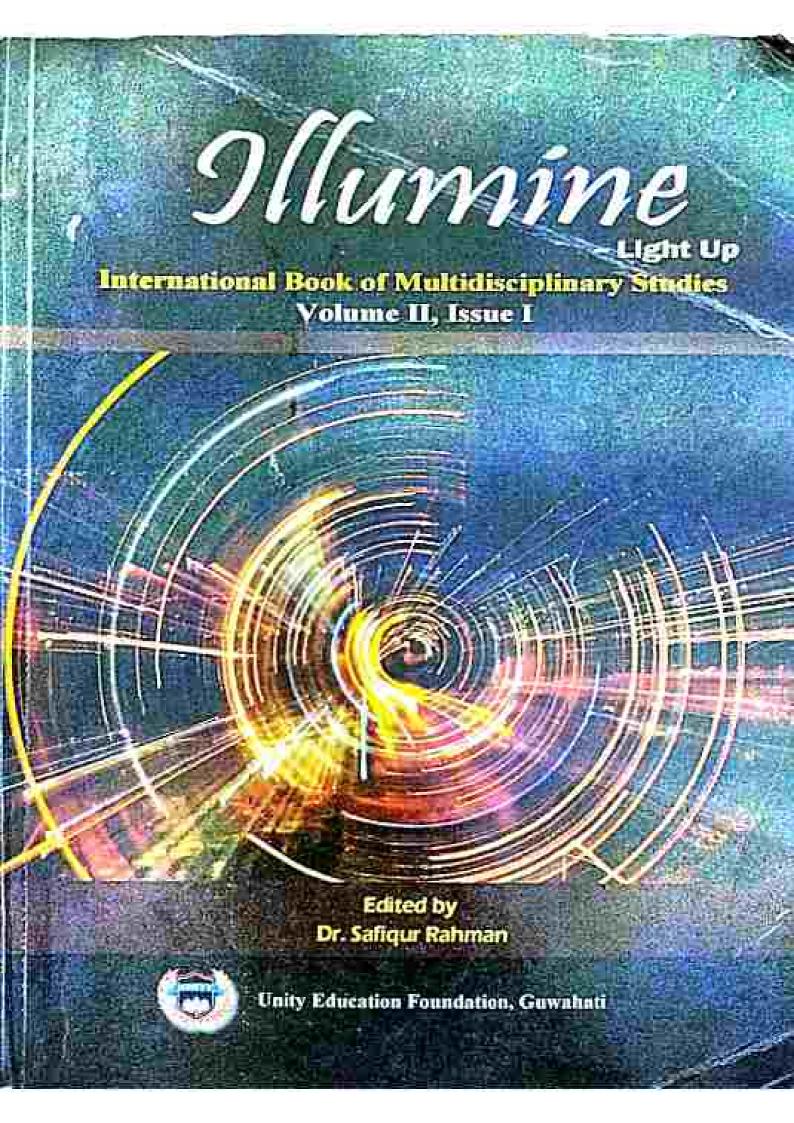
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An Econometric Investigation Into Variation of Net Statedomestic Product Growth Rate Across Indian States in 2017-18

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 tiving 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, RHI Handhood 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 kital 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 fike 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 :

 $Y_i = \beta_0 + \beta_1 X_{ii} + \beta_2 X_{2i} + \beta_1 X_{3i} + \beta_4 X_{4i} + \beta_3 X_{3i} + \beta_6 D_i + U_i$ Where.

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

Independent variable: X,= Net State Domestic Product Per Capita current price) of it

X, = Percentage of manufacturing in NSDPof icatate

X,= Roads per 1000 square km of of ibstate

X. = Percentage of Agriculture in NSDP of itstate

X,= Literacy rate of instate

D.= Location of states (Dummy variable) of instate

0= Mountainous State

I= Others

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

U=Error term

Coefficient:

β=mean

β, =Coefficient of NSDP Per Capita off state

β,=Coefficient ofpercentage of manufacturing in NSDP of i*

 β_s = Coefficient of roads per 1000 square km of of itstate

β = Coefficient of percentage of Agriculture in NSDP of itstate

β = Coefficient officeracy rate of instate

β = Coefficient of state location of idstate

Table1: Description of variables

Variable's	Variable		Descriptive stari	sisters.	Expected sign of
===	aymbols	Mean	Median	SD	the coefficient
NSDP Growth	Y,	7.91	7.91	2.25	
NSDP Per Capita	Xı	39767	37708	15413.7	
Manufacturing is NSDP	X ₂	17.87	18,03	10.65	
Road	Х1	38.93	35.6	14.50	
Agriculture in NSDP	X4	15.34	16.33	5.02	
Linesey	X5	70.65	69.14	10.67	1
State location	D	0.68	1	6.48	

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

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
βú	8.696**	4.161	2.09	.059
X _I	-1.998	.000	-501	.625
X ₂	.091**	.035	2.586	.024
X ₃	-:016	.029	-575	576
X.	-296**	314	-2.590	.024
X5.	.044	.037	1.188	258
D	.701	.804	.872	.400
R ²	.744			
F-statistic (6, 19)	453,876			0.000

Source: Econometries 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 gives 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 -.660 respectively which are significant at 5% level of significance Deother 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, = BaphMark as AML free et !! Or logY; = logB0 + \$11ogP + \$2logM + \$3logR + \$4logA + \$5logL + \$6 log Di + Ui Where, logP = NSDP Per Capita of in state logM = Percentage of manufacturing in NSDP of it State logR = Roads per 1000 square km of of it state

logA =Percentage of agriculture in NSDP of it state

logL = Literacy rate of of in state

logD = State location (dummy variable) of it state

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

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

 $\beta\theta$ = constant and β 1, β 2, β 3, β 4, β 5 and β 6 are the respective explanatory variable's coefficient.

Table3: Description of variables

Variable's Name	Variable	Descriptiv	Descriptive statistics		
& Highlic 2.	11/2/2019/00/2019 19:14	Mean	Median	S.D	of the
NSDP Growth Rate	Yi	0.88	0.90	0.13	
NSDP Per pita	XI	4.57	4.58	0.18	
Percentage of Manufacturing in NSDP	X2	1.14	1.26	0.40	
Roads	Х3	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 table. 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
Bo	.798	.990	.806	11444
Xi	082	.156	523	.436
X ₁	.132***	.045	2.909	.610
Xi	027	.106	-258	801
X ₄	590***	.167	-3.544	.004
X5	.542*	.289	1_874	.085
D	.049	.040	1.240	.239
R*	.773			1
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 R² 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 (β_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 imbility. 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 tachanged.

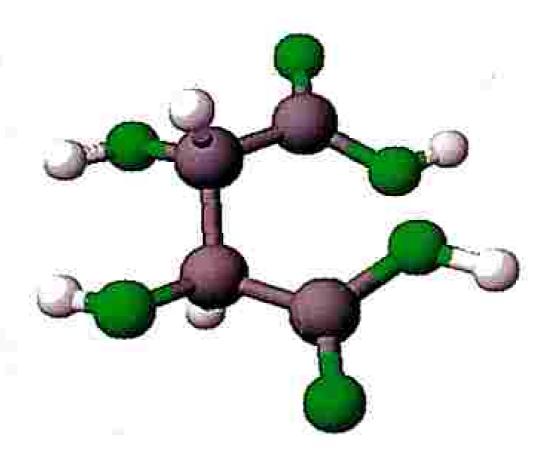
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An Econometric Investigation Into Variation of Industrial Growth Across Indian States in 2017-18

Homang Chetri

Abstract: This Paper focuses on the magnitude of the factors that are affecting industrial growth acress 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 soundard 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. Ker words: inchatrial 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 povertiments 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 (Chellinh, 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 indestrial 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 2017-13.

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.

L 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 mads, literacy rate, governance and state location(dummy variable) are

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

$$Y_1 = \beta_0 + \beta_1 X_{11} + \beta_2 X_{21} + \beta_3 X_{31} + \beta_4 X_{41} + \beta_5 D_1 + U_1$$

Where.

Dependent variable: Y = Industrial growth as proportion to state GSDP in 2017-18 Independent variable:

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

X₂₁ = Length of Roads (kms) of P State

 $X_3 = \text{Literacy rate of } i^{th} \text{ state as per 2011 census data}$

 $X_{ii} = Governance index of ith state$

D_i = State location (dummy variable) of ith state

0= coastal, 1= Non Coastal

Coefficient:

 β_i = mean, β_i = coefficient of contribution of manufacturing of i^{th} state

 $\beta_2 = \text{coefficient of length of roads (kms) of ith state}$

B₃ = coefficient of literacy rate of ith state

B₄ = coefficient of Governance index of ith state

 $\beta_5 = \text{coefficient of state location of } i^{th} \text{ state}$

Tablel: Description of variables

Variable's Name	Variable:	Descriptive s	austria		Expected
	symbols	Mean	Median	S.D	sign of the coefficient
Industrial growth	Yï	2954251.25	2353399	3372556.304	
Contribution of manufacturing	XI	1666716.96	907955	2389561.746	
Road	X2	104498.54	59406	95700.930	
Literacy rate	X3	67.1174	67.25	10.122	
Governance Index	X4	32.55	30.34	23,725	
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):

Variables/constant	Entimated coefficient	Standard	t value	Significance level
p _i	-283546	603746.33	-0.470	.543
X ₁	1.254 ***	0.39	32.13	.000
X	4.327***	1.129	3.832	.001
X ₂	5622.943	8418.535	0.668	511
X,	11190.058**	4156.570	2.692	013
D	-142533.017	224526,796	-0.635	.532
R ^a	.99			10.74
F-statistic (5, 22)	453.876	7		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 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. If 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 longth 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, government index and state location(dummy variable) gra considered and the following Non linear regression model has been formulated-

Y, = Go MITRITUINGS EDIO

Or logY_i = logB0 + B1logM + B2logR + B3logL + B4logG +B5logD + UI Where, logM = Contribution of manufacturing to state GSDP (industry) of in state

logR = Length of Roads (kms) of ith State

look = Literacy rate of it state as per 2011 census data

logG = Governance Index of F state

logD = State location (dummy variable) of in state

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

| = 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

Control of the same	Variable	Descriptiv	e statistics		Expected
Variable's Name	symbols	Mean	Median	S.D	sign of the coefficient
Industrial growth	YI	6.10154	6.3670	.697374	
Contribution of	XI	5.63018	5.93700	1,007	
manufacturing Road	X2	4.73457	4.76300	590627	
Literacy rate	X3	1.82161	1.62700	.06499	
Governance	X4	1.32182	1,47200	0.488314	
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:

Inble4: 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
Xi	.599 ***	0.049	1000000	.012
X ₂	.150**	0.055	2.754	1000 -000
X ₃	.085	.340	0.250	.805
X ₄	.26	.084	.310	.760
D	023	0.053	-0,440	,664
R ²	.98	N. 18.		
F-statistic (5, 22)	274.167	-		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 \mathbb{R}^2 value is .98 which means the our independent variables explain 98% of the variation in endogenous variable i.e industrial growth is means the model give a very good fit. F value indicated overall significance of the fixed model. Here in value is 274.167 which is significant at 0.01 percent. The constant (β_0) is 1.842 which is significant at 5% fevel 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 the 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.

Conclusions

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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थूबीब

ঐতিহা আছে সংস্কৃতি



অসম কলেজ শিক্ষক সংস্থা



जाओं।।।स

ড়া অলকা শ্রা

"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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Condition of Society

আন্তৰ্জাতিক প্ৰেক্ষাপটত আশাৰীকান্দি গাঁৱৰ টেবাকোটা শিল্প

🛨 প্ৰাণৱ কুমাৰ বৰ্মন

লেটিন আৰু ইটালীয় ভাষাৰ সংমিশ্ৰণত গঢ়লৈ সৃষ্টি হোৱা টেৰাকোটা ৰুজ্যেৰ মুদ্ৰ অৰ্থ হ'ল পোৰামাটিৰ শিক্ষ অৰ্থাৎ মুখ শিক্ষ। লেটিন শব্দ "টেৰা" ালেঃ) মানে মাটি বা বোকা আৰু ইটালীয় "কোটা" (Cotta) শব্দৰ অৰ্থ হল হতি আদিম সভাতাৰ পাত লুটিয়াই চালে আমি বিচাৰি পাওঁ যে নিজৰ মনৰ ্ৰন্তত লুকাই থকা আনন্দৰ বহিঃ প্ৰকাশ ঘটাবলৈ মানুহে বিদৰে গীত-সংগীত, নতা, অভিনয়, কবিতা, গাল ইত্যাদিক মাধ্যম হিচাপে লৈ আদিম অৱস্থাৰ পৰা সভা জ্ঞাতলৈ ঢাপলি মেলিছে, তেনেদৰে কুমাৰ বা মুংশিলীসকলে নিজৰ মনত অভিবাজবোৰ সুন্দৰৰ পূঞাৰী হৈ মাটিৰ কোমল প্ৰণত বিভিন্ন ধৰণৰ পুতলা, চৰাই, জীব-জন্তু, পাত্ৰ আৰু মানৱমূৰ্ত্তিৰ ৰূপত প্ৰকাশ কৰিবলৈ সক্ষম হৈছে। কৃষি বা চিকাৰ কাৰ্যত পুৰুষসকলে ব্যস্ত হৈ থকা সময়ত কামৰ পৰা আঞ্চৰি হৈ নৰীসকলে কোমল মাটিৰ লাডু বনাই শিল্পীৰ হাত আৰু হৃদয়েৰে মনৰ কল্পনাৰাজি আৰু শিল্পীসূত্ৰত পৰশোৰে গঢ় দিছিল গৃহ দেৱতাৰ মূৰ্ত্তি আৰু অবাণিইতৰ ওমলোৱা ননা ধৰণৰ ফিগাৰিল বা খেলনাৰ বস্তু। এনে ভাস্কৰ্য শেষলৈ প্ৰস্প্ৰাগত পুৰিশীসকলে বনোৱা মূৰ্ভিবোৰৰ 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 দুৰ্খীয়া সকলৰ ভাস্কৰ্য্য হিচাপে চিহ্নত কৰা হয়। মানুহে মাটিৰ সাঁচ দৃষ্টি কৰাৰ ই আটাইতকৈ প্রাচীন মাধ্যম। আদিম যুগত অবচেতনাভাবে এই শিল্প এক শীর্ষস্থান দখল কৰিছিল। ঐতিহ্য আৰু সৌন্দৰ্য্য বোধে এই শিক্ষক অধিকতৰ সমৃদ্ধ কৰিছে। সময়ৰ গতিৰ লগত এই শিক্ষই নানা ৰূপত বিকশিত হয়। বৰ্তমান কালত চীন

• ধুবুৰীৰ ঐতিহা আৰু সংস্কৃতি •

আৰু কোৰিয়াত উদ্ধানন কৰা চকচকীয়া মাটিৰ পাত্ৰই মৃৎ শিল্পীসকলক হব নতুন দিগন্তৰ সূচনা কৰিলে। স্মৰ্তবা যে পাৰসা দেশৰ মৃৎ শিল্পীবোৰো নান্ ধৰণৰ নতুন নতুন চিত্ৰৰ নমুনা আৰু চকচকীয়া কৰা অভিনৱ কৌশল প্ৰয়োগ কৰি ভাৰতীয় মৃৎ শিল্পক অধিক উল্লভ কৰিলে।

পশ্চিম অসমৰ সীমান্ত ধুবুৰী জিলাৰ গৌৰীপুৰ চহৰৰ পৰা মান চৰি কিলোমিটাৰ নিলগত অৱস্থিত আশাৰীকান্দি গাঁও শিল্প, লিক্ষা আৰু সাহিত্যত অভিলেখ সৃষ্টি কৰি বাতৰি কাকতৰ শিবোনামা দখল কৰা আন্তৰ্জাতিত পৰ্যায়তো বৰ সুনাম। এই সুনাম কঢ়িয়াই আনে ঘাইকৈ ৰাষ্ট্ৰীয় পুৰস্কাৰ প্ৰস্তু স্বৰ্গীয় সৰলাবালা দেবী, আন্তৰ্জাতিক খ্যাতিসম্পন্ন মৃৎ শিল্পী ধীৰেন্দ্ৰ নাগ পাল, ৰাষ্ট্ৰীয় শিল্পী মহাদেব পাল, হিতেন্দ্ৰ নাথ বৰ্মন, স্বৰ্গীয় নিমাই ঢোপ বৰ্মন ইত্যাদি। স্বগীয় 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 শিলৰ লগত যথেষ্ট মিল আছে। তদুপৰি বাংলাদেশৰ শ্ৰীহট্ট, মৈমন সিং, ৰংপুৰ, টাংগাইল, জামালপুৰ, পশ্চিম বংগাৰ কোচবিহাৰ, জলপাইণ্ডৰি আৰু অসমৰ ৰামদিয়াৰ গোটা সিঞ্জীয়া মাটিৰ পুতলা, হাৰিয়ানাৰ মুখৰ অৱয়ৱহীন নাৰীমূৰ্ত্তি, প্ৰাচীন ইৰান আৰু ইউৰোপৰ নাৰী মুৰ্ত্তিৰ লগত মিল থকাটো মন কৰিবলগীয়া। সম্প্ৰতি আশাৰীকান্দিৰ মাটিৰ কোমল প্ৰশত বিভিন্ন ঠাইত সমাদৰ লাভ কৰিবলৈ সক্ষম হৈছে শিল্পী ধীৰেন্দ্ৰ নাথ পাল আৰু মহাদেব পাল ৰাষ্ট্ৰীয় আৰু আন্তঃৰাষ্ট্ৰীয় পৰ্যায়ত বহু শিল্প প্ৰদৰ্শন কৰি নানা ধৰণৰ পুৰস্কাৰ আৰু প্ৰশংসা পত্ৰ বুটালি আনি অসমৰ সুনাম কঢ়িয়াই আনে। বৰ্ত্তমানে বিশ্বৰ বিভিন্ন প্ৰান্তৰ পৰা এই শিল্পৰ ওপৰত গাবেষণা কৰিবৰ বাবে চৰকাৰৰ ফালৰ পৰা পৰ্যটকসকলৰ থকা-মেলাৰ বাবে এটা "চুৰিস্ট লজো" নিৰ্মাণ কৰিছে।

• ধুবুৰীৰ ঐতিহা আৰু সংস্কৃতি •

সুদূৰ বাংলাদেশৰ পাবনা কিলাৰ গাৰাদহত ১৯১৮ চনত জন্ম গ্ৰহণ তৰিলেও সৰলা বালা দেৱী মাটিৰ মোহত জীৱনৰ সংস্থান বিচাৰি অমৰাৱই প্ৰসমৰ বুকুত স্বামী স্বগীয় কুঞ্জলালৰ সৈতে আশানীকান্দি গাঁৱত স্বাধীনতাৰ আগাতেই নিগাজীকৈ থিতালি লয়। তেতিয়াৰ পৰাই আশাৰীকানি বাবত ্ৰনাক্ষ্যোলি শিক্ষ গঢ়ি উঠে। গৌৰীপুৰ ৰাজপৰিয়ালৰ শ্ৰীমতী নীলিয়া বৰুৱৰ ক্ষুণোত্ততাত **এই শিল্প দেশ-বিদেশৰ বহুতো ঠাইত প্ৰচাৰ আৰু প্ৰ**সাৰ হয়। হিকি নহওক ১৯৪৫ চনত শিল্পী ধীৰেন্দ্ৰ নাথ পালে আশাৰীকান্দি গাঁৱত জন্ম নাত কৰি মাড় সৰলা বালা আৰু পিতৃ কুঞ্চলালৰ সৈতে এই শিল্পৰ ওপৰত মনোবোগ দিয়ে। তেওঁ (ধীৰেন্দ্ৰ পাল) ১৯৭৫ চনত জিলা উদ্যোগ কেন্দ্ৰ আৰু নিখিল ভাৰত হস্তশিক্ষ আয়োগৰ সহযোগত পোন প্ৰথমে বাণিছা মেলাত যোগদান কৰে। তাৰ পিছত ১৯৭৮ চনত দিল্লী, ১৯৭৯ চনত কলিকতা, ১৯৮০ চনত বোম্বে (বৰ্তমান মুম্বাই), ১৯৮১ চনত মাদ্রাজৰ (বর্তমান চেল্লাই) ললিত কলা একাডেমীত হস্তশিল্প Demonstration Programme ত যোগদান কৰে। ১৯৮২ চনত দিল্লীৰ প্ৰগতি ময়দানত আন্তৰ্জাতিক বাণিজ্ঞা মেলাত ধীৰেন্দ্ৰ নাথ পাল আৰু মাতৃ সংলাবালটে যোগদান কৰে। এই বাণিজা মেলাতেই মৃং শিল্পী সনলাবালা দেৱীক ৰাষ্ট্ৰীয় পুৰদাৰ প্ৰদান কৰে। ১৯৯৬ চনৰ ২৩ নাৰেছৰও সৰলা বালা দেৱীৰ পৰলোক প্ৰাপ্তি ঘটে কিন্তু মৃত্যুৰ আগদিনালৈ মাহেকত পচৰ টকাকৈ শিল্পী পেন্ধন পাই আছিল। ১৯৮৮ চনত ধীৰেন্দ্ৰ পালে ছাৰ্ক (SAARC) সন্মিলনত যোগদান কৰি মানপত্ৰ অৰ্জন কৰে। ১৯৮৪ চনত শিল্প প্ৰদৰ্শন কৰাৰ বাবে আমেৰিকাৰ নিউয়ক চহৰলৈ আমন্ত্ৰিত হৈছিল যদিও বিশেষ অসুবিধাত যাব নোৱাৰিলে। ১৯৮৭ চনত ইউৰোপ ভ্ৰমণৰ উপৰিও ছুইডেন, ডেনমাৰ্ক, জাৰ্মান ভ্ৰমণ কৰি আশাৰীকাশিৰ মৃৎ শিল্পক আন্তজাতিক প্ৰেক্ষাগটত চিনাকি কৰি আশাৰীকান্দিৰ মৃৎ শিক্ষক আন্তৰ্জাতিক প্ৰেক্ষাপটত চিনাকি কৰি নিলে।

তদুপৰি শিল্পী মহাদেৱ পাল ১৯৬৫ চনত আশাৰীকানি গাঁৱত জন্ম তদুপৰি শিল্পী মহাদেৱ পাল ১৯৬৫ চনত আশাৰীকানি গাঁৱত জন্ম লাভ কৰি পিতৃ-মাতৃৰ লগতে পোৰামাটিৰ ওপৰত মন-প্ৰাণ সলি দি সংঘাত আৰু

• ধুবুৰীৰ ঐতিহ্য আৰু সংস্কৃতি •

সংগ্রামৰ জীবনক আঁকোবালি ললে। তেওঁ (মহাদেব পাল) ৩৭তম নিবিল ভাৰত হলিয়া সপ্তাহ মেলাত নিজৰ মাটিৰ শিল্পবোৰ প্রদর্শণ কৰি মৃৎ-শিল্পত অসমৰ ভিতৰত প্রথম স্থান অধিকাৰ কৰে। এই ভান্ধর্য শিল্পব বাবে ১৯৭৯-৮০ চনত ভিতৰত প্রথম স্থান অধিকাৰ কৰে। এই ভান্ধর্য শিল্পব বাবে ১৯৭৯-৮০ চনত নতুন দিল্লীত বাদ্রীয় বাণিজ্য মেলাত ভাৰত চৰকাৰৰ তৰফৰ পৰা আমন্ত্রণ পাই মহাদেব পালে অংশ গ্রহণ কৰে। ১৯৮৬ চনত নতুন দিল্লীত বাদ্রীয় সাংস্কৃতিক বিভাগ) দ্বাৰা আয়োজিত বাণিজ্য মেলাত ভিতৰত ভাৰত চৰকাৰৰ (সাংস্কৃতিক বিভাগ) দ্বাৰা আয়োজিত বাণিজ্য মেলাত ভিতৰত কৰি প্রসমীয়া শিল্পী হিচাপে চিনাকি দি অসমৰ সুনাম কঢ়িয়াই আনিবলৈ সক্ষম হয়। ১৯৮৩ চনত দিল্লীৰ প্রগতি মেদানত বাণিজ্য মেলা, ১৯৮৮ চনত "North-liast Zone Culture Centre (ভিমাপুৰ) ৰ কর্মশালা, ১৯৯৮ চনত UNESCO ৰ উদ্যোগত South Asian Tribal and Falk Artists" (ভিমাপুৰ) শীর্ষক কর্মশালাত অংশ গ্রহণ কৰে। ১৯৯১ চনত মহাদেব পালে State Award to Handicraft Artisan বঁটা লাভ করে।

সম্প্রতি ওবাহাটী মহানগৰৰ বামুনি মৈদানত থাকি মৃৎ শিল্পী হিতেন্দ্র নাথ বর্মনে নানা ধৰণৰ পূজাৰ মৃত্তি আৰু নান ধৰণৰ মৃত্তি তৈয়াৰ কৰিছে। এই শিল্পী গৰাকীও এই গাঁবতেই জন্ম লাভ কৰে। বর্তমান এই গাঁবৰ মৃত্তিকা শিল্প ভাৰত তথা আন্তর্জাতিক বজাৰত বিক্রী হৈ আছে। সেয়েহে বিশেষ শিল্পী গাঁও হিচাপে ভাৰতৰ মানচিত্রতে এই গাঁওখন চিহ্নিত হৈছে। এই টেবাকোটা শিল্পৰ ওপরত প্রায় দুশটা পাল পৰিয়াল আৰু আন আন সম্প্রদায়ৰ মানুহে জীবিকা নির্বাহ কৰি আছে। আনকি এই মৃৎ শিল্পৰ বাবে এই গাঁওখন দিল্লী দ্বদর্শনৰ "সুবভিত" স্থান পোৱাটো আমাৰ বাবে বৰ গৌৰৱৰ বিষয়। ক্ষর্তবা যে উদীয়মান শিল্পী গোকুল পাল, অন্থিনী পাল, দেবদাস পাল ৰাজ্যিক আৰু ৰাষ্ট্ৰীয় পর্যায়ত মৃথশিল প্রদর্শন কৰি প্রশংসা লাভ কৰিবলৈ সক্ষম হৈছে। যোৱা ২৬ মার্চত ধীবেন নাথ পালক তরুল দুবৰা বঁটা (২০১৭ বর্ষৰ) ওবাহাটী আটিষ্টছ গীলেড শিল্পী বঁটা প্রদান কৰে আৰু আমাৰ জিলাখনলৈ গৌৰৱ কঢ়িয়াই আনে। 🗆

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.

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THE ROLE OF WOMEN IN THE INDIAN FREEDOM. MOVEMENT-BEGION WISE ANALYSIS

ZAKIR HUSSAIN

About the Book

it is obvious that gender, in isolation, is meaningless. Existence of one without mother is impossible, nationalist movement served as an important vehicle for encountging 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 milized 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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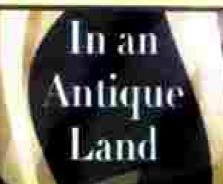
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About The Author



ASHIKUR RAHMAN is an Assistant Professor in the Department of English. Pramathesh Barua College, Gawipur, 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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- Amilia Ghash, The Hungily Bule

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- Amitav Ghrish, The Glass Palace

"I know nothing of this silence except that it lies cumile 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."

- Amitav Ghoth, The Shadow Lines

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

- Asnitav Ghosh, The Hungry Tule

"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 entirely not anger but in submission to orders from superions, without protest and without conscience?"

- Amitav Ghosh, The Glass Polace

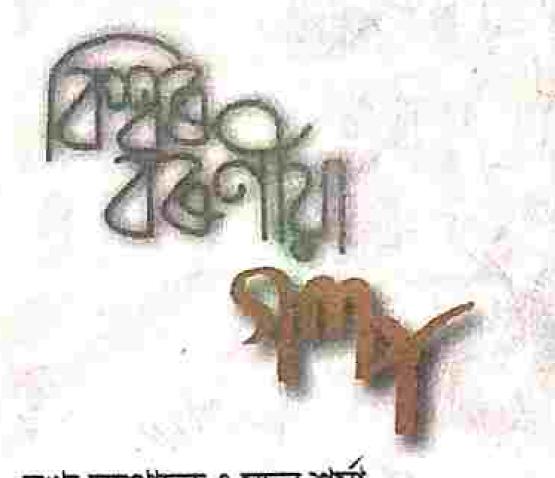
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শ্রীমতী মুনী আছিল এগৰাকী কচাইৰ ছোৱালী। তেওঁ জীৱন-ছাপনৰ বিটিপবোৰ বৰ ভালকৈ জানে। তেওঁ দেউতাকৰ দোকানৰ মুখিয়ালজনৰ লগত বিবাহপাশত আবদ্ধ হৈ শ্রিং গার্ডেনৰ ওচৰত এখন কচাইখানা খোলে। শত্ৰেক চুকুওবাৰ লগে লগে মি. মুনীয়ে নানা উত্তপ্তালি কৰিবলৈ ল'লে। তেওঁ এসোপা ধাৰ নলগালৈকে মদ খাই ঘৰৰ বস্তু-বাহানি উৰুবাই চলিছিল। শপত খুৱালেও একো কামত নাহিছিল, এইবোৰ নকৰোঁ বুলি শপত খোৱাৰ পাছদিনাখনেই শপত ভাঙিছিল। গ্রাহকৰ সম্মুখতেই পত্নীৰ সৈতে কজিয়া 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 খবত থাকিব লগা হৈছিল।

তাৰ পিছৰে পৰা তেওঁলোক দুয়ো বেলেগে থাকিবলৈ ল'লে। শ্ৰীমতী
মুনীয়ে গিলাৰ পুৰোহিতৰ ওচৰলৈ গৈ বিবাহ বিচ্ছেদ ল'লে। ল'ৰাছোৱালীহালৰ চোৱা-চিতাৰ ভাৰ তেওঁ পালে। তেওঁ গিৰিয়েকক টকাপইচা, বোৱা বস্তু আৰু আনকি থাকিবলৈ কোঠা এটাও নিদিলে। মি. মুনীয়ে
ধেৰিফৰ কাৰ্যালয়ত কাম কৰিবলৈ ল'লে। বগা মুখ, বগা গৌক, বগা
চেলাউৰি আৰু সৰু চকুকিটাৰে তেওঁ আহিল সমুখলৈ অলপ হাওলি পৰা

Cultury total

নাৰৰ কেবলা। প্ৰতিটো যুদ্ধ ঘৰতে যাত্ৰখ্যত হৰ সমাগ থাতিহিব। চেৱ जान करते याचे जान संदेश यादा करित कर करिया। उसके द्वा त्यात्रक राज्यस्थित क्षेत्र अन्तर अन्तर अन्तरी। त्याच्या विकास अन्तर अन्तरी महा तम्मा नदा पर्य नार्यका (कड़ियान प्रेसिक दान निर्द्रोणका) मार्टान्ड पृष्ट राजिन्छ। या ज्यानामा प्रति। विश्वत्रक्षा प्रकृत र्वातिक तो (वर्षात्र) सर्वात् व ज्ञानीक पृष्ट क्वाना क्षेत्रती पृष्टी प्रतिक्र मान क्षेत्रण भूत आहात हिन्दु कुछ कर बात हतात्रण होता मर्पारक पान्न प्रमाणक क्षीत्रन रह परिकार क्षेत्री स्थित बाजि साहित साहित आहा। स्टब्स्ट सहित्द्रीत तस्त्र अंतर्गा होत्व तस्त्रे मानिक्षण दर्शाक्षण साथी जिन साहत, दर्शक्षण मान क्रिक्ट गहान साम द्रव्यक्ति লাকে লাকিটোৰ প্ৰতিবিদ্যা হয়ত সিংগ্ৰাহীত প্ৰতিক্ৰো মহাকলৰ মানিয় DARLE SENTE HE SENTE IN SERVICE

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> তাই সেউজীয়াৰ বৰুৰ আমাৰ থকা তাইৰ কমল চনুমূৰি কলটোৰ মুদি ধৰে, दिश्चित्राक त्यापक, क्षेत्रका प्रकार का का अने का अने त्यापक के त्या आई ती हैं তেবে-প্রামধে গান্তিক একদী আমে বুলি মাসিলা ভাগ পান। কংগ্রেড প্রদীয়ের হত্তবর্তনা, মাতে তাইত তেকাতেইছার খাছিব দিব বুলিছিল। তেতাতাতা पनीन मानि पन काराजिया वर्तनिम सम्राज्य मिटापु नजी वर्ताम् एवटारी নাক হোকৈ চুনতে কথা নায়ক থৈছে। কাতে নোৰ লাকে কাঠক লাকে दिन रहन कना अन्न प्रदेशाना। श्रीपदी मुनीय रतानात राजने बीड्यब्ल টমন পা: তেওঁ কথাটো ফা কৰে, কিন্তু একা নকলৈ। नानि बारकेग्रदरों एक वे अस्ति नानी चान अत्रत्न पुरस्त मास्टर द्वादा चनिक्रम মাকজনীয়ে পৰ্যকে টাইপিউৰ মাকলিটোত পুনৰ সোমান্তৰ ক'ব বুলি ছবল মান न्द्रोता (निर्द्रा) दशरिभव भार कार कार कहा कृताक प्रमुख कहा तहार होएं प्रतिम क्राप्त CHICA CHICA CONTRACTOR MICHAEL CONTRACTOR CHICA CHICA सार पुरित्त क्यांन्स्टर क्या ग्या क्यांक्ट्र क्रिकेट, विदेश प्रक CHARLES WITH MICH CON PROPERTY OF MICH WITH MICH STREET प्रात्मात कामाम अन्यत्व कार्मामाक क्षेत्रीन्त्र दिशाल हाक्षि कवित्रोत नाई क्यादिन की काने होना प्रतीय क्यानी। स्टेन क्रिके

प्रता करिया और स्था है के उद्युक्त है । जीने स्था में प्रता the care see at a pige state of the see and the द्वारा प्राप्त द्वारा शास्त्र महार य त्वारा पृथ्वि व्यारा व्यारा व्यारा री स्थाति होत. तस्तात क्षता तारात । स्थात स्थात क्षति स्थात तर्गति होत्सा है। MACA DESIGNA MICHAEL WAS REAL MASSINGS IN SALES AND SALES OF SALES THE OWN COS AND TAKEN WHEN THE PARTY AND THE হ'বলৈ বনিসে, দকে কেল কর্তুকা শাইনা নিবু ইপ্তিত হ'ব। অবংশাত ক্রমার ব্যাক্ত নর্বতিশ। দানুধ অসকা তান আকর বন্ধ मान क्षाप । जीवेश को के कि के कि कि कि कि का

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नहार, बरक अरेदान ता मारक कथादन नह शराब धीनव डेरान्च धारे म हित्त । इंदरन बहे प्रमान प्रतिस्थित हितान छहि जनाव व्यक्षक स्वर्तनाव है बहिद्ध बुनि कवाकी खाँ दिन्स नाहिन। रहे के जिस्ता (पन कार्या करिय (राज्य करिय) धनकार अनी ध्यासक रिवासिक मार्किता प्रति किन्द्रिया वर्षण प्रदेश दिन जाताका स्टब्स् अधिका PROPERTY OF THE PROPERTY PRINCIPLES OF THE PROPERTY OF THE PRO प्रिक्षिमान तथ दिल्लीन मेन केवन नेतीप प्राप्त नामक नक्सीका हुए सेवी-माविद्धांत्र बाहिन केवित दाशक ट्रांस, स्टीन शनशीवक्ति মাৰিবলৈ গোৱা ব্যক্তিককা জনগদ গাই আননি হৈছিল মাত। গোৱা হৈছে निसा राज्य केन प्रदा तक श्रीरातारवात निवास क्षेत्रकात श्रमीक जि तिव्यक्ति প্ৰাৰ্থনিক। কথাৰি। তেওঁ সামাহ কৰাৰ নাবে। প্ৰাণ্ডাক তেওঁ অৰুপত ०० जिस हो स्थित अभिना भीत जित्र खाड क्यान्डब्स्ट्रि दस होने आक अभि बाद प्राथमिनिक लोगात रूप सबि क्षत्रि किंग होन हर्दिणियत प्रकारास्य कारण द्वान्त्रभूति। क्षेत्र श्रीत्। ह्यांक्षा द्वान्त्र हाल সমুখৰ সেই বুলাকাৰ বাইডোগৰ শাৰ হ'বলৈ লৈছিল। আৰ্ক্তিক সুধুৱ हरीके स्थितका करि पालि। छड़ेक जनका त्याच तकक क्रम क्षि গাহৰিৰ মাসে আৰু চৰিব। টুলো এমান্তী ফুলিয়ে ভটাৰতে কটা দিল্লে भारतीरत है। हरावा श्रीनकार प्रेक्साहबात अहम कृति भारती काला-- पाहत

क्षा नहीं। इस इने इ एक हैंगा परिश्ला (क्रांट्रिक क्षीव

संभागत कि, गुरुष्टा करने के अरुष्ट सीक्ष सकत किया रूप का থাকীতক একেবাৰে, হেমেই নাছিল। কিন্তু ভূচিত লাগৈন হেধানীয়ে। কিন্তুমান হেবোরা মধীয়া দুর্গাই পোরাধ সহায় কলিং আৰু কোন হৈছে নিয়া। 計画の計画を 日本の 大田田のの代表の 日本人の A. Carl 内では 中日 हर्ज बाह्मा किन्न टक्क हरता क्या मन्द्रवा श्रम को क्यांहै टक्कें क्यांब এনে ক্ষেত্ৰত কিবা ক্ষিপুলা দীক্যা হ'ব নাগিব। বিভিন্ত। কাৰণ

इत्तर्द्धेट्टन । एक्ट मिन्ना कथाता बाक्यत उद्यात मिताबिक चादामिक मा र का भारत भारत प्रमाणक उसने केरत करता प्रमाण के मा रहत गरि क्षातान अक्षत क्षात्र क्षात्रिक कृत व्यवसारित क्षात्रिक वर्षत्र THE MANUFACE WAS DESCRIBED IN TAXABLE THE CHARM NOW সম্পর্কটোর বিষয়ে বেছি জনাজনি হ'লে তোরনো তেওঁব চাকনিটো ক্ষেক্ত জানে। কিছুরে হয়থো খুটিনাটিয়োগ কমনা করি চৈয়েয়। ভরুপনি যোৱা কেন গৃহত পৰা মানুহবোৰে পৰী আৰু ফোলনৰ মাজত থলা সম্পৰ্কটোৰ বিষয়ে (अविकास से बीक थे (अजीव नाउनक् (अवार्यरूप), सामग्रे ज्ञाद करिन क्षतिमार्थ गारम । ८५० क्रिकिन तृति मिन्किन । १३४५मा समानती ग्रहीन अनुविक महारित क्षीअवृत्ति कार्यात (उ.६ निजय क्ष्मीक क्ष्मी क्षाहित द्वाव क्षमहत कारन । एक के किन्द्रोंक कार बाज किन्नु घटना क्षत्राम जीति का बिह्ना জোৰানৰ সৈতে কথা পাতিবলৈ বুলি চেত্ৰত অনিবলৈ নেবীক কথা

नृत्य भूति १००% ठाइमार केति कृष्य मुंबति है। बहुत साथ हिन्द एक्ट (महिन्दान कृति शहि साम (त्राम श्रुतावा यह स्त्रीत स्थानहै। इत्यान श्रुति स्थान की ব্যৱধানৰ ওচৰত কথা স্বীৰাবেছিৰ পিয়নে পথ তেওঁৰ এনে অবছ बाटक । जिसि विस्तव नहां साहि (काल्य क्षांकान काल ग्रेडिनेट) होंगे किसी विस्तित সেওখনৰ সেই প্ৰাংকা নি, জেকা স্টাকৈতে কা উন্নিয় হৈ আছিল। দুবাৰ (क्षेत्र) ज्या काम स्थाप क्षेत्रको भी भक्तीय श्रा (क्ष्मवर्षि (क्ष्में मीत মাকর কথা ভাষিকে, বিসকলে নিজন আনকক সুন্দরত ধরীণ পান নাইল बाह्य होता हुन होते हुन १ हुन १६०० होता स्वतित्व का निवास वर्षपाणस्त्रात अतीव ठेटाड इस ८०० त्राच्य त्रान्त्रात्र त्राप्ता क्राप्ता क्राप्ता তেওঁৰ মুখ্য পৰা ভিলিয়াই দ'লৈ আৰু প্ৰেচত তেওঁৰ শাগ ইয়ান বেছি কৰি हात खारा प्राप्ता । स्रोपनीया खाँदेगात जिल्ला गुरुमा भारत । मिन्नन पार्वन

मार्नाटवाटचा क्रिकेटिं प्रस्कृतिका आर्थकोटेन वार्यान ८७७ गटपड नदा धार ভেওঁ মিহিন বুলি তেওঁ নিশ্চিত আছিল। প্ৰথমতে ঢাবলৈ গলৈ সমালৰ মত

সোভৰ মিনিট। বাৰ বজাৰ ভিতৰতে মিউন্ন ডোকাক লগ ধনি কথা গতি ওপৰত থকা কোপথটোৱে ফট্টটোলৈ চালে। ফটাত তেডিয়া এঘান বান্ধি বছ হ'ল কুস গম পোৱাৰ লগে লগে ক'ব নোৱাৰটোৰয়ে কাঠা ছেকতান

শ্রীমনী ফুনীনে ভানি-চলি ধকাৰ মানতে চেইন্ট ফর্ল দির্ভার ফানিবানী

নেধিয়ে। তেওঁ যে প্ৰামি কম কান আৰু আনিজ্ঞান্তাৰ সুযোগ লৈছে সেই নোৰাৰে। তেওঁ হুফুডাৰ ভাছহাতো নিৰ নোৱাৰে নিহেছু তেওঁ সংসাধন চোনানৰ ব্যাস চৌত্ৰিছ বা পইত্ৰিছ, গতিকে তেওঁ কম বয়সৰ কৰুছতে দিব তেলত থাকিবলৈ থিয়া তৈছিল আৰু তেওঁ সেই আহিবলৈ অসমান কৰিছে। দি ভাল, সম্রাপ্ত মনূর্যে বুলি ভাবিয়ে তেওঁক তেওঁলোকা লাভ একেনা সাল তেওঁৰ সংক্ৰেই থানিয়— তেওঁ ই ল অমানৰ সমূৰীয় হোৱা এগমানী সভ

পৰা বেৰ্ডৰ প্ৰথমৰ দি তৈ যায় যে কৰে পাকৌ প্ৰীমতী কুনীয়ে চেন্ডৰ কৈইকলালৈ মাহি পৰিমাইছে। আগতলৈও বেন্ডি ক্ষময়া অনুভৱ কৰি তেও খলটোৰ দিটি কেটি মান বেন্ডাৰেটি পিছি লয়। সাপোৰসাহ পিছি ডেও প্ৰটাৰ সাধান দিয়ে, তয় নকবিলা, সনলো হিকে-ঠাকে হ'ব। তেওঁ জাৱাৰ কৰে পানীয়ে দিহনাত্ৰ পৰি জুলি কৈ আছিল, 'বে ভগৱান…!'

তেওঁ খটনটোৰে তললৈ নামি যাওঁতে চছ্মানেৰ ভাগ লানি ইয়ান
দেশী হৈ পৰিল যে তেওঁ সেউয়েল যুলি লৈ ভালৰৰে নটি ল'কোনীয়া হয়।
দেশ চালেনে উটি গৈ কোনোবা লেনিল ভবি যাবলৈ তেওঁৰ মন গ্ল'ল— ছ'ত
তেওঁ স্মুক্তিন কোন সমনানিলাকৰ কথা নুঙানিৰ। তথাপি কিবা এটা পতিবা
কেওঁক ভালেন মুমাই দি থাকিল। তেওঁৰ অনহাম অৱস্থা ভাই আছে। শেষৰ
মালিকোনিৰ কঠানে মুখ দুখনে তেওঁৰ অনহাম অৱস্থা ভাই আছে। শেষৰ
কোনেইটা নামি যাবহিত তেওঁ হাতও মুটা প্রনীমেৰ বটল লৈ উঠি অহা তেওঁৰ মুটা
কেইটানন মুমুক্তিৰ বাবে জেকৰ বুলভগৰ নিচিনা মুখ আৰু প্রকণ্ড আৰু মুটা
বাহৰ ওপৰত থাকি ব'ল। যিবিৰ ভনাত হৈ ওপ্রটান চাই তেওঁ বেনিলে—
ভাইক এটা কোনাৰ দুবাৰমূহৰ পৰা তেওঁলৈ চাই আছে।
ভাইক এটা কোনাৰ দুবাৰমূহৰ পৰা তেওঁলৈ চাই আছে।

হঠাতে তেওঁৰ ফাল্ড পৰি গ্ল'ন নাট ৰতিৰ হালা। সকলোৱে একোগে বাটি কৰি আছিল। গাল-নাটালা চলি থকা সমায়তে সংগীত আৰু নৃত্যৰ হৈছিলত ভাগ লোৱা শিৰ্মী, ৰচাচুলীয়া ইংৰাল যুক্ত একান পৰীক আলগ পোনা ইংগাত ভাগ লোৱা শিৰ্মী, ৰচাচুলীয়া ইংৰাল যুক্ত একান পৰীক আলগ পোনা ইংগাত নিছিল। ভোকা হিছিলায়ে কোকা ৰাজ্যক আচনণে অনুষ্ঠানটোৰ সাংস্থিতে পোনাৰে। সনালোৱে তেওঁক শান্ত কৰিবলৈ চেন্তা কৰিছিল। ভোকা শিৰ্মীজনে আলগ পোনা নাছিল। পিছে জেকে চিঞাৰ চিঞাৰি কৈ গৈছিল— লোকাবাই ভাল লোৱা নাছিল। পিছে জেকে চিঞাৰ চিঞাৰি কৈ গৈছিল— লোকাবাই ভাল ভৌনা নাছিল। পিছে তেওঁনাৰে পুৰিবলৈ কৰিবলৈ সি মানুহজনৰ গাঁত সকৰাই পোনাল। ভাল পিছত পুনি উঠুলি উঠুলি কিছুলৰ গিছনাকাতে বহি আজিল। ভাল পিছত পুনি উঠুলি উঠুলি কিছুলৰ গিছনাকাতে বহি আজিল। ভাল পিছত

চুনিভিনিত হেয়াৰ পিনটা ভালাৰে শুট পলৈ। তাই আলৌ বিহনাকটো

চকুপনী যতি অৰ্চ্চাৎনৰ ওচৰত থিয়ে হ'ল। টাতেলখনৰ ধ্যাপটো লাগৰ পদীত

ডিয়াই ডকুৰ্ব্যা মন্তি লাগে। মিনান ভোৱেবাতা এবৰ আনিত চাইকাৰৰ বপৰ

ভিন্তারি সৈ প্রান্তন সালে বহিল। করেন গানিকেরটিন চাই কল। সেইতেইট নির্দ্তার সালে কালে কালে বহিল। করেন গানিকেরটিন চাই কল। সেইতেইটা

> লোহাৰ ক্লে'নৰ থপৰত খেলাই থ'লৈ আৰু ভালাও বিভান হ'ল। অহিব মুখ্যখনত প্ৰস্থিত্তৰে অধ্যান চিন নাছিল।

ভাই থৈৰ্য ধৰি, আলপ ন্যুন্তিনেই তেনেকৈ হৈ থাতিল, নাহে নাহে নৌৱৰণা ঠাই সাঠাই আশা আৰু ভতিত্যতন কাই। ভাইৰ আলা আৰু ভতিত্যতন কথা ইমান সুখ্য আছিল যে ভাইন দৃষ্টি দিবছ লৱা গাৰুহেইটাও ভাই নোলেছিলে, ভাই যে কিহবাৰ কাৰে হৈ আছে নেই কথাও ভাই আছ নোলেছিলে, ভাই যে কিহবাৰ কাৰে হৈ আছে নেই কথাও ভাই আছ

অৱশোৰত আই স্নাতৃক মতা চলিলে। কহি দিয় হ'ল আৰু চিনিৰ ধোনিৰৰ কালো লৌধি গ'ল।

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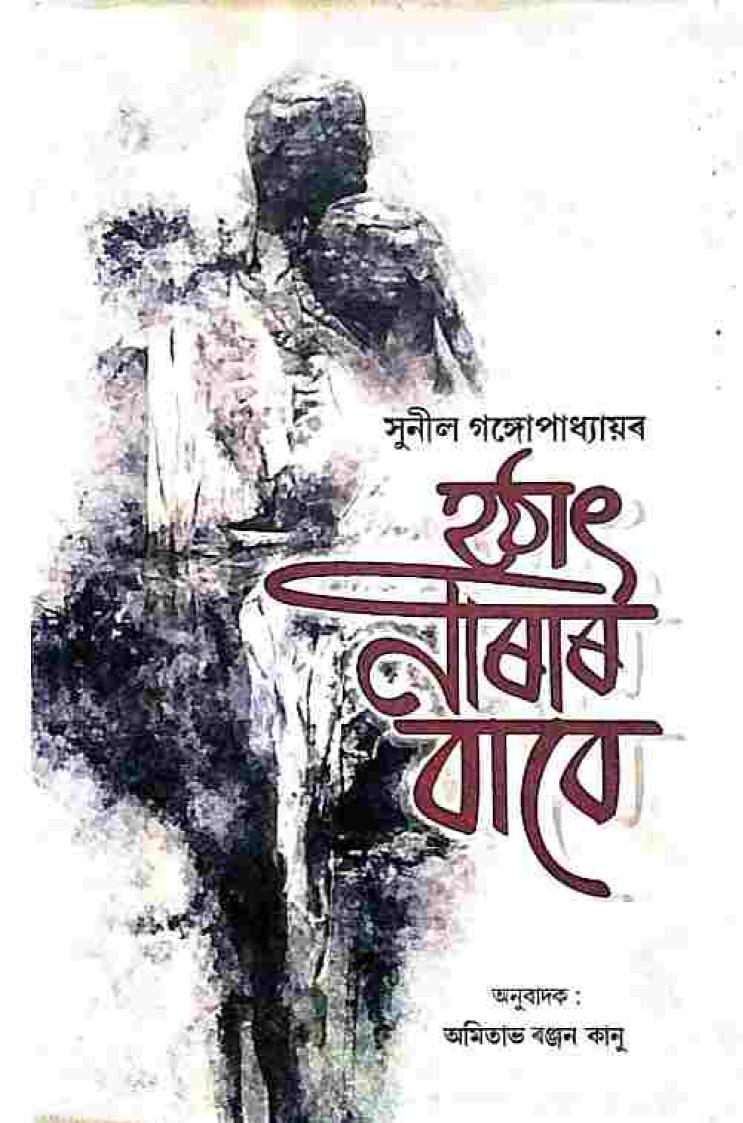
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HATHATH NIRAR BABEY

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প্ৰাছ্ডদ : সুবোধ বাষ্ট্

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দেশ হকাশনৰ, ৬৫, দুটাভ ৰোড, কলিকতা-৭০০ ০০৬ হৈ
নতিটৰ ৰহনান দ্বাৰা প্ৰকাশিত, কৰ্সিংস্থাপনত সুবোধ প্ৰেস,
৬, ডালিনতলা লোন, কলিকতা-৬, পুৰেৰুন প্ৰেস,
১/১৩, গোৱাবাপান স্থিট, কলিকতা-৬ পৰা মুক্তিত।

म्ला : ১०० हेका

द्याप्तिक काता प्राप्त कर्नाता ग्राप्त स्पृतिक काता प्राप्त

- ा देखा है, जब्द (१०११)
- ा प्रतिकाल केलीका, राज्या अक्नांत वरित्र (२०५४)

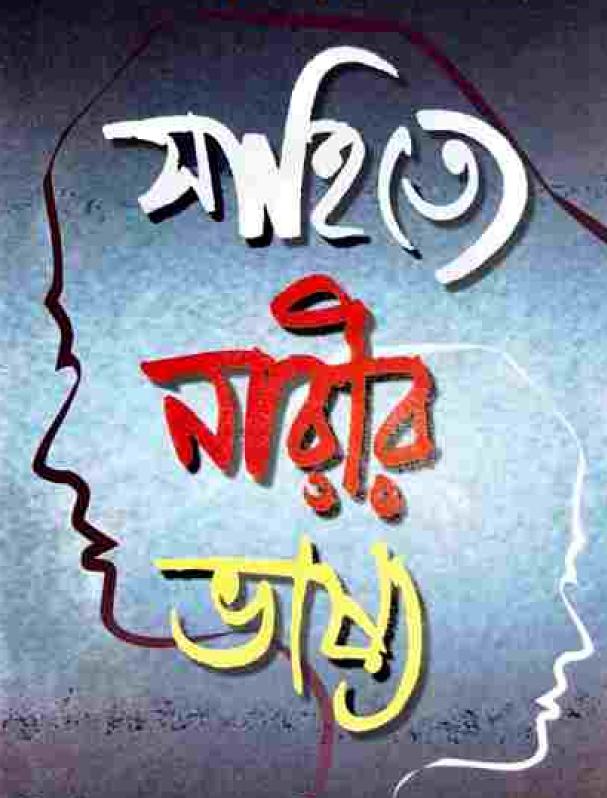
मुनिकार की चित्रपत सेवारक हिंद पत्त पत्त महिंद स्तित स्तिति । स्ति महिंद प्रतित की दिक्ता नहीत कुछति, तम सरिक्त पत्तन हरूनाह नहीं सह बीचा पहल अस्टिकार किन हिंद पहल नह स्वतन्त्रात चित्र हर जीन सह ना अस्टिकार मृति मेता नह न निहा पत्तार पत्ता हर स्तिन सह ना अस्टिकार मृति मेता नह न निहा पत्तार पत्तार पत्ता हरीन सहिंदा क्रिकार मृत्राता।

मुख्या अर्थित कार, अ पांत अस्त कार की, तेन म, क्यां कृपक्ष कामा अर्थित कार, अ पांत अस्त कार की, तेन म, क्यां कृपकर कामा ना, पारट्या अर्था कार्याल कार्याल कार्याल कार्या कर करा। कार्य क्ष्मित कार्याल कार्या कार्य मा, यहां नापूर्णित अर्था करा। कार्य अर्थात कार्याल कार्या कार्य मा, यहां नापूर्णित अर्था करा। कार्य अर्थात कार्याल कार्या कार्य मा, यहां नापूर्णित अर्था करा। कार्या कार्याल कार्याल कार्या कार्या कार्या करायून, निम्ह कार्या कार्यालमा मानवाराज तथा अर्था कार्याल का पार्याल

स्त्रीत पारत स्टार्टा स्टेस्ट्र को लिखा किए, स्ट्रीस्ट्रीटात राज पुरात कारत बाली स्टार्ट्स रहात का पान रही, स्ट्र सात मं, पानान पानत राजा कारीजा प्रस्टटा देश नहा राज कि स्ट्री होता जा। या की स्ट्री स स्ट्री स्ट्रीस स्ट्री

10/3/02 18/B

বাংলা রাজবংশী অসমীয়া



বিশ্বজিৎ রায় ময়ূরাক্ষী নাথ কৃষ্ণকান্ত রায় সম্পাদিত

সাহিত্যে নারীর ভাষ্য

(वाश्ना - ताळवश्मी - अममीमा)

সম্পাদক

and the control of the control of the control of

ড. বিশ্বজিৎ রায়

ড. ময়ৢরাক্ষী নাথ

ড. কৃষ্ণকান্ত রায়



বঙ্গীয় সাহিত্য সংসদ

প্রসঙ্গ সামাজিক বিবাহ ও নারী: জগদীশ শুপ্তের ছোটগল্প শিল্পী রায়

'গাড়ীর বাতে হঠাৎ মেঘের ডাকে ঘুম ডেঙে গোলে দীনতারণ দেবলো কণগ্রতা শব্যায় নেই, নেই ছেলটিও, তোরবেগা একজন তাহাকে ধরিয়া আনিয়া হাজির করিয়া দিয়া ফিরাইয়া দাঁড়াইল, সরাই মুখ ফিরাইল, এখন সে নয়গেহ— সম্পূর্ণ উন্মাদ; কিন্ত ছেলেটি বুকে আছে।"— প্রশ্ন হলে, কণপ্রতারা কর্মন উন্মাদ হয়, নয় হয়ে দাঁড়ায় খোলা আকাশের নীচে। আকর্ম হয়, এ মনের সন্ধান তিনি পেলেন কোখায়ং

ভাগীল বপ্ত- একজন নির্জন অবহানে দাঁড়িয়ে তার সাহিত্যের কারখানায় নারীপুরুষের আদিয়তম বহায়িত সভাকে যেতাবে নিরাসক দৃতিতে আবিদ্ধার করেছেন তা রীতিমতো
ভেতর থেকে আমাদের হানয়কে নাড়িয়ে দেয়। অথচ এ প্রবণতা 'পাপের ইচ্ছায় নহে,
বলোকনে নহে, আত্মকুত পাপের অনুশোচনায় নহে, একজনের স্থালিত জীবনের পাপের জ্ঞান
ভাহাই বুকে সঞ্জীবিত ইইয়া রহিয়াছে— তাহাকে নামাইবার হান নাই, ভাহাকে হত্যা
করিয়ার উপায় নাই— তার হুটফটানির অভ নাই।''

ভার ছোটগলে যে যৌনপ্রধান সামাজিক সম্পর্ক 'বিবাহ'— সেবানে স্বামী ও জীর সম্পর্ক মূলতা '...ধর্মপত্মী সধান্মিনী আরো অনেক এমন কথার এমনি মানে নাই। মন্তর মেরেকে বাধার কৌশল... তার দেইটাই আসল" কণপ্রভারা জানে 'ওই মেহ দিয়া স্বামীর করেট্টেকু প্রয়োজন। ... এই দেহকে উপলক্ষ আর অবলঘন করিয়া শ্রী-পুরুষের যে যোগ আর মায়া, উছজিপ্ত লোপ্তের মতো কেবল অধোধিক তার গতি।" চল্ল সূর্ব বতনিন' গলে পুরুষভাত্তিক সমালে নারীর অবহান পুরুষের ইজার, কয়নায় ও প্রয়োজনে। লৈকিক চিহ্নায়ণে নারীর জন্ম 'প্রজনার্থাং। সীতা ও কণপ্রভারা দাঁড়িয়েছে এক সারিতে, রাম জানিয়েছে—

'স্বৃত্তামমসূব্রাং বাপাহং তামদ মৌবিলি নোংসহে পরিভোগার বাবলীড়ং হবির্বগা।।'

(মহাভারত: বনপর্বের রামোপাখ্যান ৩: ২৭৫:১৩)

আদিম প্রবৃত্তির ভূলচেতনাধারী পুরুষের প্রত্যক্ষ প্রমাণ দীনতারণ, তপু সম্পত্তির পোন্ত নয়, তুলনামূলক কমবয়ন্ত যুবতী শ্যালিকা প্রকৃত্তকে বিয়ে করবার কাল রচনা করেছে সে। পুরুষে জেব বাসনার শিকার মান্ত প্রকৃত্তক্রারী। উনিশ বছর বয়সের ক্ষণপ্রভার স্থানীর শহ্যাংশের স্থৃতি 'সেবানকার স্থা জাগরণ, হর্ব, তৃত্তি... স্থৃতি বড়োর মগুর।' অবচ সেই একই শহ্যায় তার নিজের ভগ্নী মুখের নিকে চেয়ে জানায় 'তর ছেলে চাই।" তবন ' যেন প্রকৃত্ত শ্রেক দাঁত বসাইয়া তাহার নেহের রক্তর শেষ বিশ্বটি পর্যন্ত এক নিমেষেই চুবিয়া-করিয়া বাহির করিয়া লইয়া গেছে এমনি বিবর্ণ পাতেমুখা ক্ষণপ্রভা সম্মুখের নিকে চাহিয়া ক্ষেবল শূন্যকেই দেখিতে গাগিল।" এক মুহুর্তে ক্ষণপ্রভার কাছে সব শূন্য হয়ে যার— তবন তার চৈতনাজ্বতে চামতন গ্রানি— প্রেমবিহীন সংসার-পুত্র স্বামী সব মিথো হয়ে যায়। সংসার নামক সামাজিক

জগদীশ গুপ্তের ছোটগল্প

অন্বেযণে-অনুভবে



রঞ্জন রায় শিল্পী রায়

জগদীশ গুপ্তের ছোটগল্প : অন্বেষণে-অনুভবে

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सरक मार्च । २०३६

D সোহত লাম, সংস্থতি চন্দ কৰিব পাৰ্যক্ষি

हराया दश प्रश्निकारित विशेष प्रमुखि दश्ची को बहेदाता स्थानक प्रत्याहरी स्थानकार म् पुन्तपुर्वे के व्यक्ति का प्रत्याम, स्थानक पश्चिम विभागत (प्राप्तिक, वेस्पन्तिनिक के प्रमुख स्थान क्ष्मित स्थान स्थानितिक का प्रत्याहरी कृत्याहरी कृत्याहरी का प्रत्याम व्यक्ति क्ष्मित क्ष्मित का प्रत्याहरी क्ष्मित स्थान क्ष्मित स्थान क्ष्मित का प्रत्याहरी का प्रत्याहरी क्ष्मित का प्रत्याहरी का प्रत्याहरी क्ष्मित क्ष्मित का प्रत्याहरी का प्रत्याहरी क्ष्मित का प्रत्याहरी का प्रत्याहरी क्ष्मित का प्रत्याहरी का

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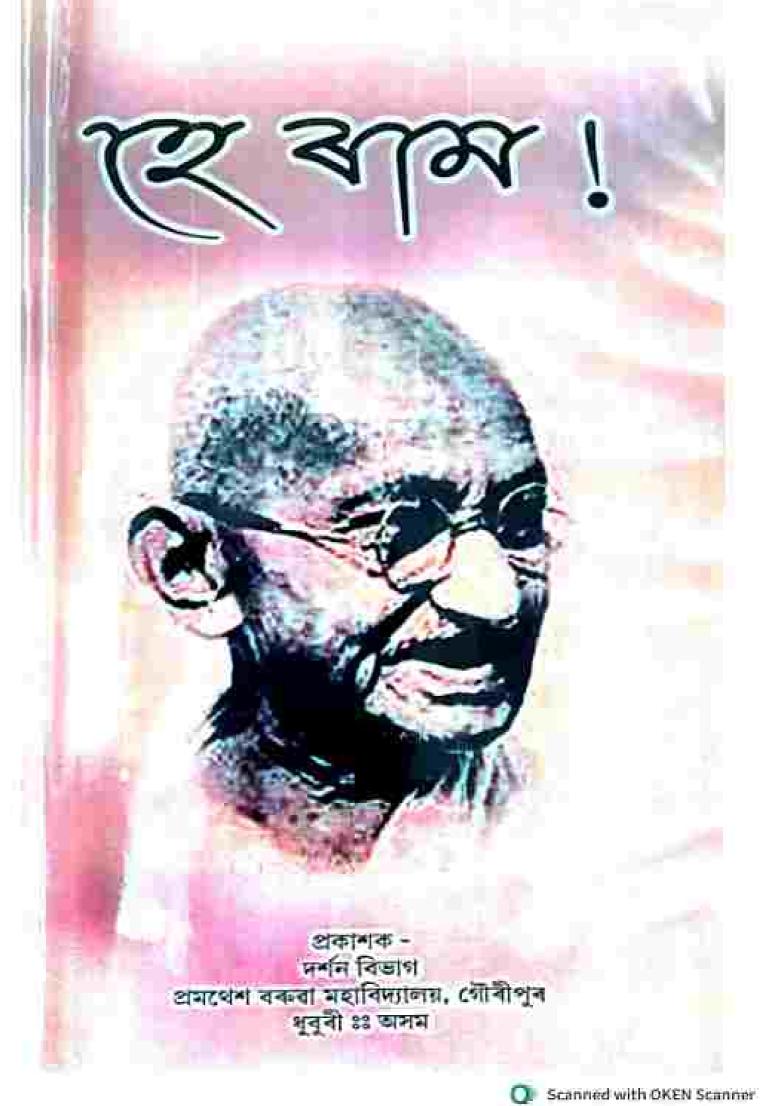
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মূলক জনীয়া গোস ১১৩, ফাদীল নাথ প্ৰায় কেন কলকাতা-৬

मूना : ००० हाना

বিষয়সূচি

41-11年 24-270 四年-李明 क्शमीन करस्य शक्का ग्रह्म स्टेस ग्रा क्रपनिन करलत स्थितिशस्त्रत सन्मणता 414-41 বাংলাদেশের সমাজ ও জনদীল কল্পের ছেটলার क्सिंगरम् नाती भतिनत পুরুষের সংস্কৃতি ও নারী মুক্তি नियस्ति निर्धारणा मान्नारक्षत्र प्रानारभारकन মনস্তাতিক ঘণ্ড ভীবদের আকোর দিক ভাষার রূপ : অন্তরে-বহিরে গঠনগত ভিয়ভা পৰ্ব-তিন নিৰ্বাচিত গল্প পাঠ 309-3H8 চন্দ্ৰব্য যতদিন नामाम्यम् नियम्बद्धाः भारत শুলাক কবিয়াজের স্মী আদি কদরে একটি व्यवस्था वात्र শ্বিতা অভয়া হার চার পরসার এক আনা কলভিত সম্পর্ক विश्वया द्वारियशासी 어제-51급 724-500 ছোটগলকার জনদীশ শুগু : পূর্বসূরীদের ভাবনা সমালেচকো দৃষ্টিতে জগদীশ গপ্তের ছোটগল एश्रीवेषाय विश्याक श्राटक তুলনার আলোকে : রবীন্দ্রনাথ ও জগদীশ তপ্তের ছোটগঞ্চ 203 সহায়ক গ্রন্থ



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হে ৰাম!

E-Well of



আমিনুৰ ইছলাম, শ্যামল চন্দ্ৰ সৰকাৰ, দিগন্থৰ চন্দ্ৰ নাথ দৰ্শন বিভাগ, ধশ বৰুৱা মহাবিদ্যালয়, সৌৰীপুৰ (অসম)

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> রুপুর প্রকাশ ২০১৮

প্রকাশক সর্পন বিভাগ, প্রমানেশ বৰুৱা মহাবিদ্যালয়, গৌনীপুর

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তে বাম । ১৯৪৬ চনৰ তথা ভানুমাৰী আগতে বিয়াল বিবলা ভবনৰ পৰা অলা
সান্ধা প্ৰথমিন বাবে নামীনী মোৰতা তেওঁৰ সভালোগী আনা আৰু নুনুৰ কজন
হাত গৈ প্ৰাৰ্থন সভালৈ আগতেটি তৈনিল তেনে সময়ত ভীবৰ মানৰ পৰা
অনুবাম বাহাম নামৰ সন্ধানগানীকৈ নিজক লগতে লগতে প্ৰায় কৃত্যুৰ পৰা বাহামিক
লগতে কৃত্যি প্ৰথমিন হিনিকাৰী গুলী কৰে। নামুৰ্যম গান্তানৰ গুলীত সভালে
গুলীতা তৰ্ভাগত মানিকাৰী গুলী কৰে। নামুৰ্যম গান্তান গুলীত সভালে
গুলীতা তৰ্ভাগত মানিকাৰী গুলী কৰে। নামুৰ্যম গান্তান গুলীত সভালে
গুলীতা ত্ৰুলান গানীতা নিজৰ মুক্তানে কেবল নকৰি মতা আৰু অভিনেত্ৰ
লগতে স্ব্যাহাৰে থাকি অপুন্য পুত্ৰ বছল কোনা কৰি উপনিত্ৰানিক পানত ইংবাছৰ
হাত্তৰ পৰা কেবল আৰু ভানালত মুক্তা অৰি নেপালালীত ঘাৰ্নানাৰ স্বোলা বিশ্বাহ
লগতে হৈছিল, সেইজন গান্তাভী নিকেই গোপৰ খাৰ্থনিকাৰ সোৱান অনুভাগ বাহাৰ
প্ৰতিই নিহিন্তৰ মুম্বাছিলগোৱাৰ পুনিবিধিৰ কৰা বিভাগ ল'বলগীয়া হৈছিল

উল্লেখয়েশা যে গানীকীৰ হক্ষকাক আজিৰ কৰিন কৰিব কাৰ্যনি বৈশ্বনিক কোনাৰ প্ৰদানিক কোনাৰ প্ৰদানিক কোনাৰ প্ৰদানিক কাৰ্যনিক কোনাৰ প্ৰদানিক কাৰ্যনিক কোনাৰ প্ৰদানিক কাৰ্যনিক কাৰ্যনি

মানীন মাৰতবৰ্ষৰ ৰামবাজা ছাপনৰ সংগান সেবা মহাত্ৰা গাৰ্ক বি ইত্যাৰ মাজি প্ৰায় সাহটো দশত অভিক্ৰম কৰাৰ পদত । এই দীয়া সময় গাৰ্ক আছিলীৰ ভিজ্ঞ নৰ্পনৰ প্ৰদৰ্শক আনক আনক্ষাত্ৰা কথা আগাৰ্যা কৃষ্টি ৰাইড হৈছে। অন্যতিও তেওঁক সৈ আজিও মেন কৰি, সাহিত্যিক, মেনক আৰু গাহেককৰ ক্ষেত্ৰকল

মহাখা গাখী আধুনিক ভাৰতৰ এক বিস্ময়কৰ ঘটনা

THE PERSON

সাংগ্রাতিক বিশ্বৰ প্রায় গুলাল বেলাই অনুবাৰ মাজ্যার নালা সংগাটে বেশ্যা
দিয়ে সম্প্রান্থনাত, বিজ্ঞানাত, ব্যবহানীয় বিশ্বাস, বর্ণান, অপথকা, প্রামা সিম্পানাত, বিভিন্ন
পাইন মাজ্যার আহ্যাপুনিক মানৱার। বিশ্বাসী: মাপ্তান্ত নির্থানার প্রবিব্যবহানীর
ইয়ালি। মাথাৎ আন্তরীন সমস্যানে অকলিক সমান্র বিশ্ব। ইয়াল মাজ্যার আন্তর্গা
রথাবানিক বিশ্ব লাই প্রতিষ্ঠান নামত নানা আন্তর্গান্ধীত গোটা, অনুষ্ঠান, চারিজনৈ
আনিক প্রতিষ্ঠা করা হৈছে। আনকি, শান্তি আপনে বাবে নাইব্যানে নিকার্থনাকেও
আনক আইন কথা বেলিপ অবলক্ষন করাটো পরিস্থানির হৈছে। কিন্তু সেন্দির বা
আন্তর্গান্ধীয় ভাগ্রের পান্তি প্রতিষ্ঠান ক্রিন্ত নির্মানীর বুলি করা হৈছে। ক্রিন্ত সেন্দির বা
আন্তর্গান্ধীয় আন্তর্গান পরা প্রতিষ্ঠান ক্রিন্ত নির্মানীর বা
মান্তর্গান সম্পর্কার পরাইনিক বল নির্মানীর নির্মানীর নামত সংগত্তি বাদি
ক্রেন্তর অনুষ্ঠান করা আনক্রেন্তর হ আইনার নির্মানিক আহিব্যা নির্মানীর
বিশ্বর বুলার নির্মান করা ভারত্তর্গান হ আইনার নির্মানিক আহিব্যা নির্মানীর
বিশ্বর নামত হৈ আহিছে। ই ভারতক্রিন নাবে নিন্তিভ্রমনে এক আহান্ত পৌনহর
বিশ্বর

মন্ত্ৰা গান্ধী ভাৰতৰ 'জাতিৰ পিতা' ধূলি জনাকাত। কিছু এই উপাধি বেংগৰ চৰকাৰীভাৱে দিয়া হোৱা নামিল। টিক বেংগকৈ 'মকাছা' নামো কেশীয় প্ৰকাৰে দিয়া নাম নৱয়, ১৯১৫ চনত্ত্ব কৰি গুৰু ৰবীপ্ৰনাথ চাকুৰে দিয়া নাম। কেবিয়ালা দেশৰ জনানাই তেওঁক মধ্যৱা নাম দিয়া বুলি কোনা হয়। কিছু 'মবাছা' কা 'জাতিৰ লিয়া' চৰকাৰীভাৱে জীকৃতি নিয়া চকত বা নৱতক, চননাতীত ভাবেই ভোগুৰেই জাতিৰ 'জনক' কিয়া 'নহজো' হৈ আহে আৰু মূল মুয়াকুখি ভাবিৰ। ইয়াৰ আহে মাহুমতৈ চৰকাৰী জীকৃতি দেশতাৰীৰ বাবে অন্যান্য নিয়া

ভালাগ্ৰহণ বৃহত্যাৰ ৰাজ্যান্ত্ৰিক লগ ভাৰতীক কাল্যা লাভ্যান্ত্ৰ বিশ্বত ব

নিকোনে সমস্যা সেনে— ৰাজনীতি, অন্নীতি, সম্ভানীত ইত্তাই সমস্যা স্থাপনাৰ ক্ষেত্ৰত তেওঁৰ একমান্ত শিক্ষাই আছিল আহিলে। পানীতা বিলেপনালত বাজনৈতিক নেতাৰ কৰে নামিলা বিলেপনালত বাজনৈতিক নেতাৰ কৰে নামিলা বিলেপনালত বাজনৈতিক নেতাৰ কৰে নামিলা বিলেপনালতি আহিল ব্যৱসাহ আৰম্ভ কৰে আদিও সংখ্যাতাই তেওঁৰ জন্ম নিয়া নামিলা। এলোৱা সন্ধিল আহিলান নামিলা অনুসাৰ কৰিলা আমন্ত কৰে আদিও সংখ্যাতা প্ৰকাশ আমন্ত কৰে আমন্ত কৰিলা আমন্ত কৰিলা আমন্ত কৰিলা আমন্ত কৰিলা কৰিলা কৰিলা আমন্ত কৰিলা আমন্ত কৰিলা কৰিলা আমন্ত কৰিলা কৰিলা

সঞ্জিত আফ্রিকার করা থাকত ঘূলি আছি কলিকতাত অনুসীত খানতীয় কাতীয় কাল্যেছৰ এক সন্ধিপনত (১৯১৭) গোগনান করে। কলিকরা জানীয় কাল্যেছৰ এই সন্ধিলমত যোগনান আধিল গানীয়ানি লোগন কাল্যেছৰ কভিলাত ক্যিছিত থকাৰ ভথাই থাকিয়ানে। স্থিতিসকলত অনেক চভাবকালী নেয়াই মকন

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CHANGING STATUS OF WOMEN

Vivih and Reality with Special Reference to Northeast India



Aminuc Islam ske

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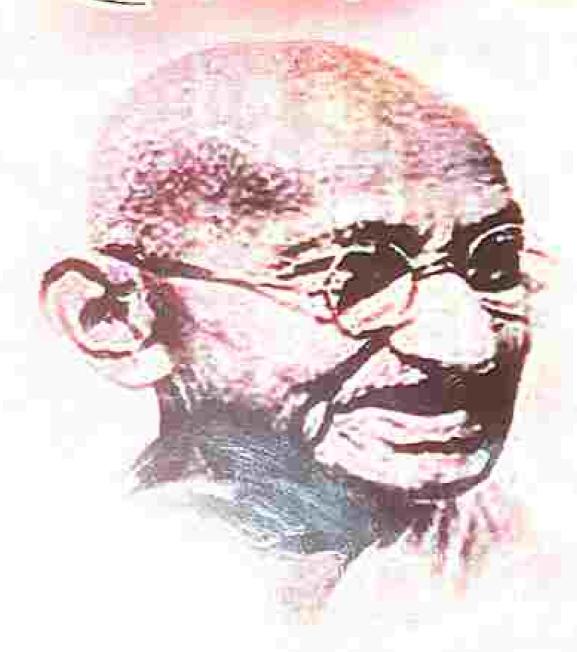
Introduction:

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. farmess, 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 distespect. 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

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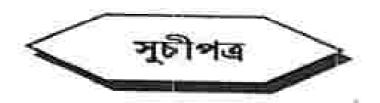
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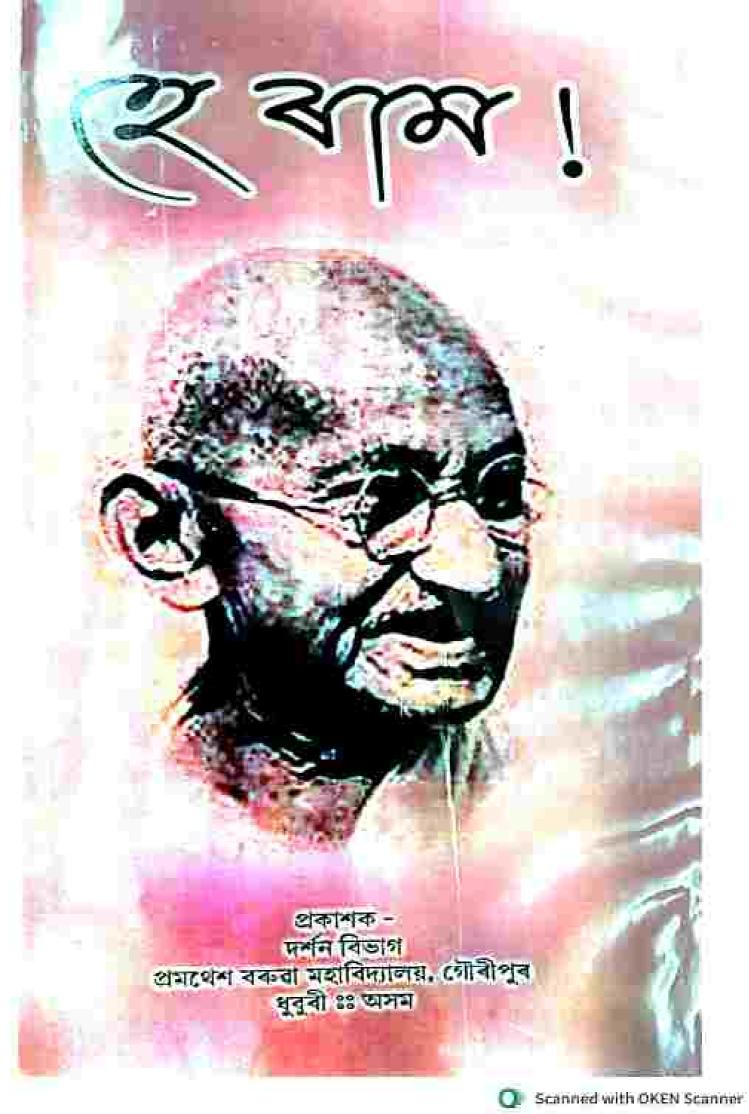


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হে ৰাম!

ए° भगामण एस मनदान

ভাৰতবৰ্যত অৱস্থিত গুল্লবাটৰ কাঠিবাৰ বা সৌৰাষ্ট্ৰ চহৰৰ পোৰবন্ধৰৰ সুমদাপুৰী গাৱঁত ১৮৬৯ চনৰ অক্টোবৰৰ ২ (দুই) তাৰিথ বৈশ্যবৰ্গত এজন নহান ব্যক্তিয়ে জন্ম গ্রহণ করে। এই মহান ব্যক্তিজনৰ নাম হ'ল মোহনদাদ কৰকীদ গান্ধী। তেওঁৰ দেউতাকৰ নাম হ'ল কৰম্চাদ গান্ধী আৰু মাকৰ নাম হ'ল পুতলিৱাই। শিশু অবস্থাত তেওঁক মানু, মনীয়া, মোহন, মোহনদাস আদি নামেৰে মতা হৈছিল। ১৩ বছৰ বয়সত মোহনদাস কৰমচাঁদ গান্ধীয়ে কসতুৰিবাই মধানজী নামৰ ছোৱালী এজনীক বিয়া কৰায় আৰু হবিলাল, দেৱদাস, মনিলাল, বামদাস, নামৰ চাইটা সন্তানৰ পিতৃ হয়। দক্ষিণ আফ্ৰিকাত থকা সময়ত তেওঁক তেওঁৰ সহকৰ্মী সকলে "ভাই" বুলি সম্বোধন কৰিছিল। ভাৰতলৈ উভতি অহাৰ পিছত মানুহে তেওঁক "মহাশ্বা" বুলি সম্বৰ্জনা জনায়। ইয়াৰ পিছৰ পৰাই জনসমাজত তেওঁ মহান্ত্ৰা গান্ধীৰূপে পৰিচিত হয় জাৰু লাহে লাহে সমগ্ৰ মানৱ সমাজত তেওঁ মহাস্থা গান্ধীৰূপে পৰিচিত হয়। মহাত্মা গাছীৰ পিতাক আৰু ককাক পোৰবন্দৰৰ দেৱান আছিল। ল'বালী কালত তেওঁ যদিও পঢ়াওনাত বিশেষ প্ৰতিভা দেখুৱাব প্ৰা নাছিল, তথাপি তেওঁৰ বুদ্ধিবৃত্তি সাধাৰণ ল'বা-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 জ্লাই তুলিছিল। ১৮৮৮ চনত প্ৰৱেশিকা পৰীক্ষাত উদ্ভীৰ্ণ হৈ বিলাতত (বৰ্তমান ইংলেণ্ড) ওকালতি পঢ়িবলৈ যায় আৰু ১৮৯১ চনত তেওঁ ওকালতি পৰীক্ষাত সুখ্যাতিৰে উত্তীৰ্ণ হয়। প্ৰথমতে, মহাত্মা গান্ধীয়ে বোধাই আৰু বাজকোটত ওকালতি কৰিবলৈ আৰম্ভ কৰে। পিছত ১৮৯৩ চনত ওকালতি কৰিবলৈ দক্ষিণ আফ্রিকালৈ যায়। তেওঁ সুদীৰ্ম ২১ বছৰ দক্ষিণ আফ্ৰিকাত কটায় আৰু সেই সময়ছোৱাতে ইংৰাজসকলে ভাৰতীয় সকলক অপব্যবহাৰৰ প্ৰতিবাদ কৰিবলৈ কৰা সংগ্ৰামৰ নেতৃত্বলয়। "সত্যাগ্ৰহ"ৰ যোগেদি ইংৰাজসকলৰ বিৰুদ্ধে কৰা প্ৰতিবাদৰ



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বহুৰো পাৰ্থা নাম আৰু সম ৰ প্ৰান্তীক। প্ৰান্তীয়ী ভাৰতৰ প্ৰাণ সক্ষপ।
ক্ষীন্তনাৰ চাতুৰ ভাৰতৰ গোনাৰ, দিব বাবি যাব পৰিচয়। পান্ধী আৰু ক্ষীন্তানাম
চাতুৰ পৰাপত্ন প্ৰতি পৰাপানৰ প্ৰভাৱ আন্ত নাছিল। বিন্ত বিভূমান বিবাৰে প্ৰপাৰত
বুলানানৰ নামৰ অভিন্ত পৰিধান্তিত হৈছিল মন্তিত এই ক্ষমিত দুয়োজনৰ মানত
ভাৱা পান্তীৰ সাম্পৰ্কত ক্ষেত্ৰো বাবা হব পৰা নামিল। বনক দুয়োজনৰ মানত ক্ষা
আলু ক্ৰেম্যান্ত্ৰৰ থানিক্সা। বিন্তা বিহ্ন কুছি ক্ষমিত্ৰল।

বাল্যক নীজনে নিকুৰ চাক মহাত্মা গান্ধীৰ চিন্দ্ৰ নৰ্পনৰ আনিই বাহু ব্যৱস্থা কৰাই। আজি যে কেবলৈয়ক বিহেৰ কৰা আনিছিল, সেইগোল কথাই বাহু অনুবাৰে অনিবাদে কথা কৰাইছিল আনকি, টেসে আকন্যৰ হাৰ্য অনুবাৰ আনক লাভিত্তিন আনিবাদ্ৰ সমূহ কৰি প্ৰতিনিধা।

ভূতন গান্তিৰ মাজত থকা গান্তীৰ মিল যে যাতে প্ৰতে পৰম্পনৰ ওপৰা
আচাৰ বিজ্ঞান কৰিব প্ৰবান কৰা সতিব নজা। বিজ্ঞা, গাঁজিনাখন যানি ধ্যান ভালা
কৰে কেন্দ্ৰ নামান কৰে নকৰা চলো কে গান্তীটো গান্তীৰ শেব নয়সত আচ
কৰ্মনিক আল কৰা বছৰ লকে আছিল। ভাৰোগানি, বৰীজনাম নিখা আন এটা
ক্ষান্তিৰ কৰা কৰাক বছৰ কৰা বাৰায় নকো গান্ধীন পুৰু আছ মনাৰ
কৰ্মনিক অনুবাৰণা নোমাই আহিছিল। যান্ধী বিটো বিষয়া নকা বা সঠিক বুলি
আৰু ক্ষেত্ৰৰ নোমাই আহিছিল। যান্ধী বিটো বিষয়া নকা বা সঠিক বুলি
আৰু ক্ষেত্ৰৰ নোমাই আহিছিল। যান্ধী বিটো বিষয়া নকা বা সঠিক বুলি
আৰু ক্ষেত্ৰৰ আৰু কেওঁ বুলুআৰে ক্ষান্তী বনি পালিছিল। প্ৰবিশুক্ত নবীজনান
ক্ষান্তীৰ সৈতে আইতিলৈ পৰিয়েই ক্ষেত্ৰৰ পূৰ্বৰ পৰাই প্ৰাৰীক্ষী সৰ্বপত্তি হিন্তা
ক্ষান্তনাৰ সৈতে বুলুআ আৰু ক্ষান্তনাৰ পৰিস্থান্তিৰ মাজেনিও সন্তাকেই
ক্ষান্তনাৰ ক্ষান্তনাৰ ক্ষান্তনাৰ পৰিস্থান্তিৰ মাজেনিও সন্তাকেই
ক্ষান্তনাৰ ক্ষান্তনাৰ ক্ষান্তনাৰ পৰিস্থান্তিৰ মাজেনিও সন্তাকেই
ক্ষান্তনাৰ ক্ষান্তনাৰ ক্ষান্তনাৰ প্ৰতিশ্বনিক মাজেনিও সন্তাকেই
ক্ষান্তনাৰ ক্ষান্তনাৰ ক্ষান্তনাৰ ক্ষান্তনাৰ বাবিজ্ঞান বাবিজ্ঞানী বাবিজ্ঞান ব

বাদীলী নামল মানিকার লক্ষাত্র বাদির বাদ ব্যবিত্র পালার তথ্য কানিক বিদ্যালয়ন বিতু নিজানী অনকর লাগেন কারিক। মেরিল কোনাল কান্যে আর্থি পার্থিনাক্ষরন পার্থিক। কোনাল্যের নামকর নামলের কর্মাত্র কোন্তে ক্ষমীলীন মান পরিত্র নামিল। ক্ষমিলার নামুক্ত। কেরিব মানুক্তা লক্ষ্য করাই বিয়া মানুহ কান আছিল—কি এব একুছা। কেরিব মানুক্তা লক্ষ্য কান্যাপনাকেই কান্ত্রী নিজন পরিক্রমার বিভিন্ন নিজানের নিজানীর কামে কার্য পার্থিনিক্তিনত আধান করিকা। পার্থনিক্তারত স্ক্রমীর কামে কার্য কালত নবীন্দেশের ইপ্রক্রিয়া কিন্তু স্কর্মিন আমানের কার্য ক্রমির ক্রমে করিব লাক্ষ্য কালত বিশ্বান মানুক্ত ক্রমান হয় আরু এই সাক্ষার নিজা করার্য করার নিজান করার্য স্কর্মক নাক্তে ক্রমানর হয় আরু এই সাক্ষার বা পরিক্রম ক্রমের করার নিজান করার্য নিজিক সাক্ষ্যক নাম্যার হয় আরু এই সাক্ষার বিন্তু মানিক বার্যার হৈ করে।

১৯৪১ চনত হৈছিল পানীকী অসহায়ের অনুনাধনে প্রস্তৃতি কর टर्काटका वर्षे स्टब्स्य श्रेष्ट्रक्य क्ष्में निवात्व पात्रीत देवद्वर प्रवादक्षम्य कृष्टि इट स्टब्स्य মহান কভিত্বৰ মাজত সৃত্তী হোৱা এই সবদেনে একুলৰ জয়ভিচ লেখাই বিচা: কাৰণ, এন্দ্ৰত পাৰ্ছী আৰু ক্ৰীন্তনাধৰ সামধ্য সহায়েন দুকি সেৱাটো লোনায়ে বিলো নামিল। পৰবাহীতে বিষয়টোলৈ উভয়ন মাজত সংখ্যা হয় আৰু নীৰ্তমন व्यक्तिमान विभिन्न प्रशासी वाज्यानीत यहन को लिख बन्धा वर्गन मीर्पनिका क्षेत्र (पान कार्पनिका सामन अगवात अनुकर गाँउन पान प्रीतिमान বাজি ব্যস্ত উপস্থিত নাছিল। পিলে স্থিনবেশতে। পানী আৰু দ্বীপ্ৰকাল সামগ মেশাবেশকাৰী একমাত্ৰ বাভিত্ৰণ থাকিল হাটুক। এপুস এই বই সহান বাভিতৰ অতি বিশ্বাদী ভাষে অধ্যয় পাত্ৰ আছিল। গছিমীটা আৰু কৰিছক ক্ষীছেবল চনুধ Strengs ungra colik Mahatma Gandhi Atwork London, 1931 Proper State of the - If health permits, it is still my hope to a further volume to trace out in perspective the historical background of Rabindranam Tagore. This two pulstanding Personalities-Tagore & Gandhiji are the Iving examples. In our own generation whereby the west may lest as capacity to undenstand the east."



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

> B.D Prakash Panbazar Guwahati -01

Concept of Logic : A Textbook of Concept of Logic Writen by Dr. Shymal Chandra Sarkar, M A M Phil, PHD and Published by B.D Prakash Pan bazar Guwahati -01

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Unit -I:

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 Distributans 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 rides 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

Page-150-158

4.1 Learning Objectives:

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

CONCEPT OF LOCIC

timit-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 as 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

¹ Cohen,M.R., and Nagel, E., As introduction to Logic and Scientific Mathod, Madicalge and Regar Paul ttd., London, 1961, p. 5

PSYCHOLOGY



Dr. Shyamal Chandra Sarkar

Introduction to Psychology

Dr. Shyamal Chandra Sarkar

Published by:

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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, erymologically 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

AN INTRODUCTION TO PHILOSOPHICAL ANALYSIS



Dt. Shwamal Chandra Sarkar

An Introduction to Philosophical Analysis

Dr. Shyamal Chandra Sarkar

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THE NATURE AND SCOPE OF PHILOSOPHY

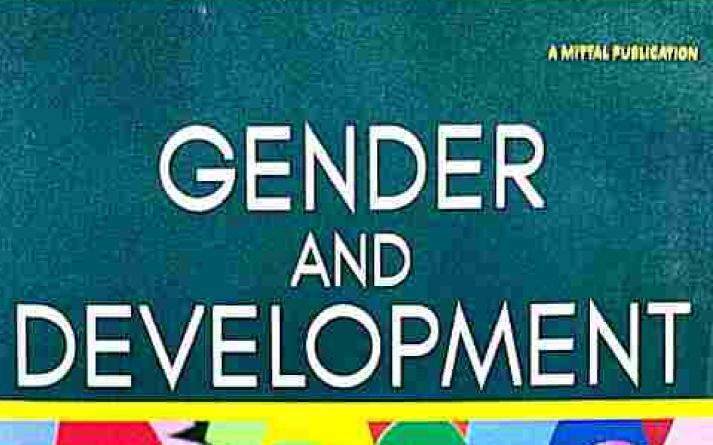
1.1 LEARNING OBJECTIVES:

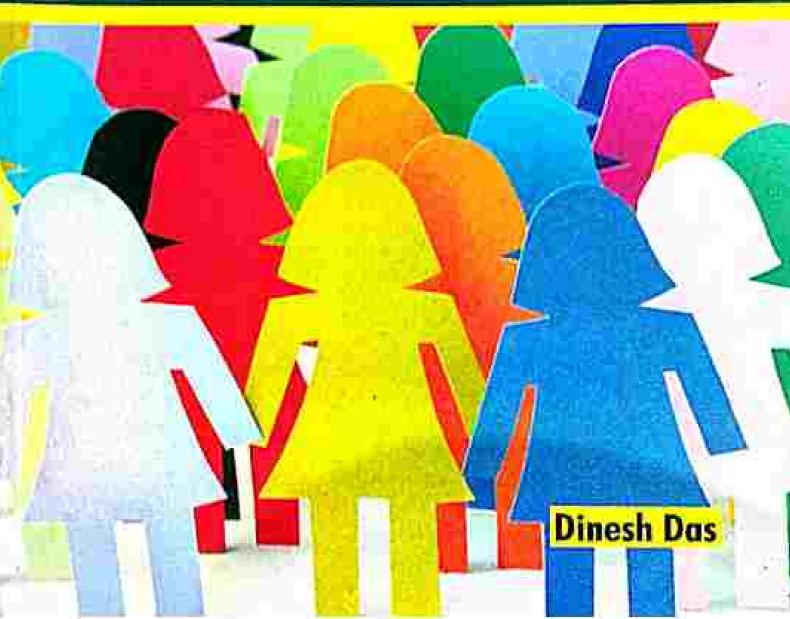
- Define Philosophy;
- Explain its nature;
- Distinguish Philosophy from common sense and science;
- Describe its scope; and
- Discuss the uses of Philosophy.

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

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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 basis 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 lebour practices that give women lower pay to legal and output 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 plentful 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 impents 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 persent, India ranks 138th errorg 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 Pamily 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. Class has been collected from census of India, NSSO and Statistical Handbook of Assam. Various statistical tools such percentage, ratio, figure and diagrams, tabilistical has been used to snewyed the data.

Objectives	Source of data	Line of analysis
Gender stutus in North East India.	Secondary Data	Tabulation, percentage and figures
Government initiatives to bridge me quitder gap	Secondary Data	Tabulation
tole 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

Milderent behaviours, espirations and needs equally, regardless of gender, UNICEF says gender equality 'means they 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 wine perce					Sex Ratio	
State	% Share of Women			Rural	Urban	Total
	Rural	Urban	Total	996	987	993
Arusachul Pradosh	40.89	49.68	49.82		946	958
	40.97	48.01	48.92	980		
Assum		50.64	49.63	968	1026	985
Manipur	49.21	50,03	49.72	986	1001	989
Meghalaya	49.64	The second second	49.59	952	890	976
Mizoram	40.76	49.94	48.21	940	968	231
Negstand	48.45	47.50		955	973	980
Tripura	48.56	49.33	48.00		929	943
India	48.60	48,15	48.53	949		
North East	49.10	49.41	49.23	965	977	970

Source: Office of the Registrar Goosral, India

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

State	Early Childhood 0-6		Economically Active 15-59 years	Old Age 60+ year	
Anunachul Pradash	972	978	918	917	
	982	951	956	971	
Assim	930	952	1006	1004	
Manipur Meghalaya	970	975	994	1075	
Mizorem	970	969	976	998	
Nagaland	043	697	938	875	
Tripura	957	962	952	1040	
Inda:	916	908	944	1033	
North East	958	961	963	983	

As per Contus 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 Status, Arunachal Pradesh has highest record of gender mile i.e. 993 females per 1000 males and Nagaland has lowest needer 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 widers and widers 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 healthly. 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 achool and often do not participate in the labour force or the political process. They rarely have any say in household offere.

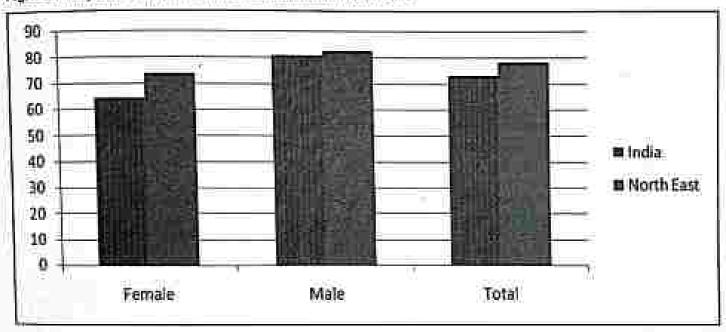
Without education, women lack confidence or knowledge to make their own choice and are encouraged or forted to marry early. India holdsthe miserable record of having the highest absolute number of child brides about 24 million.

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

Table 3: Comparison of Literacy Rutes

State		24	101		3	011
	Female	Male	Total	Fomale	Malo	Total
Arunachul Pratiesh	43.5	83.8	54.3	57.7	72.0	65.4
Assum	54.6	71.3	63.3	66,3	77.8	72.2
Mar/put	60.5	E0.3	70.5	70.3	83,6	76.9
Meghalaya	59.6	65.4	62,6	72.0	76.0	74.4
Mizorum	85.6	90.7	80.8	89.3	93.3	91.3
Nagaland	61.5	71.2	56.0	78.7	82.B	79.6
Triporti	54.0	81.0	73.2	82.7	01.5	67.2
fodia	53,7	76.3	B4.U	64.6	80.9	73.0
North East	61.53	74.91	68.47	73.61	62.51	78.14

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



The highest median number of years of schooling completed is observed for familias for Manipur (6.5 years) and Mizotam (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

Status	Female	Male
Arunachat Prodesh	3.5	0.7
Assam	4.6	5.6
Manipor	6.6	8.2
Meghalaya	4.5	4.5
Mizoram	15	7.5
Nagaland	5.4	9.5
Торин	5.4	7,0
Inda	4.4	5.0
North Enst.	5,24	6.39

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

States	Ru	ral	Ur	San .
	Female	Main	Female	Male
Arunachal Pradesh	474.94	672.73	529.15	TUS 38
Assam	179.71	343,97	581.53	615.23
Manipur	522.57	591.97	646.92	666.55
Meghalaya	358.51	446.29	444.08	527.21
Mizoram	602.98	662.88	610.51	850.29
Nagaland	460.28	544.70	417.63	596.60
Tripura	218.73	319.64	301.52	409 55
India	201.56	322.26	366.15	459.87
North East	406.61	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 sala; samed 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 volunties attainment are key elements on the path to attaining gender equality and reducing the disempowerment of womer. Education, particularly higher education of women, is a key enabler of demographic change, family welfare, and begin 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 curtaits 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 devate their status in the society.

Violence against women must be endicated from the society. Apart from strict taxes 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 arc 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 harriest 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 of the Millennium Development Goals, the percentage share of females in wage employment in the non-agricultural second during 2011-12 increased to 19.3% which is higher than 18.6% reported during 2009-10 by National Sample Sunai Organisation. The skill Mission in India are training women and also making sure that training systems are becomes more sensitive to their needs (Annette dixton, Vice President of World Bank South Asia, 2018).

Saration 2020 by ADB:

The Asian Development Bank (ADD) is committed to gender equality. Strategy 2020, ADB's long-term strategy. The Asian Development that gender equality and women's empowerment are critical for activiting economic growth, recognizes that gender equality and women's development. Thus, promoting gender equity is one of the fire educing poverty, and supporting socially inclusive development adopts gender mainstreaming as the key strategy for divers of change. ADB's Policy on Gender and Development adopts gender mainstreaming as the key strategy for adversing gender equality and women's empowerment, it requires gender equality considerations to be addressed agents 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/socioscatomic development/empowerment of women.

Serial Number	Schemits	Purpose
1	Seadhar and Short Stay Homes	To provide retial and rehabilitation to destitute souther and women in distress.
2	Support to Training and Employment Program for Women (BTEP)	To ensure sustainable employment and income generation for marginalised and assertices rural and urban poor withen across the opunity.
2	Rechtryst Matrila Kasily (RMK)	To provide micro-lineron services to tiving about the socio-enteren- in upliffment of poor women.
•	National Mission for Empowerment of Worten (MINEW)	To strengthen the ownell processes that promise all-round Development of Women
5 /4	Raily Gandhi National Creche Scheme for Chil- dren of Working Methers	To provide day core facilities for running a printhe of 25 children in the ope group 0-6 years from families booksy manthly income of less than Pla 12.000.
6	Scherce for Universalization of Women Heighton	To provide 24 hours immediate and emergency response to work- an affected by violence.
7	Subte Scheme	For homelic development of adolescent girls in the age group of 15-10 years.

Sources: Press Information Sharens, Government of India

Equal Remuneration Act, 1973: In order to improve employability a peparate Ministry of Skill Development and Empercuration 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 Covernment has enacted the Unorganised Workers' Social Security Act 2006.

The Maternity Benefit Act, 1951: The Maternity Benefit Act, 1961 regulates employment of women in contain astablishments for a certain period (12 weeks) before and after childbeth and provides for instantly and other benefits.

ledira Gandhi Matritva Sahyog Yojana (IGMSY): Indira Gandhi Matritva Sanyog Yojana (IGMSY) Scheme is being implemented as Conditional Materiaty Benefit for prognant and tactating women to improve health and nutricon status to better enabling environment by providing cash incentives to prepnant and nursing mothers to partly compensate wage tass both prior to and after delivery.

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

Mahilla E-Hust: Mahilla E-Hast is an initiative for meeting needs of women entrepreneurs. Mahilla E-Hast has been initiated to strengthen financial inclusion of Wuman Entrepreneurs in the economy by providing continues sustainable and support to their creativity.

Pradhan Mantri Mahilia Shakti Kendra Scheme: The main purpose of this scheme is to enhance women's quality of tie. Starting from saving and summing of get shift, their primary as well as secondary education and overall quality of the 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.

Restriya Mahilla Kosh: Restriya Mahilla 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-triendly procedure to bring about their socio-economic development.

Bott Bachao, Batt Padhao: Bett Bachao, Bott 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 Sox 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 & Femily Welfare and Human Resource Development.

Role of Gondar Equality in Inclusive growth:

Gender equality is considered as a key driver for indiusive 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, INF Chief and Norway's Prime Minister Erna Solberg, 2018).

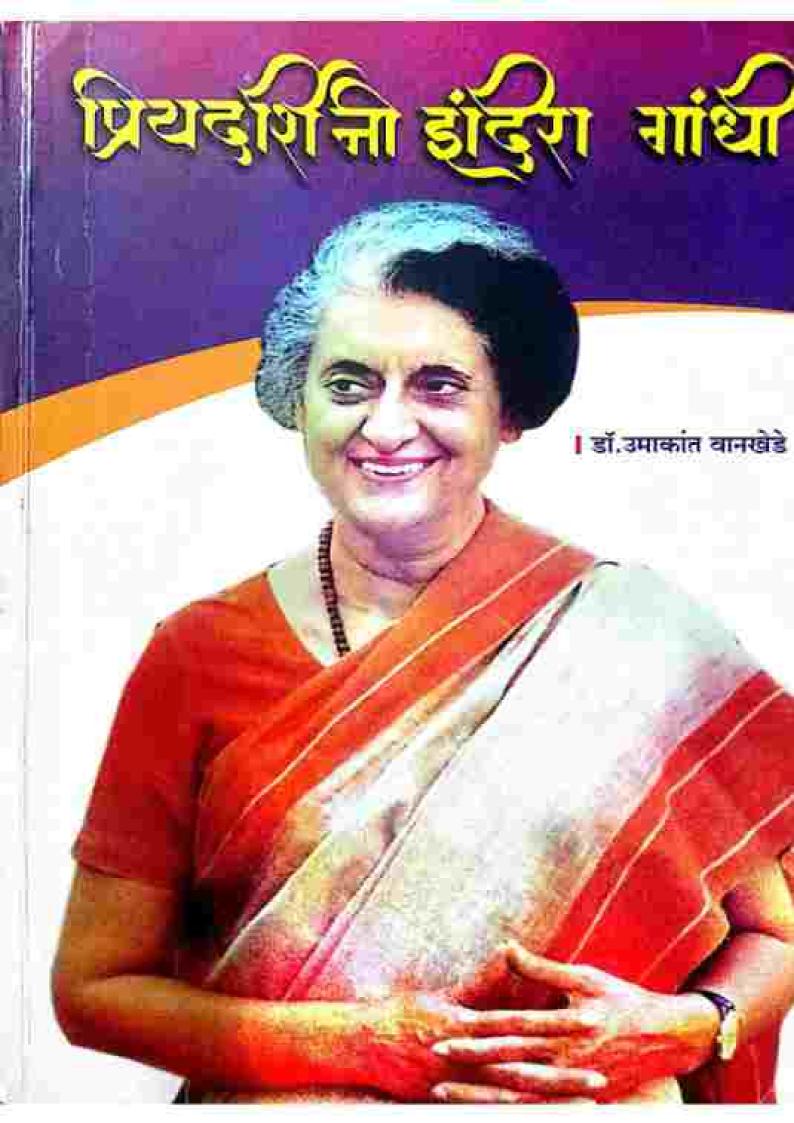
Conclusion:

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 aimost one-half of todia's population, without their engagement and empowerment, repoeconomic progress is out of the question. For economic growth to be really inclusive, women empowerment is of utness value. It is crucial for achieving austainable 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 rote in shaping the women's autonomy and empowerment. Along with government, ovi 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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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. Cellege, Gauripur (Assam)

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 lawaharial 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 underliable that in some cases she surpassed his father, indira Gandhi possessed three extraordinary qualities - extraordinary personality, keen political foresight and unyiniding political will. Many say that Indiva 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 Jawaharial roamed the history of Indian politics like a shining star. Mother Esmala Nehru was the constant inspirational companion of father Jawahuriai, Needless to sive 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 Privadarshim Indias spent many days of her childhood and adolescence in a lonely house in Allahabad.

After studying in Defni for some time, she was sent back to Allahabad. She got involved in politics from the age of twelve. He wanted to respond to Gandhijos call and jump into the lawlestness movement. But age was a big obstacle. Although she could not join the lawlestness movement, she formed an army celled '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 Mumbail. Then father lawaharlal 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. BN Tagore liked Indira very much and he gave another name to Indira is 'Privadarshini'.

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 rood 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:

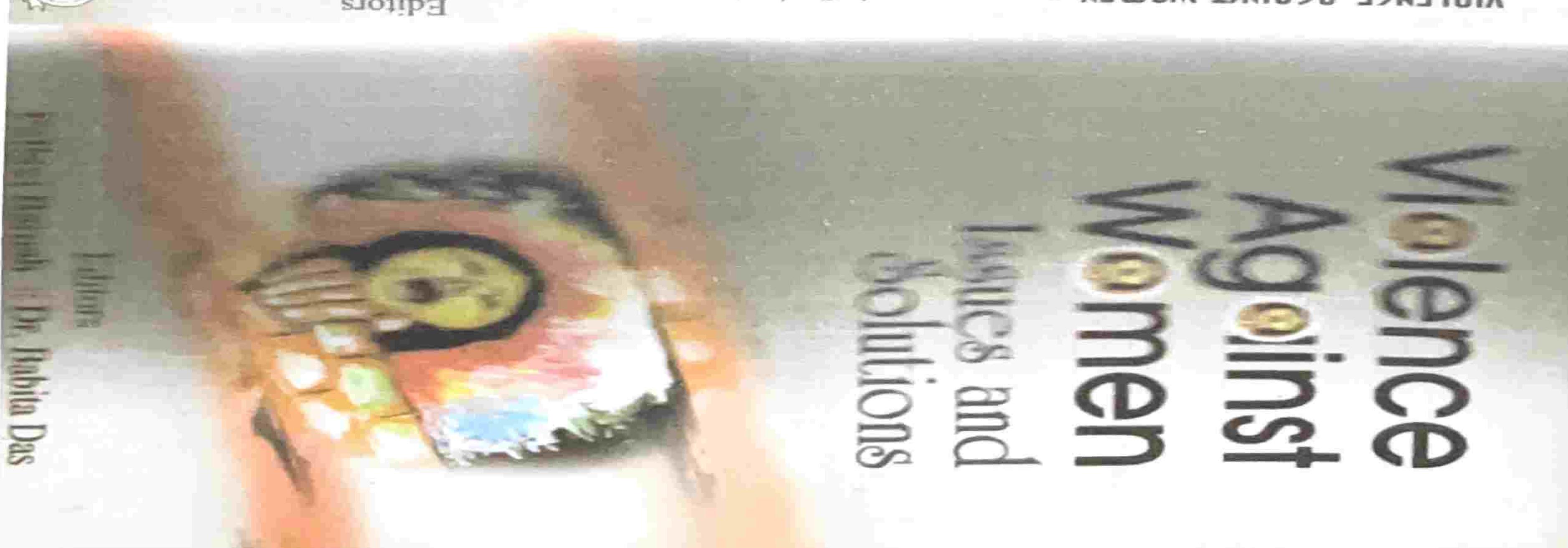
- 1) Swami Vivekanand International Award, 2014 by World Human Rights council
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- Maharashtra deepstambh seva puraskar 2020 by Ashiyayi kala sahitya samejik deepstambh sanmelan.
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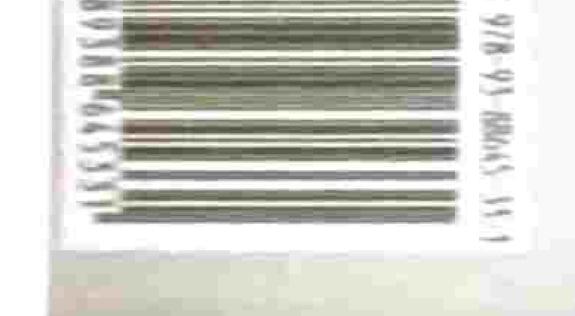
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Violence Against Women-Issues and Solutions: A research based book on issues related to violence against women compiled by Women's Cell, ACTA

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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 to the Period of Time of Mystemar in Navamber 2014.

The Objective of the AEP is to promise acomoral congenities, continued that and develop atracegic relativeship with construct in the Asso-Pucific region through continuent angagement at bilateral regional and multilateral levels shorply providing enhanced consequences as the Stones of the Northwanters Region, with astor countries as the Stones of the Northwanters Region, with astored countries as the store neighbourhood.

This book, which comprises a diam's a holarly criticles by fillows contributors drawn from a west pool of researchers, academicians. Surganic roots poursalists and professionals, is a mades attempt of diam's house they be an expense in property to attend build a Northwest to she achieve of though

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ACT EAST POLICY

Implementation and Implications for India's North East

ACT EAST POLICY





Assam College Teachers' Association

Dr. Nihar Ranjan Kalita

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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?

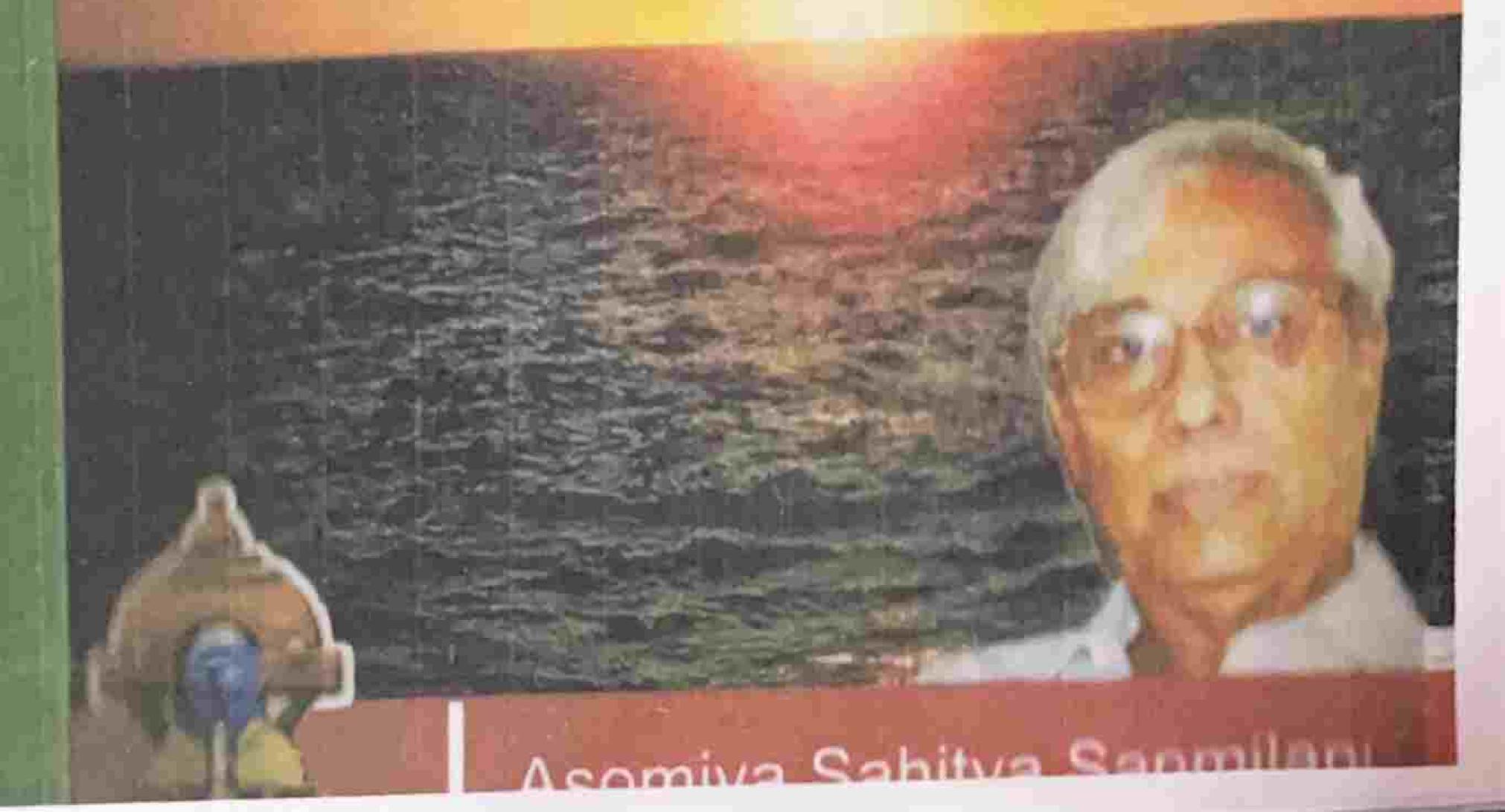
The East Asian growth model and the prosperity of the Tiger and Dragon economies did emulate India for opening up its economy. In fact, East Asia consisting of Japan, South Korea, Singapore, Malaysia and Thailand were considered as potential investment sources where new markets could be tapped. India 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:
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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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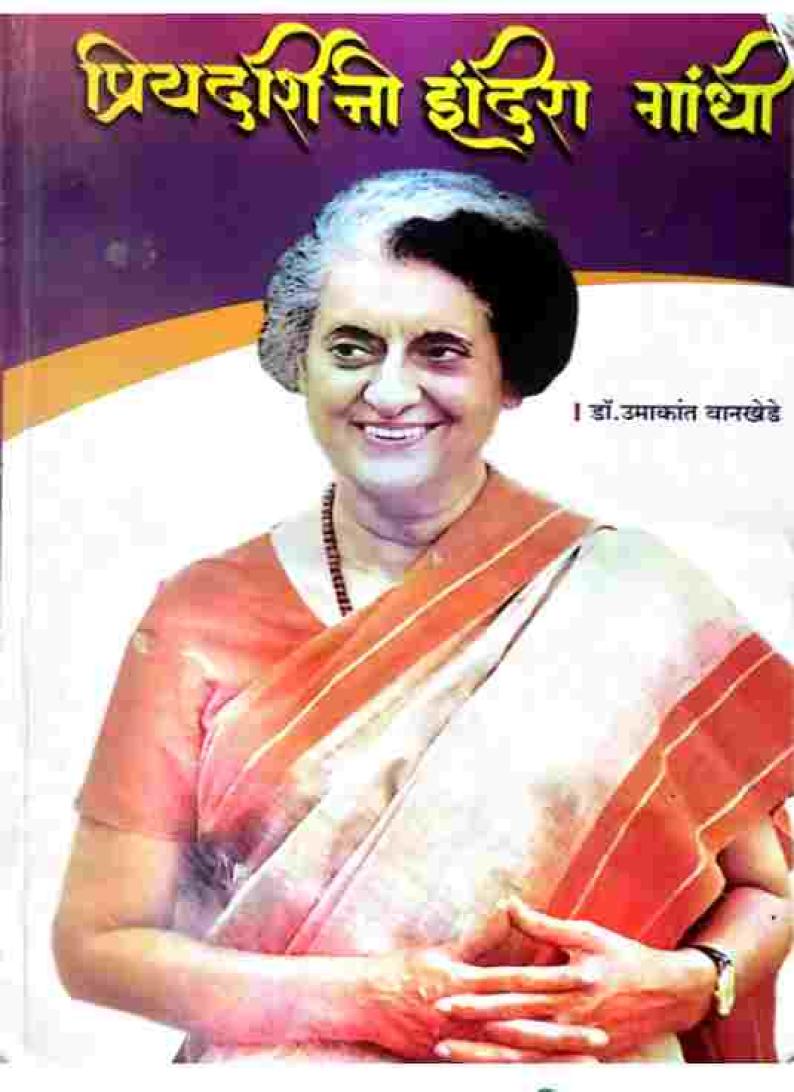
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THE HISTORY OF INDIA AS THE ASSASSINATION OF INDIRA GANDHI

Dr. Aminuz Islam Sk Assistant Professor in Philipsophy P. E. College, Gaurpoir (Assam)

India stronger. As long as I live, I will keep India united."

(Hdira Gandh) (Indika Friyadarahin) landing a bris post position and a central Figure of the Indian National Congress was born on 19 November 1917 at Prayagnal Her tiso children were Sapy Gandh, and Sanjay Gandhi. She was the first and, to date, only hereals from: Minister of India. India Sundh was the daughter of Usushailal Setwo. The first prime minister of fodia. Juwahaffal Nebra was one of the leaders. of million independence, it did not come as much surprise that his daughter Indea Gandle would esocenter pulltics. Inditia Gandbi Nac worked as his appropriate while her father Nehrous still alive. After Nebru's death in 1964 Indiry Gandhi was electest a member of the Rayur Sabha, serving as Minister of Information and Publicity during the tal Bakadur Shindri government in 1959. Then in 1966, linding Garidhi was elected as the fact this man Frame Minister in the history of Iridia. He served as the Prime Minister for three consecutive terms of 1.1 years from 1966 to 1877. He came to power for the fourth been as 1960, but this time he could not finished her term because of suddendeath, the was brutary. illed while he was prime minister on October TL. 2004. The then Prime Minutecof India indica I preparing to meet British actor Peter of Linear Health Hay Continue was make that the acdocumentary for an Mosh tenessors station, which is why he wanted to interview Indias Gardhi, index also agreed; he was walking to the garden in frant of the Prime Minister's residence on Safdarjung Risad No. 1 in New Dehil around 9: 10 am It was then that her two trusted busypuards, Safyavard Singh and Bed Singh, shot her directly in the body.

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

To understand the homible event of to the overland to go balk a bit, we have to snow about 'Operation Blue' Stat Operation Blue Star is it mustary operation, conducted in Amnitian. Fundablished Linds June 1984. The operation was corned out under the direction of Frime Millioner Indica Canabi. The operation was corned out to rivet and detain James Gingle Vindramyale and his followers from the Harmandir Satisb complex furniture that Vindranuale may have been detained had been creatating in the air for a long time. In July 1981. Harcrand Smith Longwal. president of the Sikh political party Akai. Balthe reform advised Vindramwale to take refuge in the Golden Temple complex, a famous Sixh temple to that the government would not wrest him: On the solvice of Hurchand, Vindramuals, made the temple complies his armory and Desidquurberk

in Americal, Vindramente established a limit of legin of terror. A rotal of 410 people were silled to the violence, and Vindrament's forces silled 39 takes for opposing Vindrament. More than a thousand people were injured in the violence. So indire Gendii decided to issuich a special operation to arrest Vindramente who was exceeding the day level. Shintramente was silled in the operation. But in thying to arrest him, the Golden Temple, the boly place of the Saro, was severely duringed. And this ampoind from Minister Indirectantly and many people in the Sich community around the world. Many in the Sich community around the religious sentences.

न्यस्य विक

(গুৱাহাটী বিশ্ববিদ্যালয়ৰ স্নাতক তৃতীয় যাসাসিকৰ দক্ষতা বিকাশ পাঠ্য ASM-SE-3014)



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नुसक

 শ্রেণ অফরেট প্রিন্টার্ছ এন্ড পারিচার্ছ জটিয়া, কাহিলিপারা পথ, তবাহাটী-৭৮১০১৯

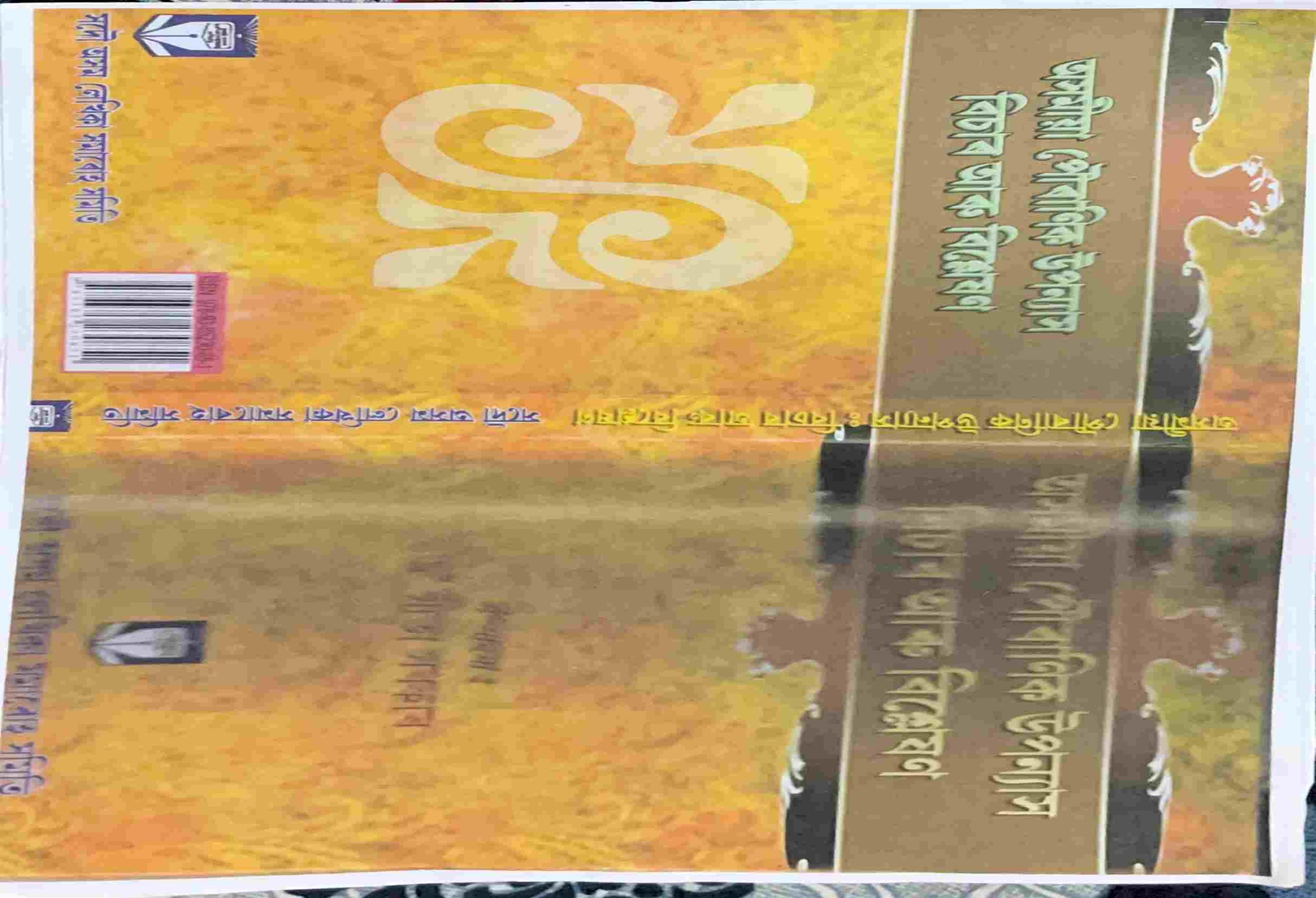
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ড° জ্যোৎসা দেবী

জনসংযোগৰ বিভিন্ন মাধ্যমসমূহৰ ভিতৰত ছপা মাধ্যম হ'ল এনে এক যোগাযোগৰ মাধ্যম, যিয়ে অতি কম সময়তে জনজীবনক আকৰ্ষিত কৰে। এই মাধ্যমৰ দ্বাৰা প্ৰসাৰিত তথ্য, বাৰ্তা আদিয়ে সমাজৰ প্ৰতিটো ক্ষেত্ৰৰ লোকসকলক সহজতে প্ৰভাৱিত কৰা দেখা যায়। ছপা মাধ্যম বুলি কওঁতে আমি বাতৰি কাকত, আলোচনী, বেনাৰ, প'ন্তাৰ আদিব কথা ক'ব পাৰোঁ। যিদৰে এই মাধ্যমত প্ৰকাশিত বাৰ্তা বা তথ্যসমূহে জনজীবনক প্ৰভাৱিত কৰে ঠিক একেদৰে এই মাধ্যমত প্ৰকাশিত বিজ্ঞাপনে সমাজজীবনকো প্ৰভাৱিত কৰে। এই মাধ্যমসমূহৰ সহয়ত বিজ্ঞাপন নিৰ্মাতা তথা সংস্থাসমূহে যিকোনো পণ্য বা সোৱাৰ বিষয়ে কৌশলপূৰ্ণভাৱে প্ৰচাৰ কৰে।

বর্তমান গোলকীকবণৰ যুগৰ পৃথিৱীখনত বিভিন্ন অঞ্চলৰ লোকসকলৰ মাজত সংযোগ স্থাপন সহজ হোৱাৰ লগে লগে ভাষা-সাহিত্যৰ ক্ষেত্ৰখনত পাৰম্পৰিক আদান-প্ৰদান 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 লিশৰ আদান-প্রদানে আধুনিক বিশ্বৰ প্রতিটো কর্ম সূচল কবি তুলিছে আৰু দেখা গৈছে ইটোৱে-সিটোৰ লগত ওতপ্রোতভাবে সাঙোৰ খাই আছে। এই সকলো কার্যৰ অন্তবালত অনুবাদ প্রক্রিয়াই বিশেষ গুৰুত্বপূর্ণ ভূমিকা গ্রহণ কবিছে। অনুবাদৰ ছাৰাই বিভিন্ন ভাষাৰ মাজত সংযোগ স্থাপনৰ লগতে জ্ঞান-বিজ্ঞানৰ বিটিন্তমন্ন ক্ষেত্রখনৰ প্রিসৰ বৃদ্ধি বা প্রত পরিবর্তন সম্ভব হৈ উঠিছে। বর্তমান বিটিন্তমন্ন ক্ষেত্রখনৰ পরিসৰ বৃদ্ধি বা প্রত পরিবর্তন সম্ভব হৈ উঠিছে। বর্তমান ব্যায়ত দেখা গৈছে অনুবাদ প্রক্রিয়াটোৱে যিদৰে সাহিত্যৰ লগত জড়িত হৈ



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ডিটিপি ঃ আনোৱাৰ হুছেইন

বেটুপতি আৰু অঙ্গসজ্জা ঃ প্ৰদীপ চন্দ্ৰ বৰুৱা

মূল্য ° ২৫০,০০ টকা

পিন্দুৰ পান্ধ মূল্য । পান্ধাৰ, গুৱাহাটী-১

विश्व

সদৌ অসম লেখিকা সমাৰোহ সমিতিয়ে প্ৰতি দ্বিবাৰ্ধিক দ্বিবাৰে সমিতিয়ে কেইবাখনো গ্ৰন্থ প্ৰকাশ কৰি আহিছে। এই জিনান্ত লয়। অসমীয়া ভাষাত ইতিমধ্যে ৰামাণ মহাভাৰতক কৰি ভালেকেইখন লৌৰাণিক উপনাস প্ৰকাশ পাইছে। এই



সমূহে পৰাই পাঠক সমাজলৈ আগবঢ়াই দিছে। পূৰণ নতুন চিন্তাৰ প্ৰলেপ সানি আছিৰ পাঠকৰ গ্ৰহণযোগ্য উপন্যাসসমূহত লেখকসকলে নিজ দৃষ্টিভগীৰে অতীতৰ কাহিনীকে নৰূপত সাহিত্যৰ সৰ্বকালৰ আৰু সৰ্বযুগৰ সমাদত গ্ৰন্থ। বৰ্তমান সময়ত গ্ৰাচীন সাহিত্যৰ সন্তাই উলিওৱা হৈছে, যিবোৰে পাঠক সমাজৰ পৰা বিপুল সহাৰি লাভ কৰিছে। নামকৰণেৰে যিকা পৌৰাণিক উপনাস সিখ कि केष्ट्रा भागाभ प्रमाण है। विक्रक हैं विक्रक में जिल्ला है। ওপৰত ডিজিক্ৰি লেখক-লেখিকাসকলে নিজৰ কল্পনাৰে সময়ৰ লগত খাপ ,খাবাকৈ নকৈ সাহিত্য কচনা কৰিছে। ইংৰাজী ভাষাত অমীশে শিবৰ কাহিনীক विधासित कर्ना कर्ना (स्ट्रेड्रॉन डिल्नास्त्र (लेक्क्क অৱতীৰ্ণ কৰাইছে। সাম্প্ৰতিকভাৱে তেওঁ 'ৰাম ছিৰিঞ্চ বিভিন্ন চৰিত্ৰক নায়ক-নায়িকাৰ ৰূপত উপস্থাপন डेनियारे(१) (उट्नेट्कप्त (भवगन्न भक्तिया क्ष नामा कारिनी कथा नामा करि शिरु म्याञ्च म्य न्थ्य कार्य शिष्ट्रा । डाब्डाय घर्ष डायामगूर्या डाडाब কাহিনীৰ অবলম্বনত আধুনিক চিন্তা চচ্চাৰে নানা গ্ৰন্থ ভাষাত নাসংহ প্ৰসাদ ভাদ্ভীয়ে প্ৰাণ মহাভাৰতৰ नाना ग्रह्म कना करिए। मीलक हम चापि (कहेवाधनाकी केवनामिएक बाजा ভাষাত উপনাস কৰা কৰি উলয়াইছে निर जिनकी' काना कवि जिन्ताहरू । यरपष्ठ प्रयाक्ताप (श्राह्म क्षात्र्य) भूते अप्रति হোৱাকৈ নতুন কাহিনী (A) व्यक्तिरवास स्थात कार्रनी परानध्न करि कता कवि बागापन জনপ্ৰিয়তাৰ শাৰ্থত बीक हिन्दी बहुत SWITH MIN

ড° খৰ্গেশ্বৰ ভূএৱাৰ '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° জয়শ্ৰী 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

>0€

ড° খৰ্গেশ্বৰ ভূএ্তাৰ '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 দস্তাবেজ ধৰাই দিয়া হয়। এই দস্তাবেজত 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 পৰিবৰ্তিত 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 মূল্যাঞ্চণতো সহায় কৰে। লগতে ইতিহাসবিদসকলে তথ্যৰ

MAHATMA GANDHI

From Holy Deeds to Unholy Death (Part-I)

Peace Peace Peace Peace

Peace Peace

And the Peace Peace Little Peace

Period Prints

Dr. Chandan Kumar

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Mahatma Gandhi - From Holy Deeds to Unholy Death to Canholy Death to Canho A BRIEF STUDY OF GANDHIAN CONCEPTION OF SATYAGRAHA

Dr. Shyamal Chandra Sraka, Assistant Profesion Pramathesh Barua College, Gaoripa Dhuhri Oliton,

INTRODUCTION

Mahatma Gandhi was born at Porbandar, otherwise knows Sudamapuri, on the 2nd October 1869 and died on 30 January 1968 He belongs to the Bania caste and seems to have been originally groces He belongs to the Canada Gandhi; alias Kaba Gandhi, Kaba Gandhi married four times in succession having lost his wife the 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. 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, Ramini 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 religious. 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."2

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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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 Male man and woman. I to build human society. They depend on each other and for human society. He same coin. Woman are producing numeri access, 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

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

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(Pear Reviewed)
(Proceedings of the International Seminar)

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

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Dr. Shlladitya Satpathi

Assistant Professor
Resistant of Samkell, Chakelete College, West Same



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Humanism in Mahatma Gandhi's Educational Thought:

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philosophy invaried in meaning and in scope. The word Philosophy because Septim means whicher the philosophy of education has been defined as an attempt to find massers to use these, which philosophy of education has been defined as an attempt to find massers to use these, which philosophy of education has been defined as an attempt to find massers to use these, which philosophy and what he has to do with education. He is interested in the nature of reality, a knowable and what he has to do with education. He is interested in the nature of reality, a process of value and the aspects spect as aims, surreculate and method may mean be educated in the philosophy of education being to think electry, excelulty, represely and systematically real philosophy of educational problems and concepts. It is clarifying and liberating.

them to evaluate. It serves to free them from the tyranny of conventional throught. When the Philosophy of education fails to perform to achieve the desirable unds expected of at the performance as an intellectual exercise.

The nim of education:

The aim of education is to enable individuals to continue their education. The object inGondhian education. Character is similar to foundation. A building building said collapses where as a building created on a strong foundation has for long time. Garages builds 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 masses?

Basic Education of Mahatma Gandhi:

According to Mahatma Gandhi, the educational system must be literary and prodiscuse, 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 besic education

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

⁶ Park, J. (Eds.). (1968) Solected Rending of the Philosophy of Education, New York: Magnetting P-38.

⁷ Gaudhi, M. (1962). True Education. Navajiyan Publishing House, P-13.



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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 from the immediate takes or the air he breaths 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:

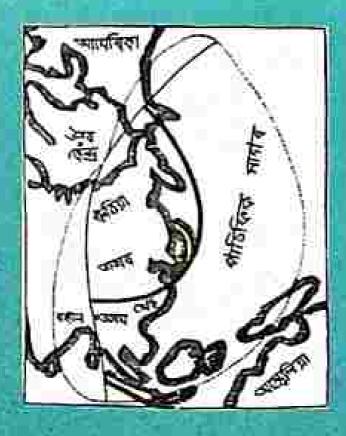
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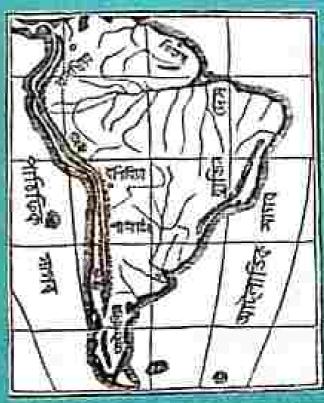
- To attempt to reveal the introduction of Environment
- 2. To trace the brief conception of environment
- To attempt to reveal the water and its importance
- 4. To explain water on earth's surface
- 5. To trace the impact of water pollution
- 6. To attempt to explain the sources of Water Pollution

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









HUMEN DAS

Indo-American Religious Relations: 1793-1893 A.D.

Himen Das

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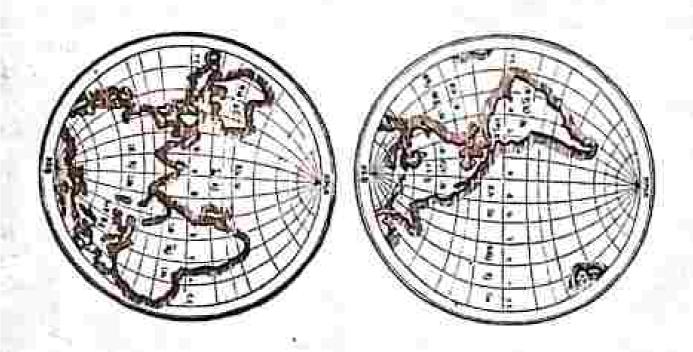
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Himen Das, a Ph. D. Scholar of Pondicherry University who hails from Kamakhya Gate, Near Ganesh Mandir, Guwahati- 781009, Assam, India is interested mainly in the history of contacts between country and country, more clearly Western and Eastern history, which is nothing but Global History, Global History, besides other corners, is the history of mankind. Mankind cams 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.

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HIMEN DAS

HISTORY: EAST AND WEST

HIMEN DAS

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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.

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স্মৃতিগ্ৰন্থ



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Gorkha community, culture and their issues in Assam

Horning Che;
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Assum is a land of preeminence since arcient times do so its rachness in antical beauty, requires and in maintiffing of cultural deveration of Austric, Tibero-Burman, Development Nordic (Aryo) origin in the post, Varieties of ethic accumunities, integrated cultural and religious diversities on the reasons for the richness and beauty of the state. It can be best recognized as mixti-ladia where people from different community five.

Introduction: Like other communities such as Abor, Boro, Karbi, Missing, Rabha and so on, the importance of Attarness Goridas current be denied. The word Goridas for Garidas) has been derived from the 8th-century Hindu worms asint Grass Goridas are generally Nepali-orige people. There are number of sub-communities in Gorida community namely Bahan (Brahmana), Chetry, Rai, Limbs, Newar, Mager, Sherra, Gurungs, Tantang, Korra, Dormi, Sarom. Though they have distinct culture, customs and different languages but they all identify themselves as Nepali or Goridas. Among these, Bahan (Bransim), Chetry, Kami, Damai, Suri and Thakari etc are Khan parbutiya. Tantang, Gurung, Mage, Newar are Tibeto-ethnic group whereas Rai, Limbu and Subin tic are Kirst people.

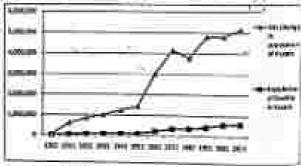
Historical Perspective: From the ethnological point of view, Gookhas are divided into three groups. First group #

proving an Kiralan. The linguistic Survey of India states that Cineras' among Vedic Aryans are the Tibeto-froman speaking Mongoloids with yellow complexing. The principa of Kirst's desired through literacy evidence by about 1000 Inc. in the stabilitiansia, the historical core of which probably goes buck. in the 10th commy EC, there are suggestions that the Sine-Telecture on Kleatas belong to the Brideringues Valley of Accum-(Characteri 2005), Mirecus were the carling inhabitants of the and und were traditionally hill-mon otherologically charge to die north-eastern triber of India (Sinha, 1996). Secondia, some wholses like Seikant Dutt, A C Sinha, T th Subita, Lupita Nith, fighted Band, B C Uponi, etc. found that there were married infationships between the people of Niepal and Amaze from the period of Haraba-Vermadova (730-759 AD). The two Kammo-Seinga Nitifhoraj and Numious had married the princurs of Nepal. in 1520 (Sobba, 2003). Thirdly, the real immagnators of Goridas. in Assam begin in 1817 to be exact), when Garidua were deeduyed in the Byllies operation (Shakmpear, 1977) and especially after the many of Singuals in 1816 between Bellish India and Nepal (Sarmit), 2020). Later on, Ourklin bontamen and marginal farmers came in great numbers from the 1920s. Demography: 2.5 million (25 lakh) people from the Gorida community are living in Assem (mountly OVDTV, 2019 during NRC discussion). According to the census of India 201, almost 5,96,210 Gooddan people live in Assum which is 1,91% of the annual hopidimion of Assires.

The figure 1 shows that the population of Gorichin in Assure him not been incremed significantly as compared to the net change in population of Assum. It clearly means that the population of Gorichia in Assum is riting alonly and has not been increased so seach over the years as compared to the increase in the population of Assum. This is because of their connelements, assuments, education of the people and tong importantly their future proparation for happy family life. They would like to have fewer children and understand the obligations towards their children and believe in modernization.

Televis I Proposesso of Facility Comments in Assessment and Parket Printers and Parket Performance. 1135 100 H3H 42,550 0.10 mil 110 70.34m 100 VIIII. 1.00 68.360 He. WAL 1.00 1.56 1911 100,310 346 355.307 138 3400,338 (51) 2.39 100 NAME OF TAXABLE PARTY. 1.06 1111 432,414 1.36 300 239 200,300 200,210 3011 1.36

Physics I planting the set things in journalists of Assess and County appoints.



Seems Command Superior of Sada.

Occupancy: Gorkha people generally live in hilly munell prezions land in Assum since they are arrhams, band ourling
of sixt-polium. Retired IAS, Sci D.B Chrity arries in a book
willed Hirtory and Culture of Assumers: Negati, "flough an
automistary evidence is available on the history of guariers of
gazzanga, it is believed that most of the Nepali actions in the
leadingputra valley had their ichnia forms forms) in Resistance
(escree). The largest population of Gorkhas lives is autopafacility which is 131,261 (7.81% of the treat population),
tiericks = 87,850 (7.64%), Eachi Anglorg = 46,871 (1.76%),
and Buken (2.42%). Tehnils with the largest purportion of
Girkha people are in Sadya (27.53%), Na Dear (18.18%),
Velent (15.43%), Margherita (13.10%), and Chronegos
(12.37%).

Language: The Guridiss use Assumers as a Regur frace. men through they speak Negalit, a language of Indo-Aryta family which has its crisco from Semulait Dialect. On 20 August, 1992 Dipuli or Gorichill' Language was included in the Eight Similar of the Indian Constitution. Asset Singh They of Disjoining raised the first official demand regarding the accognition of Nepali Language in the Indian Constitution on Tensery 18, 1956. The Assument Girida In Assum surpost Allourness up the state language and modium of last-states. Miny Outhis people joined in the language movement Solunterily during the 1900s. Thus, they in Assess not only wholeheartedly supported Assessed author State language but his accepted it as versionite in the unisols. The Guikha Hiddente studying in Assentance schools have Assentance at their Stringarder, Having adopted the Assuriese language the section of the educated and conscious Gorida people seek as active Impress in approaching education in different pans of the same belieding the hill districts. For instance, the Behall High School

in Soninger district was set up in 1943 under the superleadership of noted freedom fighter late Chhahilal Upudhan with total initiative and hard labour of the Gorkha elite of the locality (Sarumb, 2020).

Religion: Most of the Goodha people like Bramin, Cherry, Kon, and so on follow the Hindu or Sanatan Religion. But some Gorkhan such in Luma, Tanuang and so on adopted Blaubite. Some Gorkha like Rei, Limbu and Subba recognized thermeines as Kirat or follows Kirat religion.

Traditional Dress: Gorkha community is rich in outture. They use to wear traditional costumes even on day to day horiz Gorkha men generally wear Bhoto, Dama-Suruwal and Diog Topi (cup) while women wear Sari and Cholo.



Festivals: Giorkha people have been influenced by and have always been core of Nepali or Gorkhali Culture. Dashan Festival is known as the most important festival among the Grockha people in Assam, it is celebrated in the months of October and November starts before the Durga paja. Before Durga paja, Gorkha people remember and give homage to the ancestors. This is Called "Forth Scatth" (Sixteen-day obsequent of moestors). After this, they worship Durga (God) nine day culted "Nab Ratri" (Nabab Durga Puja) and take Tike of reincoloused rice and "Yamara" as a hely Pranad on the forehead

anding from the "Dijnya Dassem". During the Dashain festion all the relatives get together and take blessings from serious and elders. It is also known for its festive mood and juriful gueronts. This Dashness festival lasts till Lastni prijs on the day Purnime. Tibur or Theopawali Festival is one of the pominent festivals of Gorkha Community, it is held in the south of November. It is the festival of lights, colors, Jecorations, and fancy sweets. Tilus is the festival of 5 days whereas the first is known as Kak Tilter (day of bird cores); second day is Kukur Tiber (dog puis); third day is 'Oosi in Din' (Goddess Laxesi Puja): fourth day is 'Governmen Pais' and no fifth day is known as Husi-tika, where brothers and sinces exchange 'Tike', 'Pickwares' and 'Ciffes'. So, it is also known on Bine Tika or Bine Dital. On the day of Bhai Tike, sinces and bruthers get together and accept tills from each other. During this Tiber festivel, verious sweets, food and "Sul Rati" are prepared. People call their friends of different communities and serve them foods. On the day of Learns Poje, people worship enw. The young boys and girls participate in group dance called "Dovid" (for men) and "Bheili" (for weeners). The min remon of field dunces of "Densi-Hharit" suffices on the following line ni Deuni chanti-

"Haugui aftid anyrka hoinnu, Hali Rajale perhapeks"
This means 'we bayen't come falsely, king light has used
us': Mythology has linked with this tradition to the king field

Now-e-days, Tinar festival is performed on the stages with the maint "Tihar Summech" in everywhere to persons the culture. Third important festival is "Teej" which is the festival of wernershood. It is held in the month of August September. The women orlebeate Teej festival. They sing following and dance and have draped themselves in red starts recalling the leavenly occasion when Parvati, daughter of the Himalays.

wen the hard of Lord Shive after long meditation and facing. On the first day of Tee, people call their daughters to their hours; give them gifts; propered a special food called "Down and groups of warren gather together to column the natural first. On the very next day, every woman gathers tegether goes to river to take bath and to worthly Shive (God) together to have a happy and productive long life about for their hashands. Similarly some other important (estivals are "dogle Sandonto", "Fagu Purnima", "Ashar to Pandra", "Dath Ekadath" and no on.

Ornaments: Tehari, Neu Godi poley', Buinti, Kantin. Himself', Laliquotey licaddrane', Thaili' are soone examples of semments and accessories. "Dibari' is the symbol of morned women in Goddin mosety, Gorkin women wear Tilbari' setti bends of different colours.

Weapon r Gerbha community in known for volume and courage in respect of protecting Indian territory from feeding threat. Once Field Marshal Sum Musckshaw said about for Gorkha, "if a man says he is not afraid of dying, he is nithe lying or be must be a Gothira". A large muribers of Gorkha Military purisipased in the First and Second World War and received many gallantry awards. It putwes how courageous and during the Garthas are in word To symbolize this pourses. Whater in the main weapon associated with Guelde. The Kimint is the most commandy used in homebold purpose. It is word in accepting fields aften. Its use han varied from building, clearingexcepting fireward, digging, stengthering animals for food, cutting most and vegetables, skinning minute, and opening core (Latter, 2015). The Schultri is in standard service with various regiments and units within the Indian Army, such at the Assam Rides, the Kumann Regiment, the Convent Rifles and the various Gorkha regiments (Dutta, 2019).

Livelihood: Though Gorldss people are mainly dependent on a piculture along with earthe farming for their livelihood more senative. Gorldss people are purce loving who believes in self-glant. They do hard work to care their livelihood. They testing youths) drount to be a military persons to fight further pountry and accept a countryout drath. But some youths as to other catics of hadin such as Monthal, Bangaiere, Chamai and so on for seeking jobs these days due to unscalability of ampleyment in Amans.

The Gordha people of Assum facul a list of grablem after independence. Identity crisis is the main much peoblem and unity by the Greeklus of Assure Set all over India. Even after directing so many sacrifices surface from the freedom constraint to protecting the territory of India in wars, from Lauguage Mayerment to Assum Movement, they faced man problems mil identity unitis in Assum. To product the rights of Gorkins people, several organizations like AAGSU (Ali Assem Creates Stedent Union), AGS (Austra Gorklin Surumfint), AANSS (All Assum Nepuli Subitya Subito) etc. were forward and control our several movements. To fulfill the demands of the Gorkhas of Areum studes the humber of organizations such as Assett Gerline Santenelan (AGS), Alf Assum Guckha Snedemy Union ate have placed various demands to the Government of Assum an well so India. Such demands are to melade Combas in to the principly class, Schedule costs and Schedule Tribe, protect them in tribul belt and block, introduce Negali subject is the UG and Post Crackinta level, Gorkha Antonomous Courd and TO OIL

Despite the entions insure and problems of Gorida

bearmonity, the Goridan of Assure have been as independible

part of the Assureus snovety. Maheshwat Noog is his

presidential Address of the Assure Solution Subbs at Mangeldai

in 1974 said for all practical purposes the Girichas are Assaume. They not only played a key role in protecting the frontiers of the country and Assam, but also contributed a every spheres of the American society be it agriculture, farming, intenture, language, culture, religion and so m.

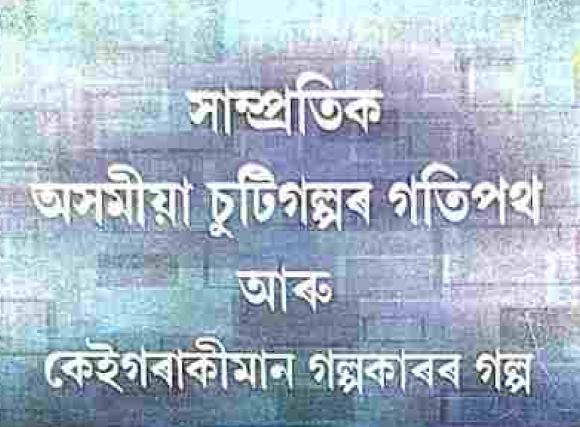
As such, Gorkhu community is an integral part of Assam. Gorkha people always believe in the theme of Grower Assam (Bor Assam) established by Saulong Sakuta and Mahapurus. Shrimanta Saukasdev for the peace and mattention of the Assam and its diversities of people. And the most importantly Gorkha are pacifists and always believe in the mosts of "Live and in five".

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সম্পাদনা ড° দুলাল চন্দ্ৰ দাস

Sämpratik Axamiyā Chutigalpar Gatipath Āru Keigarākimān Galpakārar Galpa

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প্রকাশক



ঝজুগ

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সূচীপত্ৰ

প্রথম অধ্যায় অসমীয়া চুটিগল্পৰ গতি-প্ৰকৃতি ভণ আনন্দ বৰমূদে হৰেকৃষ্ণ ডেকাৰ চুটিগল 2.70 ও° জান্ত কুমাৰ নাস দেবব্ৰত দাস আৰু তেওঁৰ চুটিগল 22-50 Ō, ७° मूंबाल हस माम অৰূপা পটঙ্গীয়া কলিতাৰ চুটিগল্পৰ অধ্যয়ন \$6-88 एक्पांच्या (प्रवी 86400 প্ৰৱী বৰমুদৈৰ চুটিগল্প Q. ড° ভনিতা নাথ 37-96 মনোৰমা দাস মেধিৰ গল ঃ এটি আলোচনা S. ভ° হেমন্ত কুমাৰ ভেকা 98-58 মনোজ কুমাৰ গোস্বামীৰ গছ 9. ভ° অঞ্জন কুমাৰ ওজা 5-3-30 অনুৰাধা শৰ্মা পূজাৰীৰ চুটিগল্প নমি গগৈ 33-300 কুল শইকীয়াৰ গল यिथन वर्र 503-50B ১০. মৌচুমী কললীৰ গঞ্চ ডº ধীৰাজ পাটৰ 270-274 ১১. দিলীপ বৰাৰ চুটিগল্প ঃ এটি অধ্যয়ন অমল চন্দ্ৰ দাস 222-255 ১২. অপূৰ্ব কুমাৰ শইকীৰ গল্পৰ এটি পৰ্যালোচনা ডº পথী হাজবিকা 20-785 ডº দূবৰি গোস্বামী ১৩. ধ্ৰুৱজ্যোতি শৰ্মাৰ গল্পৰ এটি চমু অৱলোকন 894-586 চুইটি বৰা ১৪. প্ৰাঞ্জল শৰ্মা বশিষ্ঠৰ চুটিগল 766-768 4-795-549 দ্বিতীয় অধ্যায় 569-590 ড॰ ভনিতা নাথ লক্ষ্মীনাথ বেজবৰুৱাৰ 'জয়তী' 248-727 ভ॰ দুলাল চন্দ্ৰ নাস হলিবাম ডেকাব 'বে বড়ে ভাই' 745-744 ড়^০ অপূৰ্ব বৰা লক্ষ্মীধৰ শৰ্মাৰ 'নীনা' ঃ এটি আলোচনা Ø. 284-495 ড° হ্ৰিগ্ৰসাদ বৰুৱা ৪. \ চৈয়দ আব্দুল মালিকৰ প্ৰাণ পোৱাৰ পিছত からかりかん निर्माला बारा 'অবিনাশী স্বপ্ন'ঃ এক বিশ্লেষণাত্মক আলোচনা Q. 794-500 ড০ প্ৰাপ্তি ঠাকুৰ মহিম বৰাৰ অনন্য সৃষ্টি 'চক্ৰবৎ'

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তে॰ দুলাল চন্দ্ৰ দাস

ø,

9.

যোগেশ দাস আৰু তেওঁৰ 'বৰদেউতা'

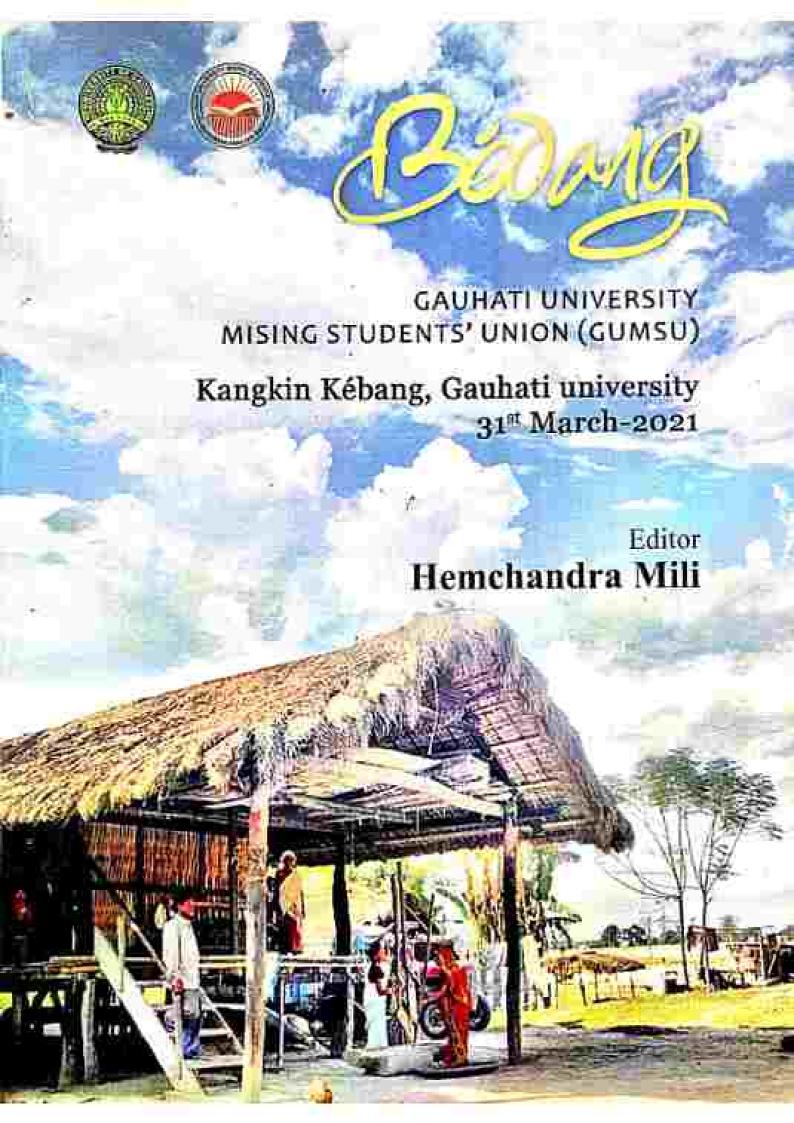
অৰূপা পটন্সীয়া কলিতাৰ চুটিগল্পৰ অধ্যয়ন

(व्यार्था (मर्वे)

অসমীয়া সাহিত্যৰ জগভখনত আশীৰ দশকতেই আৰ্গ্ৰাকাশ কৰা অন্ধৰ্গা পটসীয়া কলিতা সাম্প্ৰতিক মুগৰ এগৰাকী শক্তিশালী লেখিকা। গ্ৰন্থ আৰু উপন্যাস সৃষ্টিৰে এই সুয়ো ক্ষেত্ৰতে এইগৰাকী লেখিকাই নিজৰ সকল স্থিতিৰ পৰিচয় নিছে। সামাজিক দায়কত চেতনাৰে সমৃদ্ধ গলকাৰ গৰাকীৰ ইতিমধ্যে বহুকেইখন গ্ৰন্থ সংকলন প্ৰকাশিত হৈছে। মকৰাত্ৰা আৰু অন্যান্য (১৯৯২), মকল্মিত মেনকা আৰু অন্যান্য (১৯৯৫), দেওপাহাৰৰ ভগ্নত্বত (১৯৯৯), পাছচোতালৰ কথকতা (২০০০), মিলেনিয়ামৰ সপোন (২০০২), আলেকজান বানুৰ জান (২০০৫) আদি অন্ধৰ্গা পটজীয়া কলিতাৰ উল্লেখনীয় গ্ৰন্থ পুথি। আনহাতেনি মৃগনাতি (১৯৮৭), অয়নান্ত (১৯৯৪), অঞ্চনিমাৰ বদেশ (২০০১), যোলানী (২০০৩) আদি হ'ল লেখিকা গৰাকীৰ অন্যতম চাৰ্চিত উপন্যাস। ইয়াৰ উপৰিও শেহতীত্ৰাকৈ প্ৰকাশ হৈছে জলতবংগৰ সূৰ (২০১৬)।

১৯৫৫ চনৰ অক্টোবৰ মাহৰ ৩১ তাৰিখে গোলাঘটিত জন্ম লাভ কৰা অৰূপা পটৰীয়া কলিতা গুৱাহাটী বিশ্ববিদ্যালয়ৰ ইংৰাজী সাহিত্যৰ মাতকোন্তৰ (১৯৭৭)। একেংন বিশ্ববিদ্যালয়ৰ পৰা ভক্তবেট উপাধি লাভ কৰা সাহিত্যিক গৰাকীয়ে টংলা মহাবিদ্যালয়ত ইংৰাজী বিভাগত অধ্যাপনা কৰিছিল। এই গৰাকী সাহিত্যিকে গাম উপন্যাসৰ মেটমৰা সন্তাৰৰে অসমীয়া সাহিত্যৰ ভৰাল চহকী কৰিছে। গাম-উপন্যাস এই দুয়ো ক্ষেত্ৰতে আগবঢ়োৱা অৱদানৰ বাবে সাহিত্যিক গৰাকীয়ে বিভিন্ন পুৰস্কাৰো লাভ কৰিবলৈ সক্ষম হৈছে। 'অমনান্ত' উপন্যাসৰ বাবে ১৯৯৫ চনত ভাৰতীয় ভাষা পৰিবদৰ সাহিত্য বঁটা, ১৯৯৮ চনত চুটিগাম সংকলন 'দৈৱকীৰ দিন'ৰ বাবে স্বৰ্তাৰতীয় 'কথা বঁটা' আৰু ২০১৪ চনত চুটিগাম সংকলন 'দেৱকীৰ দিন'ৰ বাবে স্বৰ্তাৰতীয় 'কথা বঁটা' আৰু ২০১৪ চনত মৰিময় অন্তিন ভাষৱা হীবা বৰুৱা' চুটিগাম সংকলনৰ বাবে সাহিত্য অকাভেমী বঁটা লাভ কৰিছে। শেহতীয়াভাৱে মুশ্মী সাহিত্যিক গৰাকীলৈ আগবঢ়োৱা হৈছে ২০১৬ চনৰ অসম উপত্যকা সাহিত্য বঁটা।

নামাজিক দায়বদ্ধতাৰে, সমাজ সচেতন গল্প ৰচনা কৰা আৰু সাম্প্ৰতিক সময়ৰ নিৰ্মম বাত্ৰৱতাৰ নিৰ্মোহ প্ৰতিফলনৰ উপৰিও অৰূপা পটকীয়া কলিতাৰ গলবোৰত সমাজত সংঘটিত হৈ থকা সাম্প্ৰলায়িক সংঘৰ্ষৰ অশান্তিবোৰৰ চিত্ৰ অংকিত হৈছে। এনেধৰণৰ সংঘৰ্ষৰ ফলতেই অসমীয়া সমাজ জীৱনৰ পৰম্পৰাগত ঐতিহাৰ ডেটি থৰকবৰক হৈ উঠিছে, এইসমাজ ব্যৱস্থাৰ পক্ষপাত শূন্য দৃষ্টিভংগীৰ পটভূমিক লৈয়ে অৰূপা পটকীয়া কলিতাই বছকেইটা সাৰ্থক গল্প ৰচনা কৰিছে।



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🖎 হেমচন্দ্র মিলি

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

মিচিং ভাষা মৌষিক 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 উপবিও অসমৰ দাঁতি কাষৰীয়া ৰাজ্য অবসাচল প্ৰদেশতো পোৱা যায়। বিশেষকৈ মিচিং ভাষী লোক অসমৰ তিনিচুকীয়া, চিত্ৰকাড়, শিৱসাগৰ, যোকচাট, গোলাঘাট, মাজুলী আদি জিলাত অৰু কৰণাচলৰ লোহিত আৰু চিয়াং জিলাত বসবাস কৰি থকা দেখা যায়। মিচিংসকলক 'মিৰি' নামেৰেও জনা যায়। ভাৰতীয় সংবিধানৰ জনজাতিৰ তালিকাত 'মিৰি' নামেটাহে বাবহাৰ আছে। যদিও বৰ্তমান সময়ত 'মিৰি' নামটোহে বাবহাৰ আছে। যদিও বৰ্তমান সময়ত 'মিৰি' শব্দ সলনি মিচিং' শব্দটো ব্যৱহাৰৰ বাবে চেটা চলাই আহিছে।

২০১১ চনৰ লোকপিয়ল অনুসৰি অসমত মিচিং লোক প্ৰায় সাত লাখ আৰু অৰুণাচলত প্ৰায় এক লাখ। তেওঁলোকৰ মাজত কেইবাটাও ফৈল পোৱা যায়। যেনে— চামগুৰীয়া, বিহিয়া, বেৰেজীয়া, আমাৰ, বংকোৱাল, পাগ্ৰ, মান্নিং বা ময়েন্ডীয়া, দাসুল, চাংয়া, অয়ান আদি। এই ফৈদবোৰৰ ভিতৰত চামগুৰীয়া, বিহিয়া, বংকোৱাল, তামাৰ আদি ফেদব লোকসকলে মিচিং ভাষা নক্ষা। তেওঁলোকে অসমীয়া ভাষাকেই মাতৃভাষা হিচাপে গ্ৰহণ কৰিছে।

মিচিংসকলৰ ধর্ম খুলিলে প্রধানকৈ দঃগ্রি-প্রল ধর্মকেই বুজা যায়। বিদিও তেওঁলোকে হিন্দু, শ্রীষ্টান ধর্মতো আছে। বিশেষকৈ অবলাচলত দঃগ্রি-প্রল ধর্মব প্রচলন হৈ আছে। সাধাৰণতে ভাবিব পানি যে ভবিষ্যতে হলতো মিচিংসকল পূর্বব নিজন স্বলীয় ধর্ম দঃগ্রি-প্রলব প্রতি আকর্ষিত হৈ প্রহণ করিব। অবশ্যে তেওঁলোকে সৈনন্দিন জীবনত দঃগ্রি-পালন লগত জড়িত আচাব-বীতি-নীতিবোব পালন কবি আহিছে।

শিক্ষানুষ্ঠানত প্রচলন । মিচিং ভাষা ১৯৮৫ চনব পৰা অসমৰ মিচিং অধ্যুষিত প্রাথমিক বিদ্যালয়ত শিক্ষাৰ মাধ্যম হিচাপে প্রৱর্তিত হৈ আহিছে। যদিও সকলো মিচিং অধ্যুষিত বিদ্যালয়ত এতিয়ালৈকে হৈ উঠানহি। অতি দুখৰ বিষয় যে বর্তমান সময়ত কোনো ভাষা কেবল বাগফানিব ব্যৱহাৰৰ অবিয়তে জীয়াই ৰাখিব পৰাটো সম্ভৱ নহয়, তাৰ বাবে শিক্ষানুষ্ঠানত প্রৱর্তন কৰাটো অভিকৈ প্রয়োজন। বর্তমান সময়ত মিচিং ভাষা সঁচাকৈ বিলুপ্তিৰ ভাষাসমূহৰ ভিতৰত অনাতম হিচাপে চিনাক্ত হ'ব নেকি তাক লৈয়ে। সপেহ প্ৰবাশ কৰা হৈছে। গতিকে ভাষাটো ব্যৱহাৰ কৰাৰ উপৰিও শিক্ষানুষ্ঠানত শিক্ষাৰ মাধ্যম হিচাপে প্ৰৱৰ্তন কৰাটো অতি জৰুৰী হৈ পৰিছে। বিশেষকৈ শিক্ষানুষ্ঠানত প্ৰৱৰ্তন হ'লে ভাষাটো নজনা মানুহবিনিয়েও নিজৰ ভাষাটো শিকাৰ সুবিধা থাকে বা বিভিন্ন কাৰণত শিকিবলৈ আগ্ৰহী হয়।

ভাষা ঃ মিচিং ভাষাৰ লগত অৰুপাচল আদি, গালং, হিলামিৰি ইত্যাদি ভাষাৰ লগত বংগন্ত মিল দেখা যায়। ড' ভীমকাত বৰুৱাই তেখেতৰ অসমৰ ভাষা শীৰ্ষক প্ৰস্থক মিচিং ভাষাৰ লগত আদি, গালং ভাষাৰ লগত তুলনা দাঙি ধৰিছে। এটা কথা ক'ব পাৰি বে এই ভাষাবোৰৰ মাজত গভীৰ তুলনামূলক অধ্যয়নে মিচিং ভাষালৈ বংগন্ত অধিহনা যোগাব গাৰে। কিন্তু দুই এটা আলোচনাৰ বাহিৰে অধ্যয়ন, গৱেষণা চকুত লগাকৈ দেখিবলৈ পোৱা নাই।

মিচিং ভাষাত স্বৰ্ধনি মূলতঃ সাতোটা আছে

—/ ই.এ. আ, জু, অ, আ, উ/। এই স্বৰোধৰ হস্ত্ৰ
আৰু দীৰ্ভদুয়োবিধ ধ্বনিউচ্চাৰিত হয়। দীৰ্ম ৰূপটোক
বুজাৰৰ বাবে হ' (মুগয়াৰ) এই কুটটিক ব্যৱহাৰ কৰা
হয়। সেইদৰে মিচিং ভাষাত ব্যক্তনধনি ১৬টা
আছে—/ক, গ, ভ, চ, জ, ঞ, ড, দ, ন, প, ন, ম,
ৰ, ল, ৱ, ৱ/। ইয়াত দেখা গৈছে যে মহাপ্ৰাণ ধ্বনি
এটাও নাই। অৰ্থাৎ মিটিং ভাষাত মহাপ্ৰাণ ধ্বনিৰ
উচ্চাৰিত নহয়। কেৱল অৱস্থান ধ্বনিহে উচ্চাৰণ
হয়। সেয়েহে অসমীয়া কথা কওঁতে কেওঁলোকে
মহাপ্ৰাণ ধ্বনিসমূহ অপ্তপ্ৰাণ ধ্বনি উচ্চাৰণ কৰে।
অহনো বৰ্তমান শিক্ষিত লোকৰ মাজত অসমীয়া
ভাষাৰ মহাপ্ৰাণ ধ্বনিৰ উচ্চাৰণ দেখা গৈছে।

লিপিঃ মিচিং ভাষাৰ নিঞা ভাষা আছে যদিও লিপি নাই। এসময়ত মিচিং ভাষা অসমীয়া লিপিৰে নিবাৰ প্ৰচেষ্টা কৰিছিল যদিও বৰ্তমান সংশোধিত বোমান লিপিতেই পুথি-পাঁজি, ব্যাক্ৰণ, অভিধান
বচনা কৰা দেখা গৈছে। সাধানগতে মিচিং ভাষাটো
অসমীয়া লিপিত প্ৰকাশ কৰাটো উপযুক্ত নহয়।
সেয়েহে মিচিং ভাষাক অসমীয়া লিপিত লিখান
পৰিৱৰ্তে মিচিং ভাষা চিপ্তা-চর্চাকাৰীসকলে যথেন্ট চিন্তা-চর্চাকৰি বোমান লিপি ব্যৱহাৰ কৰে। ভাষাটো
যথেন্ট চহকী। ভাষাটোৰ চিন্তা-চর্চা হৈ পাকিলে
ভবিষাতে ভাষাটোৱে ৰাষ্ট্ৰীয় খীকৃতি লাভ কৰাৰ
লগতে সমগ্র বিষয়ে জিলিকি হৈ ৰ'ব সেই বিষয়ে
সালেহ নাই।

উৎসৱ-পার্বণঃ মিচিংসকলন দুটা উপ্রেখনোগ্য কৃষিভিত্তিক উৎসর হ'ল আলি-আঃত্রে-গুগাং আৰু পরনাগ। লুগাং উৎসর প্রত্যেক বছরে কাণ্ডনন প্রথম বুধবারে উদ্যাপন করা হয়। এই দিনটোক তেওঁলোকে পবিত্র দিন হিচাপে গলা করে। এই দিনটোর পনাই তেওঁলোকে লেতি ক্রিবলৈ আরম্ভ করে। আলি-আঃয়ে-লৃগাঙ্কর তাৎপর্যর ফালর পরা, অসমর ভূমিপুর আরু ফিত্তীয় বৃহত্তম জনগোজী তথা অসমীয়া ভাষা-সাহিত্য-সংস্কৃতিলৈ অতুলনীয় বর্ত্ত দি আগবঢ়োৱা জনগোলী হিচাপে তেওঁলোকর জাতীয় উৎসর লৃগাং দিনটোক ব্যক্তিক বন্ধ হিচাপে ঘোষণা করার গুরুত্ব তথা তাৎপর্য অধিক।

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

এওঁলোকৰ মাজত লুগা, পঃৰাগ্য বাহিৰেও দবুৰ উত্ত, তালেং উত্ত, কু:চাগ, উৰম পঃচুম আদি নানা পুজা-গাড়জৰ প্ৰচলন দেখা যায়।

সাজপাৰ: মিচিং সমাজ সাজপাৰৰ ক্ষেত্ৰত অতি চহকী। তেওঁলোকৰ সাজপাৰ আৰু শিপিনীৰ লগত অসমৰ অতি কম সংখ্যক জনগোষ্ঠীয়েহে ফেৰ মাৰিব পাৰে। মিচিং বস্ত্ৰবোৰৰ বিশেষত্ব হৈছে ইয়াৰ্ত বছা ফুলবোন। মিমাং অর্থাৎ চানেকির আহিত ফুলবোন বাছে। তেওঁলোকন পুক্ৰে পিছা বন্ধৰ ভিতৰত— গালুল, মিনু গালুগ, তাপুম গাচন, দুমীন, ধনব উগন আদি অন্যতম।

মিচিং মহিলাই পিছা সাজপাৰৰ ভিতৰত এগে, গাবে, গাপা, মাতাগাপা, বিংবি, গাচেং, মাস্ব, গোৰ, কিছু, গটানি, কেন্তু আদি উল্লেখযোগ্য। পুৰুষ-মহিলা উভৱে ব্যৱহাৰ কৰা কাপোৰ হ'ল— বিংবি, গাটাং, তাপুম, গাবে, গাদু আদি।

আ-অলংকাৰ ঃ পুৰণি কালৰ পৰাই মিটিং পুৰুত্ৰ-মহিলাই আ-অলংকাৰৰ পৰিধান কৰি আহিছে। বিশেবকৈ মিটিং গামসকলে মেল, কেবাং আদিত অলকোৰ পৰিধান কৰিছিল। পুৰুষে পিন্ধা অলকোৰ (इ.ए.- मगर्नी (भनि), जानग (दवमनि), श्राप्रशाक ইত্যানি। দগনী আৰু ভাদগ এই সুবিধ অলংকাৰ মিচিং সমাজৰ অতি মূল্যবান সম্পদ। কর্ণেল ডেল্টনে চীন एमब अबा এই भूमावान मनि मुविश खना दिन्हिन वृत्ति উক্তৰ কৰিছে। সেইনৰে মিচিং মহিলাই পুৰণি কালৰ পৰা অলংকাৰ পৰিধান কৰাৰ কথাও তেওঁলোকৰ লোকগাঁত আৰু কাহিনীবোৰত পোৱা যায়। মহিণাই পিন্ধা অলংকাৰৰ ভিতৰত দকচিবি, দুখ, কংগে, পিচিবি, দগুনী, মাৰ্পাং, তাভীগ, চেং, বিৰবিৰ, মাতপুন, কেন্দ্ৰ আদিৰ নামৰ ল'ব পাৰি। পিছলৈ তেওঁলোকৰ মাজলৈ জাংফাই, গুৰীমাা, জোনবিধি, भागती जानि जनस्कानत्वात श्रास्त्रभ जास सर्विवर्टन धनितन।

খাদ্যান্তাৰঃ নিচিং-জনগোষ্ঠীৰ লোক মংগোলীয়। সেয়েহে তেওঁলোকৰ মাজত মান্ত-মাংসৰ বাৰহাৰ হোৱা দেখা যায়। তেওঁলোকৰ খাদ্যাভাগৰ ভিতৰত নামচিং, পুৱা আপিন, খাঁহ গাভৰ খবিচা, বাঁহৰগান্ত, আমিন অইং আদি অন্যতম। উল্লেখযোগ্য যে তেওঁলোকৰ বন্ধন প্ৰকৰণত ডেলৰ ব্যৱহাৰ প্ৰায় নাঁই বুলিয়েই ক'ব পাৰি। সেইদৰে তেওঁলোকৰ মাজত দুবিধ আগঙ্ক প্ৰচলন আছে— নগিন আগং (সাওপানী) তাক পাৰ আগং (ছাইমদ)। তদুপৰি 'ফটিকা' নামৰ এবিধ পানীয়ৰ প্ৰচলন আছে। বিভিন্ন উৎসৱ-পাৰ্বণ, সকাম আদিত তেওঁলোকে এইবোৰ ব্যৱহাৰ কৰে।

গীত 1 নিটিংসকলৰ মাজত অনেক গীত আছে। এই লোকগীতবোৰক ভাষাতাহিক পভিত নাহেন্দ্ৰ পাদুনে আঠোটা শ্ৰেণীত ভাগ কৰিছে—

- (১) আহ্বাং নিঃতম'বা দেওধাই গীত
- (२) 'काइनाम मिड्डम' दा विनानि शीड
- (৩) 'বৃংৰুগ নিংডম' বা খাতু উৎসৱমূলক গীত
- (৪) 'লুপ নিঃতম' বা কথোপকগনসূলক গীত
- (৫) 'মিলাং নিঃতম' ধা নিয়া নাম
- (৬) 'মমান নিঃতম' বা ক্লো-ধেমালিন বীত
- (৭) 'বৃনিঃ' বা 'ক-নিঃনাম নিঃতম' বা নিচুকণি গীত

সাধাৰণতে 'আঃবাং নিঃতম' তেওঁলোকৰ পুৰোহিতস্থৰপ মিবুসকলে পৰিৱেশন কৰে।

নৃত্য ঃ তেওঁলোকৰ নৃত্যক প্ৰধানকৈ তিনিটা ভাগত ভাগ কৰিব পাৰি—

- (১) ভ্ৰম্বাগ চলমান
- (২) মিবু দাগ্লাম
- (৩) মাক্চঃ চঃমান

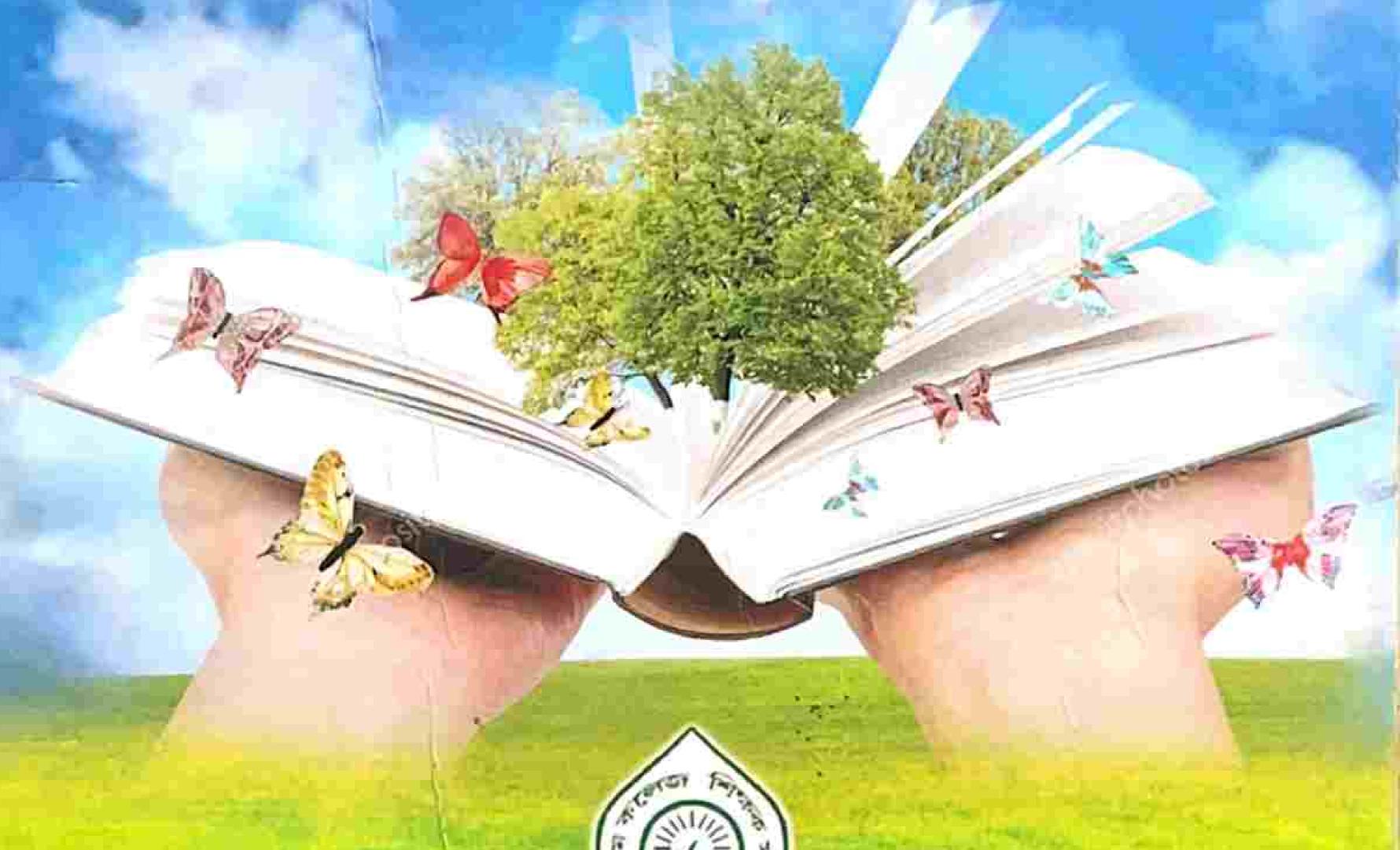
'গুমৰাগ' মিচিংসকলৰ এটা উল্লেখযোগ্য নৃত্য।
গুমৰাগ নৃত্যত মিচিং গাভৰ-সকলে চিকাৰ কৰা, মাছ
ধৰা, তাঁত বোৱা, নাও চলোৱা, ধান কটা, হাবি কটা
আদি নৃত্যৰ যোগেদি প্ৰকাশিত কৰে। মিবু দাগনাম
মিবুসকলৰ ধাৰা পৰিবেশিত নৃত্য। সেইদৰে 'মাকচঃ
চঃমান নৃত্য' পঃৰাগ, ৰঙালী বিহু আদিত নচা হয়।

ৰাধ্যয় ঃ মিচিংসকলৰ পৰম্পৰাগত বাদ্যয়ত্ত্ব দেখিবলৈ পোৱা যায়। সেইবাদ্যযন্ত্ৰবোৰ তেওঁলোকে বিভিন্ন উৎসৱ-পাৰ্বণ আদিত ব্যৱহাৰ কৰে। তেওঁলোকৰ মাজত প্ৰচলিত বাদ্যযন্ত্ৰৰ ভিতৰত দুমনুম (ঢোল), ল্যালি (তাল), তাপুং, পেম্পা (পৌণা), দুম্পে, ডুল্লোং বা কুমলি, গুংগা (গগনা), দেলুন ইতাদি।

পৰিশেষত ক'ব পাৰি মিটিং জনগোষ্ঠীয়ে অতীক্তৰে 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 পড়াৰ কোনো কাৰণ নাই। মিটিং জাতি স্বয়ংসম্পূৰ্ণ। তেওঁলোকৰ সাজপাৰ, খাদ্যভাবে বিশ্বৰ বজাৰ দখন কৰাৰ যথেষ্ট তাৎপৰ্য জান্তে আৰু বিশ্বৰ বজাৰ দখনে মিটিং জনগোন্ধীক আৰ্থিকভাৱে শক্তিশালী কৰাৰ লগতে সমগ্ৰ অসম তথা ভাৰতবৰ্ষক লাভাৱান্বিত কৰিব বুলি আশা কৰিব পাৰি।

> মাতকোত্তৰ তৃতীয় ৰাখাসিক অসমীয়া বিভাগ, গুৱাহাটী বিশ্ববিদ্যালয়





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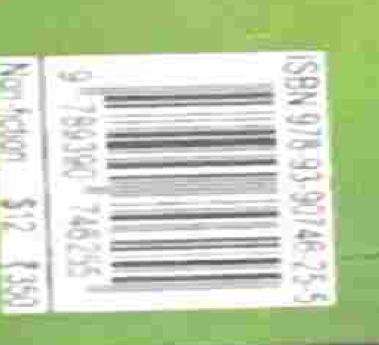
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Interface: Language, Ecology and Gender in North East India

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DEDICATION

To all the resilient women of India's North East

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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

academics on socio-economic impact of (mid to pandemics on socio-economic impact of (mid to pandemic with reference to the North lasters legion including Assem. These well researched articles will us formulate the future plan of action to light the pandemic which till now has shown no sign of abetting the background for further needs of the students and inquisitive readers but also help the researchers and policy makers.

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MUDJE BUNGE HOTICS



Dr. Rumia Begum



Socio-Economic Impact of COVID-19

Editor : Dr. Rumia Begum

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FOREWORD

coronavirus pandemic (COVID19) and says its impact will not be economic aspects of our lives in future. It will especially of the economic aspects of our lives in future. It will especially of the world are striving bard to achieve the sustainable limited resources of the governments of the pandemic. It will make it harder to reach the Sustainable terms of saving lives of its citizens in the SDGs as envisaged terms of saving lives of its citizens in the SDGs as envisaged terms of saving lives of its citizens in the short term but also their socio-economic conditions improve, albeit late, over some

there have been 57,274,018 confirmed cases of COVID-19, including 1,368,000 deaths (as on 21 November 2020). As per 2020, the total number of COVID-19 cases stands at 90,95,806, sure these numbers will go up exponentially by the time this India' domestic economy has been hit hard and the preventive measures such nation-wide lockdown have also impacted the cociety with a large number of people losing their jobs or forced to take up jobs at a much lower salary. Closure of transport systems, as well as international travel, have adversely affected the domestic sectors like tourism, trade and financial markets.

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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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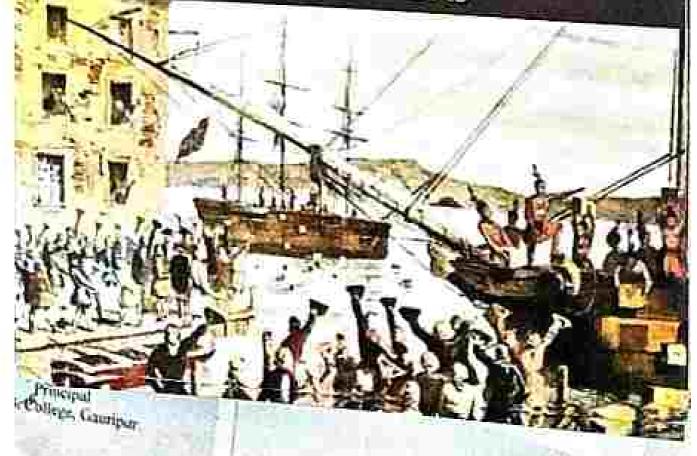
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From Diwani Grant to Anti-British Resistance Himen Das



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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 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.

He hails from Guwahati in the state of Assam (India).

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অসমীয়া সমাজ জীৱনক অতিক্রমি সমগ্র ভাৰতবর্ষৰ প্রেক্ষাপটত নিজৰ প্রজ্ঞা, জ্ঞান আৰু ব্যক্তিত্বৰ প্রতিভাবে জিলিকি উঠা অনন্য পুৰুষ আছিল মহাপুৰুষ শ্রীশ্রীশঙ্কবনের। অসামান্য দক্ষতাবে ধর্মপ্রচাৰ কার্যত নিজকে বিলীন কবি দিয়া মহাপুৰুষজন প্রকৃততে আছিল এজন সমাজ-সংক্ষাৰক তথা সমাজ-সংকঠক। ভক্তিধর্মৰ বাণী প্রচাব কৰাৰ সমান্তবালকৈ শঙ্কবদেরে সমাজৰ আঁসোৱাহসমূহো দূৰ কৰাৰ চেন্টাত ব্রতী হৈছিল। ভগৱান বিকুষ বা কৃষ্ণৰ মাহাস্থ্য প্রচাব কবি ভক্তিধর্মক জনমানসত প্রতিষ্ঠা কৰাৰ উদ্দেশোবেই শঙ্কবদেরে বিভিন্ন মাধ্যমেবে সমাজত নিজৰ আদর্শসমূহৰ প্রসাৰ কবিছিল। শঙ্কবদেরৰ সমসামন্ত্রিক সহজ্বসবল, নিবক্ষৰ অসমীয়া সমাজখনত প্রচলিত হৈ থকা বিভিন্ন ধর্মীয় বাতাবৰণ আৰু বছধাবিভক্ত ধর্মৰ মাজত দিকুল্লান্ত অসমীয়া লোকসকলক নতুন মার্গ-দর্শনৰ প্রচেষ্টাবে মহাপুৰুষজনাই নব-বৈষ্ণৱ ধর্মৰ ভেটি প্রতিষ্ঠা কবিছিল। সমগ্র ভারতবর্ষৰ বিভিন্ন ঠাই পরিভ্রমণ কবি, সেই ঠাইসমূহত প্রচলিত থকা ভক্তিধর্মৰ বিভিন্ন পন্থা তথা বৈষ্ণৱ ভক্তিমার্গৰ আদর্শসমূহ অনুধাবন কবি এক নতুন দর্শনেৰে শন্তবদের অসমত বিষ্ণু কৃষ্ণৰ মাহান্ধ্যা প্রকাশ কবি সহজ্ব-সবল ভক্তিধর্মৰ প্রবর্তন

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 International Conference held at Bodoland University, along wintroduction. It interrogates the rise of ethno-national India with specific reference to Northeast India. It aims to interdisciplinary perspectives drawn from studies of chistory, literature, and politics to the analysis of emerging an nationalism 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 of the past five decentration of the past five decentration of the past five decentration 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.

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

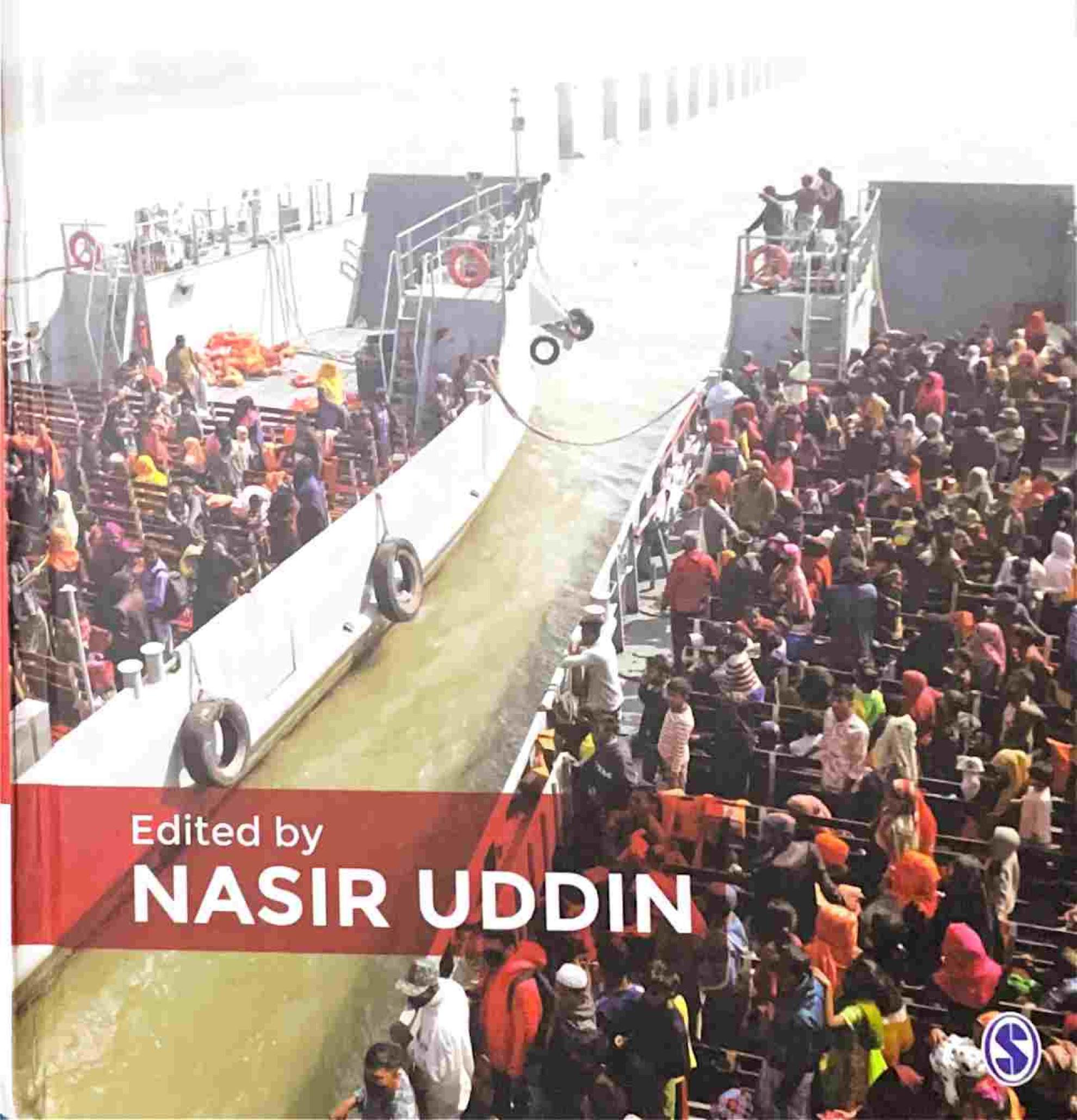
Parvin Sultana

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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To

Bangabandhu Sheikh Mujibur Rahman,
the Father of the Nation, on his birth centen
and
the people of Bangladesh
on the golden jubilee of Independence

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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 socioultural 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

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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

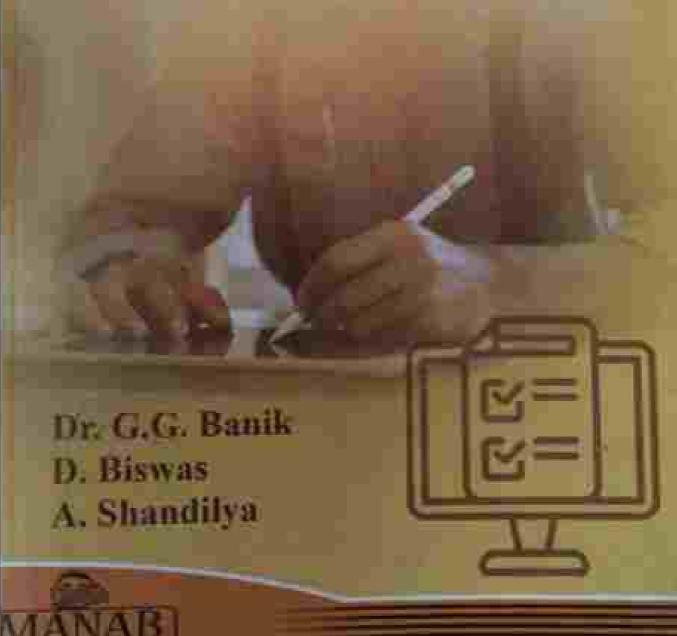
Parvin Sultana

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 turnoil etc. tend to etc tend to work as push factors in case of migration and push population to newer avenue in search of better opportunities. Large scale migration scale migrations, particularly involuntary ones induced by war and political strife. political strife, have been a constant feature in world history. On the As Per CBCS Syllabus

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