

‘ডিমৰু’ আৰু ‘সমস্বয়’

যুটীয়া বিশেষ সংখ্যা

DIMORU & SAMANWAY
(JOINT SPECIAL ISSUE)
2019-2020



Editors

Dr. Sahab Uddin

Dr. Anuradha Chaudhuri

Dr. Iftikhar Hussain

Dr. Kabita Devi

Hojai-Dima Hasao-Karbi Anglong Zone

Under

Assam College Teachers' Association

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A multi-lingual Annual Research Based Publication of
Hojai-Dima Hasao-Karbi Anglong Zone
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ROLE OF MAULANA ABUL KALAM AZAD IN HINDU-MUSLIM UNITY DURING FREEDOM STRUGGLE OF INDIA

Lalit Sonowal
Assistant Professor
Department of History
Lanka Mahavidyalaya

ABSTRACT

The present paper will try to analyze the role of Azad in promoting Hindu-Muslim unity during the national movement of India. It will also try to explore his support for communal harmony, integrity and national unity. Azad was among those nationalist Muslim leaders of India, who were talking about composite nationalism, pluralism and cultural unity in diversity. Azad as a Muslim and nationalist always focused on unity of these two main communities in Indian sub-continent, both before and after partition. Besides the work will try to see what were the efforts which he took in order to promote this type of notion among the Muslims of India. Further it will also analyze the contribution of Al-Hilal towards Hindu-Muslim unity. Al-Hilal was one of the main sources through which Azad addressed generally all and particularly the Muslims of India during the national movement.

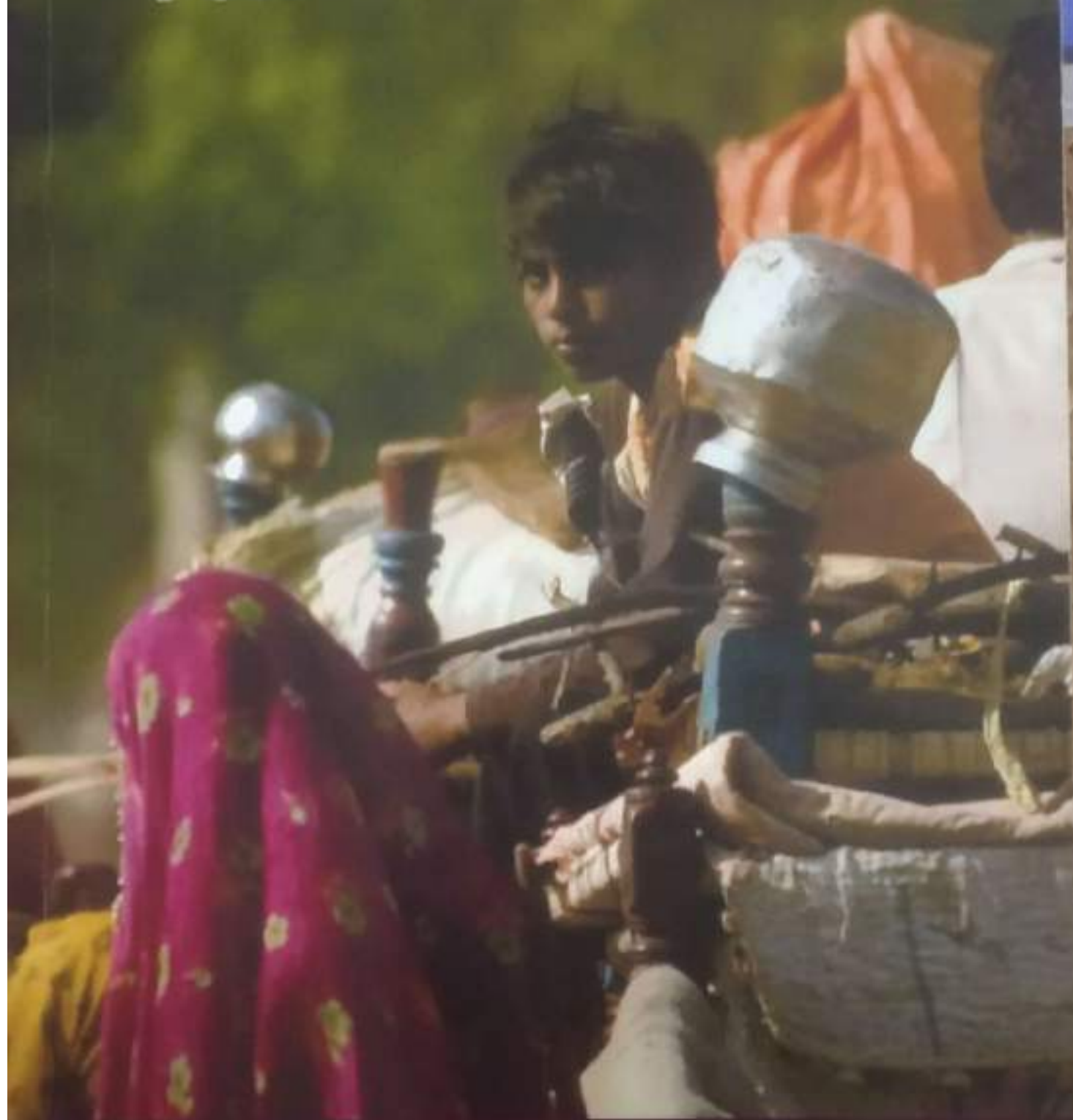
Keywords- Azad, Hindu-Muslim Unity, Communal harmony, integrity, Diversity, Partition, National Unity, Al-Hilal

INTRODUCTION

Maulana Abdul Kalam Azad is remembered as a prominent leader among the freedom fighters who championed the cause of Hindu-Muslim unity. Maulana Abdul Kalam Azad, born in Mecca in 1888, was a rare combination of scholar, statesman of the old world refinement and culture and modern ardor of freedom and progress. Along with Gandhiji and Abdul Ghaffar Khan, Azad came forward as the great champion of Hindu-Muslim unity.

He realized that the Muslims of India must come out of their isolation and join the national mainstream for India's freedom; He stood all along against the politics of separatism of Sir Syed Ahmad Khan and later on against the Muslim League under Mohammad Ali Jinnah.

Labour Migration in the Post Liberalization Era



Editors
Denzil Fernandes & P.O. Martin
CISRS

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Negotiation in Urban spaces: Rural to Urban Migration of Labour

Sukanya Kakoti and Raju Saikia

ABSTRACT

Migration is not a new phenomenon in the history of humankind, people migrate for various reasons over a period of time. It is seen that urge for money or better livelihood is one of the key factors in the mechanism of migration from times immemorial. This paper focuses on the migration of the unskilled laborers from the rural areas to the urban areas in India. Urban spaces are always considered as one of the ultimate destinations for the unskilled labor force for better livelihood. The paper will explore the various problems faced by the migrant workers in the urban spaces and how they negotiate with those problems. It will also look into what are the changes that they have to encounter when they migrate to the urban areas. The paper will consider the unskilled labors in the informal sector. The paper will also analyze the effect of the migration on the lifestyle of the migrant laborers in the urban spaces. In the paper, using material from published sources on the subject and analyzing available secondary resources, an attempt has been made to outline the negotiation process from the part of migrant laborers as well as from the part of urban spaces in the modern times.

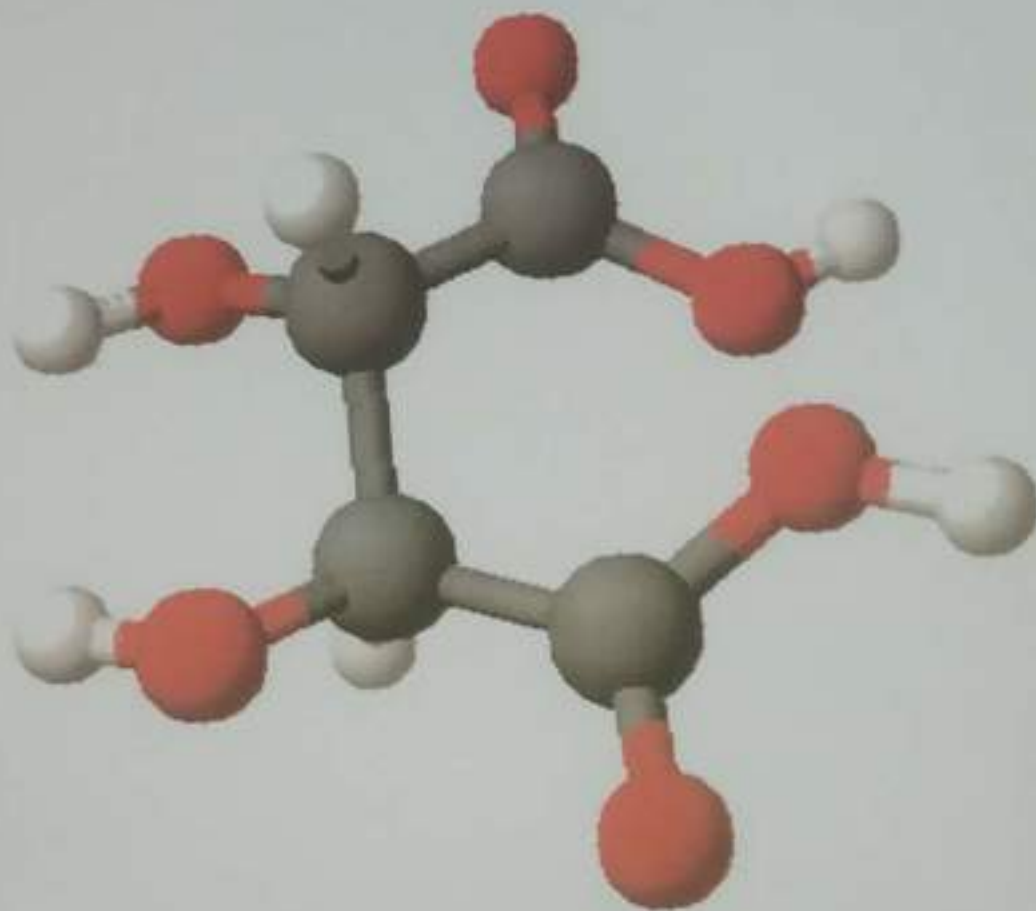
KEYWORDS- Labour migration, Rural to Urban migration, Urban Space, Livelihood.

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Women and Their Impact on the Development of the Economy: A Secondary Study on Women's Development in Assam

Raju Saikia

Introduction:

Through the ages women have played an extremely important role in Assamese society. History is replete with tales of courage and of extraordinary achievement. Contributing at work and at home, women – their status and their role – hold the key to the advancement of the state, its people and the economy (AHDR, 2003). There is, however, an uncomfortable incongruity. For women, even today, asymmetry and inequality are unfortunately a fact of life. Despite their contribution, they continue to be severally disadvantaged, even discriminated against. In most field of professional endeavor, women have had to struggle to reach the top, in the process of combating indifference, occasionally even obstruction and hostility. In this context, the position of women in Assam is no different from that of women in other regions of the country. In fact, in some aspects women of Assam are even more disadvantaged (AHDR 2003)

In this regard the article highlights the importance and significance of gender related development indicators for assessing the relative levels of progress or backwardness of women's status across the districts of Assam. An analysis of the current situation of women across the districts of Assam based on selected set of indicators covering issues of work, education, health and survival are undertaken here to illustrate the relevance of adopting a simple methodology of individual indicators. The indicators used here include both attainment levels as well as gaps between men and women in selected spheres. The purpose of the gender development indicators is to generate specific sets of information that can be usefully utilized for identification of and intervention for the amelioration of the status of women. Individual disaggregate indicators provide statistical data in a format that is amenable to the identification of problem areas as well as for intervention.

Objectives:

An analysis of the current situation of women across the districts of Assam based on selected set of indicators.

Methodology:

The present study is based on secondary data, which are collected from the following data sources:

1. Census of India, 2011, General population tables.
2. Statistical handbook of Assam, 2016.
3. Assam Human Development Report, 2014.
4. Annual Health Survey, 2013-14.

This article considers both attainment levels and gender gaps as they refer to different dimensions of gender inequality and biases against women. The indicators selected for a comparison of women's status across districts of Assam serve an illustrative purpose here. The different dimensions covered in this article can be broadly classified under the following four heads - work, education, health and survival. To assess the gender gap in these four heads various standard indicators like female work participation



SAHITYA SAMANVAY

সাহিত্য সমন্বয়



Editors

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Dr. Nibedita Nath

WOMEN'S CELL

HOJAI-DIMA HASAO-KARBI ANGLONG ZONE
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A CROSS DISTRICT ANALYSIS OF HUMAN DEVELOPMENT DETERMINANTS IN ASSAM

Raju saikia

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Lanka Mahavidyalaya,

Department of Economics

Abstract

The main objective of the developing economies of the world is to focus on human development as a whole that helps to enlarge people's choices. Human development can be define by leading a long and healthy life, to be educated and to enjoy a decent standard of living. Additional choices include political freedom, guaranteed human rights and self respect. It is very important to study the development disparities among the different regions because it can create different types of distrust and rivalry and different regions which can hamper the well being and development of the people in different ways (Qasim and Chaudhary). The present paper tries to focus and investigate on the different socio-economic factors responsible for the human development among the different districts of Assam. Here few variables like impact of per capita income, infant mortality rate, life expectancy at birth, adult literacy rate, labour force participation rate and urbanization rate on human development has been investigated in this paper. Taking into consideration HDI as dependent In order to investigate the different determinants of HDI of different districts of Assam, the study uses one regression model. The results of the model indicated that Life Expectancy at Birth, Adult Literacy Rate, Urbanization Rate and Per Capita Income are statistically



সোণালী সঁফুৰা



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সোণালী জয়ন্তী স্মৃতিগ্ৰন্থ ২০১৭ বৰ্ষ

সোণালী সৌৰবণ

- অৰ্ধশতিকা গৰকা ড° বিবিধিকুমাৰ বৰুৱা মহাবিদ্যালয় ▶ ড° ভূপেন শইকীয়া ৩
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সোণালী জয়ন্তী বৰ্ষত মহাবিদ্যালয় ৰছিনা বেগম ১৯
সৌৰবণী মোৰ সোণালী দিনৰ ▶ ফণীক্ৰনাথ গায়ন ২১
স্মৃতিৰ জলভায়েদি ▶ মৃদুল কুমাৰ শইকীয়া ২৫
ড° বিবিধিকুমাৰ বৰুৱা মহাবিদ্যালয় আৰু মোৰ কৰ্মজীৱনৰ স্মৃতিৰ অনুভৱ ▶ নৃপেন্দ্ৰ কুমাৰ শৰ্মা ২৯
মোৰ মবমৰ মহাবিদ্যালয়খন ▶ লক্ষ্মী কাকতি ৩৭
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সোণ সৰি পৰা সোণালী সুদিন ▶ নন্দিতা ভূঞা ৪৬
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স্মৃতিৰ কুঁৱলি ফালি মহাবিদ্যালয়ৰ জীৱন ▶ নিৰ্মালি মহন্ত ৫৫
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- মোৰ দৃষ্টিত শ্ৰদ্ধাৰ বিদ্যাধৰ খাওণ্ড ▶ পুলিন হাজৰিকা ৬৭
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পিতৃ আৰু শিক্ষকৰূপে প্ৰফুল্ল চন্দ্ৰ মেধি ▶ জুবীমা মেধি নাথ ৭৩

- 'শাল্য নাট্যৰ বিশেষত্ব : এটি অবলোকন' ▶ ড° জোনাবান নাম ২৬২
 'বঁহাৰ হাতীৰ উৰে খোৱা হাতীৰ' উপন্যাসৰ সমালোচনা ▶ ড° শাকন্ত কুমাৰ বৰা ২৬৩
 সাংস্কৃতিক অসমীয়া চুটিগল্পত জনগোষ্ঠীয় সমাজ আৰু মানস ▶ ড° অমূল্য বৰা ২৭১
 বিহঙ্গম দুটিৰে চাপোনো ▶ বিৰাজ কুমাৰ বৰা ২৭৬
 কুমাৰ বৰুৱাৰ কাব্যতৰ সৌন্দৰ্য্য : এক বিহঙ্গম দুটিত ▶ পৰাণ কুমাৰ বৰুৱা ২৮৫
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 মহিম বৰাৰ সাহিত্য আৰু ব্যক্তিত্ব এটি চমু অবলোকন ▶ মিনীশ চক্ৰ দাস ২৯৪
 'প্ৰলোভনা'ত বেজবৰুৱাৰ শিল্পবোধ আৰু সুখ-দুখ ▶ ড° মিলন নেওগ ২৯৮
 ৰাজ্য লোক-সংস্কৃতি ▶ ড° মলিত চক্ৰ ৰাজ ৩০২
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Realizing Space in Conrad: A Penetration into His Fiction

Dr. Anuradha Chaudhuri

The concept of space has been an emerging area in the literary and critical studies in recent past, a lucrative and prospective area for research. When the concept is applied to the fiction of Joseph Conrad, the Polish-born, English canonical writer, many hidden aspects get a befitting exposure which in turn facilitate adding something absolutely new to the existing knowledge on Conrad, the writer and space as a concept as well. Among various fictional enterprises of Joseph Conrad, for the present paper two works set in the background of Malay Archipelago with an Oriental background- *Almayer's Folly* and *The Rescue* have been taken into consideration. The realization of space in its various aspects, perceived, conceived, and lived has been a prime concern for Conrad throughout his life, even in his literary ventures as well. The novels under study offer much scope for exploration and exploitation of the theme chosen as colonial encounter following British colonialism in Malayasia, Borneo, Indonesia and some other Eastern parts of the world has been able to bring the contrary forces rather closer to one another leading to complex human relationships which in turn, sometimes bring them across the same table for some negotiation. Thus the present study is likely to unearth the undercurrents of thoughts, ideas, views and

actions of opposing forces in the event of colonialism followed by colonial encounter in the lands of the 'others'-an imagined space for the white colonialists translated into a real space or virtual space and imagined hearts being explored as real or virtual hearts by the colonized.

If imperialism involves overseas possessions rather than simply a large collection of adjacent states or territories under a single regime, the question of space automatically comes into forefront and Conrad being associated with imperialistic ventures, the investigation into allotment of space to various characters involved in colonial encounter in both the works under study has become quite significant. Conrad's engagement with cultural and historical geography including spaces of performance, play and authenticity in contemporary cultures of travel and exploration, imperial cartography and the achievement of 'closed space' at the turn of the twentieth century, the fantasy of the imperial archive and an empire unified by information, the centrality of the scopic drive in the imperial project and the relationship between constructions of 'race' and 'place' in the colonial settlement of British West Africa and Australia have definitely influenced his spatial perception as reflected in his fiction

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Vol- IX



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COLONIAL ENCOUNTER : SPACE AND TRAVEL IN THE FICTION OF JOSEPH CONRAD

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The present work *Colonial Encounter: Space and Travel in the Fiction of Joseph Conrad* attempts to negotiate the tropes of colonialism, encounter of the West with the Orient, and includes the travel involved to appropriate the right to rule and colonize territories in the Orient in particular. Moreover, the realization of the third space by Conrad's colonial characters during the period of colonial encounter through negotiation at various levels: between the colonizer/colonized, between genders etc. is critically observed. To what extent Conrad's protagonists rise above their liminal status to find a new identity for them is also discussed.

The objective of the study is to stimulate successfully the reading strategies which can highlight the real facts regarding the handling of



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A Case Study

Anil Kumar Saikia

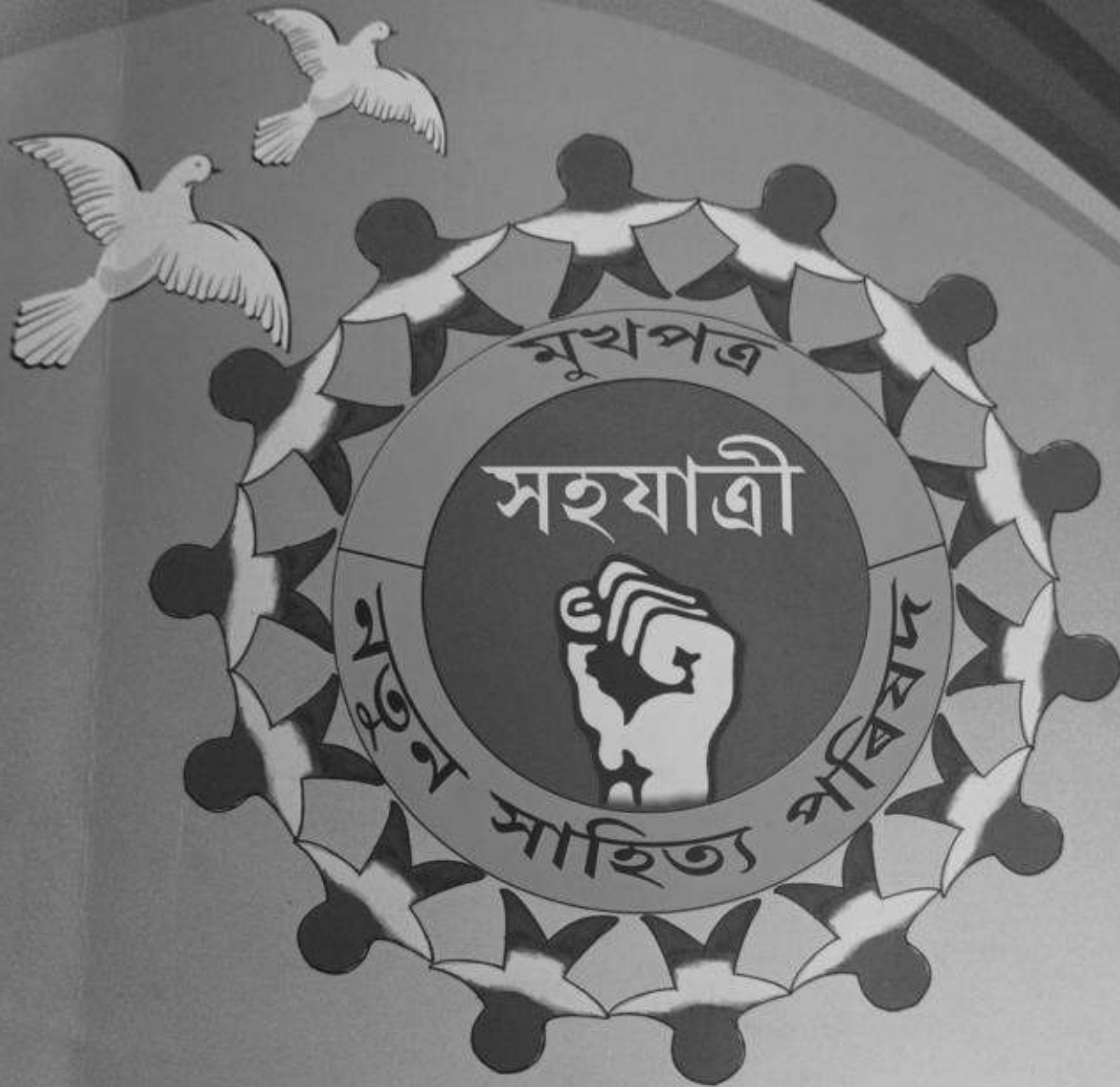
On 2 February 2006, the National Rural Employment Guarantee Act (NREGA) was officially launched in 200 of India's most backward districts. With effect from 1 April 2008, the Act was extended to all the districts of India. NREGA was renamed in 2009 as Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) (Trivedi and Aswal, 2011). It is a right-based and demand-driven programme which provides for the enhancement of livelihood activity of the households in rural areas of the country by providing at least 100 days of guaranteed wage. It also provides social protection to the vulnerable section of the national population through supplementary source of income (Dreze and Khera, 2009). The other objective of the act is to create durable community assets for development of rural infrastructure for upliftment of quality of the rural poor. There are the broad divisions of expenditure under this programme – 60 per cent wage component and 40 per cent material component. The material amount is spent for purchase of materials which also combines with the profit share of the suppliers that generally comes from the rural areas giving them indirect employment. The wage portion is 100 per cent paid to the job card holders through their banks/post office account to ensure fairness and transparency in wage payments.

MGNREGA makes a paradigm shift from all precedent wage employment programmes, providing a statutory guarantee of wage employment. This is also the largest poverty alleviation and rural employment generation scheme ever launched in country in terms of financial involvement (Bisnoi et al., 2012). Since the main focus of this scheme is to enhance livelihood security in rural areas in form of generation of wage employment by creating natural

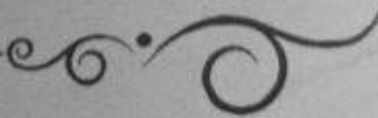
৫ম সংখ্যা



২০১৭ ইং



নতুন সাহিত্য পৰিষদ, লংকা শাখা, লংকা



সহযাত্রী

পঞ্চম সংখ্যা, চেপ্তেম্বৰ, ২০১৭ ইং
নতুন সাহিত্য পৰিষদ, লংকা শাখা
লংকা : হোজাই : অসম



সম্পাদক
ড० খোকন চন্দ্ৰ দাস (অবৈতনিক)

‘সহযাত্রী’

পঞ্চম সংখ্যা, চেপ্তেম্বৰ, ২০১৭ ইং

সম্পাদনা সমিতি

সম্পাদক

ড० খোকন চন্দ্ৰ দাস (অবৈতনিক)

সদস্যসকল

জয়গোবিন্দ শইকীয়া

কানন মোহন দত্ত

ৰজনী শইকীয়া (অবৈতনিক)

ভাস্কৰ উপাধ্যায় (অবৈতনিক)

গোপীকান্ত দাস (অবৈতনিক)

ড० অনুৰাধা চৌধুৰী (অবৈতনিক)

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THE PEOPLE WITHOUT A COUNTRY : A STUDY OF THE CHAKMAS OF MIZORAM

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The Chakmas are the victims of the partition of the country. They are an ethnic group living in Chittagong Hill Tracts (CHT'S) in Bangladesh. They were displaced from their original habitats and migrated to Northeast India. They were rehabilitated in NEFA by the Government of India but still are fighting for their citizenship status. The Chakmas migrated to Arunachal Pradesh, Mizoram, Tripura, Assam, Meghalaya and West Bengal but except Mizoram in no other states they have received political recognition.

There are about 100,000 Chakmas in Mizoram. They gained the Chakma Autonomous District Council (CADC) in 1972. But CADC covers only one third of the Chakma population in the state. The Chakmas living outside the District Council are subject to regular harassment and discrimination by the state government in various forms. The Chakmas are not the sons of the soil of Mizoram but are the migrants. Mizos see them as aliens and outsiders. Their culture, religion, language, scripts differ from those of the Mizos. The District Council of Chakma provided scope for the development of their art and culture. In Mizoram, only 30% Chakmas are literate. The State Government had particularly kept generations of Chakmas uneducated by denying them access to schools.

Individuals who have lost their original nationality without having acquired another are regarded as stateless persons. They do not possess or enjoy those rights which are conferred to a person in International law. Considering the gravity of the problem of statelessness, the Universal Declaration of Human Rights, 1948 provided under Article 15 that each person is entitled to have nationality and it cannot be taken away arbitrarily. Two conventions one in 1954 and another in 1961 were held which adopted conventions to reduce statelessness.

The Chakmas of Bangladesh since the beginning of 19th century following natural

calamities and socio-political disturbances were disintegrated and displaced from their original dwelling place and started living a scattered refugee life in Assam, Mizoram, Tripura, Arunachal Pradesh, Meghalaya etc.

In 1962 Kaptai hydroelectric project was created over Karnaphuli with funding from USAID (United States Agency for International Development). About 40 percent of the agricultural land of CHT was submerged. Therefore, a large number of Chakma people were bound to migrate from CHT and take shelter in India as refugee. They migrated to Mizoram and other states of India in a very pathetic condition. The government of Assam and Tripura refused to accommodate a large number of Chakma people. The central government took the initiative to rehabilitate them in Tirap Division of NEFA where there is easily found vacant land. But the total local people of Arunachal Pradesh made chakma people responsible for major demographic imbalance and displacement of the indigenous population. Therefore, the state government of Arunachal Pradesh undertook a series of repressive measures against the Chakma people in 1980. 'Quit Arunachal Pradesh' notice was served to them. The All Arunachal Pradesh Students' Union (AAPSU) launched "Refugee go back" movement. The Arunachal government on 29th September, 1980 banned public employment for the Chakmas in the state. In 1994, the state government directed, 'withdrawal of all kinds of facilities' from Chakma settlement areas afflicting gross human rights violations on the Chakma refugees.

The willingness of granting citizenship to the Chakmas in Arunachal Pradesh by the Centre turned the relationship bitter with the state. Following the Supreme Court directions Election Commission of India included a few number of Chakmas in the voter list and for the first time the Chakmas were allowed to exercise their Franchise in 2004 Lok Sabha election. But there was vehement protest against this from many sections of society. On September 17, 2015, the Supreme Court gave the verdict that the state government and the centre to provide citizenship to Chakma and Hajong refugees within three months. But the Arunachal Pradesh Students' Union (AAPSU) protested against the verdict of the Supreme Court. They vehemently protested and opposed the Supreme Court's judgement to confer citizenship to the Chakma and the Hajongs settled in Arunachal Pradesh. They

described the judgement 'arbitrary' and aimed at 'hurting the sentiments of the indigenous people of Arunachal Pradesh. They said that they would fight tooth and nail against the verdict. They regard it as unacceptable verdict and any political party or political leader or community or organisation and individual who will ever support the verdict shall be deemed to be Anti-Arunachal. The state government after having a all party meeting decided to file a review petition in the supreme Court Challenging the September 17 verdict, 2015 of the Supreme Court that the Chakma and Hajong in Arunachal Pradesh be conferred with citizenship rights within three months. A major apprehension of the AAPSU is that once granted citizenship and settlement rights, the Chakmas and Hajongs would one day outnumber the indigenous tribal community, apart from taking away all the opportunities currently available to them. They were migrants from East Pakistan after being displaced on construction of Kaptai Dam and were allowed to be rehabilitated in Changlang in east while NEFA under the decision of the Government of India.

The Chakmas are found living in four districts of Mizoram namely Manit, Lunlei, Kalasib, and Lawngtlai. The first batch of Chakmas who entered Mizoram was Coolies. The first Chakma immigration took place in between 1895-1905 when Vannawal, chief of Lunginkhar (now in Bangladesh) sent his son Zakhupa with some of his Chakma subjects to his land Muallianpui to make a new village at Sakhai. Second migration took place when Joysing and his close friends made settlement on the bank of river Kawrpui. They were attracted by the fertile and vacant portion of land. Gradually, Since 19th century the Chakma immigrated into Lushai land with the permission of the Lushai Chiefs. The Lushai Chiefs encouraged the illegal entry of the Chakmas in Mizoram as they were in need of more local tax called fathang, a tax for agricultural produce. A great wave of Chakma infiltration took place during the Second World War from 1936-1944. In 1953 the Chakma were exempted from paying Foreigners tax under the Taxation Rule of the Lushai Hills District (Revenue Assessment) Regulation Act 1953. They started participating in the District Advisory Council election. It was a landmark for the Chakmas in Mizoram. They gained political rights and gradually were able to obtain a separate District Council for themselves in 1972 under the provision of Sixth Schedule of the Indian Constitution. The Chakmas migrated to Mizoram

due to economic, political, ethnic and religious-social, factors, demographic causes, insecurity etc. The mass infiltration of the Chakmas into Mizoram resulted to their claim for social status and the political autonomy. In Mizoram the Chakmas from Bangladesh claimed for every political and social right. They demanded extension of the autonomous district council by curving out a large portion of Mizoram much against the will of the indigenous people, which has created socio-economic and political tension between two communities. The import of Chakma refugees becomes an alarming political issue particularly in the states of Mizoram and Arunachal Pradesh.

The Chakmas continue to face an uncertain future with a status worse than that of refugees in Arunachal Pradesh. Lack of citizenship and statelessness deprives them of their basic human rights such as the right to education, health, water, employment, freedom of movement and developmental facilities. The Chakma issue still remains an unsolved problem in the state.

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Dr. Utpal Phukan

A Multi-lingual Annual Publication of
Hojai Dima Hasao Karbi Anglong Zone
Assam College Teachers' Association



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EARTH : 3060, THE TECH ADVANCED WORLD WITHOUT GREENERY

Sukanya Kar
Suparna Nandy Kar

INTRODUCTION

Life is a gift. Earth is the abode of miracles. Man is the priceless value to this miraculous gift. The green beauty of the nature with its flora and fauna makes even a death-bed sick person craving for this much more awaited beautiful experiences of life. It's a blessing! true. Dreams, desires, aspirations and inspirations adds much colour and flavour to the task of life. Life is nothing but a struggle, continuously. To keep the balance we must be going through the phases, pebbles as well as ecstasy and wonderful moments.

Dreams are those which we must see when we are awake. Big

dreams! Big aspirations for success, struggle and achievement makes our life worthwhile.

We crave for success, we crave for money, we crave for comfort, but, by the by, we never end with the idea of sustainable development of our mother earth.

Today with the advancement of civilization, with different pollution, deforestation etc. our earth is getting contaminated. The curse and havoc that is being created for mother earth by human must come to a big stop.

Dreams, achievement on a broader scale are those accompanied with humanity and values. Jesus exists

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within each soul. To respect , love, value every individual and stand for the good causes of 'mother earth', and make it a sustainable one for future should be the true aspiration of a surviving mortal.

CHAPTER-1 Friendship

Jane and Elizabeth are friends with two body and one soul. Jane of 14 years and Elizabeth of 16 years are the mates for a life time.

Jane is an inspiring singer, who with her melodious gift of voice can make anyone go crazy for her.

Elizabeth is an aspiring writer, who through the words of her pen wants to mirror the world.

Jane belongs to a rich family of Rochester. Her father Mr. Rochester is a rich man. Mrs. Rochester is an actor by profession. From the early childhood, Jane has been accompanied by loneliness. Her desolation has turned out to be the destruction for her.

Brought up in isolation, Jane finds love, care and sisterly attachment in Elizabeth- the girl who hails from her neighbourhood .Elizabeth belongs to a poor family of farmers. Being a

fatherless child, it takes a lot of pain for her to gather three meals a day.

Food for them is more important than identity. If they can go bed without an aching , hungry stomach, that was the most beautiful day of their life.

As Elizabeth's mother was in a dying bed ,so it was out of the situation Elizabeth sought work in Jane's home.

Jane's parents were very happy as their daughter would get her best friend, sister, maid in Elizabeth.

Jane was not happy at all. She refused Elizabeth and denied her earnestly to work as a maid in her home.

Elizabeth said: " Jane, Life is short! Time is limited ! Man is mortal! It's a blessing of Almighty that I will accompany you here, now and then."

Jane replied: "Elizabeth, True. I agree, but never can I accept you as the maid or cook for me. You are my sister, my best friend, my sweetheart! Dear I will help you but please don't be"

Elizabeth was now in tears and said to Jane : "Dear ! I believe service to humanity is service to God and to earn means of livelihood by honesty is not a crime"



Jane was moved, she ran to Elizabeth, hugged her, and said: "Dear! Together we will change the world with value, humanity, morality and character."

People hanker after money, lust, materialistic pleasure and comfort without realizing life is temporary and man is mortal. Earth is the abode of heavenly Eden, it's beautiful God blesses people with such attractive, solace, tranquil environment but man creates hole within the beautiful intermixture of sky, land, water, and in totality surrounding or eco-system.

CHAPTER-2 THE TWO BESTIES' ADVENTURE INTO 3060

Jane and Elizabeth began experiencing the taste of life together. Reading, writing, singing, dancing playing - the two girls turned out to be the perfect composition of beauty and brain.

Elizabeth was a very intelligent one. She decided she will pen the mirror of the world with her writing.

Jane is the melodious nightingale whose voice is so sweet that people get crazy for her song again and again.

Nearby their house, Broom broom.....broom broom! A time machine is ready. Mr. Douglass, a genius scientist, has just invented a time machine.

One day when Jane and Elizabeth were playing in their garden, they were surprised to find a treasure-box in which was written-(It will open only in 3060 and it contains the most precious thing for the future.).

This treasure-box brought with it surprise, shock, happiness to both the girls. They decided they will hand it over to the police.

That night a gang of dacoits attacked their home. Mr. Rochester was killed, Mrs. Rochester was injured. Jane and Elizabeth were crying their hearts out. They were so frightened at the sight that they turned out to be dumb-folded. Their happy garden of blossom turned out to be a nightmare. Now, the two girls decided they will never hand over it to the police or even surrender to dacoits.

That night they were running fast when they found they are chased by the dacoit gang.

To safeguard themselves they entered Mr. Douglass - the scientist's home and hid themselves in a box.



Actually it was the time machine.

Suddenly, it's realized..... "3060".
The two best friends shifts to "3060",
the year filled with high rise buildings,
science and technology, lack of
humanity, filled with corruption.

Sun is the source of all energy.
Moon is the tranquil beauty of darkness.
Light makes us positive and bright. Trees
are the source of oxygen and greenery.

Land and water serves the two
basic equipment for survival -one the
place of survival and other the basic
need of survival.

Science and technology is
developing like anything to a great
extent. People these days are dependent
completely on the blessings of
technology.

While the personal graph of
career of mortals are in the upward
direction, the moral compass is surely
going down. People have become self-
centric gradually. The eco-system, the
environment, the greenery is getting
worsened day by day.

Man is the ultimate species
responsible for such continuous
destruction done to mother earth.

Jane and Elizabeth are now in
3060- where they find a crucial message
in every bit of the nature.

Sun tells : "I am on the verge of
absolute darkness".

Moon says : "without my
companion Sun, my calmness is of no
value."

The rays of light says : "My
shadows are going to be my reality."

Soil, water and air are
screaming: "Save us, save environment:
green, clean, pure, pollution and
corruption free".

CHAPTER-3 SAVING THE EARTH AND AWAKENING

For a moment, Jane and
Elizabeth are amazed to witness 3060:
"a place which is artificially beautiful at
its best, the future that is beautiful from
outside but hole in inside" .

Suddenly a saint stands in front
of the two girls. Jane asks the Saint if
they will get water to drink.

Saint replied: "Daughter! this is
a world where the proportion of land is
lessened, trees are deforested, oxygen
cylinders are precious treasures, water
is contaminated, soil and air polluted
..... I ask you daughters to fight
for survival of humanity, greenery,
peace and against injustice."



When Jane and Elizabeth were looking at each other. Suddenly, they found the Saint invisible.

Elizabeth tells Jane: "Dear, it is the call of mother-earth. The voice that is asking for tranquillity, justice, positivity and make the earth clean, green, pure, free from contamination and corruption."

Jane replies : "Yes, true why not we use our passion for this good cause? I love singing and you like writing. We can make people aware, conscious and responsible for their mother-earth."

Mother is the first God that a child knows. She is the home of love, care, nurture, blessings to her child. It's said as God cannot be present everywhere, so he made mothers. She takes all the pain to bring up her child. So, it is the foremost duty of a child to support her, look after her, care and respect her just as he should have the civic sense towards his mother-earth.

Lucy is a young girl of 8 years. She lives in the outskirts. Her love for toys brings her to a toy-shop. When the shop-keeper shows her the toy, Lucy takes it with delight in her hands. The toy breaks into pieces. The shop-keeper

turns red-hot. He scolds her : "Pay me twice the price of the toy."

The poor girl with tears says: "Sorry uncle, I didn't know it will break. Please forgive me, please."

The shop-keeper was cunning and he replied : "OK. I will pardon you. Will you work for me?"

The girl had no solution but to work for the man. He said : "There are just 160 tree-capsules left, which can bring trees to earth. Steal them! Bring them to me."

The little girl was shocked.

She said: "Sir, I may be poor but I am not a thief. My mother has not taught me that."

When the shop-keeper asked to pay him 500 rupees, the girl replied : "I will steal, I will be a thief, because I am poor. O Jesus! Please pardon me."

With sobbing tears Lucy said: "Child labour, Exploitation and poverty can ruin one's life."

Jane and Elizabeth found the young child crying. They consoled her : "Stop crying sweetheart. You will not go against your values of honesty or morality."

The girl was surprised and said : " Sisters I don't have 500 rupees in my hand."



The two girls said : "We don't have money but we have good will to do great for good causes of mother -earth."

The shop-keeper informed the higher officials that the child had broken his toys. The police arrives and finds Jane, Elizabeth and Lucy hugging each other.

Mr. Philip said : " Who is Lucy? Come with us or pay the cost of the toy."

Jane replied: "She is our sister. She is the honest and moral child of mother-earth."

"Leave her! She is in custody," said Mr. Philip.

Elizabeth said: "Lucy isn't but the shop-keeper uncle is to be in custody."

The police officer lost his temper and said : "Listen you three girls. If you don't stop arguing.....the trio are to be in custody."

Jane with her power of melody sang:
"Mother !Mother! Mother Earth,
It's 3060.....People have lost
their values of humanity,

Sun , Moon ,Soil, Water are on
the verge of darkness and sinking,

People love corruption, people
hate honesty and justice, good

vibes and greenery.

O' Jesus !Mortal Fools
Earth is at stake ,so save Earth,
Save greenery-It's 160
capsules*¹ left.....

Plant trees, conserve soil, stop
deforestation and pollution."

People gradually started gathering.
Elizabeth opened her diary and
read out :

"Ladies and Gentleman! We must
dream. Dream keeps us alive. We should
dream big. But dreams are those that are
corruption free and not hazardous to our
mother-earth. Earth, nature, universe and
environment are our basis. We must save
not only for our future but also for the
sustainable development of our Earth. Life
is a blessing. Earth is our Eden. Ecosystem
is the beauty and nature is the light of
positivity, truth and reality. Never be self-
centred, materialistic or corrupted. Be eco-
friendly. Let us develop global
brotherhood. Let us plant trees. Stop
deforestation, stop pollution-air, water,
land, noise and make our corrupted and
contaminated Earth pure, green and
pollution free."

1* Tree capsules- technologically advanced , expensive, capsules in the year 3060
which when ingrained within soil instantly get converted into trees and help in refilling
the oxygen imbalance prevalent in the ecosystem then.



This powerful message of Elizabeth and sweet melody of Jane was an awe awakening to the people.

People in unison came forward and said: "We are very sorry. Thanks to these lovely girls who have taught us the true message of humanity to make Earth a fairer and better place."

The two girls marched ahead and said: "Promise us together we will change the world with greenery, justice, values and pure character."

People started planting trees, stopped deforestation, watered plants, conserved energy and gradually Jane and Elizabeth are ecstatic to realise that people are gradually leaving their habits of jealousy, corruption, unhealthy competition, working for global brotherhood and being eco-friendly.

Mother Earth appeared before Elizabeth and Jane and said: "Today my happiness is limitless. Thank you! Thank you!"

CHAPTER 4 BACK INTO REALITY

"Wake up, wake up!" Darcy is sleeping. His mother calls: "Darcy, wake up, it's 8.00 o'clock in the morning."

Darcy suddenly wakes up and is astonished: "Treasure box, 3060, Jane,

Elizabeth, Lucy.... Mother- earth"

His mother came up to him and said: "What's wrong my dear child? Sit to study it's too late." Darcy's mother is scolding but he is happy at heart to have dreamt of such a positive future.

He exclaims: "MOM.....is angry. I now need to please my mom. Mom is my happiness, my support, my almighty just as mother earth - which is the mother of every child."

CONCLUSION

Darcy had a beautiful dream of sustainable future. 3060-the year of corruption turns to be the year of positivity in his dream. He goes to school and reveals about it to his classmates and teacher. They get so much inspired by his dream and words that they literally start plantation.

Plantation regularly, soil and energy conservation as well as the motto to end pollution begins: "Save Earth. Save Life. Make it clean, green, pollution free and pure."

Let us join hand in hand to make the present year 2017 sustainable so that we don't have to face havoc. Let us make the EARTH the sustainable abode forever where living organisms dwell with moral values and humanity.

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Samanway

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Women Empowerment and the Role of the Society

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Women Empowerment has become a highly debated social issue not only in India but also around the globe. It has become a hot topic of group discussion. "Women equality with men" is a universal issue. Empowering women to participate fully in economic life across all sections is essential to build stronger economies. We celebrate International Women's Day on 8th March and to recognize International Women's Day, there are seven easy ways to make a big difference in the lives of daughters, sisters and mothers around the globe and right in our own neighbourhood.

1. To provide ticket to education and clear water.
2. To support girls and women in crisis like abuse, child labour, trafficking, child marriage and other offences and protect the girls and women by giving training for self defence, education, counselling, medical care, providing loans for small business.
3. To mentor a girl close to home. To help every girl and woman feel valued.
4. To invest in a small business ownership by those women who are waiting to realise their dream of building or expanding a successful business.
5. To use one's voice to end preventable deaths of mothers and children.
6. To help a new mother.

7. To tell the women in one's life that she cares and helps every girl and woman feel valued.

Empowerment of women in political, social and economic field will make the women independent and free.

Women's economic empowerment refers to the ability of women to enjoy their rights, to control and benefit from the resources, assets, income and their own time and ability to manage risk and improve economic status. If girls and women become economically independent, then they can improve their personality and status, they can have their say in any matters of the family.

In political field, every women acquires the political right after acquiring the age of 18 years. Political rights means right to vote and right to represent or the right to contest election.

In India still we are fighting for 33 percent reservation of seats for women in panchayats. 73RD and 74TH amendements of the constitution of India have provided for reservation of seats for women in the local bodies of Panchayats and Municipalities so that women can participate in decision making of the local levels like Panchayats, Town Committes, Municipalities and Corporations. But there is a huge gap between the plans and policies and real situation and the real status of a woman in India because till today we don't have a girl or lady or woman as sarpanch. Even after 72nd Independence day celebration, girls are not safe in our country. Girls are dependent on their



father during their childhood, a wife is dependent on their husband during their youth and a mother is dependent on her son during old age. Our Constitution guarantees equal rights to all irrespective of caste, creed, religion, language, culture and sex or gender, but though women are born free but everywhere they are in chains. They do not get the scope to develop their personality. They are confined to the four walls of their house engaged with household activities and rearing of their children. They were denied their basic rights in social, economic and political field.

The Constitution of India has guaranteed equal rights and duties to all in our Preamble, Fundamental rights, Fundamental duties and Directive principles of state policies. Today we even have human rights. The National Commission for women was set up in 1990 in India to safeguard the rights of women. In our country discrimination against girl child and women in India persists because of inadequate facility of education and health care. So proper education and health care facility will empower women. Personal laws should be made stronger. Moreover, laws should be amended with the need and the laws should be implemented properly. Changes in the laws relating to ownership of property will also help to eliminate discrimination against women. Legal and judicial system should be more responsive and gender sensitive to women's needs. In case of domestic violence and personal assault, new laws should be enacted, justice should be quick because justice delayed is justice denied.

The Greek philosopher Plato also called for emancipation of women because according to him if women are denied political rights then the country will be deprived of the service of half of the population. So Plato said that women should be made free from their household activities and rearing of children.

Social reformers like Iswar Chandra Vidyasagar and Raja Ram Mohan Roy fought for women's cause. They stopped Sati system and child marriage and started remarriage of widows. They even established many girls' schools and colleges.

During partition and movement for Independence many women sacrificed their lives but even after Independence of our country, women are not safe. During partition women suffered a lot. Their bodies were massacred, raped, tortured, sexually harassed, and mutilated. Even today girls aged 6, 7, 8 or 9 are raped and killed. Women are even not safe in their workplace. They are sexually harassed, subjugated and tortured. There are domestic violence and dowry related deaths also. In case of domestic violence and personal assault, new laws should be enacted and executed. The judicial process should be very quick.

Though now-a-days we find there are women in every field of life like Doctors, Engineers, Technicians, Ministers, M P s, M L A s, Prime Ministers, Presidents, Pilots, Space Shuttle driver, Workers, E-rickshaw pullers, Train drivers, Sports women in Cricket, Badminton, Hockey, Boxing, writers, singers, actors, dramatists etc but the number is very small.

Nobel Laureate Malala Yousafzai fought for the education of girl child. She was even shot in the head as she protested against a group of terrorists when they in her country Pakistan (Swat Valley) wanted to stop Malala and her friends from going to school.

So to get women empowerment three things should be given importance.

Firstly, women should be conscious about their rights and duties. They should try to know about their rights and duties and various schemes which are meant for women. They should learn the laws and policies and plans meant for women.

The second important point to be noted is that the women should be very much conscious about their rights. They should be conscious enough to get empowerment politically first then only they will be able to enjoy economic and social empowerment.

Thirdly, and most importantly women should be able to raise their voice to get equal treatment and empowerment. They should speak out.

protest against all the wrongs done to them. They must raise their voices against rape, violence against women, dowry death, molestation, trafficking, eve teasing, sexual harassment and all sorts of crimes done against women. If voices are raised and cases are filed against the persons who have committed the crime, then only women can anticipate justice. So awareness, consciousness and by raising voices and making protest against violence and crimes we can hope for women empowerment in social, political and economic aspects. Moreover, people should change their mind set. Gone are the days when people thought of educating only the boys. At present set up both girls and boys should be educated equally. Girls should not be married at an early age and she should be engaged in jobs or business to make her economically self sufficient. Economic self sufficiency makes the girls' personality strong and also makes her able to raise her voice against any issues. No girl should be married with the fulfilment of the demand of dowry. The duty of the parents is not over by just marrying a daughter. They should be well aware of how the girl is leading her life in her in-laws' house, because in most of the cases it is found that girls, after marriage do not share their problems in their in-laws' house with their parents. Sometimes unable to bear the torture they choose the path of suicide. So parents should frequently enquire about their daughter living in their in-laws' house.

Moreover, counselling girl child will also help empower her.

It is the duty of all the parents of girl child to train their daughters physically so that they can defend themselves from social harassment and violence against women. Self defence is the primary thing in empowering women. Girls must be trained in karate, boxing, free hand exercises etc so that they can defend themselves. Girls should always carry safety pins, chilly powder, hair clips etc. in their bags for self protection. They should also carry all emergency phone numbers with them like those of police stations, hospitals and all the helpline numbers for their rescue.

Banks should provide loans to the women so that they can establish their own small business and become financially independent. Sufficient medical and health care should be provided to them because a healthy mind resides only in a healthy body. As a mother is the first teacher and home is the first school for children, so the mothers should be educated properly. A country's development depends on the awareness, education, logical mindset and the proper usage of girls' personal learned skills to free themselves from the conventions and boundaries. A woman is bounded generally, mentally and geographically.



‘ডিমৰু’ আৰু ‘সমান্বয়’

যুগীয়া বিশেষ সংখ্যা

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INFLUENCE OF MAHATMA GANDHI IN INDIAN FICTIONAL WRITINGS IN ENGLISH

Dr. Iftikhar Hussain
Associate Professor
Department of Economics
Lanka Mahavidyalaya

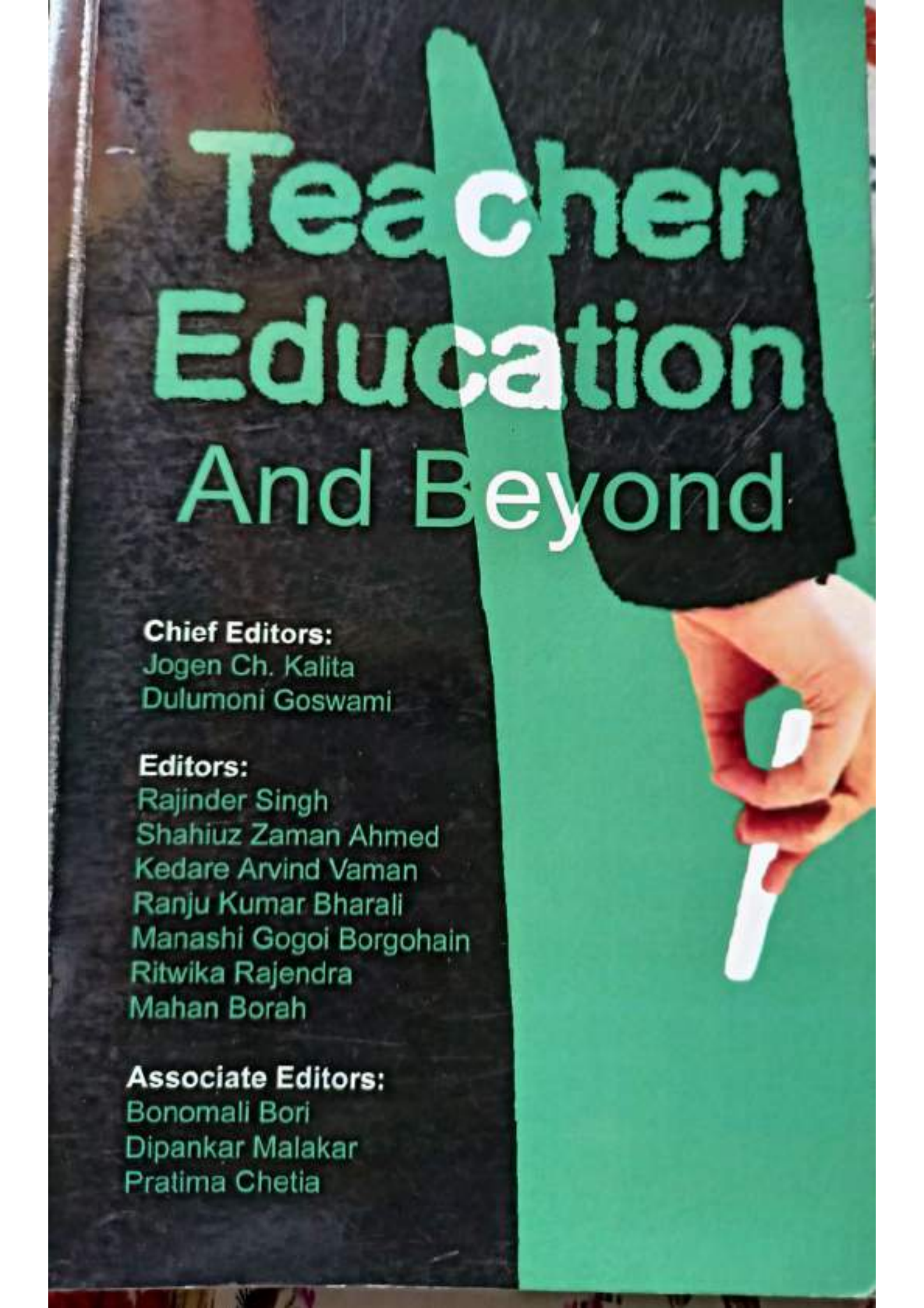
I. Introduction

One of the most popularly discussed and yet many-a-time controversial figure of Indian politics is Mahatma Gandhi. He is such a socio-political figure who is barely impossible for someone to forget or ignore. He has influenced every aspect of human consciousness and there is hardly any discipline that he has left uncommented. He is an immense source of writing himself and has influenced different disciplines and different fields like history, politics, philosophy, literature, sociology and so on, have him as their central themes. While musing on different books on Gandhiji, especially the Gandhian Indian English Literature, one can easily sense that it was grossly occupied by a 'Gandhian consciousness' socially, culturally and politically, at least in the period from 1918-1922 in the anti-colonial struggle against the British. Gandhiji insisted on high thinking and simple living which was also reflected

and highlighted by the literary English authors of the time, mainly Raja Rao, Mulk Raj Anand, R. K. Narayan, who in their novels and stories portrayed the real picture of the-then society from various perspectives, thereby presenting the influence of Gandhi on Indian villages and towns, letting us a scope to probe how Gandhiji's ways of developmental communication created effects on human lives bringing a sea change in their thoughts, views and living.

II. Influence of Gandhi in Indian Fictional Writings

The influence and impact of Gandhi's ideology in contemporary Indian society in general and on literatures in particular can not be undermined. Gandhian philosophy and ideology has invariably motivated and invigorated the contemporary Indian writers and a huge corpus of contemporary Indian writing is fore-grounded on Gandhism. The

The background of the cover is a dark, textured surface, possibly a chalkboard, with a vertical green stripe on the right side. A hand is visible on the right, holding a white marker. The title is written in a large, bold, white font with a slight shadow effect.

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Teacher Education: Its Effects on Child and Society

Kamaleswar Kalita*

Abstract

The aim of this paper is to reflect the role of Teacher Education and its effects on child development in the social context. Quality in education and its importance is also discussed with reference to the demand of modern age. The role of teacher as the facilitator of education and skill based education, their future possibility is being considered in this paper. Basically, child development and the issue of teacher education for making a healthy Nation is being tried to reflected on it. The intrapersonal and interpersonal communication in teaching learning process and the influence of teacher on it are being highlighted. Social development and the stimulating teaching in teacher education are also being given more importance to make all round development of child. It is being tried to conclude with some of measures that could improve the quality assurance in education.

Introduction

There is saying "Good Education requires Good Teachers." It indicates that the efficient teacher is to be recruited into an educational institution so that they may provide the skill based education. Not only that, students should empower to confront with their upcoming challenges to cope up with market driven education. Market wants competency and quality. Hence, student's empowerment is to be considered. Certainly, it will bring students development in constructive knowledge. It will lead them successfully. Therefore it is expected that teacher education will provide and ensure the proper knowledge,

* Assistant Professor, Deptt.of Education, Lanka Mahavidyalaya, Lanka, Hojai, Assam

শিশুৰ দক্ষতা বিকাশ আৰু আচৰণৰ ৰূপান্তৰ

কমলেশ্বৰ কলিতা



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প্ৰকাশক অথবা স্বত্বাধিকাৰীৰ লিখিত অনুমতি অবিহনে এই গ্ৰন্থৰ কোনো অংশৰে কোনো ৰূপত পুনৰ উৎপাদন বা প্ৰতিলিপি কৰিব নোৱাৰিব। এই চৰ্ত উলংঘন কৰিলে উপযুক্ত আইনী ব্যৱস্থা গ্ৰহণ কৰা হ'ব।

উচৰ্গা

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কমলেশ্বৰ কলিতা
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‘শিশুৰ দক্ষতা বিকাশ আৰু আচৰণৰ কপালুৰ’ - কমলেশ্বৰ কলিতাৰ এখন মননশীল গ্ৰন্থ। ইয়াত আছে শিশুৰ ইচ্ছা অভিব্যক্তিৰ প্ৰতিফলন আৰু বিকাশৰ বস্তুনিষ্ঠ আলোচনা। আন্ধাৰতে থাকি যোৱা শিশুৰ আচৰণৰ বহু দিশ গ্ৰন্থখনত সন্নিবিষ্ট অধ্যায়সমূহৰ জৰিয়তে স্পষ্ট হৈ উঠিছে। গ্ৰন্থখনৰ সংবেদনধৰ্মী এনে আলোচনাই নিশ্চয় শিশু মনক বুজি উঠাৰ লগতে মানৱীয় মূল্যবোধৰ চৰ্চা আৰু সমৃদ্ধি বন্ধাৰ হেতু সামান্যতমভাৱে হ’লেও সকলোকে সহায় কৰিব পাৰিব।

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Shikan Sailee Aru Shiksharthir Agrah.

(শিকন শৈলী আৰু শিক্ষার্থীৰ আগ্ৰহ)

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এডুকেশ্বন, হোজাই, অসম।

লেখকৰ দ্বাৰা সৰ্বস্বত্ব সংৰক্ষিত

প্রকাশক অথবা স্বত্বাধিকাৰীৰ অনুমতি অবিহনে এই গ্ৰন্থৰ কোনো অংশৰে কোনো ৰূপত ব্যৱহাৰ বা প্রতিলিপি কৰিব নোৱাৰিব, কোনো যান্ত্ৰিক উপায়েৰে (গ্ৰাফিক্স, বৈদ্যুতিক অথবা অন্য কোনো মাধ্যম, যেনে - ফটোস্টেট, টেপৰেকৰ্ডাৰ বা পুনৰুদ্ধাৰৰ সুযোগ সম্বলিত তথ্য সঞ্চয় কৰি ৰখাৰ কোনো পদ্ধতি) প্রতিলিপি কৰিব নোৱাৰিব, অথবা যিকোনো ডিস্ক, টেপ, পাক্‌ফোৰেটড মিডিয়া বা কোনো তথ্য সংৰক্ষণৰ যান্ত্ৰিক পদ্ধতিৰে ব্যৱহাৰ কৰিব নোৱাৰিব। এই চৰ্ত উলংঘন কৰিলে উপযুক্ত আইনী ব্যৱস্থা গ্ৰহণ কৰা হ'ব।

মূল্য : ১৮০.০০

প্রচ্ছদ সজ্জা : মনজিৎ ৰাজখোৱা

মুদ্ৰক : পাঞ্চজন্য প্ৰিণ্টিং এণ্ড পাব্লিচিং
বামুণীমৈদাম, গুৱাহাটী- ৭৮১০২১

আগকথা

মন অৰু চিন্তাৰ সবলত
গতিকে মনৰ সঠিক কাৰ্য্যবাহ
নজৰ ৰাখিব লগা হয়। তদুপ
ব্যক্তি, আয়-সমায়োজন, স
দৰে গুৰুত্বপূৰ্ণ সংলক্ষণসম
অৰু পৰিচালনা থকাটো ত
পৰই এনেবোৰ গুণৰ
অভিভাৱকসকলেও মনো
পৰিচালনা হ'ল এটি সুৰুচিপু
বেলা ধাৰণাটো শিশুৰ গুণ
জড়িত হৈ থাকে। তদুপৰি
থাকে অভিভাৱক আৰু
প্ৰণালীৰ আৱশ্যকতা আৰু
বিকাশ সঠিক আৰু সৰ্বোত্ত
শিক্ষাৰ শিকন প্ৰণালী
পৰিপূৰক। এটাক বাদ দি
নমুৱে নমুৱে বিজ্ঞানে এই
চিন্তা কৰি অতিশয় আৰু
চিন্তাৰ অতি পৰিশ্ৰমে
কৰে নমুৱে

সূচীপত্ৰ

প্ৰথম অধ্যায়

শিকন শৈলী

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কিয় সকলোকে একেধৰণে পঢ়াব নোৱাৰে?

শিকন শৈলীৰ প্ৰকাৰ

আগমন শিকন শৈলী

নিগমন শিকন শৈলী

নিগমন আৰু আগমন শৈলীৰ কাৰ্যকৰিতা



শিশুৰ আগ্ৰহ বহু পৰিমাণে শিকন শৈলীৰ
যথাযথ প্ৰয়োগৰ ওপৰত নিৰ্ভৰ কৰে। এই
শিকন, শিক্ষণ প্ৰণালীৰ মনোবিজ্ঞানসন্মত
আলোচনা আৰু ইয়াৰ প্ৰয়োগৰ দিশসমূহক
সহজ অৰ্থত দাঙি ধৰাৰ সৰল প্ৰয়াসৰ
সাক্ষাৰ ৰূপ হ'ল শিকন শৈলী আৰু
শিক্ষাৰ্থীৰ আগ্ৰহ পুথিখন। শিকন পদ্ধতি
আৰু শ্ৰেণীকোঠা পৰিচালনাৰ উপায়
বিষয়ে ইতিমধ্যে শিক্ষাবিদসকলে সদৰি
কৰিছে। এই পুথিখনতো তেনে এক নতুন
উপায় আৰু পদ্ধতিৰ বিষয়ে আলোচনা
আগবঢ়োৱা হৈছে। মূলতঃ মানবীয় গুণৰ
সঠিক বিকাশ আৰু বৌদ্ধিক বিকাশৰ
ক্ষেত্ৰত ল'ব লগা সাৰধানতা সমূহৰ চমু
আভাস সম্পৃক্ত এই পুথিখন নিশ্চয়কৈ
শিক্ষাৰ পৰ্যায়ত এক নতুন সংযোজন হ'ব।

শিকন শৈলী আৰু শিক্ষাৰ্থীৰ আগ্ৰহ



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যুটীয়া বিশেষ সংখ্যা



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Dr. Kabita Devi

Hojai-Dima Hasao-Karbi Anglong Zone

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যুটীয়া সংখ্যা

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ENTREPRENEURSHIP DEVELOPMENT : AN ANALYSIS

Dr. Lukendra Kakati
Assistant Professor
Department of Mathematics
Lanka Mahavidyalaya, Lanka

Abstract :

Entrepreneurial development today has become very significant as it plays a key role in economic development of a country. Entrepreneurship involves a continuous search for new ideas and it is a process, a journey, not the destination; a means, not an end. Entrepreneur is defined as an individual who organizes or operates a business or businesses, independent-minded or innovative business persons, job creators rather than job seekers, have the ability to lead a business in a positive direction in any environment with proper understanding of their own strengths and weakness.

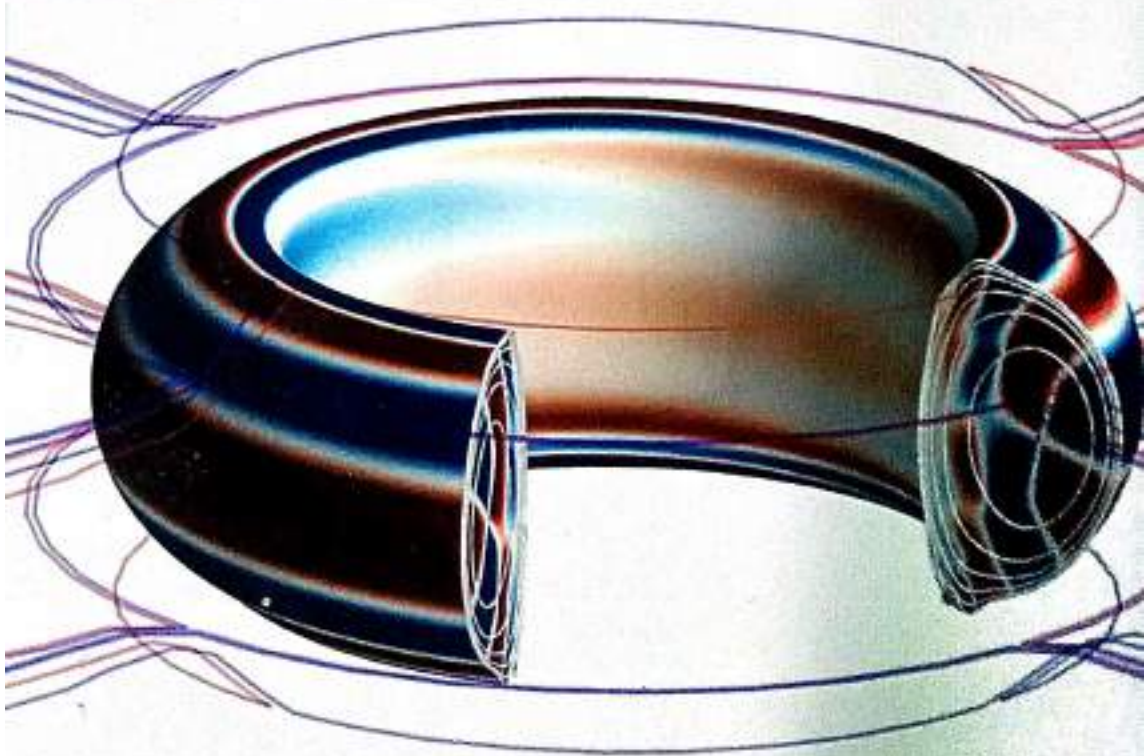
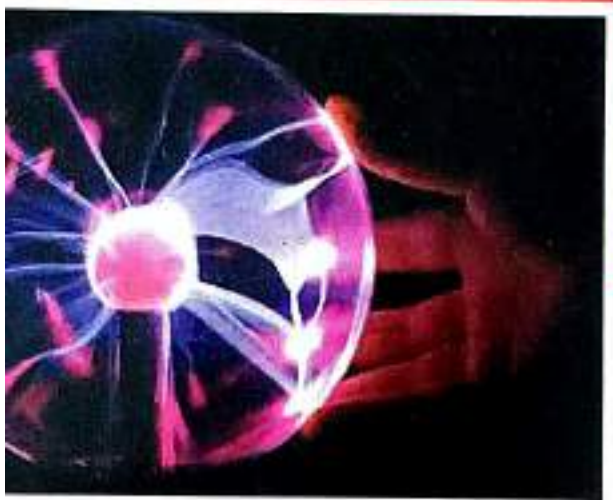
Introduction

The term Entrepreneur is defined as an individual who organizes or operates a business or businesses. Since the late 1980s, we have witnessed many studies examining the consequences of entrepreneurship in terms of economic performance. Explanations for economic growth have generally been restricted to the realm of macro-economics (Krugman, 1991; Lucas, 1988; Romer, 1990). The French

economist Jean- Baptiste believed to be introducer of the term. However, the Irish-French economist Richard Cantillon used the term first in his *Essai sur la Nature du Commerce en Général*. Biographer Anthony Breer urged that Cantillon define the entrepreneur as a Risk-taker as well as "Planner". Cantillon defined the term as a person who pays a certain price for a product and resells it at an uncertain price, "making decisions about obtaining and using the resources while consequently admitting the risk of enterprise."

Entrepreneurship is "at the heart of national advantage" (Porter, 1990, 125). Concerning the role of entrepreneurship in stimulating economic growth, many links have been discussed. It is of the utmost importance in carrying out innovations an enhancing rivalry. This directs our attention to two related phenomena of the 1980s and 1990s: the resurgence of small businesses and the revival of entrepreneurship. There is ample evidence that economic activity moved away from large firms to small firms in the 1970s and the 1980s. The most impressive and also the most cited develop-

Magnetic Confinement Mak Collider (MCTC) Induced instabilities by Fuzzy Differential Inclusion



Dr. Lukendra Kakati ■ Dr. A.B. Rajib Hazarika

Magnetic Confinement Tokomak Collider (MCTC) Hub Induced Instabilities Using Fuzzy Differential Inclusion

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CHAPTER – 1

Plasma Theory Introduction

Gases that are highly ionized are good conductor of electricity. The charged particles in such a gas interact with the local electromagnetic field. Furthermore, the organized motion of these charged carriers (currents, fluctuations in charged density) can produce magnetic and electric fields. When subjected to a static electric field, the charge carriers in the gas rapidly redistributed themselves in such a way that most of the gas is shielded from the field. To the relatively field-free regions of the gas where positive and negative space charges are nearly balanced, Langmuir gave the name plasma, while to the space-charge or strong-field regions on the boundary of plasma he gave the name Sheaths.

The word "Plasma" originated from the blood plasma which is of same colour (ruby). Plasma is highly ionized gas which is present in 99.99% in every matter. Plasma is fourth state of matter.

Equivalently, we may say an ionized gas that has a sufficiently large number of charged particles to shield itself electrostatically, in a distance small compared with other lengths of physical interest, is plasma. Although the earliest interest in plasmas was in connection with gaseous

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বাংলা বিভাগ

লংকা মহাবিদ্যালয়

সংক্ষিপ্তসার :

সাহিত্যের অন্তর্ভূতনে ছড়িয়ে রয়েছে বিচিত্র সব উপাদান, উনিশ শতকের নবজাগরণের ছায়াপাত ঘটে সাহিত্যে, তৎকালীন সামাজিক প্রেক্ষাপটে গড়ে উঠা উপন্যাসে একদিকে যেমন ছিল আধুনিক জীবন যাত্রার ছায়াপাত তেমনি অন্যদিকে ছিল ঐতিহাসিক কাহিনিগুলোর মধ্যে আধুনিক মনন খুঁজে বেড়ানো, বাংলা সাহিত্যে এই আধুনিক রীতির যাত্রা শুরু হয়েছিল বঙ্কিমের হাত ধরেই, যদিও এই নিয়ে বহুবিধ তর্কের বিরাজমান ঘটেছে, তথাপি এই কথা বলা বাহুল্য যে সাহিত্য সম্রাটের হাত ধরেই বঙ্গ সাহিত্যে বাংলা উপন্যাসের আধুনিক রীতির পদার্পণ শুরু হয়, আলোচ্য প্রবন্ধে বঙ্কিমের দুই ধরনের দুটি উপন্যাসের পট নির্বাচিত হয়েছে, যে দুটি উপন্যাস কিনা সম্পূর্ণ বিপরীত ধর্মী, একটি ঐতিহাসিক আরেকটি সামাজিক।

সাহিত্যের অন্তর্ভূতনে ছড়িয়ে রয়েছে বিচিত্র সব উপকরণ। সেটা যে ভাষারই সাহিত্য হোক না কেন তাতে রয়েছে রঙ্গিন সর উপাদান, সুদীর্ঘকাল ধরে বিভিন্ন জাতি গোষ্ঠী তার ইতিহাস রচনায় সচেষ্টিত হয়ে পৃথিবী জুড়ে সমস্ত উপাদানের অস্তিত্বকে কাগজে কলমে বেঁধে রাখতে সক্ষম হয়েছে। এই সমস্ত উপাদান আমাদের অস্তিত্বের শেকড়কে স্মরণ করিয়ে দেয়, শেকড়ের টানে তাই বার

বার আমরা ছুটে যাই সাহিত্যের অন্তর্ভূতনে সাহিত্যে ইতিহাস তাই পেয়েছে কখনও আমাদের মধ্যে ক্ষুধি আড়ালে দুঃখের বন্যা বইয়ে দিতে আবার কখনও পেয়ে ঐশ্বর্যমণ্ডিত ভারতবর্ষের গৌরবে গৌরবান্বিত করে প্রাচীনকাল থেকে বিভিন্ন জাতিগোষ্ঠী এই চেষ্টার ক্রী তথাপি বহু ইতিহাস যত্নের অভাবে ধূলিস্যাৎ হয়ে ব্য বিশেষ করে বাংলার ঐতিহাসিক নিদর্শন যত্নের অভাবে ক্ষয়প্রাপ্ত হয়। চর্যাপদ এর বার্তাবাহক, প্রাচীন কিং মধ্যযুগে ইতিহাস সংরক্ষণের যে উপায় তৎকালীন বঙ্গি অবলম্বন করেছিল তার গোড়াপত্তন হয় পদ্মরীতিতে ধর্মধর্মের আধারে। সমাজের তথাকথিত কাহিনিগুলি বিভিন্ন দেব দেবীর লৌকিক জীবনের মাধ্যমেই পরিবেশিত হত। মধ্যযুগের অবসানে এই রীতির সমাপ্তি ঘটে এবং বাংলা সাহিত্যে শুরু হয় নতুন এক অধ্যায়ের। মোক্ষ সাম্রাজ্যের পতন ইতিমধ্যে ঘটে যায় তথাপি এর কাহিনি, উপাকাহিনি জনসমাজে তখনও প্রচলিত ছিল।

উনিশ শতক নবজাগরণের উন্মেষ ঘটিয়ে সাহিত্যে এক আলোড়নের ছায়াপাত ঘটায়। সাহিত্যে আধুনিক প্রাচীন বা মধ্যযুগের উপর নির্ভরশীল থেকে যেতে লাগল। বাংলা সাহিত্য পদ্মের খোলস ভেঙে বেরিয়ে এক নবজন্ম লাভ করল ঠিকই কিন্তু ঐতিহাসিক পটভূমি কোনো ভাবেই ত্যাগ করা গেল না। তৎকালীন সামাজিক প্রেক্ষাপটে গড়ে ওঠা উপন্যাসে একদিকে যেমন

‘ডিমৰু’ আৰু ‘সমান্বয়’ যুগীয়া বিশেষ সংখ্যা

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Hojai-Dima Hasao-Karbi Anglong Zone
Under
Assam College Teachers' Association

- African-American Women Literature
Miss Sampurna Bora
- The COVID-19: impact on education
Bilkis Rahman / Shaleh Akram

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ENVIRONMENT PROTECTION **IN THE AGE OF** **COVID-19**

(Collection of Research Papers on World Environment Day 2020)

Editor

Vikas Bishnoi



श्री गुरु ग्रंथ साहित्य में पर्यावरण संरक्षण की शिक्षा

मोहिंदर मिहंराही

वृक्षों की आध्यात्मिक एवं दैवीय प्राणी का दर्जा देने वाले पहले
सद्गुरु देव श्री जाम्भोजी महाराज

हरितऋषि विजयपाल बघेल

भटियात वन आंदोलन; संघर्ष व चुनौतियाँ

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भारतीय आस्था में पर्यावरण अभिरूचि: एक ऐतिहासिक विश्लेषण

विमल कुमार तिवारी

पर्यावरण दिवस 2020 पर तीन दिवसीय अंतरराष्ट्रीय संगोष्ठी

(वेबिनार) आयोजित

महापुरुष श्रीमंत शंकरदेव के साहित्य में प्रभुत्व

डॉ. निखीरिता नाथ

सहायक प्रोफेसर, हिन्दी विभाग, लोका महाविद्यालय, दिल्ली

महापुरुष श्रीमंत शंकरदेव (1484-1538) विगत 15 वीं शताब्दी

समय भारत वर्ष के अन्य प्रांतों में भक्ति आंदोलन का जन्म देते ही शंकरदेव ने असम में नव वैष्णव का प्रचार किया। वे केवल एक ही नहीं थे, वे एक कवि, गीतकार, गायक, नाट्यकार, कलाकार, प्रयोजक, ताल रचक, चित्रकार, समाज संगठक, श्री गणेश का कारण उनके प्रिय शिष्य उन्हें 'सर्वगुणाकार' शब्द से सम्बोधित करते हैं।

भारतवर्ष में जन्म लेने वाले सर्वश्रेष्ठ धर्मगुरुओं में शंकरदेव और शंकराचार्य, रामानुजाचार्य, रामानंद, कबीर, वैद्यनाथ योगेश्वर, तुलसीदास के साथ उनका नाम उल्लेखनीय है। शंकरदेव इसी जिनोंने असमिया मार्सािक दिगंत असम में भारत तक में सर्वभारतीय पटभूमि में शंकरदेव ने असम में नव वैष्णव आंदोलन का लेकिन वह स्वतंत्र और मौलिक विशिष्टता से समृद्ध था। शंकरदेव शास्त्रों से सारांश लेकर असमिया भाषा में विभिन्न गीत पद का धर्म जीवन, समाज नीति, भाषा, साहित्य, संगीत कला आदि समूह के ऊपर उनका अपरिसिम प्रभाव देखने को मिलता है। उन्होंने असमिया का असमिया अनुवाद किया और सबके लिए बोधगम्य बनाया। उनके द्वारा गण अनुवादमूलक ग्रंथों में हैं- भागवत प्रथम द्वितीय अष्टम नव एकादश, द्वादश स्कन्ध और उत्तरकांड रामायण।

अनुवादमूलक ग्रंथों के अलावा गुरुजनों ने भक्तिमूलक ग्रंथों का वह हैं- भक्ति प्रदीप, भक्ति रत्नाकर, निमि नवासद सखाद और अरवि नाम उन्होंने नाम प्रसंग के उपयोगी 'कीर्तन घोषा' और 'गुणमाला' को रचने के 'कीर्तन घोषा' शंकरदेव के जीवन का कीर्तिस्तम्भ स्वरूप है। उन्होंने बराबरी भी रचना की। उन्होंने ब्रजबली भाषा का प्रयोग किया।



पूर्वोत्तर की जनजातियाँ और उनका लोकजीवन



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डॉ. विवेकिता राय

असमिया साहित्य अपने आप में समृद्ध है। चाहे लोक गीत, लोक कथा, लोक गीत हर क्षेत्र में सम्पन्न है। असमिया भाषा में 'उमला गीत' (बाल गीत) अलग स्थान है। उमला गीत मूलतः मौखिक रूप में ही उपलब्ध है। इसे में कई प्रकाशकों ने पुस्तकाकार दिया।

गाँव के खेल में शारीरिक श्रम, छंदोमय गीत पद का अनुशीलन और बच्चों के बीच मेल-जोल देखने को मिलता है। खेलकूद की मायका इसी में है कि— शरीर मन का उत्कर्ष और सामाजिक भाव का परिपोषण, जिसे खेलना कूदना अत्यंत प्रिय है। खेल कूद उनकी शारीरिक गठन में सहाय करती हैं। मन प्राण प्रफुल्लित करती हैं। इसके साथ ही इसके जाग्य परंपरा उपलब्धि, भातृत्वबोध, अनुकम्पा, त्याग आदि जैसे गुण विकसित होने के बच्चों के साथ साथ बड़े भी खेल कर सकते हैं।

समय बदल गया, मनुष्य की जीवन-धारा में परिवर्तन आया। खेल का स्थान नए खेलों ने ले लिया। शंकरदेव के 'हरमोहन' में 'भंटा खेला' कथा है। माधव कंदली की 'रामायण' में 'धोप' खेल की कथा पाई जाती है।

रंगथाने कौतुहले राक्षस मिलीला।
कौतुहले खेलावय सुवर्णर घिला ॥
भंटा खेड़ी खेलावय कतो खेले झूति।
ठावे ठा क्रीड़ा करे आकूति भ्रकुटी ॥

(सुन्दर)



SAHITYA SAMANVAY

সাহিত্য সমন্বয়



Editors

Dr. Anuradha Chaudhuri

Dr. Nibedita Nath

WOMEN'S CELL

**HOJAI-DIMA HASAO-KARBI ANGLONG ZONE
ASSAM COLLEGE TEACHERS' ASSOCIATION**

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ড० মৌসুমী নাথ
বাংলা বিভাগ
সহকারী অধ্যাপক
লক্ষা মহাবিদ্যালয়
লক্ষা, হোজাই, অসম

বাংলা সাহিত্যে মুক্তিযুদ্ধ একটি বিশাল পটভূমি জুড়ে বিস্তৃত। মুক্তিযুদ্ধের ভয়াবহ দৃশ্যকে সাহিত্যজগতে যারা সুচারুরূপে স্থান দিয়েছেন তাদের মধ্যে অন্যতম হচ্ছেন সেলিনা হোসেন। স্বাধীনতা পর্বেই তাঁর জন্ম অর্থাৎ ১৯৪৭ সালের ১৪ ই জুন মাসে তিনি রাজশাহী শহরে জন্মগ্রহণ করেন। এ.কে. মোশারফ এবং মরিয়ম - উন - নিসার সন্তান ছিলেন তিনি। রাজশাহী বিশ্ববিদ্যালয়ে অধ্যয়নকালেই তিনি সাহিত্য জগতের সঙ্গে ওতপ্রোতভাবে জড়িয়ে পড়েন। ষাটের দশক সাহিত্যজগতে নতুন মাত্রায় রচনা সম্ভার যোগ করেন। সেলিনা হোসেন ও অন্যান্য জনপ্রিয় সাহিত্যিকরা এই সময় মুক্তিযুদ্ধের নজির তুলে ধরতে সার্থক হন। উপন্যাসিকের প্রথম গল্প ১৯৬৯ সালে 'উৎস থেকে নিরন্তর' প্রকাশিত হয়। এরপর থেকেই একে একে তাঁর জনপ্রিয় রচনাগুলো প্রকাশ পেতে থাকে। বহুভাষায় এই রচনাগুলো আত্মপ্রকাশ পায় এবং বিভিন্ন সম্মানে পুরস্কৃত হয়। কথা সাহিত্যিক সেলিনা হোসেন জাতীয় আন্তর্জাতিক সম্মানেও সম্মানিত হয়েছেন।

উপন্যাসিকের 'গায়ত্রী সন্ধ্যা', 'হাঙর নদী প্রেনেড', 'সাগর', 'যাপিত জীবন' ইত্যাদি উপন্যাস বাস্তব জীবনের দলিল। মুক্তিযুদ্ধে মানুষের উত্তাল অবস্থা, উদ্বাস্ত জীবন, স্বাধীনতা যুদ্ধ এগুলো যে নিছক কল্পনা নয় তারই চিত্র অঙ্কিত হয়েছে উপন্যাসগুলোতে। সৃষ্টিশীল লেখিকা বাংলাদেশের ইতিহাসের এক বিশেষ পর্বকে খুটিয়ে খুটিয়ে দেখিয়েছেন। দেখিয়েছেন বাংলাদেশের রক্তাক্ত ভূমি যে রক্ত হাজার হাজার ভাই-বোনের শরীর থেকে বেরিয়ে যায়। সেলিনা হোসেনের 'ত্রয়ী' উপন্যাসটি বাংলা মুক্তিযুদ্ধের এক জ্বলন্ত উদাহরণ। উপন্যাসটি এক দীর্ঘ সময়কে কেন্দ্র করে রচিত হয়। ১৯৪৭ থেকে ১৯৭৫ পর্যন্ত যে দীর্ঘ সময় ধরে মুক্তিযুদ্ধের উৎপত্তি ও প্রতিফলন বাংলার মাটিকে বিদ্বস্ত করেছে তারই একটি নিখুঁত প্রতিফলন রয়েছে

ANUSANDHAN

**A Book on Multidisciplinary
Research Studies**

Editors

Champha Wangsu

Rajiv Thengal



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UNDERSTANDING FEMALE SEXUALITY: A STUDY THROUGH SELECTED STORIES OF TEMSULA AO IN *LABURNUM FOR MY HEAD*

Porishmita Buragohain,

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“Research in female sexuality is fractionated. Significant contributions in specific areas, such as assessment, treatment, or understanding sexual phenomena have not necessarily led to offshoot contributions in related areas”. Mirroring the field of human sexuality, the study of women’s sexuality has lacked an overarching conceptual basis with which to compare, evaluate, and guide ongoing research; hence, to significantly advance sexual science, it has been suggested that we must develop comprehensive theories and constructs that describe, explain, and predict sexual phenomena (Abramson, 1990).

Female sexuality is something that should be understood from a broader perspective. Understanding the behavior of women also help in understanding female sexuality. About women Sigmund Freud has said, “Women oppose change, receive passively, and add nothing of their own.” He wrote in in a 1925 paper



FOLK CULTURE OF NORTH EAST INDIA

Edited by
Rudreswar Gogoi
Kalyan Jyoti Khanikar



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Food Habit as an Identity Marker: A Study on the Food Habits of the Misings with special reference to 'Apong'

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Introduction:

Food and ethnicity are both interrelated issues. The term ethnicity is derived from the Greek word *ethnos*. North East India is a culturally diverse region. In simple terms, ethnicity means the sense of belongingness and from this perspective, belonging to one particular group is called ethnicity. A particular ethnic group shares common beliefs, language, dress, food habits etc. They have certain common features. In other words the ethnic groups follow three Cs : i.e. Common Cultural Characters. They may have common origins too. Ethnic groups form their own identity with the help of the common cultural characters. They try to project their identity through their own culture and tradition. When people identify themselves as a part of an ethnic group then they belong to that group. This feeling of togetherness often leads to the formation of an ethnic group. The term "food habits" was coined by Kittler Sucher and Nelms "to describe the manner in which humans use food, including everything from how it is chosen, acquired and distributed to who

Diseases of Fruits and Vegetables

Integrated Management Practices



Diseases of Fruits and Vegetables

Tamil

Editor
Phatik Tamuli

The book

Due to various diseases and other factors severe yield losses have occurred in fruit and vegetables. The assessment of crop yield losses and management practices is needed for the improvement of production systems that contribute to food security worldwide. But due to the indiscriminate use of chemical pesticides environmental pollution becomes a major concern. Keeping this in view, it has become necessary for integrated disease management strategies, where all the components of management should be included with the least cost and less damage to the environment.

"Diseases of Fruits and Vegetables: Integrated Management Practices" is a compilation of 13 chapters that address the issues of important diseases, biological factors, epidemiology, and integrated management strategies of various diseases caused by fungi, bacterial, and viral pathogens. This book also describes the development of transgenic for disease resistance. This book will be utilized by researchers, teachers, students as well as government policymakers.



The editor



Dr. Phatik Tamuli is the Principal, Lanka Mahavidyalaya (Gauhati University), Lanka, Nagpur, Assam, India. He did his M.Sc. in Botany (Mycology and Plant Pathology) from Gauhati University and Ph.D. in Microbial Ecology from North East Institute of Science and Technology (NEIST), Jorhat, (Dibrugarh University), Assam. Dr. Tamuli has performed his Post-doctoral studies on Soil Microbiology at the University of New South Wales, Sydney, Australia as a DST Overseas Associate funded by Govt. of India. He has been elected as Fellow of The Indian Society of London (ISL), UK in 2021. He is the recipient of the IISA Teacher Award, awarded by the Indian National Science Academy, New Delhi in 2020. Dr. Tamuli has published 22 research papers in journals of National and International repute, 18 book chapters, and authored 8 books. He has also presented more than 15 papers in various national as well as international seminars. As Principal Investigator, he is working on 3 Major Research Projects and has completed 3 Major Research Projects funded by the Defence Ministry, Govt. of India; University Grants Commission, Govt. of India and Department of Biotechnology, Govt. of India. Dr. Tamuli is the Editor-in-Chief of one National Journal and is an Editorial Board Member of 5 International Journals, 1 National Journal, and also a Reviewer of 10 International Journals. He is a life member of 5 professional bodies. He also served as a member of the Organizing Committee of several International Conferences. His research interests include the management of phytopathogens & dermatophytes using herbal pesticides, microbial ecology of agarwood, and metagenomic analysis of soil microbial communities to understand plant-microbe interaction.

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Diseases of French Bean and their Integrated Management Practices

Rupjyoti Gogoi

Dipanjali Devi

Phatik Tamuli

Abstract

French bean or common bean (*Phaseolus vulgaris* L.) is a major grain legume which is consumed worldwide for its edible pods and seeds. It is produced in subtropical and tropical regions, most often by smallholders, and constitutes a major staple crop in developed and developing countries. It is one of the most important grain legume in the human diet at global level. It provides protein, carbohydrates, vitamins, dietary fiber and valuable micronutrients for more than 300 million people in the tropics. Demand of French bean is increasing day by day due to the increase of world-wide human population. The abiotic and biotic stressors are responsible for low yield of French bean. Among the biotic stressors, fungal, bacterial and viral diseases are major constraints in French bean production along with insect pests. Common bacterial blight, angular leaf spot, rust, wilt, anthracnose, white mould, root rot, etc. are some examples of widely distributed French bean diseases. Over the past few decades, chemical pesticides have been applied in developed countries and developing countries to control these diseases. However, many problems have been associated with such an approach such as the frequent emergence of pesticide resistance, especially fungicide resistance in pathogens and the harmful effects of pesticides to human health and the environment. Integrated Disease Management (IDM) is the concept where diseases are managed by integrating biological, cultural, chemical control and host resistance strategies in a holistic way rather than using a single component strategy proved to be more effective and sustainable. This chapter deals with the common diseases associated with French bean and their IDM practices.

Key words: biological antagonists, chemical pesticides, crop protection, cultural practices, host resistance, pathogen, *Phaseolus vulgaris* L.

9

Major Tomato Diseases and their Management Practices

Dipanjali Devi
Phatik Tamuli

Abstract

Tomato is the worldwide grown vegetable crop across the world. It is the second most grown vegetable crop grown after potato. Tomato is rich in various nutrients such as Carotenoids like lycopene, vitamins etc. Quality and the production of tomato are being deteriorated by various biotic and abiotic stress. Biotic agents include various Pathogens such as Fungi, bacteria, virus and nematodes whereas abiotic stresses in the form of physiological disorders are observed. Fungi are notorious for causing many diseases of tomato which are followed by bacteria. Various strategies are being applied to control diseases. Integrated disease management deals with the amalgamation of cultural, chemical and biological methods to minimize the loss caused by the diseases. Present review deals with the various diseases of tomato, their causal organisms and their various management practices in the form of cultural, biological and chemical controls.

Keywords- Lycopene, Integrated disease management, biological, cultural and chemical

10

Diseases of Cauliflower and their Integrated Management

Jupitora Devi

Phatik Tamuli

Jnandabhiram Chutia

Abstract

Cauliflower, the queen of vegetables, is a major winter vegetable crop of India. Pathogens such as fungi, bacteria, and viruses cause significant yield losses in cauliflower globally. Though, various cultural tactics are adopted by growers in different parts of the world, it does not completely check the disease incidence. Chemical and biological approaches are also exploited but integrated and co-ordinated management of all the practices may optimize for the control of diseases.

Keywords: Disease incidence, chemical control, integrated disease management

Introduction

Cauliflower (*Brassica oleraceavar. botrytis*), is a major winter vegetable crop of India. It has obtained a popular place in vegetable crops because of its delightful taste, flavour and nutritive value (Mitra *et al.*, 1990). The curd, or edible portion of the cauliflower, is made up of a stalk system with small internodes, branches, and bracts. It is grown in favourably temperate subtropics and tropical parts and almost all parts of India. Traditionally it is not grown

Integrated Management of Major Papaya Diseases

*Bidisha Baruah, Nisha Moshahary
Dipanjali Devi, Phatik Tamuli*

Abstract

The occurrence of diseases in Papaya causes widespread loss in their production. The nature and occurrence of papaya diseases depends on the local condition as well as effective management practices involving a thorough knowledge of interaction between host, pathogen and environment. The assessment of disease severity and fruit loss are the key factors in determining the economics of disease management. Various physical, chemical control in the form of fungicides are used to control several Papaya diseases. Biotic agents such as fungi, bacteria and phytoplasma cause various Papaya diseases and these diseases have various etiologies. The present work describes about various Papaya diseases, their control and their production. The effective application of integrated pest management might result in the eradication of various Papaya diseases and thus will affect in their total production.

Keywords: Biotic , Etiology, fungicides , Integrated pest management, fungicides and Phytoplasma

‘ডিমৰু’ আৰু ‘সমন্বয়’

ষষ্ঠীয়া বিশেষ সংখ্যা



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DIMASA TRADITIONAL RELIGIOUS BELIEF AND RITUALS

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Abstract :

The dimasa ethnic community inhabited in North East India presently live in the state of Assam and Nagaland has a strong religious belief and rituals .The dimasa society follow their own religious belief and practices . Like many other communities , the dimasa have their own concepts Gods, deities and spirits . They believe that the deities are around their physical world and control their life which is harmless and benevolent and so are propitiated for the general welfare . But the spirit they believe that they are malevolent and cause of all miseries and sufferings .The dimasa also believe in life after death and the rebirth . They believe that the soul is immortal and it continues only through the process of birth and rebirth . This paper tries to study the religious belief and the ritual of dimasa society.

Keywords : Believe, Propitiate, Rituals, Religion, god, spirit, sacrifice.

INTRODUCTION :

Dimasa is one of the oldest inhabitant tribe among the kachari tribe in the state of Assam and Nagaland. Dimapur was the first kingdom of dimasa king. But today only a few number of dimasa people live and villages in Dimapur and its soroundings. In Assam Dima Hasao district is the main district where almost of the dimasa people live. But they also live some other district of Assam like Cachar, Karimganj, Hailakandi, Hojai, KarbiAnglong, and Nagaon.

Human are social dependent and human cannot live without a society. Different people and tribes have their own traditional customs and rituals . As a tribe the dimasa society is tradition bound and guided by customs and follow their own religious beliefs and practices . They have their own concept of God, deities ,spirits and ghost. The dimasa have a strong belief in the existence of various deities spirits and ghosts hovering around their physical environment that control their life to a great



SAHITYA SAMANVAY

সাহিত্য সমন্বয়



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WOMEN'S CELL
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ETHICAL TEACHING OF JAINA PHILOSOPHY : AN OVERVIEW

Rupmala Hojai

Assistant Professor,
Dept Of Philosophy,
Lanka Mahavidyalaya

Abstract

Jaina Philosophy is the oldest Heterodox Schools of Indian philosophy that separates body from the soul. Jaina Philosophy deals with reality, cosmology, epistemology and vitalism. Jainism is an ancient religion prescribing a path of non-violence for all forms of living beings. There are twenty four tirthankaras in jain philosophy who teach about the doctrine of Right faith, Right knowledge and Right conduct which are called tri-ratna. Jaina Philosophy also prescribes five main principles (vows) which are practiced by householders. In this Paper, our intention is to study the ethical or moral teaching of Jaina Philosophy, its usefulness and how the preaching of Jaina helps the human being to gain the liberation or Moksha .

Key Words

Liberation, Non-violence, Tri-ratna, Moral values, bondage.

Introduction

All the systems of Indian Philosophy have their ethical view point .Ethics, is 'the branch of knowledge' that deals with moral principles. In ethics, the conceptual analysis of moral values are presented in a very logical and convincing manner. Jaina Philosophy



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জ্যোতিপ্ৰসাদ আগৰৱালাৰ গীতৰ এটি বিশ্লেষণ

ড० চক্ৰনম গজৰিকা

সহকাৰী অধ্যাপক, অসমীয়া
বিভাগ

লক্ষা মহাবিদ্যালয়, লক্ষা, হোজাই

অসমীয়া সংগীত জগতৰ বৰেণা ব্যক্তিসকলৰ ভিতৰত জ্যোতিপ্ৰসাদ আগৰৱালা অন্যতম। এই গৰাকী মহান মনীষীয়ে অসমীয়া সংগীতৰ জগতখনলৈ এক যুগান্তকাৰী বিপ্লবৰ সূচনা কৰে। ঊনবিংশ শতিকাৰ শেষৰ ভাগত ইংৰাজসকলে অসম অধিকাৰ কৰাৰ পাছত বিভিন্ন কাৰণত অসমীয়া নাটক আৰু সংগীতৰ ওপৰত বংগদেশৰ নাটক আৰু সংগীতৰ যথেষ্ট প্ৰভাৱ পৰিবলৈ ধৰে। ফলস্বৰূপে অসমীয়া সংস্কৃতিয়ে পুৰণি ঐতিহ্যক অৱমাননা কৰি বিজতৰীয়া সংস্কৃতি অকোঁৱালি ল'বলৈ আৰম্ভ কৰে। আনকি অসমীয়া সমাজে চুবুৰীয়া বংগদেশৰ আৰ্হিক নতুনৰ নামত অন্ধভাবে অনুকৰণ কৰাৰ প্ৰেক্ষাপটত অসমৰ গীত-হতবোৰৰ অস্তিত্বৰ প্ৰতি ভাবুকি সৃষ্টি হৈছিল। বিশেষকৈ হিন্দুস্থানী আৰু বঙলা গীতৰ প্ৰভাৱে অসমীয়া সংগীতৰ জগতখন তিমিৰাচম কৰি তুলিছিল। অসমীয়া সংগীতক এনে এক সংকটময় অৱস্থাৰ পৰা মুক্ত কৰিবলৈ জ্যোতিপ্ৰসাদ আগৰৱালাদেৱে অসমৰ থলুৱা সংগীতৰ লগতে নতুন আৰু পুৰণি, পূব আৰু পশ্চিমৰ গীতৰ সুৰৰ আৰু বাগৰ বৈশিষ্ট্য আৰু বৈচিত্ৰ্যৰ সাংগীতিক সমন্বয় সাধন কৰি অসমীয়া সংগীতৰ জগতখনলৈ নতুনৰ ধল বোৱাই আনে। সেয়েহে এই আলোচনাত জ্যোতিপ্ৰসাদ আগৰৱালাৰ গীতৰ বিশ্লেষণ কৰিবলৈ যাওঁতে তেওঁৰ গীত থলুৱা আৰু পাশ্চাত্যৰ সংগীতৰ সংমিশ্ৰণ কিদৰে হৈছে সেই সম্পৰ্কে আলোচনা কৰাৰ প্ৰয়াস কৰা হৈছে।

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The Naraka Myth and the Kirātas: A Study of the Confrontations between Brahmanical and non-Brahmanical Elements in Early Kāmarūpa (Assam)

Silpikha Baruah

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Abstract—This paper attempts to look at the confrontations that happen between the Brahmanical and non-Brahmanical elements in early Kāmarūpa (Assam) by analysing the Naraka myth and the Kirātas. It is noteworthy that during the period under review, i.e. from 7th to the 12th centuries C.E., the inscriptions prove that Prāgyyotsa-Kāmarūpa (present-day Assam) was ruled by the Varmans, Śālastambhas, and the Pālas and that by this time Brahmanical religion was able to strengthen its hold under the auspices of the rulers. I shall question here the very nature of the Naraka myth and also why it is so important for each dynasty of early Kāmarūpa to trace its lineage from one ancestor, i.e., Naraka. Is this the indication of the emergence of the concept of monarchy in early Kāmarūpa?

Moreover, while looking at the Kirātas, I shall also reflect on the process of constructing an 'other'. It is interesting to note that while Naraka appears as the ideal king, the Kālikā Purāṇa portrays the Kirātas as the uncivilised ones. However, my question here is, to what extent it is true to call them uncivilised or barbarians?

1. Introduction

Society experiences changes through various confrontations and many times culminate in the process of assimilation. The advent of Brahmanical religion into the northeastern part of Indian-subcontinent is not something very new. The earliest epigraphical evidence that comes from early Kāmarūpa is the Umāchal Rock Inscription of Surendravarmān of the 5th century C.E. In this inscription, we do not find many references to the socio-economic or political scenario, however, the Umāchal rock inscription records the presence of Bhāgavata cult in early Kāmarūpa. Kāmarūpa broadly refers to the state of present day Assam which comprises of the Brahmaputra valley and the Barak valley along with the Karbi Anglong and the Dima Hasao districts. However, the historical geography of Kāmarūpa did not fully resemble the present day boundary demarcations of Assam. We can say that some areas that are not part of the state now might have been a part of the state earlier and vice versa.

It is important to note that in the inscriptions of early Kāmarūpa we find mention of genealogical lists in which the

Kāmarūpa rulers had tried to trace their ancestry from Naraka. It is noteworthy that by the 10th-11th century C.E. we get the detailed story of Naraka from the text, Kālikā Purāṇa. But the question arises is that why all the rulers of the three dynasties of Kāmarūpa, i.e. Varmāna, Śālastambha and Pāla were tracing their lineage from Naraka.

2. Who is Naraka?

The character Naraka was not a product of the 10th-11th-century C.E. Though it has been extensively dealt with in the 10th-11th century C.E. text Kālikā Purāṇa. The Naraka myth of the Kālikā Purāṇa has two broader elements one is the ideal ruler Naraka and on the other hand the barbarous Kirātas in the Kālikā Purāṇa, the story of Naraka appears as follows –

There was a mighty king, named Janaka in the kingdom of Videha. By performing sacrifice, he got two sons, and a chaste daughter arose from the earth in that place of sacrifice. As the daughter was born Pṛthivī disappeared and addressed Narada, Gautama and the king that she will give birth to a son at the sacrificial ground of Janaka after the elimination of the mighty warrior Rāvana. As time passes the demon, Rāvana was killed by Viṣṇu in his human incarnation, and thus Goddess Pṛthivī proceeded to the sacrificial ground of king Janaka and gave birth to a son. In Janaka's place, the son is to be reared up until the age of sixteen. While Viṣṇu was in his boar incarnation at that time, the goddess Pṛthivī conceived this son of Viṣṇu. It was due to the union of Viṣṇu and Pṛthivī when Pṛthivī was in an impure state, the son that born acquired devilish character. The lord has once told the goddess that this son of her will be of great strength and will be free from all disasters, and reign over a kingdom for a long time until he retains his human nature (*manuṣyabhava*) and the kingdom reserved for him is called Prāgyyotsa. At sixteen he shall acquire the kingdom. The sage Gautama named him as Naraka because he was found lying putting his head on the skull of a dead man. The king tried to put in him all the good qualities and did his best for the development of the warrior