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Dr. Poban Gogoi

Shaikhik Parimapan aru Mulyayan (Second Edition)

নতুন সংশোধিত সংস্কৰণ

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Sl. No. 02

Pradip Dutta

Shaikhik Parimapan aru Mulyayan (Second Edition)

নতুন সংশোধিত সংস্কৰণ

শৈক্ষিক পৰিমাপন আৰু মূল্যায়ন

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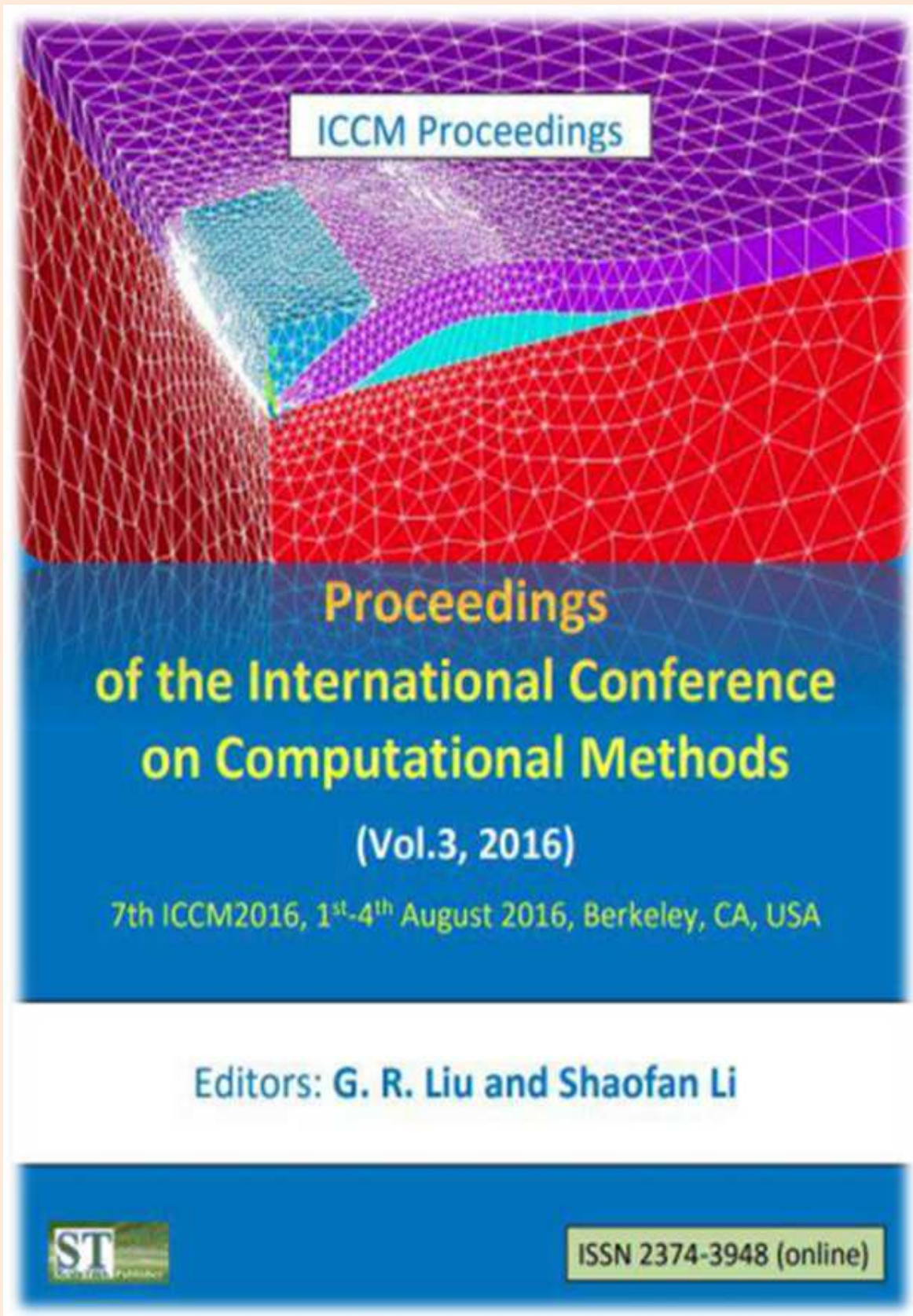
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Chemical Reaction, Heat and Mass Transfer on Unsteady MHD Flow along a Vertical Stretching Sheet with Heat Generation/Absorption and Variable Viscosity

Jatindra Lahkar

Department of Mathematics, Digboi College, Digboi-786171, Assam, India, e-mail: jatindralahkar@gmail.com

Abstract

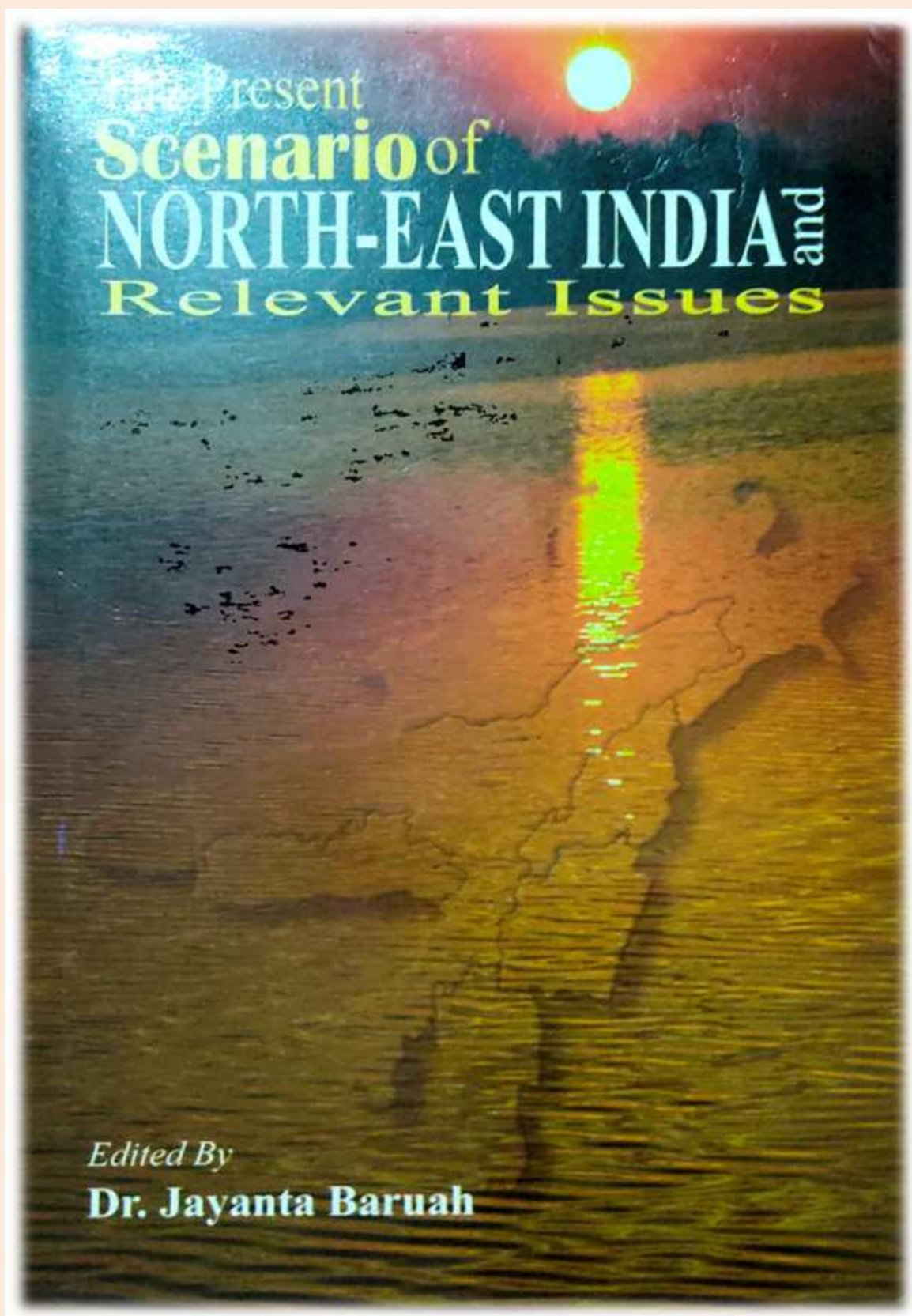
The effect of chemical reaction on laminar mixed convection flow and heat and mass transfer along a vertical unsteady stretching sheet is investigated, in the presence of heat generation/absorption with variable viscosity and viscous dissipation. The governing non-linear partial differential equations are reduced to ordinary differential equations using similarity transformation and solved numerically using the fourth order Runge-Kutta method along with shooting technique. The effects of various flow parameters on the velocity, temperature and concentration distributions are analyzed and presented graphically. Skin-friction coefficient, Nusselt number and Sherwood number are derived at the sheet.

Introduction

Processes involving magnetohydrodynamics(MHD) heat and mass transfer flow in the boundary layer, induced by a moving surface in a fluid with chemical reaction occur frequently in nature. It occurs not only due to temperature difference but also due to magnetic field or combination of these. In chemical engineering there are many transport processes that are governed by the joint action of the buoyancy forces from both thermal and mass diffusion in the presence of chemical reaction effects. During a chemical reaction between two species heat is also generated. Diffusion and chemical reactions in an isothermal laminar flow along a soluble flat plate were studied by Fairbanks and Wike [1]. Chakrabarti and Gupta [2] investigated hydromagnetic flow and heat transfer over stretching sheet. Apelblat[3] presented mass transfer with a chemical reaction of first order with effects of axial diffusion. The effects of mass transfer on flow past an impulsively started infinite vertical plate with constant heat flux and chemical reaction were studied by Das et al.[4].

Anjalidevi and Kandasamy [5] studied the steady laminar flow along a semi-infinite horizontal plate in the presence of a species concentration and chemical reaction. Fan et al. [6] studied the mixed convective heat and mass transfer over a horizontal moving plate with a chemical-reaction effect. Takhar et al. [7] investigated the flow and mass diffusion of a chemical species with first-order and higher order reactions over a continuously stretching sheet with an applied magnetic field. Kothamreddy et al. [8] studied the effects of a

Sl. No. 04	Banjit Kumar Das	Present Scenario of North-East India and Relevant Issue (<i>Autonomy Movement in Assam</i>)
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**Present Scenario of
North-East India And Relevant Issues**

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Contents

Alienated Women: Soft Violence Literature and the Northeast	1
⇒ <i>Indrani Gogoi & Prof. Ashima Ranjan</i>	
Insurgency in North East India	12
⇒ <i>Dr. Mousumi Borah</i>	
✓ Autonomy Movement in Assam	20
⇒ <i>Banjit Kumar Das</i>	
Conflict in Northeast India : Causes and Recommendations	32
⇒ <i>Anshuman Saikia</i>	
Ethnicity And Identity in North-East India A Special Reference to Assam	40
⇒ <i>Dr. Jakir Hussain Choudhury</i>	
Witch Hunting in Assam : A Shameful Practice	49
⇒ <i>Dr. Jayanta Baruah</i>	
Ethnicity Framework The Question of Sustainability	62
⇒ <i>Dikshita Buragohain</i>	
A Study on the Problems of Girls' Students of Darrang District of Assam with Special Eeference to Bahabari Goan Panchayat	69
⇒ <i>Dr. Amzad Hussain Mazumder</i>	

Autonomy Movement in Assam

Banjit Kumar Das

The demand for autonomy has become a major issue as well as a problem in India. The demand for autonomy stem is the set sentiments of people towards a region, community or tribes to which they belong. It implies the expression of distinctiveness in respect of race, cultures or language, it is also a concern to protect and preserve one's identity. All these are embodied in human nature. It is an aspect of practical development with a universal bias. It is present whenever divisions exist.

However, right at the threshold of our discussion we are confronted with the question "why autonomy movement at all?"

Now, if we want to put forward objectively an answer to the question of why autonomy movement had come into existence at all, we will say, in a nutshell, that the intense desire of the various ethnic groups to have a distinct identity, separate from others- and that identity to be recognized, has resulted in the form called the autonomy movement.

In this connection, we believe that it would be pertinent to talk briefly about this feeling of distinct identity. The fact is that nationalism developed in the western world during the later part of the fifteenth century. The renaissance played a major role in it. In the ancient and medieval periods it was the Emperor and

Sl. No. 05	Dr. Prafulla Kr. Mahanta	19th National Convention on Knowledge, Library and Information Networking, NACLIN 2016, (<i>An Empirical Evaluation of Top Indian Journals</i>)
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NACLIN 2016

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and Information Networking (NACLIN 2016) held at
Tezpur University, Tezpur, Assam from October 26-28, 2016*

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Contents

Foreword	ix
Preface	xi
Introduction	xv
Contributors	xix
1. Digital Technology in Action : Journey from Print to Electronic Resources A. S. Chandel and Sarbada Pradhan	 1
2. infoBITS : A Synergy Between Library and Tech-Savvy Users at BITS Pilani – A Case Study Giridhar Kunkur	 16
3. The Use of ICT-Based Technologies to Create, Preserve and Disseminate Indigenous Knowledge by the Assam State Archives and the District Library (Guwahati), Assam Sangita Mazumdar and Phool Rani Das	 32
4. Use and Awareness of Web 2.0 Tools Among the Library Users of University of Science and Technology, Meghalaya : A Study Shyamanta Boro	 46
5. Users' Attitude Towards Use of Smart Phones to Access Information : A Case Study of Mizoram University Students Ksh. Krishna Devi and Manoj Kumar Verma	 57
6. Students' Views About the Use of Facebook and WhatsApp on Education : A Survey Among the Undergraduate Students of Dr. Birinchi Kumar Barooah College, Nagaon, Assam Juli Thakuria and Bishal Saikia	 75

7. Bridging the Digital Divide : Role of Libraries H. K. Kaul	90
8. University Libraries in North East India : Readiness for the Information Literacy Programme Chingsubam Bijenti Chanu and Charoibam Ibohal Singh	102
9. Assessment of the Contribution of IITs : A Scientometrics Analysis Using Publications Output P. K. Mishra	118
10. Smart Libraries and Inspired Librarians : Going Beyond a Rhetoric Vivek Patkar	137
11. Innovative Services in Libraries and Information Centres : A Case Study of ISB S. Venkadesan	156
12. Comparative Analysis of Information Seeking Behaviour Among Scientists of ICAR Institutes of Nagaland and Arunachal Pradesh Monita Choudhury and Mukut Sarmah	169
13. Users' Perceptions on the Best Practices in the Libraries of Colleges Under Dibrugarh University of Assam Rajendra Mohan Dev Sarma and Mukut Sarmah	181
14. New Trends in Managing Library Consortia Neeraj Kumar Chaurasia	194
15. An Empirical Evaluation of Top Indian Journals Deepjyoti Kalita and Prafulla Mahanta	213
16. Inspiring Librarians : Evolving Roles and Responsibilities of Library and Information Science Professionals Pravakar Rath	226
17. Human Resource Planning in Libraries Garvita Jhamb & Meera	236
18. Blended Learning in LIS Education : Assessing the Perceptions of Students and Research Scholars in the Universities of North East India Deepshikha Sen and Mukut Sarmah	248

19. Role of Raja Rammohun Roy Library Foundation and National Mission on Libraries in Promoting Public Library System and Services in India
Arun Kumar Chakraborty and Soumen Sarkar 262
20. Marketing of Library Programmes and Information Services of Public Libraries in Karnataka
Jayakumara, Khaiser Nikam and Manjunath B. 275
21. Plagiarism : Taxonomy, Tools and Detection Techniques
Hussain A. Chowdhury and Dhruba K. Bhattacharyya 284
22. Role of Librarians in Erasing the Offence of Plagiarism with the Anti-Plagiarism Software : A Case Study of Gauhati University
Nitya Nanda Pathak and Konika Malakar 310
23. Attitude, Awareness and Perception Towards Plagiarism : A Survey
Mithu Anjali Gayan 328

An Empirical Evaluation of Top Indian Journals

Deepjyoti Kalita* and Prafulla Mahanta**

The study explores the top Indian journals based on the Scimago Journal Rank (SJR) indicator used in Scopus database. The freely accessible portal Scimago Journal & Country Rank website was used for collecting data about the top journals based on their SJR value. 2014 was selected as base year for completing citation data about the journals. Forty (40) of the top fifty (50) Indian journals are found to be open access journals that reflect the growing popularity and quality of Indian open access journals. Evaluation of quartile ranking showed 58% of top journals in the Q2 of respective subject disciplines, while subject analysis of the journals found 37% of the journals belonging to the discipline of Medicine. The feature of 24 journals in the top 50 list makes Medknow Publications the most impactful publishing house in India, followed by the Indian Academy of Sciences with 5 journals. All featured journals from Medknow Publications and Indian Academy of Sciences are open access journals.

1 Introduction

Librarians have been using the process of journal evaluation for effective collection development in libraries or in the modern sense we can say for more value-added return on investment in their journal section. Journal evaluation is a multifaceted notion (Rossuea, 2002) and it involves

* Junior Research Fellow, Scientific Information Resource Division, Indira Gandhi Centre for Atomic Research, Kalpakkam, Tamil Nadu

** Librarian, Digboi College, Tinsukia, Assam

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Sl. No. 06	Jayantadeep Dutta	Reflection of the Changing Indian Society in Indian English Fiction (Women as Markers of Social Change with Special Reference to R.K. Narayan's <i>The Guide</i>)
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Reflection of the Changing Indian Society in Indian English Fiction

A collection of research
based articles



Editor
Dr. Kaushik Kr. Deka

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Crisis of Identity in Mamang Dai's <i>Stupid Cupid</i> ✍ Sanjiv Swargiary & Manabendra Barman	297
Changing Norms of Social Living in Contemporary Indian English Fiction ✍ Sudakshina Deka	301
The Quest for Roots: A Study of Mamang Dai's The Legends of Pensamr Reflecting the Changing Society ✍ Tazir Hussain and Eliza Zakaria	305
Hidden LGBT world in <i>Weight Loss</i> ✍ Dr. Mukul Kr Sarma	322
Marriages and Familial Ties in Another World : A Study of Jhumpa Lahiri's <i>The Namesake</i> ✍ Tezaswita Choudhury	329
The Indian Women Redefined : A Study of R.K. Narayan's <i>Take on the Emancipation of Women</i> ✍ Pallavi Dutta	335
Trauma of Marriage in Shashi Deshpande's <i>The Dark Holds No Terror</i> ✍ Mr. Gautam Goswami	344
Women as Markers of Social Change with Special Reference to R.K. Narayan's <i>The Guide</i> ✍ Jayantadeep Dutta	348
The Reflection of Nationalism in Amitav Ghosh's <i>The Shadow Lines</i> ✍ Manalisha Malakar	351
<i>Inside the Haveli</i> A Re-thinking on India's Social Customs ✍ Pranjali Sarma	355

Mirage of Home in the Mists of <i>Shangri-la</i> : Kiran Desai's <i>The Inheritance of Loss</i>	
✍ Dr. Darshana Goswami	74
The Politics of Mama Papa - A Study of Marriage and Family Relations in Anita Desai's <i>Fasting Feasting</i>	
✍ Sanjib Kumar Goswami	81
Social Realism in Indian Novels with Special Reference to Arundhati Roy's <i>The God of Small Things</i>	
✍ Gokul Talukdar	90
The Theme of the Partition and the victory of love and passion over the conspiracy and cruelty : A Study of Khuswant Singh's <i>Train to Pakistan</i> .	
✍ Md. Wahidur Rahman	98
A Deconstructive reading of Anita Desai's <i>Fasting Feasting</i>	
✍ Anupom Kumar Hazarika	104
An Analysis of Religion in Khushwant Singh's <i>Train to Pakistan</i>	
✍ Ripunjoy Bezbaruah	113
East-West Encounter in Kamala Markandaya's Novel <i>Possession</i>	
✍ Arfan Hussain	120
East-West Encounter in Kamala Markandaya's novel <i>Nectar in a Sieve</i>	
✍ Miss Baby Dutta	134
Gandhian Consciousness in the Novels of R.K. Narayan	
✍ Banjit Kumar Das	143
Reflection of Political Consciousness in Raja Rao's <i>Kanthapura</i>	
✍ Dr. Barnalee Barman	147

WOMEN AS MARKERS OF SOCIAL CHANGE WITH SPECIAL REFERENCE TO R.K. NARAYAN'S-'THE GUIDE'

Jayantadeep Dutta
Asst Professor in English
Digboi College, Digboi

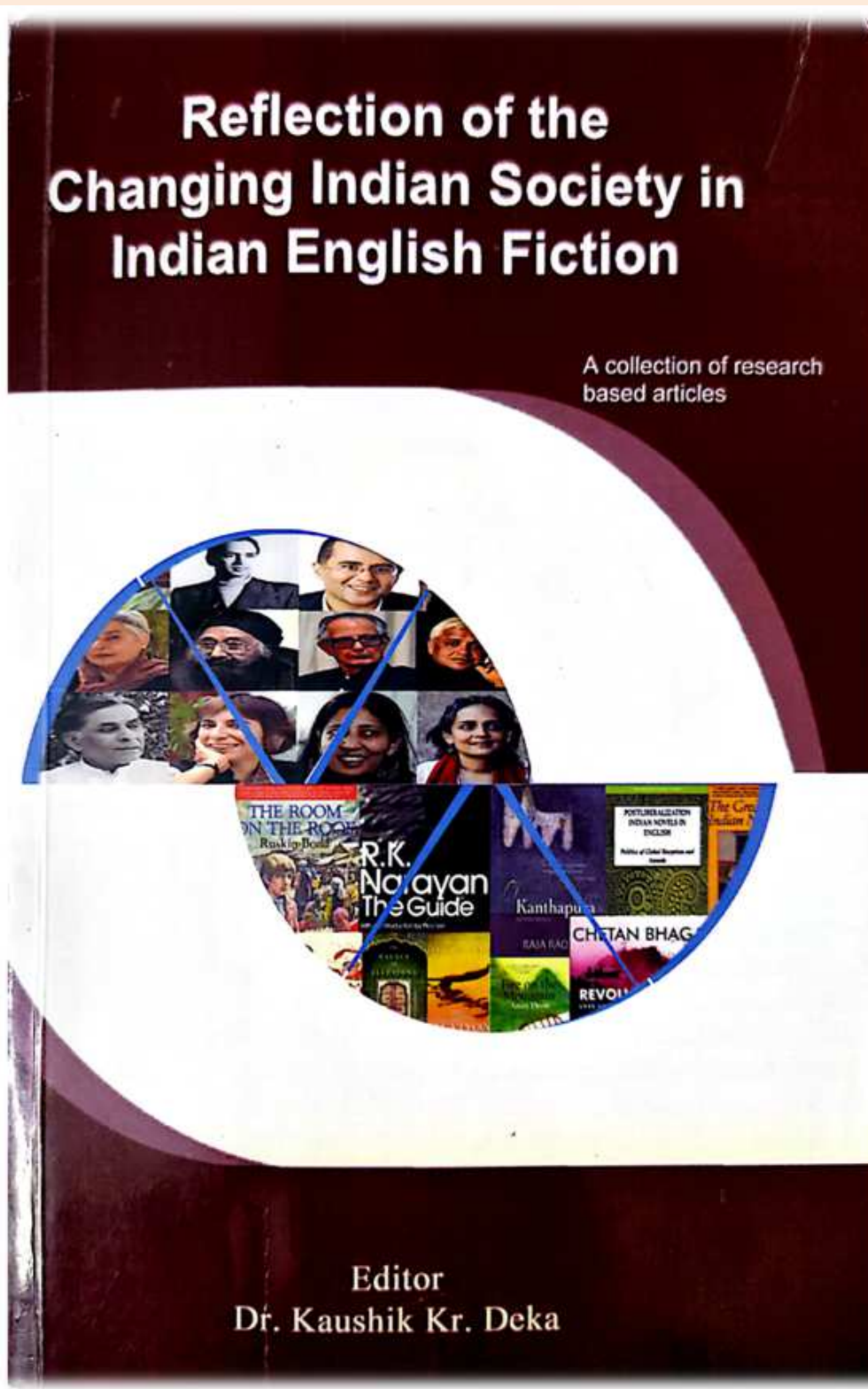
In this paper I propose to look at Narayan's Malgudi as a mirror social change, particularly in South India, during this time. My focus will be on their presentation of women characters, many of whom are depicted by R.K. Narayan as crucial markers of change in a 'modernizing' world.

Narayan's women characters stand both for change, and for resistance to change. The struggle by society to accept new modes of living being are presented very subtly and delicately, by a series of external contrasts and counterpoints between the older and the youngest women, between different class values, and between outsiders and newcomers and local Malgudi people. It is also presented through a series of symbols which reflect or suggest the inner conflicts of the women protagonists themselves, who, although they are marker of change, are at the same time aware of devastation such a change might bring.

If Narayan is pessimistic about change occurring within the frame work of the orthodox middle class family, he is certainly able to see change coming from elsewhere. To this end, he continues to develop his studies of women who may be the objects of love/attachment, but outside the context of marriage; whose position is ambiguous in regard to society, towards kinship ties and towards their own careers. On the one hand, they have pulled free from caste/class bonds, sometimes through fortuitous circumstances, in a way that Savitri could not hope to be.

Again, although sometimes in his novels, two different sets of roles ('traditional'/'modern') are available to two different sets of women, the most interesting of Narayan's women characters contain the polarity within themselves: their struggle for self-definition is often through a struggle to resolve this polarity. The complexity of Rosie/Nalini, possibly the most fully

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Marriages and Familial Ties in Another World : A Study of Jhumpa Lahiri's <i>The Namesake</i> ✍ Tezaswita Choudhury	329
The Indian Women Redefined : A Study of R.K. Narayan's <i>Take on the Emancipation of Women</i> ✍ Pallavi Dutta	335
Trauma of Marriage in Shashi Deshpande's <i>The Dark Holds No Terror</i> ✍ Mr. Gautam Goswami	344
Women as Markers of Social Change with Special Reference to R.K. Narayan's <i>The Guide</i> ✍ Jayantadeep Dutta	348
The Reflection of Nationalism in Amitav Ghosh's <i>The Shadow Lines</i> ✍ Manalisha Malakar	351
<i>Inside the Haveli</i> A Re-thinking on India's Social Customs ✍ Pranjali Sarma	355

Mirage of Home in the Mists of <i>Shangri-la</i> : Kiran Desai's <i>The Inheritance of Loss</i>	
✍ Dr. Darshana Goswami	74
The Politics of Mama Papa - A Study of Marriage and Family Relations in Anita Desai's <i>Fasting Feasting</i>	
✍ Sanjib Kumar Goswami	81
Social Realism in Indian Novels with Special Reference to Arundhati Roy's <i>The God of Small Things</i>	
✍ Gokul Talukdar	90
The Theme of the Partition and the victory of love and passion over the conspiracy and cruelty : A Study of Khuswant Singh's <i>Train to Pakistan</i> .	
✍ Md. Wahidur Rahman	98
A Deconstructive reading of Anita Desai's <i>Fasting Feasting</i>	
✍ Anupom Kumar Hazarika	104
An Analysis of Religion in Khushwant Singh's <i>Train to Pakistan</i>	
✍ Ripunjoy Bezbaruah	113
East-West Encounter in Kamala Markandaya's Novel <i>Possession</i>	
✍ Arfan Hussain	120
East-West Encounter in Kamala Markandaya's novel <i>Nectar in a Sieve</i>	
✍ Miss Baby Dutta	134
Gandhian Consciousness in the Novels of R.K. Narayan	
✍ Banjit Kumar Das	143
Reflection of Political Consciousness in Raja Rao's <i>Kanthapura</i>	
✍ Dr. Barnalee Barman	147

Gandhian Consciousness in the Novels of R.K. Narayan

Banjit Kumar Das

Department of Political Science
Digboi College, Digboi

R.K. Narayan who displays Gandhian philosophy is neither a politically committed novelist like Mulk Raj Anand nor a metaphysical philosopher novelist like Raje Rao, but he is "simply the novelist as a novelist" as William Walsh writes. Narayan is basically "a native talent creatively nurtured"² who represents the feeling "of India, even of South India" and "uses the English language much as we used to wear clothis manufactured in Lancashire."³ He is an exporter of ethos of South Indian Hindu middle class families in the background of Malgudi. Malgudi is not a place but an experience of soil and soul of India. It has built him "a devoted readership throughout the world from New York to Moscow"⁴ and he is regarded as "one of the most respected novelists at present writing in the British Commonwealth."⁵

Narayan's *Swami and Friends* (1935), *The Bachelor of Arts* (1937), *The English Teacher* (1945), *Waiting for Mahatma* (1955) and the *Vendor of Sweets* are set in the background of Malgudi. We can witness the change in defence of nationalism which is symbolic of Gandhian consciousness in one of his stories, *Lawley Road*. Malgudi expresses its concern of Gandhian influence by nationalising the streets, parks of the country in honour of India's independence and that of sons of India, Lawley, was later re-named as 'Gandhi Nagar' and the council of characters in its extraordinary meeting decided: "..... to nationalise the names of all streets and parks. They made a start with the park at the....."

Sl. No. 08	Dr. Prafulla Kr. Mahanta	10th Convention PLANNER 2016, Conferences Proceeding) (<i>ICT Skills among LIS Professionals in Assam: A Pilot Study</i>)
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Disruptive Innovations for Libraries: Adopt, Adapt and Evolve

10th Convention

PLANNER 2016

(Promotion of Library Automation and Networking in North Eastern Region)

November 9-11, 2016

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Jagdish Arora



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CONTENTS

Preface	vi
Editors Biography	viii

THEME -I TECHNOLOGIES FOR LIBRARIES

1. Glimpse of Semantic Web and its Application Across Industries <i>Ravi Shankar Jha and Amartya Roy</i>	1
2. The Role of University Libraries in Assam to Enhance E- Learning among the User Community <i>Phool Rani Das and Sangita Mazumdar</i>	13
3. E- Learning and E- Services in Higher Education with Special Reference to Library Support Services <i>Jagdish Joshi and Jinali Patel</i>	24
4. Usage of Electronic Resources in Academic Libraries and Role of Information Literacy <i>Lendina Imsong and Ibajanaishisha M Kharbudon</i>	31
5. Emerging Web – based Learning for LIS Professionals: An Innovative, Informative and Interactive Tool <i>Pragnya Thakur and J Shivarama</i>	36
6. Use of Mobile Technologies in the Academic Environment: A Comparative Study of Three Indian Universities <i>Mithu Anjali Gayan, Garvita Jhamb and Sanasam Sandhyarani Devi</i>	45
7. Disaster Recovery Plan: Automating Backup Process for Library Databases <i>Vijaykumar Shrimali and Nabila Shaikh</i>	52
8. Benefits of Blended Emerging Technologies for Smart Centre of Tech Mahindra Foundation: A CSR Initiative <i>Neelima Jadhav, J Shivarama and Akhilesh Shankewar</i>	61
9. Net Neutrality: A Necessity for the Attainment of Information Literacy Goal <i>M M Naga and C P Uzuegbu</i>	69

THEME - II LIBRARY MANAGEMENT: COLLECTIONS AND HUMAN RESOURCES

10. Global Shift Towards Open Access Publishing: Key Challenges for Research Community 74
P Visakhi
11. Contribution of ROAR and OpenDOAR in Open Access Movement and Universal Access to Scholarly Information 86
Jayanti Chakravorty, Saumen Datta and Manoj Kumar Sinha
12. Open Access Initiatives of the National Archives of Bangladesh (NAB) 100
Rowshon Akter and Bilkis Begum
13. Digitization of Monographs, Rare books at Indian Institute of Advanced Study Shimla: A Case Study 109
Lambodara Parabhoi and Rupinder Singh
14. Digital Curation Strategies for Information Management in Higher Education Institutions 117
J Shivarama, Sheela. V, A B Deepak and K B Agadi
15. Challenging Role of Librarians in Digital Data Curation 127
Devaraj Devarasaiah and Stanley Madan Kumar
16. ICT Skills among LIS Professionals in Assam: A Pilot Study 132
Prafulla Kumar Mahanta
17. Need of Training for Continuing Professional Development of Professional Staff Working in University Libraries 139
Kakoli Duarah
18. Digital Information Literacy of Post Graduate Students of Visva-Bharati, the First Central University of Independent India: A Survey 145
Atanu Kumar Sinha
19. Library & Information Science Education and Competency Management 154
Dipen Deka and Nirmal Ranjan Mazumdar
20. Technological Skill and Competency of College Librarians in Rural Kamrup District (Northern Part), Assam 161
Mitali Barman

ICT Skills among LIS Professionals in Assam: A Pilot Study

Prafulla Kumar Mahanta

Abstract

The ICT (Information and communication Technology) has changed the scenario of library and library science. The acceptance of ICT in libraries has also created few challenges for library and information science professionals. The innovation of new technologies and their application in libraries has brought the professionals to acquire the relevant technologies for fulfilling their library services. The role of library professionals demands quality information services to different types of information seekers having different kinds of complex information needs. Hence, the library and information science professionals must possess adequate ICT skills to manage their libraries. The quality of library services have been depends on the proficiency of the LIS professionals. The study ICT skills among LIS professionals in Assam has determine the proficiency of ICT skills including the awareness of ICT based application, awareness of library automation software, awareness of digital library software, skills for managing electronics resources, skills for managing ICT based library services and the constraints in acquiring ICT skills.

Keywords: ICT Skills, LIS Professionals, Assam

1. Introduction

As per United Nations Development Programme (UNDP), "ICTs are basically information handling tools, they include the 'old' ICTs of radio, television and telephone, and the 'new' ICTs of computers, satellite and wireless technology and the internet".

ICT defined as a diverse set of technological tools and resources used to communicate and to create, disseminate, store and manage information. The use of information and communication technology (ICT) has enabled the libraries not only to offer their clientele the appropriate information available within their libraries but also provide access to information of other libraries, both local and outstations. It can be used in libraries for the development of new

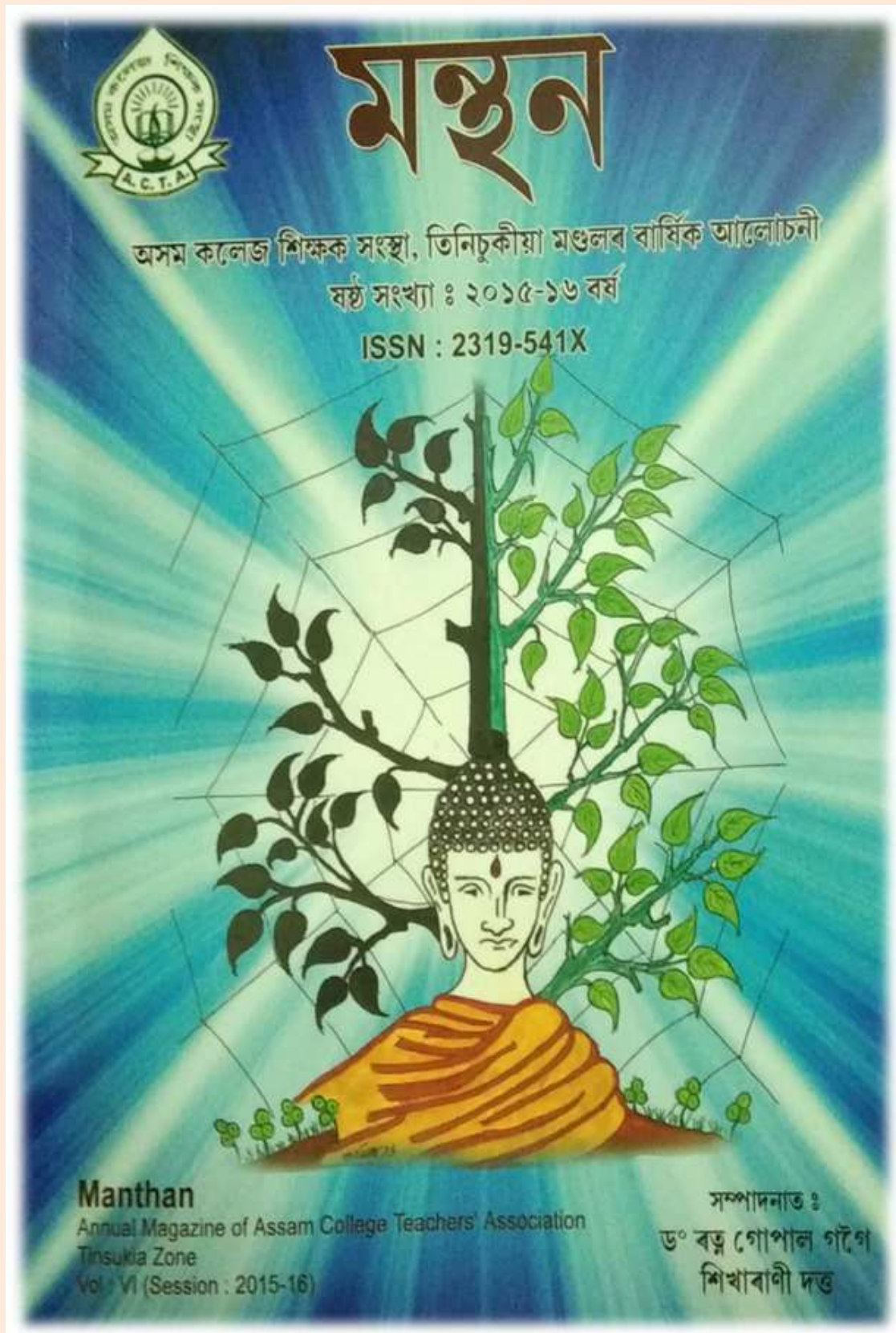
information services and computerization of library services. It is useful for improving productivity and efficiency of library services effectively, provision of quality information, saving the space using the electronic storage, improving of cooperation in sharing of resources.

In the present scenario of library services, the library and information professionals must possess adequate ICT skills to manage their libraries. The main ICT skills required to manage libraries include handling of operating systems, use of application software packages, knowledge of databases and programming, acquaintance in webpage design, library automation software, technical skills and managerial skills. This work is an attempt to identify the present scenario of the ICT skills among the LIS professionals of Assam. The pilot study has been conducted among 36 LIS professionals in Assam.



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Ranjan Kalita /99

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THEIR RELEVANCE**

Dr. Reepa Sarmah /103

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Surjya Chutia /107

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Dr. Chandana Chetia & Dr. Itu Das

Assistant Professor, Digboi College

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In India, however the influence of tea was recognized rather late. The Indians had previously no idea about. It was an Englishman who discovered the indigenous tea bushes in India in 1823. Such bushes were profusely found in different parts of Assam. Tea industry is one of the largest industries in India particularly in the North-East region. It is also a vital sector in the economy of Assam and a significant contribution to the state in terms of generation of income and employment. Tea industry is agro-based industry and it is labour oriented. The economy of the tea estate is basically a rural one. But unfortunately the status of the estates worker especially women is very poor. These women workers are one of the weakest sections socially and economically in Assam.

The term status refers to positions of women in the social structure defined by her designated rights and obligations. Status also denotes the position of an individual in a social system and also encompasses in itself the notion of rights and obligations in terms of power, authority and grading. The concept of status is also used to indicate the ordering individuals in terms of attributes of education, occupation, income etc which varies from country to country. Social status implies a set of duties, obligations rights and privileges of women within social institutions like family, marriage, religion in a society. Their economic status denotes women's participation in agriculture, allied activities, agro-based and small-scale industries, handloom weaving, sericulture etc.

Sl. No. 10

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মন্থন

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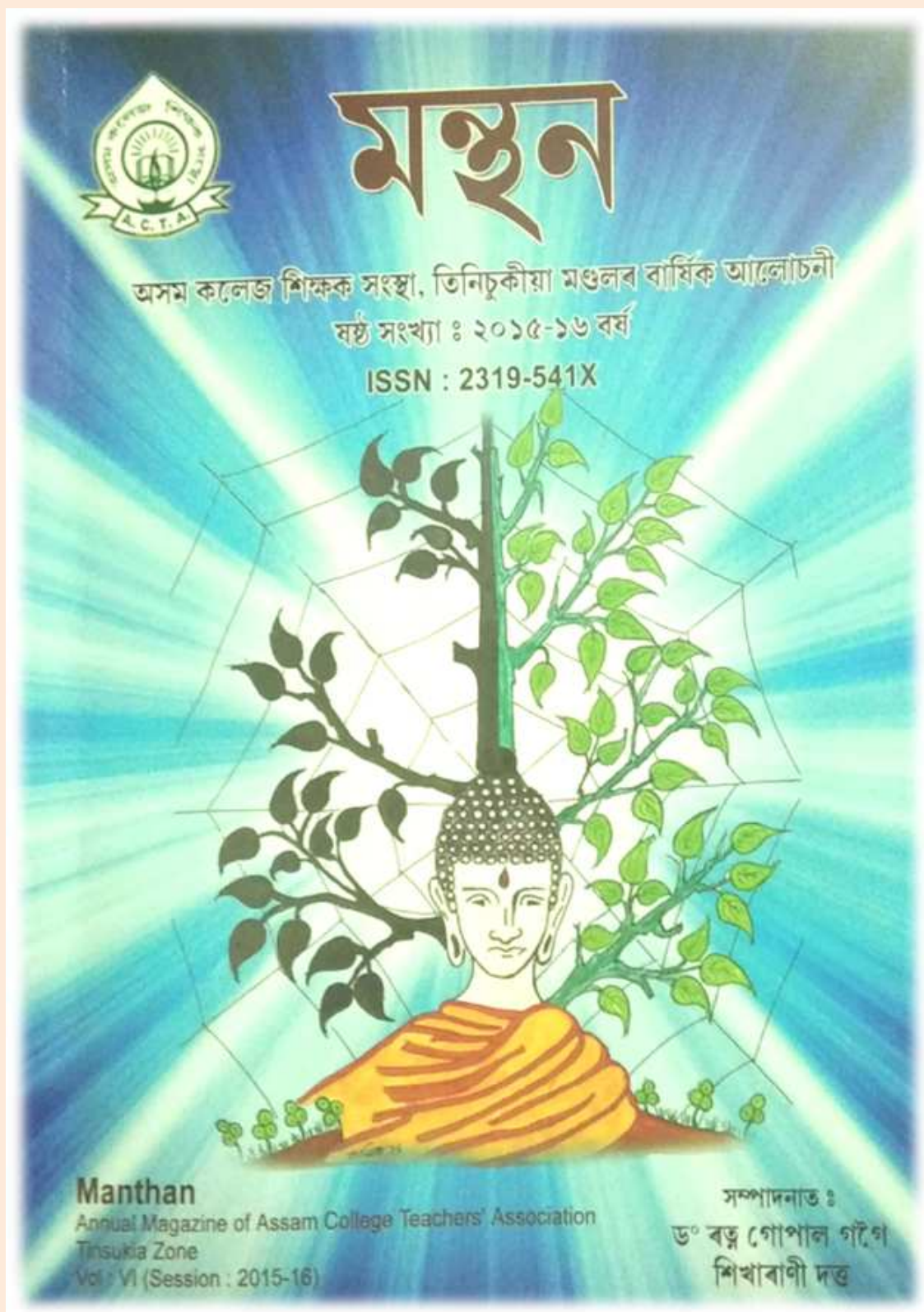
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Sl. No. 11	Dr. Reepa Sharma	Manthan, Vol VI (2015-16) (<i>Sankardeva's Philosophical Ideals and their Relevance</i>)
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Assistant Professor, Digboi College

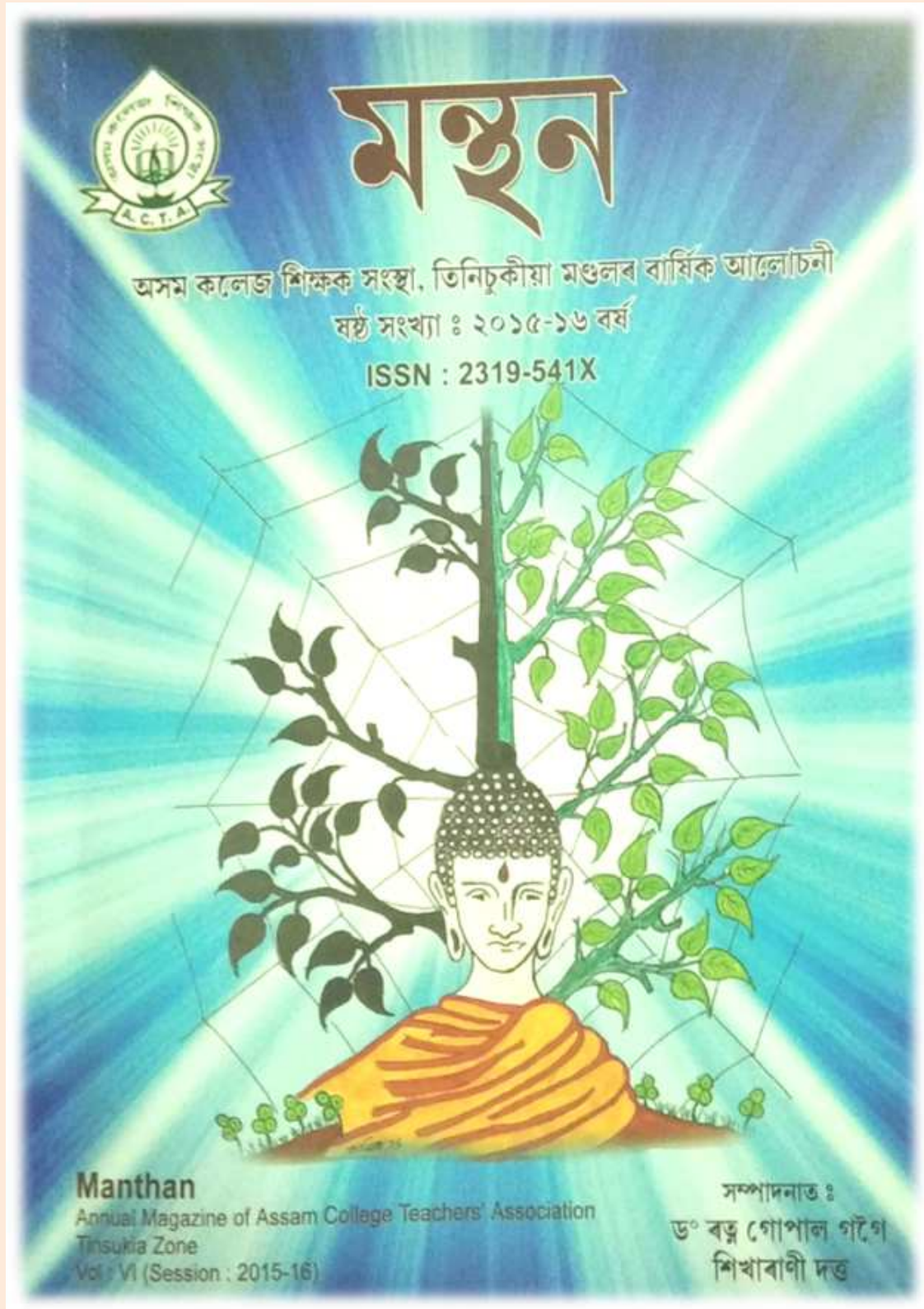
Introduction : Srimanta Sankaradeva was a great saint, scholar, poet, playwright and socio- religious reformer of Assam. Born on the last day of 'Ahin' month, during the autumn of 1449 A.D., at Alipukhuri of Nagaon district of Assam, he had immortal influence in the cultural, religious and ideological lives of Assamese people. Legend says that when Sankaradeva was born, the conches, bells and drums etc. started ringing themselves in the nearby temples. Although it may be due to the devastating earthquake that shook the entire valley right at that moment, yet it also represents symbolically the fact that a new era was started with the arrival of Srimanta Sankaradeva. He tried to lift the people of Assam in all possible dimensions by spreading a moderate and egalitarian philosophy among the people.

Whether Sankaradeva can be considered as a philosopher or not is a controversial question. He did not formulate any systematic philosophy like that of a technical philosopher, nor did he present any specific philosophy about the nature of ultimate reality or about the origin of the world. In fact, he was not interested in metaphysical speculations. Rather his approach was faith oriented and was more concerned with existential problems of life. Problems of God, self, and liberation etc. found more importance in his philosophy. He talked about God and spoke about the importance of devotion in realizing God. He was greatly influenced by the philosophical teachings of the Upanishads, and the Puranas. He tried to reveal them through his writings.

Objective, Materials & Methods: The objective of this paper is to make an enquiry into the philosophical ideals of Srimanta Sankaradeva and its relevance in the present society. The study is based on secondary source of information which is collected from books, journals and other published documents. The study is descriptive and analytic in nature.

Discussion: Sankaradeva may be rightly described as a religious philosopher. His philosophy may be termed as philosophy of God realization. He formulated a religion which was open to all and which did not require the slightest expenditure.

Sl. No. 12	Pradip Chandra Das	Manthan, Vol VI (2015-16 (<i>A Study on Entrepreneurs' Social Responsibility in Digboi Town</i>))
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✓ **Tea Garden Women Still An Underprivileged Lot**

Dr. Chandana Chetia & Dr. Itu Das /52

**Women Health and Development : A Case Study of Tai-Khamyang
Community of Tinsukia of Assam**

Chitra Borgohain /57

✓ **Photography- an influential tool in shaping one's holiday**

Deborshee Gogoi /65

Bamboo Industry : Future Potential in Assam & North-Eastern Region

Elora Baruah /69

**ANALYSIS OF THE QUESTION PAPERS OF CLASS X : A
COMPARATIVE STUDY OF CBSE AND SEBA**

Papori Handique /73

✓ **A Study on Entrepreneurs' Social Responsibility in Digboi Town**

Pradip Ch. Das /81

Question of marginality and the role of civil society in Assam

Dr. Pranjit Saikia /87

**ROLE OF BRAINS TRUST COMMITTEE, OP-66 IN
MY PSYCHIC TRANSFORMATION**

Ranjan Kalita /99

✓ **SANKARDEVA'S PHILOSOPHICAL IDEALS AND
THEIR RELEVANCE**

Dr. Reepa Sarmah /103

Globalization and Poverty in Assam

Surjya Chutia /107

একাদশ বার্ষিক অসম কলেজ শিক্ষক সংস্থা, তিনিচুকীয়া মণ্ডলৰ বার্ষিক অধিবেশনৰ
সম্পাদকীয় প্ৰতিবেদন /১১৪

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কেন্দ্ৰীয় কাৰ্যনিৰ্বাহকসকল (২০০৪ চনৰ পৰা) /১২০

অসম কলেজ শিক্ষক সংস্থা, তিনিচুকীয়া মণ্ডলৰ বার্ষিক আলোচনী •

A Study on Entrepreneurs' Social Responsibility in Digboi Town.

Pradip Ch. Das

Assistant Professor, Digboi College

Introduction :


Entrepreneurs are the new thinkers, innovator, and creator of a new way for self-dependence and contribute a lot to the society as well as to the nation by their extra-ordinary activity. Someone who exercises initiatives by organizational nature to get benefit of an opportunity and as the decision maker decides what, how and how much of goods or services will be produced.

An entrepreneur supplies risk capital as a risk taker monitors and controls the business activities. The entrepreneurs are usually a sole proprietor, a partner or the one who owns the majority of shares in a corporate venture. Generally, the value of self-reliance of entrepreneurs has been shown broadly in the society. Entrepreneurship is highly optimistic for getting something as benefit. Their motives are always challengeable mind for the society. Entrepreneurs can discover the new market through the investment and advertising is to be generated for their investors. An entrepreneur must be able to develop business plan to meet in a various areas including finance, marketing, production, sales and personnel. Entrepreneurs have a strong leadership and communication skills. In a short it can be said that entrepreneurs are the reformer of socio-economic status of the society.

The capacity and willingness to develop ~~organise and manage a business venture~~ with any of its risks in order to make a profit. The most obvious example of entrepreneurship is the starting of new business.

In economic Entrepreneurs combined with land, labour, natural resources and capital produces profit. Entrepreneurship spirit is characterised by innovation & risk taking factor, as an essential part of a nation's ability to succeed in ever changing and increasing global market place.

In 16th century, the concept of entrepreneurship was started. From the personnel activities converted into professional activities was created as entrepreneurship. It was used first among the army expatriation in. In 17th century the more and more importance was applied on the Technical ground of Entrepreneurship. During 18th

<div>  <h1>The Literary Herald</h1> <p>An International Refereed English e-Journal</p> <p>ISSN : 2454-3365 IMPACT FACTOR : 6.292 (SJIF)</p> <p>f t in</p> </div>				
<div> Home Editorial Editorial Board Submission Guidelines Latest Issue Archive Author Desk Gallery Contact Us </div>				
Issues				
Vol.2, Issue 3 (December 2016)				
SNo	Topic Name	Author	Subject	Download
1	Alice Walker and Womanism	BasmaMajid	Article	Click Here
2	Racial Slavery in Toni Morrison's A Mercy	G. Sharmely	Article	Click Here
3	Tenacious Administration and Social Inequality in America: An Analysis of Select Short Stories of Kurt Vonnegut	IramQureshi	Article	Click Here
4	Of Exile, Persecution and the Memory of Lost Home	Irfan Mohammad Malik	Article	Click Here
5	Representation of Gender based violence in Amrita Pritam's The Skeleton	MalikaMand	Article	Click Here
6	Search for Identity: A Feminist Reading of ShashiDeshpande's That Long Silence	Dr. Manjeet Kumar Rai	Article	Click Here
7	TRIGGERING THE IMPACT OF INTERVIEW SKILLS THROUGH ELEVATOR SPEECH TECHNIQUE: A REVIEW	Mangsha C B and Dr. V. Vijayalakshmi	Article	Click Here
8	The Sense of Alienation in HodaBarakat's The Tiller of Waters	Mr. Mohammed Abdullah Hamood Hamid	Article	Click Here
9	Life as a Quest for Wholeness: A Socio-Cultural Analysis of Nissim Ezekiel's Poetry	Dr. ManojPhondani	Article	Click Here
10	THE USE OF HISTORICAL MATERIAL OR HISTORICAL SETTING IN JOHN ARDEN'S ARMSTRONG'S LAST GOODNIGHT: A STUDY OF SELECTED PLAY	Gowhar Ahmad Wani	Article	Click Here
11	EXISTENTIALISM IN PHILIP LARRIN'S POETRY: DECEPTION AND LINES ON A YOUNG LADY'S PHOTOGRAPH ALBUM	ANINDITA BERA	Article	Click Here
12	The Analysis of Shakespearean Implicature in the Play The Merchant of Venice	AndraFolbrian	Article	Click Here
13	Waiting for the Other Glass Shoe: A Study on the Politics behind the Writings of Women by Reinventing Cinderella	Anita S Cheeran	Article	Click Here
14	Translation: Principles and Considerations	BasharatulHag	Article	Click Here
15	Conflicting Ideologies, Assertion and Negation of Power in Vijay Tendulkar's Play, Encounter in Underland	Prof. O P Budholia	Article	Click Here
16	EUPHEMISTIC NARRATION – AN ART OF CONVEYING MESSAGE IN AMISH TRIVATHI'S 'SCION OF KUSHNAJI'	R. Maha Lakshmi	Article	Click Here
17	IN AND OUT OF THE INFERNO OF LIFE: HOLDEN CAULFIELD	Dr. P. Kiruthika	Article	Click Here
18	UNDERSTANDING SHAKESPEARE'S ECOSOPHY	Bhavesh Chandra Pandey	Article	Click Here
19	Almond Blossoms and Beyond: Metaphors of Exile in Mahmoud Darwish's Poetry	ChithoThankachan	Article	Click Here
20	PollanTheyyam: Gods Dancing on Earth	Johna Rose	Article	Click Here
21	Revisiting the partition through the lens of child narrators: An excursion of The Shadow I am and Jon-Candy Man	Munoor Ahmad Najar	Article	Click Here
22	AN ANALYSIS OF POSTCOLONIAL MOVIES	Morth Jose	Article	Click Here
23	A REVIEW ON POETRY TO ENRICH INTERROGATIVE, EMOTIVE BEHAVIOUR: STRATEGY FOR 21ST CENTURY	MOHANLAKSHMI S. and Dr. V. VIJAYALAKSHMI	Article	Click Here
24	CLASS CONFLICTS IN TERMS OF CASTE IN ARUNDHATI ROY'S THE GOD OF SMALL THINGS	Mrs. A. Rajalakshmi and Mr. A. Roohini	Article	Click Here
25	Elements of postmodernism in The Act of I am	Mrs. Puja Thakur	Article	Click Here
26	HAS CULTURE AND LANGUAGE LOST ITS WAY TO MULTICULTURALISM IN INDIA?	Mrs. Rajani K.	Article	Click Here
27	Shade more than man, more image than a shade: Problematising mysticism in W.D.Yeats from an Indian perspective	Dr. Arun Kumar Mukhopadhyay	Article	Click Here
28	"A Labour of Love": MirzaWaheed's The Book of Gold Leaves	Hadeem Jahangeel Bhui	Article	Click Here
29	A Study of the Narrative Structures in Janet Calabrese's I am Virtually	Heena Kishor	Article	Click Here
30	The Serialized World Of Gender: Heterogeneity Of Hyperreality In The Bakery	HibaMalikolia	Article	Click Here
31	Re-discovering Divinity: Exploring the Possibilities of Mary's Life in Sarah Joseph's "The Passion of Mary"	Hilmya Mariam John	Article	Click Here
32	Master-servant relationship in Adiga's The White Tiger	Muzfar Yousof	Article	Click Here
33	Situating 'Imshanku': Hybridity and Transnationality in Michael Ondaatje's Fiction	PabitraBharali	Article	Click Here
34	Nursery Rhymes: Common Captives of History – Opaque and Grey	Rafat Chakrabarti	Article	Click Here
35	Hopkins Modernism And Innovativeness	RasulAnnoyot	Article	Click Here
36	A Search for Grounding Source in Philosophy and Literature through the Self and the Other	Rinson George	Article	Click Here

Situating 'Trishanku': Hybridity and Transnationality in Michael Ondaatje's Fiction

Pabitra Bharali

Assistant Professor
Department of English
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Abstract:

The 'Trishanku location' as appropriated in Diaspora studies signifies the 'in-between position', one's sense of oscillation between nations and cultures, as well as the 'third space' where people acquire a hybrid and transnational identity. Uma Parameswaran draws an analogy between Trishanku's heaven and the diasporic position. With the concern of Diaspora studies for 'in-betweenness' and 'hybridity' experienced by diasporic persons, Trishanku has become a metaphor for diasporic position. In the fictional memoir *Running in the Family* (1982) Michael Ondaatje's Trishanku experience is delineated through his oscillating senses of belonging to homeland. The author's settlement in Canada against his attempt of re-rooting in Sri Lanka is presented in the memoir. In *Anil's Ghost*, the involvement of Anil in investigating 'extrajudicial execution' of her native country on the one hand and the circumstances that force her to leave Sri Lanka depicts a Trishanku situation. With the dual and oscillating sense of belonging to both home and host nations/cultures and being products of the east and the west, Ondaatje as well as his fictional self achieve hybridity and transnationality with their relocation in Trishanku's heaven.

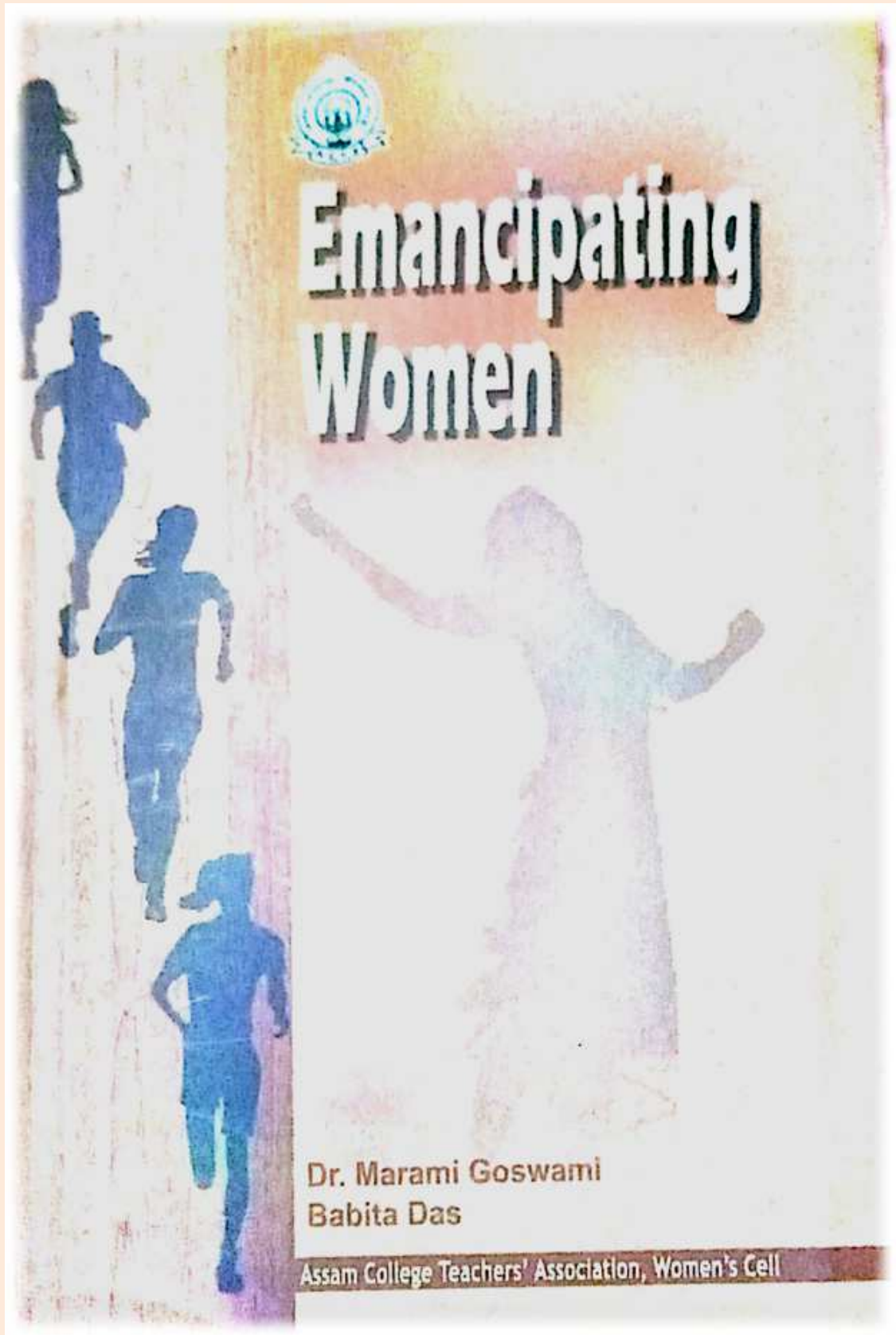
Key words: Diaspora, Trishanku location, in-betweenness, Hybridity, Transnationality
Running in the Family, Anil's Ghost.

Situating 'Trishanku': Hybridity and Transnationality in Michael Ondaatje's Fiction**Pabitra Bharali**Assistant Professor
Department of English
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Assam, India

The 'Trishanku location' as appropriated in Diaspora studies signifies the 'in-between position', one's sense of oscillation between nations and cultures, as well as the 'third space' where people acquire a hybrid and transnational identity. The term 'Trishanku' originates from the Hindu myth of Trishanku's heaven that relates the story of the creation of a new heaven by the great Sage Viswamitra for the mortal king Trishanku who the sage sent to heaven alive but who being denied the entry, came downward to earth. The sage stopped Trishanku midway and created some heavenly bodies amidst which Trishanku ruled as a king with his posture upside down. The king in the myth lived between heaven and earth. In this way, Trishanku's location refers to a place which is neither 'here' nor 'there', but 'in-between'. Uma Parameswaran in *Trishanku and other poems* while expressing the immigrant experience of rootlessness and search for identity draws an analogy between Trishanku's heaven and the diasporic position. With the concern of Diaspora studies for 'in-betweenness', 'hybridity' and the homely houselessness/homelessly housed situations experienced by diasporic persons, Trishanku has become a metaphor for diasporic position. The present paper is an attempt to elucidate the Trishanku position of the Booker winner Michael Ondaatje, the Sri Lankan-Canadian diasporic writer and his characters as delineated in his fictional works *Running in the Family* (1982) and *Anil's Ghost* (2000).

To begin with, the Trishanku location succinctly signifies the position of a wish fulfilled but desires unsatisfied. This is a situation faced by the immigrants as they are forced to straddle two societies, two cultures and two entirely different new worlds. The diasporic people often experience a situation of 'exile', 'unhoused' and 'decentred' (Said *Culture* 403). The position of the diasporic individual can be said to be a hybrid one since, in Bhabha's opinion, hybridization is the emergence of new cultural forms from multiculturalism. Bhabha observes that colonial histories and cultures constantly intrude on the present, thereby lead to the formation of new identities. Bhabha challenges the essentialist construction of identity as a 'finished product' (Bhabha 73), highlights the hybrid identity of the diaspora and observes that identity of the diaspora can be situated in the 'in-between' spaces that initiate 'new signs of identity' (Bhabha 2). This state of fluidity forms the core of diasporic identity since displacement and dislocation of the individual often result in the loss of original identity and the formation of a new identity as well. Bhabha posits hybridity as a form of liminal or in-between space, where the 'cutting edge of translation and negotiation' occurs and which he terms the third space. (Rutherford 221). Diasporic identities have become at once local and

Sl. No. 14	Dr. Reepa Sharma	Emancipating Women (<i>Philosophical Basis of Women's Human Rights</i>)
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- Lady Macbeth to Nimmi: A Gender Study of Vishal Bhardwaj's Appropriation of Shakespeare's *Macbeth*
Naren Das 129
- Status of Women Towards Global Change
Ms. Jolly Chutia 137
- Family Planning: A Tool for Empowerment of Women
Dr. Monoj Gogoi 147
- Status of Women in Higher Education in North-East India With Special Reference to Assam
Jogesh Changmai 160
- Attitude of Educated Muslim Women Towards Women Empowerment
Dr. Bijaya Devi
Dr. Parul Nath 176
- Women in Sports and Physical Education: Changing Concept and Evolving Role
Dr. Alaka Das 182
- Emancipating Women Through Entrepreneurial Development with Special Reference to Karbi Anglong District
Dr. Mridusmita Devi 192
- Androcentrism : A Challenge to Women Empowerment
Arpita Das 201
- World Slavery Index: A Colossal Shame to the Nation
Ajanta Nath 209
- Philosophical Basis of Women's Human Rights
Dr. Reepa Sarmah 214
- Women Empowerment and Media
Pranjal Protim Borah 222
- Devobala: A Saga of Women Empowerment
Dr. Runjun Devi 229
- Zaitoon, the Symbol of Woman Emancipation from Patriarchal Oppression
Mrs. Junu Devi 236

Philosophical Basis of Women's Human Rights

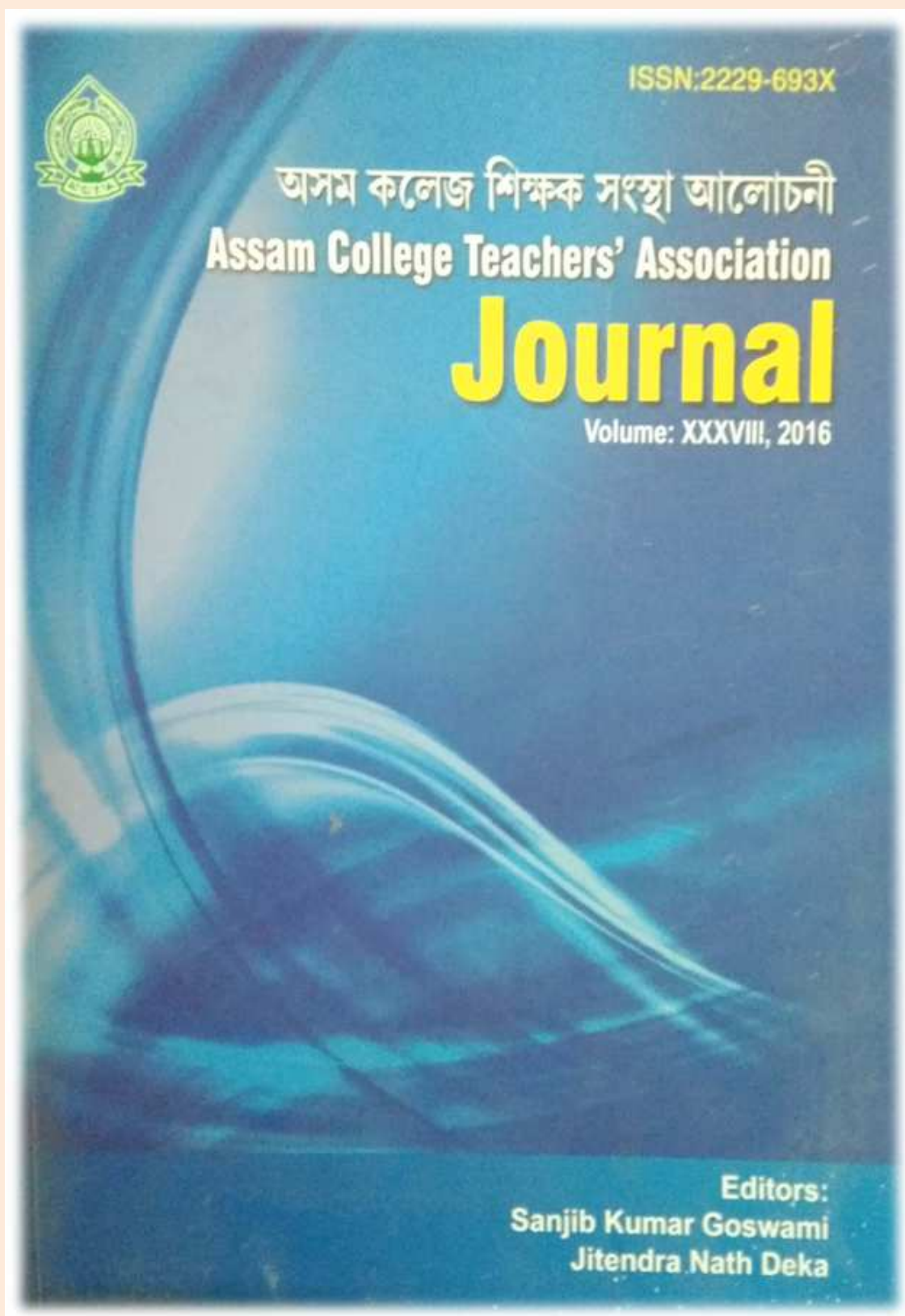
—*Dr. Reepa Sarmah*

Introduction:

The Oxford English Dictionary defines women as 'adult female human' or 'female sex'. Women's Human rights are collective rights which make women to be seen and accepted as a person with the capacity to decide or act on her own behalf and to have equal access to resources and equitable social, economic and political support to develop her full potential. Women's human right promotes a position of legal and social equality of women with men. Women's rights are for the benefit of women. Right to bodily integrity and autonomy, right to reproductive freedom, assurance of nondiscrimination in employment, basic wage and hour protection, maternity benefits, right to vote, right to hold public office, right to work, right to fair wage or equal pay, right to own property, right to education, right to serve in the military, right to enter into legal contracts and right to have marital, parental and religious rights, right to resistance to repression etc. are some such rights.

The term 'women's human rights' is a continuously evolving product of an international movement to improve the status of women. In 1789, the French Declaration of the Rights of Man and of the Citizen added a critical notion of equality, by proclaiming "men are born and remain free and equal in respect of their rights". This, however, did not extend to women. The use of the

Sl. No. 15	Dr. Itu Das	Assam College Teacher's Association Journal Vol XXXVIII (Indian and Western Influences that shaped Gandhi's Ideas and Actions)
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CONTENTS

অসমীয়া নিবন্ধ

শিক্ষা আৰু শিক্ষক	স্বৰাজ্যোত্তৰ কালত ভাৰতবৰ্ষত শিক্ষাৰ বিপ্লৱ আৰু বিভাজন ড° আফতাবউদ্দিন আহমেদ, নবনীতা ডেকা	1
	বৰীপুত্ৰনাথৰ চুটিগল্পত বিভিন্ন ৰূপত শিক্ষক শম্মি চক্ৰৱৰ্তী	5
নাট্যালোচনা	গোহাঞিৰুৱাৰ 'গাওঁবুঢ়া' ড° চিত্ৰলেখা ফুকন	10
	সত্যপ্ৰসাদ বৰুৱাৰ 'নকল মুকুতা' : এক পৰ্যালোচনা ড° নিতু চহৰীয়া	15
গল্প আৰু সমাজ সংস্কাৰ	লক্ষ্মীনাথ বেজবৰুৱাৰ 'নিত্যকিণী দেৱী বা ফাতেমা বিবি' গল্পত সমাজ সংস্কাৰ : এক বিশ্লেষণ কমি দলৈ	20
ব্যঙ্গ সাহিত্য	অসমীয়া ব্যঙ্গ সাহিত্য আৰু হেমচন্দ্ৰ বৰুৱাৰ 'কনীয়াৰ কীৰ্তন'ত ব্যঙ্গাত্মক প্ৰয়োগ : এটি আলোচনা ড° মঞ্জুশ্ৰী ভট্টাচাৰ্যী	27
কবিতালোচনা	অজিত বৰুৱাৰ কবিতা : এটি আলোচনা অপূৰ্বজ্যোতি হাজৰিকা	35
দৰ্শন	শঙ্কৰদেৱ আৰু মহাত্মা গান্ধীৰ দৰ্শন : এক তুলনামূলক অবলোকন ড° পাকুল চৌধুৰী	43
কাৰ্বি সাহিত্য	কাৰ্বি লিখিত সাহিত্য : এটি বৰ্ণনাত্মক অধ্যয়ন ড° জ্যোতিৰেখা হাজৰিকা	50
সাহিত্যৰ যুগ	অসমীয়া সাহিত্যৰ যুগ বিভাজনত উদ্ভৱ হোৱা সমস্যা : এটি অধ্যয়ন দুলাল হাজৰিকা	58
লোক সাহিত্য	অসমীয়া ফকৰা-যোজনাৰ জাতীয় চিন্তাৰ প্ৰতিফলন বিপুল কাকতি, ড° ৰশ্মি দেৱী	64
	দক্ষিণ কামৰূপৰ তিনিটি লোক-পৰিবেশ্য কলা ড° নগেন কলিতা	68

ৰাজনৈতিক পৰ্যালোচনা	বড়োসকলৰ ৰাজনৈতিক উত্থান : এক পৰ্যালোচনা ড° ভবেন কাকতি	72
ধৰ্মালোচনা	নাবদম্বুতিৰ বিচাৰদৰ্শন আৰু দায়ভাগ- এক চমু আলোচনা তপন কুমাৰ কাশ্যপ	76
	প্ৰাচীন অসমৰ সমাজ গঠন প্ৰক্ৰিয়াত মন্দিৰৰ ভূমিকা স্বপ্না কাকতি	81
	জ্ঞান, বিজ্ঞান আৰু মুছলমান মহঃ আফজাল হুছেইন	86
	কীৰ্ত্তন : এটি আলোচনা নমিতা দাস গুৰুং	90

ইংৰাজী নিবন্ধ

Philosophy	✓ Human Dignity and Immanuel Kant's Philosophy Dr. Reepa Sarmah	95
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Educational Innovations	English Education in Assam: Growth and Development Dr. Ataur Rahman	127
	Estimating the Impact of Socio-demographic Features of the Undergraduate Students on their Academic Performance Dr. Abinash Bharali	132
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Indian and Western Influences that Shaped Gandhi's Ideas and Actions

Itu Das

Mahatma Gandhi was born into a Hindu family in 1869, but he lived in a multicultural community. His entire life was devoted to social activities both in India and abroad. He took up all problems seriously and tried to solve them with the honest possible means. People are inspired by his philosophy of non-violence and truth. There are various Indian as well as Western factors which had a great effect on Gandhi's philosophy of life, ideas and action. Numerous religious teachings influenced the life and work of Gandhi including Buddhism, Christianity, Islam and most notably Hinduism. So far as source of inspiration Mahatma Gandhi himself has said "Three moderns have left a deep impression on my life and captivated me. Raychandbhai by his living contact; Tolstoy by his book, "The kingdom of God is within you"; and Ruskin by his "Unto This last". Gandhi was also greatly influenced by the life and teaching of Swami Vivekananda and Gopal Krishna Gokhale. Besides these Gita, Bible, Ramayana and also the vaisnava and the Jaina literatures were lifelong sources of inspiration for Gandhi.

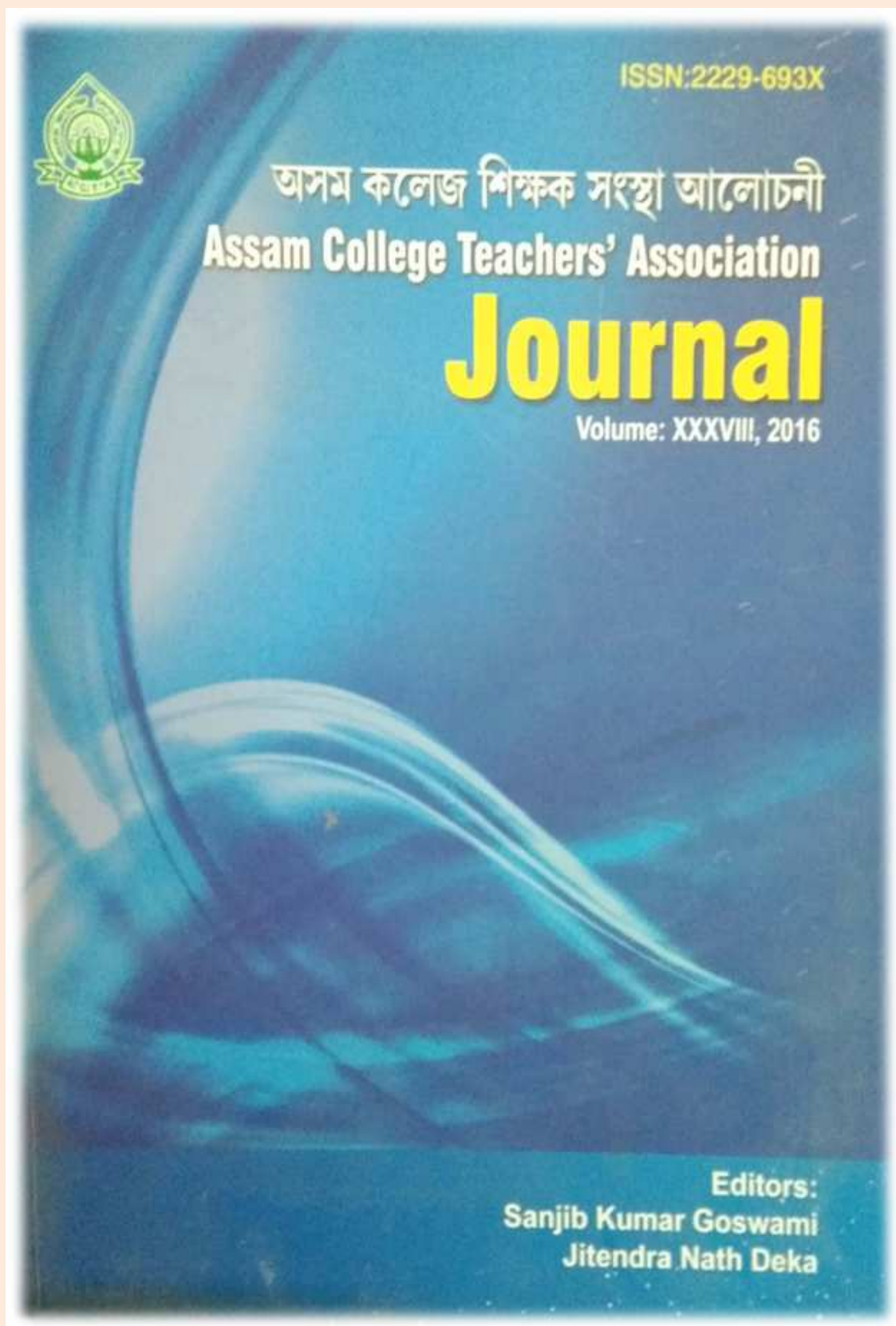
Introduction

Mohandas Karamchand Gandhi was born on October 2, 1869 at Porbander in Gujrat in Western India. His father was a Chief Administrator and Chief Revenue Officer of a small state called Kathiawar. His mother Putlibai was very simple and pious. He belonged to the Vaisya class, the third of the four castes of Hinduism. He is known as 'Gandhiji' out of reverence, 'Bapu' out of affection, 'Mahatma' out of his saintly nature and 'Father of the Nation', for his leading role in the freedom of India from British rule. To understand various concepts of Mahatma Gandhi, it is necessary to know certain things about the family in which he was born and his personal life which was passed in three continents like Asia, Europe and Africa,

yielding a variety of experiences which gradually shaped his ideas & actions.

Mahatma Gandhi was the greatest personality and humanistic thinker of twentieth century. His entire life was devoted to social activities both in India and abroad. He took up all problems seriously and tried to solve them with the honest possible means. People are inspired by his philosophy of non-violence and truth. He preached and practised non-violence and non-cooperation to achieve his goal. He campaigned to uplift the downtrodden, to ease poverty, expand woman's rights, build religious and ethnic amity, end untouchability and many more. As a child, he was frail, nervous, slow, hesitant and shy. At school he was not a brilliant student, rather he was on the whole

Sl. No. 16	Dr. Poban Gogoi	Assam College Teacher's Association Journal Vol XXXVIII (A Study of Attitude among the Degree Level Students of Digboi towards Mobile Learning)
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CONTENTS

অসমীয়া নিবন্ধ

শিক্ষা আৰু শিক্ষক	স্বৰাজোদ্ভৱ কালত ভাৰতবৰ্ষত শিক্ষাৰ বিস্তাৰ আৰু বিভাজন ড° আফতাবউদ্দিন আহমেদ, নৱনীতা ডেকা	1
	বৰীন্দ্রনাথৰ চুটিগল্পত বিভিন্ন ৰূপত শিক্ষক শম্পি চক্ৰৱৰ্তী	5
নাট্যালোচনা	গোহাঞিবৰুৱাৰ 'গাওঁবুঢ়া' ড° চিত্ৰলেখা ফুকন	10
	সত্যপ্ৰসাদ বৰুৱাৰ 'নকল মুকুতা' : এক পৰ্যালোচনা ড° নিতু চহৰীয়া	15
গল্প আৰু সমাজ সংস্কাৰ	লক্ষ্মীনাথ বেজবৰুৱাৰ 'নিস্তাবিণী দেৱী বা ফাতেমা বিবি' গল্পত সমাজ সংস্কাৰ : এক বিশ্লেষণ কমি দলৈ	20
ব্যঙ্গ সাহিত্য	অসমীয়া ব্যঙ্গ সাহিত্য আৰু হেমচন্দ্ৰ বৰুৱাৰ 'কলীয়াৰ কীৰ্তন'ত ব্যঙ্গাত্মক প্ৰয়োগ : এটি আলোচনা ড° মঞ্জু শ্ৰী ভট্টাচাৰ্যী	27
কবিতালোচনা	অজিত বৰুৱাৰ কবিতা : এটি আলোচনা অপূৰ্ণজ্যোতি হাজৰিকা	35
দৰ্শন	শঙ্কৰদেৱ আৰু মহাত্মা গান্ধীৰ দৰ্শন : এক তুলনামূলক অৱলোকন ড° পাকুল চৌধুৰী	43
কাৰ্বি সাহিত্য	কাৰ্বি লিখিত সাহিত্য : এটি বৰ্ণনাত্মক অধ্যয়ন ড° জ্যোতিৰেখা হাজৰিকা	50
সাহিত্যৰ যুগ	অসমীয়া সাহিত্যৰ যুগ বিভাজনত উদ্ভৱ হোৱা সমস্যা : এটি অধ্যয়ন দুলাল হাজৰিকা	58
লোক সাহিত্য	অসমীয়া ফকৰা-যোজনাৰ জাতীয় চিন্তাৰ প্ৰতিফলন বিপুল কাকতি, ড° বশিষ্ঠ দেৱী	64
	দক্ষিণ কামৰূপৰ তিনিটি লোক-পৰিবেশ্য কলা ড° নগেন কলিতা	68

ৰাজনৈতিক পৰ্যালোচনা	বড়োসকলৰ ৰাজনৈতিক উত্থান : এক পৰ্যালোচনা ড° ভবেন কাকতি	72
ধৰ্মালোচনা	নাৰদস্মৃতিৰ বিচাৰদৰ্শন আৰু দায়ভাগ- এক চমু আলোচনা তপন কুমাৰ কাশ্যপ	76
	প্ৰাচীন অসমৰ সমাজ গঠন প্ৰক্ৰিয়াত মন্দিৰৰ ভূমিকা স্বপ্না কাকতি	81
	জ্ঞান, বিজ্ঞান আৰু মুছলমান মহঃ আফজাল হুছেইন	86
	কীৰ্ত্তন : এটি আলোচনা নমিতা দাস গুৰুং	90

ইংৰাজী নিবন্ধ

Philosophy	Human Dignity and Immanuel Kant's Philosophy Dr. Reepa Sarmah	95
Discovering Gandhi	Indian and Western Influences that Shaped Gandhi's Ideas and Actions Itu Das	98
First Fashion Designer of Assam	An Effort to Sketch Sankardeva as the First Fashion Designer of Assam Dr. Manoj Kumar Das	104
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	The Reel Macbeth through the Lens of Akira Kurosowa Naren Das	110
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Epigraphy	Poetic Elements in the Inscriptions of King Dharmapala: An Analysis Dr. Runima Sarma	118
Educational Innovations	English Education in Assam: Growth and Development Dr. Ataur Rahman	127
	Estimating the Impact of Socio-demographic Features of the Undergraduate Students on their Academic Performance Dr. Abinash Bharali	132
	A Study of Attitude among the Degree Level Students of Digboi Towards Mobile Learning Pradip Dutta & Poban Gogoi	139

A Study of Attitude among the Degree Level Students of Digboi Towards Mobile Learning

Pradip Dutta & Poban Gogoi

"A Study of Attitude among the Degree Level Students of Digboi towards Mobile Learning" is an attempt to analyze the attitude of degree level students of Digboi area, Tinsukia District, Assam. This micro level study tried to have an insight on attitude towards M-mobile Learning (M-Learning). The attempt was also made to analyze the attitude of the degree level students of Digboi area in relation to gender and locality. The Normative survey method was followed for collection of data. The sample consists of 210 degree level students studying in Digboi College and Digboi Mahila Mahavidyalaya. The sample was selected by using incidental sampling technique. The investigators used the "Attitude Scale towards M-learning" for the purpose which consists of 20 positive items. For analyzing data statistical techniques namely: percentage, mean, standard deviation, 'Z' tests were employed. Degree level students of Digboi were found to have a favourable attitude towards M-Learning. On the other hand; significant differences in attitude were found among degree level students with respect to gender and locality.

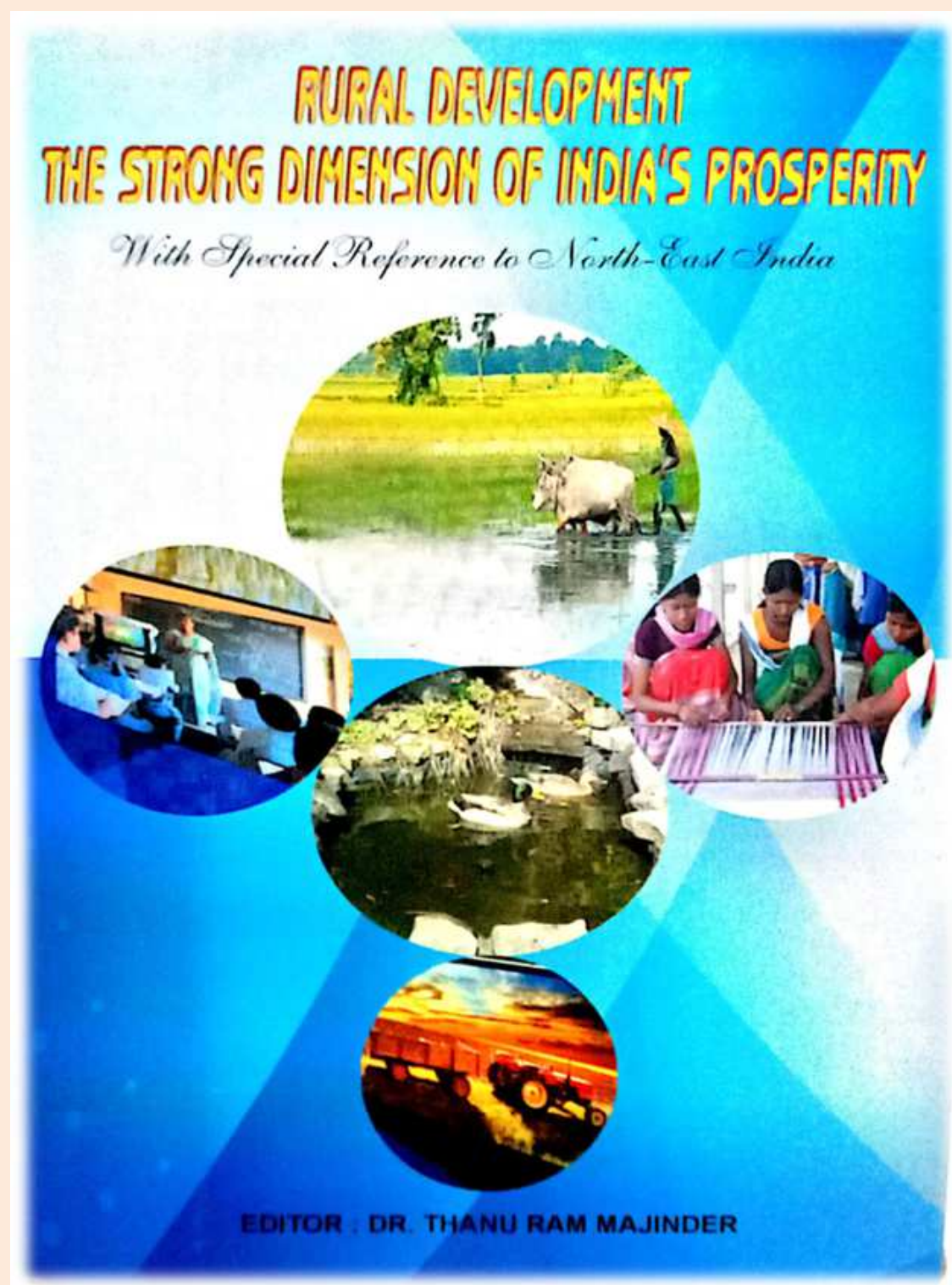
Introduction

Mobile phones are devices that can make and receive telephone calls over radio link. It connects to a cellular network provided by a mobile phone operator, allowing access to the public telephone network. In addition to telephony, modern mobile phones support a wide variety of other services like Text Messaging, MMS, E-mail, Internet access, Bluetooth, Business Applications, Gaming, Photography etc. Mobile phones that offer these and more general computing capabilities are referred to as smart phones. The first hand-held cell phone was demonstrated by John F. Mitchell and Dr. Martin Cooper in 1973, using a handset weighting around 4.4 pounds (2 Kg). In 1983, the Dyna TAC 8000X was the first mobile phone to be commercially available. From 1990 to 2011, worldwide mobile phone subscriptions grew from 12.4 million to over 6 billion, penetrating about 87%

of the global population and reaching the bottom of the economic pyramid. Basic mobile phone features include, making and receiving calls, sending and receiving text messages, basic office tools e.g. calculator etc. Advanced mobile phone features include Bluetooth, Camera capable of taking still photo, video game, recording audio, GPRS/location aware, Web browser to connect to the internet etc.

Mobile phones are now used by most of people of the entire world irrespective of age, sex and location. A major portion of the younger generation is now finding it interesting to be busy with mobile phones. Mobile phones are used for a variety of purposes, including keeping in touch with family members, dissemination of information, learning, conducting business, having access to a telephone in the event of an emergency etc. Though mobile phones have a number of features in common, manufacturers try to

Sl. No. 17	Dr. Poban Gogoi	Conference proceeding on Rural Development: The Strong Dimension of India's Prosperity with Special reference to North-East India (IAY Scheme for Rural Development: A Case Study on SC People of Paschim Dhakuakhana Gaon Panchayat under Dhakuakhana Block, Lakhimpur District, Assam
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11. Entrepreneurship Education for Rural Women: A Strategy for rural development. *Viveka Doley – 133*
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B. K. Mishra, Poban Gogoi & Pradip Dutta – 140
13. The Role of Pradhan Mantri Jan Dhan Yojana (PMJDY) For The Upliftment of Rural Poor Among North Eastern States of India- A Comparative Analysis.
Anjoo Konwar, Ananya Borgohain & Bhopali Moran – 147
14. Impact of Dairy Farming on Rural livelihood with special reference to Sadiya sub-division in Assam.
Gobinda Deori – 157
15. Rural Development and Women Empowerment: A study with special Reference to Sadiya Block.
Lakhyajit Chiring – 167
16. Rural Development: A Conceptual Analysis.
Nangku Das – 175
17. Socio-Economic Changes between Indigenous and Non-Indigenous Muslims: A Case Study In Barnagar Revenue Circle, Barpeta, Assam.
Saurabh Barman & Monjyoti Chetia – 185
18. Role of Rural Libraries in The Development of Rural Community. *Manjula Baruah – 196*
19. Rural Entrepreneurship: A Driving Force In Rural Development
Jitendra Baruah – 203
20. Importance of Communication in Rural Development.
Bipasha Gogoi – 211
21. Gender Inequality, A Major Threat to Rural Development and Its Eradication. *Sangita Baruah – 217*
22. SHGs and Empowerment of Women-A Step towards India's Prosperity (a study of Saikhowa Development Block in Tinsukia). *Kanchan Kumari Sharma – 228*

WAY FOR RURAL DEVELOPMENT: A CASE STUDY IN THE DHAKUAKHANA DEVELOPMENT BLOCK OF LAKHIMPUR DISTRICT

B. K. Mishra,
Poban Gogoi & Pradip Dutta

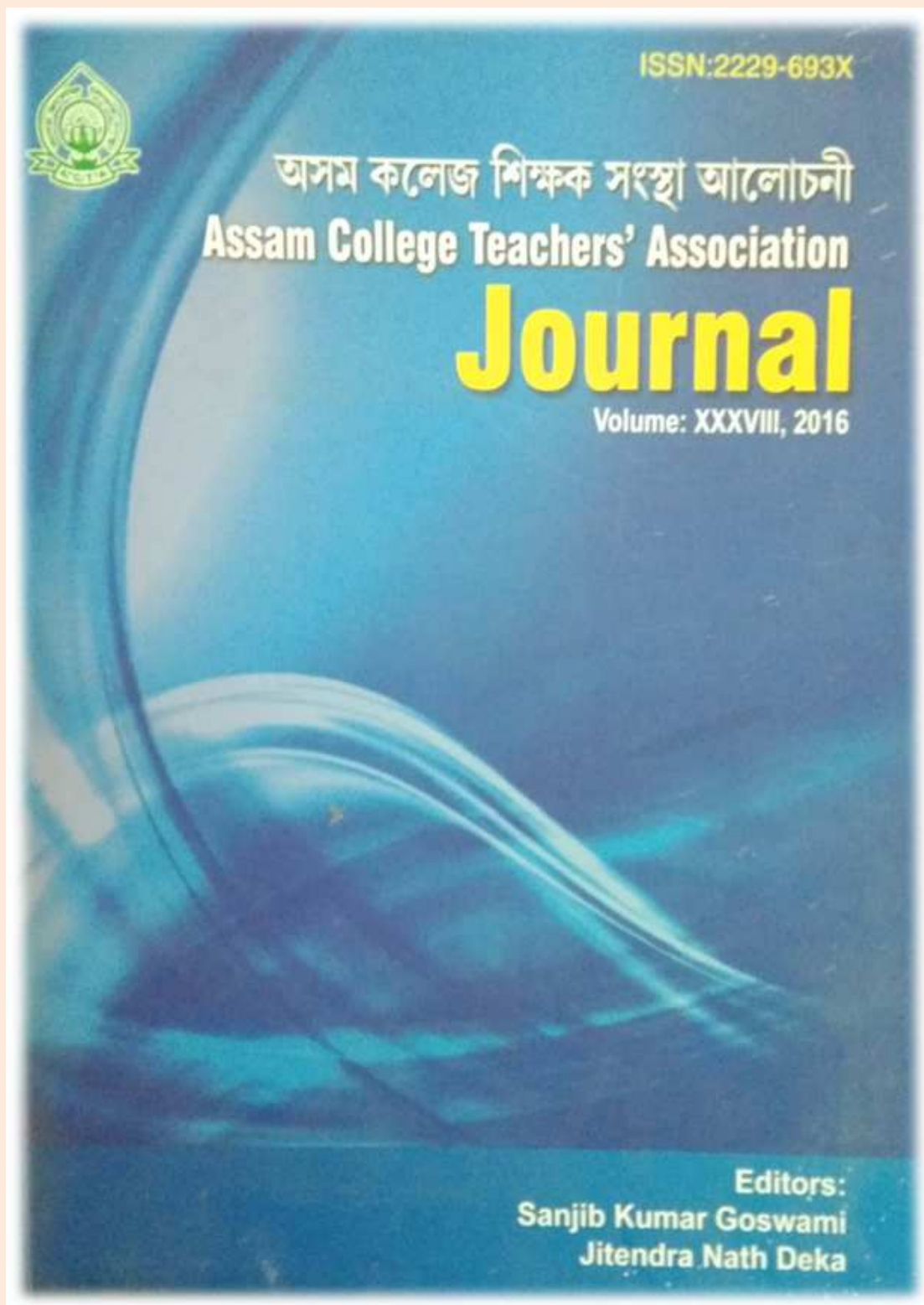
ABSTRACT

There is no universally accepted definition of rural development. The term is used in different ways in vastly divergent contexts. As a concept, it connotes overall development of rural areas with a view to improve the quality of life in rural people. As a phenomenon, it is the result of various physical, technological, economic, socio-cultural and institutional factors. As a discipline, it is multidisciplinary in nature representing an intersection of agricultural, social, behavioural and management of sciences.

In short, rural development is a process that aims at improving the standard of living of the people living in the rural areas. Rural development may be defined as overall development of rural areas to improve the quality of life of rural people. It is an integrated process, which includes social, economical, political and spiritual development of the poorer sections of the society. Rural development can be defined as, helping rural people to set the priorities in their own communities through effective and democratic bodies, by providing the local capacity; investment in basic infrastructure and social services, justice, equity and security, dealing with the injustices of the past and ensuring safety and security of the rural population, especially that of women.

Shelter is a basic need of a citizen and is critical for determining the quality of human life. A roof over the head endows a shelterless person, with an essential asset and improves his physical and mental well being. Hence, fulfilling the need for rural housing and tackling

Sl. No. 18	Dr. Reepa Sharma	Assam College Teacher's Association Journal Vol XXXVIII (Human Dignity and Immanuel Kant's Philosophy)
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CONTENTS

অসমীয়া নিবন্ধ

শিক্ষা আৰু শিক্ষক	স্বৰাজ্যোত্তৰ কালত ভাৰতবৰ্ষত শিক্ষাৰ বিপ্লৱ আৰু বিভাজন ড° আফতাবউদ্দিন আহমেদ, নবনীতা ডেকা	1
	বৰীপুত্ৰনাথৰ চুটিগল্পত বিভিন্ন ৰূপত শিক্ষক শম্মি চক্ৰৱৰ্তী	5
নাট্যালোচনা	গোহাঞিৰুৱাৰ 'গাওঁবুঢ়া' ড° চিত্ৰলেখা ফুকন	10
	সত্যপ্ৰসাদ বৰুৱাৰ 'নকল মুকুতা' : এক পৰ্যালোচনা ড° নিতু চহৰীয়া	15
গল্প আৰু সমাজ সংস্কাৰ	লক্ষ্মীনাথ বেজবৰুৱাৰ 'নিত্যকিণী দেৱী বা ফাতেমা বিবি' গল্পত সমাজ সংস্কাৰ : এক বিশ্লেষণ কমি দলৈ	20
ব্যঙ্গ সাহিত্য	অসমীয়া ব্যঙ্গ সাহিত্য আৰু হেমচন্দ্ৰ বৰুৱাৰ 'কনীয়াৰ কীৰ্তন'ত ব্যঙ্গাত্মক প্ৰয়োগ : এটি আলোচনা ড° মঞ্জুশ্ৰী ভট্টাচাৰ্যী	27
কবিতালোচনা	অজিত বৰুৱাৰ কবিতা : এটি আলোচনা অপূৰ্বজ্যোতি হাজৰিকা	35
দৰ্শন	শঙ্কৰদেৱ আৰু মহাত্মা গান্ধীৰ দৰ্শন : এক তুলনামূলক অবলোকন ড° পাকুল চৌধুৰী	43
কাৰ্বি সাহিত্য	কাৰ্বি লিখিত সাহিত্য : এটি বৰ্ণনাত্মক অধ্যয়ন ড° জ্যোতিৰেখা হাজৰিকা	50
সাহিত্যৰ যুগ	অসমীয়া সাহিত্যৰ যুগ বিভাজনত উদ্ভৱ হোৱা সমস্যা : এটি অধ্যয়ন দুলাল হাজৰিকা	58
লোক সাহিত্য	অসমীয়া ফকৰা-যোজনাত জাতীয় চিন্তাৰ প্ৰতিফলন বিপুল কাকতি, ড° ৰশ্মি দেৱী	64
	দক্ষিণ কামৰূপৰ তিনিটি লোক-পৰিবেশ্য কলা ড° নগেন কলিতা	68

ৰাজনৈতিক পৰ্যালোচনা	বড়োসকলৰ ৰাজনৈতিক উত্থান : এক পৰ্যালোচনা ড° ভবেন কাকতি	72
ধৰ্মালোচনা	নাবদম্বুতিৰ বিচাৰদৰ্শন আৰু দায়ভাগ- এক চমু আলোচনা তপন কুমাৰ কাশ্যপ	76
	প্ৰাচীন অসমৰ সমাজ গঠন প্ৰক্ৰিয়াত মন্দিৰৰ ভূমিকা স্বপ্না কাকতি	81
	জ্ঞান, বিজ্ঞান আৰু মুছলমান মহঃ আফজাল হুছেইন	86
	কীৰ্ত্তন : এটি আলোচনা নমিতা দাস গুৰুং	90

ইংৰাজী নিবন্ধ

Philosophy	✓ Human Dignity and Immanuel Kant's Philosophy Dr. Reepa Sarmah	95
Discovering Gandhi	✓ Indian and Western Influences that Shaped Gandhi's Ideas and Actions Itu Das	98
First Fashion Designer of Assam	An Effort to Sketch Sankardeva as the First Fashion Designer of Assam Dr. Manoj Kumar Das	104
English Literature	Revisiting A Wonderland: A Textual Analysis of Hem Barua's <i>The Red River and the Blue Hill</i> Dr. Darshana Goswami	107
	The Reel Macbeth through the Lens of Akira Kurosowa Naren Das	110
	Poverty, Migration and its Associative Anxieties in Anand's <i>Two Leaves and A Bud</i> Pranjyoti Dekha	114
Epigraphy	Poetic Elements in the Inscriptions of King Dharmapala: An Analysis Dr. Runima Sarma	118
Educational Innovations	English Education in Assam: Growth and Development Dr. Ataur Rahman	127
	Estimating the Impact of Socio-demographic Features of the Undergraduate Students on their Academic Performance Dr. Abinash Bharali	132
	A Study of Attitude among the Degree Level Students of Digboi Towards Mobile Learning Pradip Dutta & Poban Gogoi	139

Human Dignity and Immanuel Kant's Philosophy

Dr. Reepa Sarmah

Human dignity is the intrinsic worth that belongs to all human being by virtue of their capacity for practical reason. Human being is a rational being. It is this possession of reasoning capacity which distinguishes human being from other animals, and makes them possessor of some inner worth which may be termed as dignity. Neither poverty nor oppression, nor illness nor misfortune can undermine a person's dignity. Dignity signifies that a being has an innate right to respect and ethical treatment. From the writings of Italian philosopher Pico della Mirandola, German philosopher Immanuel Kant and other philosophers the concept of dignity has found its place in our colloquial vocabulary. Kant, in his book, 'Groundwork to Metaphysics of Morals' develops his understanding of dignity. The objective of this paper is to make a conceptual study of the concept of human dignity as well as to discuss how the concept of human dignity flourished in the philosophy of Kant. The study is based on secondary source of information which is collected from books, journals and other published documents.

Introduction:

The concept of 'human dignity' is one of the few philosophical notions that have gained popular currency beyond specialist academic discourse. Dignity is a metaphysical property universally possessed by all human beings. It implies worthiness or excellence or high rank or position. The Oxford English Dictionary describes 'human dignity' as "the state of being worthy of honor or respect. It is regarded as something of high value. It is the inherent worth of the individual which forbids weighing the value of the individual in the algorithm of goods and values.

Dignity is the inalienable property of human being which is essentially related to humanity. It is not based on some contingent features of some human beings relating to rank or status. Human dignity can be described as the articulation of a demand for a specific kind of respect that we owe towards human beings. To have human dignity means that we owe this respect

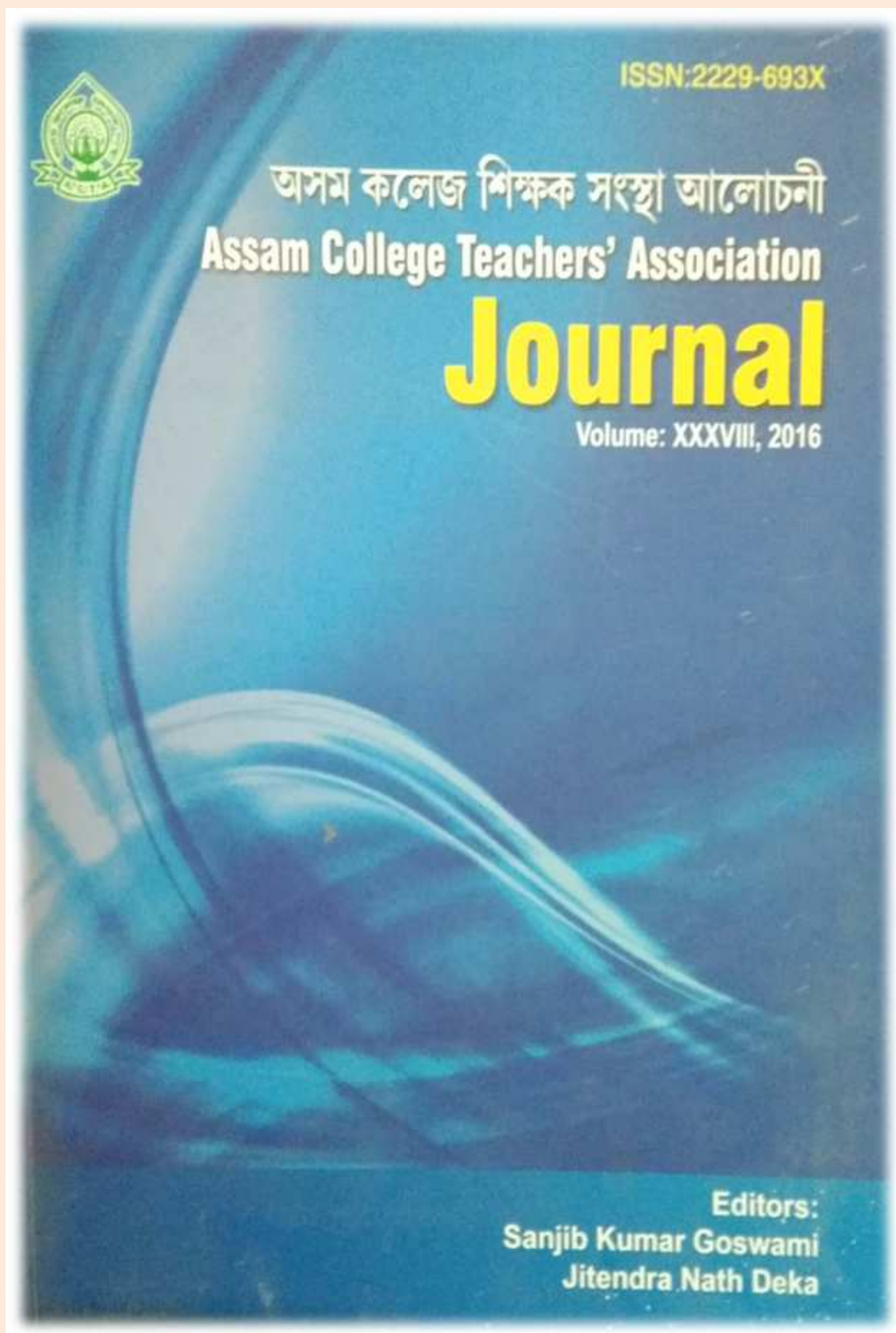
to human beings in a categorical sense, which means that the validity of demand does not depend upon specific laws.

German philosopher Immanuel Kant discussed a lot about the concept of human dignity. In his book 'Groundwork to Metaphysics of Morals' (which is the first part of the Metaphysics of Morals) Kant develops his understanding of dignity. Although he nowhere mentions the term 'human dignity' in this book yet the concept of dignity plays an important role in his philosophy.

Objective, Materials & Methods:

The present paper is an endeavor to make a conceptual study of the concept of human dignity as well as to discuss how the concept of human dignity flourished in the philosophy of Kant. The study is based on secondary source of information which is collected from books, journals and other published documents.

Sl. No. 19	Pradip Dutta	A Study of Attitude among the Degree Level Students of Digboi towards Mobile Learning (Assam College Teacher's Association Journal Vol XXXVIII)
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CONTENTS

অসমীয়া নিবন্ধ

শিক্ষা আৰু শিক্ষক	স্বৰাজ্যোত্তৰ কালত ভাৰতবৰ্ষত শিক্ষাৰ বিস্তাৰ আৰু বিভাজন ড° আফতাবউদ্দিন আহমেদ, নবনীতা ডেকা	1
	ববীন্দ্রনাথৰ চুটিগল্পত বিভিন্ন ৰূপত শিক্ষক শম্পি চক্ৰৱৰ্তী	5
নাট্যালোচনা	গোহাঞিবৰুৱাৰ 'গাওঁবুঢ়া' ড° চিত্ৰলেখা ফুকন	10
	সত্যপ্ৰসাদ বৰুৱাৰ 'নকল মুকুতা' : এক পৰ্যালোচনা ড° নিতু চহৰীয়া	15
গল্প আৰু সমাজ সংস্কাৰ	লক্ষ্মীনাথ বেজবৰুৱাৰ 'নিস্তাৰিলী দেৱী বা ফাতেমা বিবি' গল্পত সমাজ সংস্কাৰ : এক বিশ্লেষণ কমি দলৈ	20
ব্যঙ্গ সাহিত্য	অসমীয়া ব্যঙ্গ সাহিত্য আৰু হেমচন্দ্ৰ বৰুৱাৰ 'কলীয়াৰ কীৰ্ত্তন'ত ব্যঙ্গাত্মক প্ৰয়োগ : এটি আলোচনা ড° মঞ্জুশ্ৰী ভট্টাচাৰ্যী	27
কবিতালোচনা	অজিৎ বৰুৱাৰ কবিতা : এটি আলোচনা অপূৰ্বজ্যোতি হাজৰিকা	35
দৰ্শন	শঙ্কৰদেৱ আৰু মহাত্মা গান্ধীৰ দৰ্শন : এক তুলনামূলক অৱলোকন ড° পাৰুল চৌধুৰী	43
কাৰ্বি সাহিত্য	কাৰ্বি লিখিত সাহিত্য : এটি বৰ্ণনাত্মক অধ্যয়ন ড° জ্যোতিৰেখা হাজৰিকা	50
সাহিত্যৰ যুগ	অসমীয়া সাহিত্যৰ যুগ বিভাজনত উদ্ভৱ হোৱা সমস্যা : এটি অধ্যয়ন দুলাল হাজৰিকা	58
লোক সাহিত্য	অসমীয়া ফকৰা-যোজনাৰ জাতীয় চিন্তাৰ প্ৰতিফলন বিপুল কাকতি, ড° বশিষ্ঠ দেৱী	64
	দক্ষিণ কামৰূপৰ তিনিটি লোক-পৰিবেশ্য কলা ড° নগেন কলিতা	68

ৰাজনৈতিক পৰ্যালোচনা	বড়োসকলৰ ৰাজনৈতিক উত্থান : এক পৰ্যালোচনা ড° ভবেন কাকতি	72
ধৰ্মালোচনা	নাৰদস্মৃতিৰ বিচাৰদৰ্শন আৰু দায়ভাগ- এক চমু আলোচনা তপন কুমাৰ কাশ্যপ	76
	প্ৰাচীন অসমৰ সমাজ গঠন প্ৰক্ৰিয়াত মন্দিৰৰ ভূমিকা স্বপ্না কাকতি	81
	জ্ঞান, বিজ্ঞান আৰু মুছলমান মহঃ আফজাল হুছেইন	86
	কীৰ্ত্তন : এটি আলোচনা নমিতা দাস গুৰুং	90

ইংৰাজী নিবন্ধ

Philosophy	✓ Human Dignity and Immanuel Kant's Philosophy Dr. Reepa Sarmah	95
Discovering Gandhi	✓ Indian and Western Influences that Shaped Gandhi's Ideas and Actions Itu Das	98
First Fashion Designer of Assam	An Effort to Sketch Sankardeva as the First Fashion Designer of Assam Dr. Manoj Kumar Das	104
English Literature	Revisiting A Wonderland: A Textual Analysis of Hem Barua's <i>The Red River and the Blue Hill</i> Dr. Darshana Goswami	107
	The Reel Macbeth through the Lens of Akira Kurosowa Naren Das	110
	Poverty, Migration and its Associative Anxieties in Anand's <i>Two Leaves and A Bud</i> Pranjyoti Deka	114
Epigraphy	Poetic Elements in the Inscriptions of King Dharmapala: An Analysis Dr. Runima Sarma	118
Educational Innovations	English Education in Assam: Growth and Development Dr. Ataur Rahman	127
	Estimating the Impact of Socio-demographic Features of the Undergraduate Students on their Academic Performance Dr. Abinash Bharali	132
	A Study of Attitude among the Degree Level Students of Digboi Towards Mobile Learning Pradip Dutta & Poban Gogoi	139

A Study of Attitude among the Degree Level Students of Digboi Towards Mobile Learning

Pradip Dutta & Poban Gogoi

"A Study of Attitude among the Degree Level Students of Digboi towards Mobile Learning" is an attempt to analyze the attitude of degree level students of Digboi area, Tinsukia District, Assam. This micro level study tried to have an insight on attitude towards M-obile Learning (M-Learning). The attempt was also made to analyze the attitude of the degree level students of Digboi area in relation to gender and locality. The Normative survey method was followed for collection of data. The sample consists of 210 degree level students studying in Digboi College and Digboi Mahila Mahavidyalaya. The sample was selected by using incidental sampling technique. The investigators used the "Attitude Scale towards M-learning" for the purpose which consists of 20 positive items. For analyzing data statistical techniques namely: percentage, mean, standard deviation, 'Z' tests were employed. Degree level students of Digboi were found to have a favourable attitude towards M-Learning. On the other hand; significant differences in attitude were found among degree level students with respect to gender and locality.

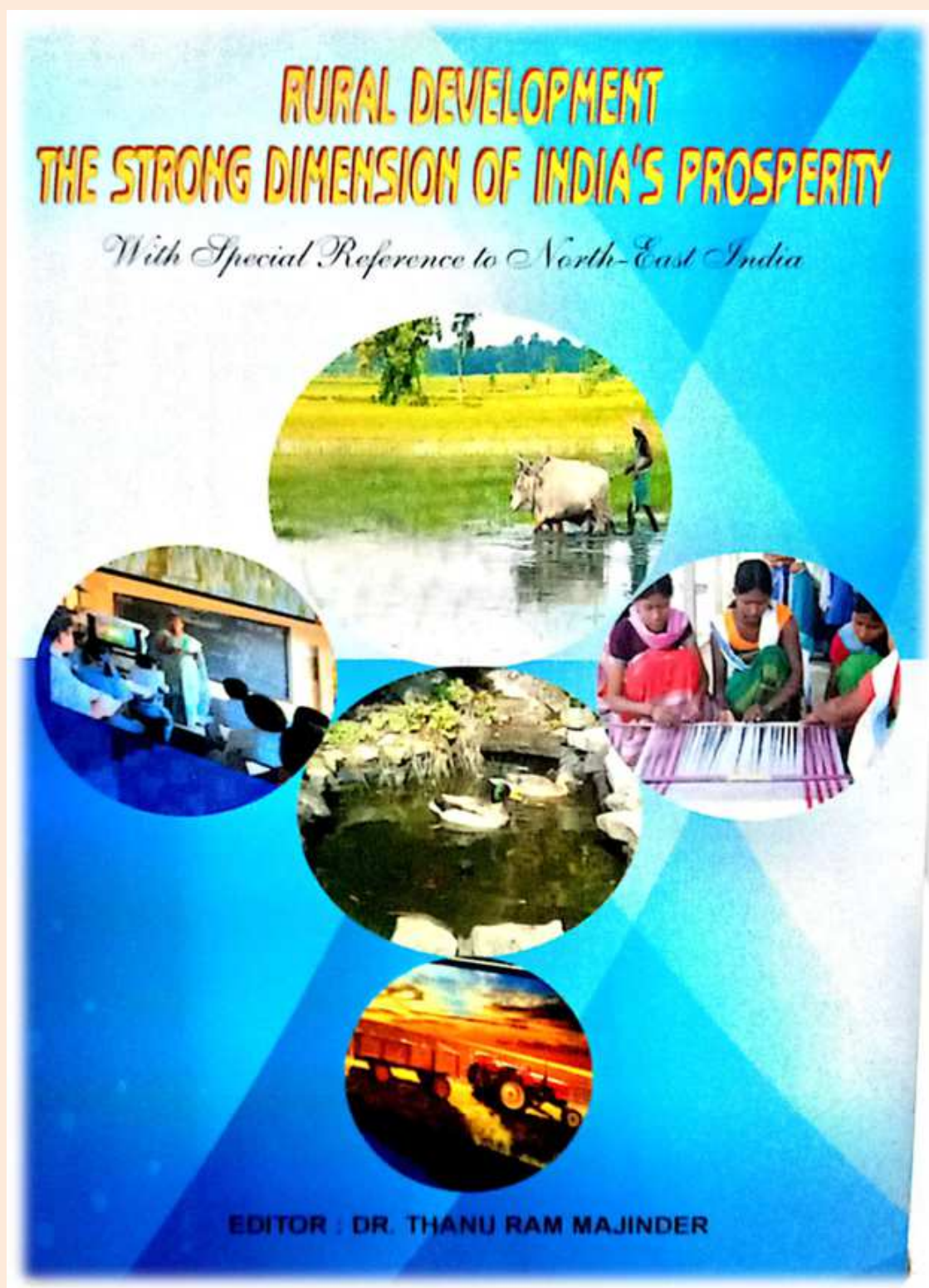
Introduction

Mobile phones are devices that can make and receive telephone calls over radio link. It connects to a cellular network provided by a mobile phone operator, allowing access to the public telephone network. In addition to telephony, modern mobile phones support a wide variety of other services like Text Messaging, MMS, E-mail, Internet access, Bluetooth, Business Applications, Gaming, Photography etc. Mobile phones that offer these and more general computing capabilities are referred to as smart phones. The first hand-held cell phone was demonstrated by John F. Mitchell and Dr. Martin Cooper in 1973, using a handset weighting around 4.4 pounds (2 Kg). In 1983, the Dyna TAC 8000X was the first mobile phone to be commercially available. From 1990 to 2011, worldwide mobile phone subscriptions grew from 12.4 million to over 6 billion, penetrating about 87%

of the global population and reaching the bottom of the economic pyramid. Basic mobile phone features include, making and receiving calls, sending and receiving text messages, basic office tools e.g. calculator etc. Advanced mobile phone features include Bluetooth, Camera capable of taking still photo, video game, recording audio, GPRS/location aware, Web browser to connect to the internet etc.

Mobile phones are now used by most of people of the entire world irrespective of age, sex and location. A major portion of the younger generation is now finding it interesting to be busy with mobile phones. Mobile phones are used for a variety of purposes, including keeping in touch with family members, dissemination of information, learning, conducting business, having access to a telephone in the event of an emergency etc. Though mobile phones have a number of features in common, manufacturers try to

Sl. No. 20	Pradip Dutta	Conference proceeding on Rural Development: The Strong Dimension of India's Prosperity with Special reference to North-East India (<i>IAY Scheme for Rural Development: A Case Study on SC People of Paschim Dhakuakhana Gaon Panchayat under Dhakuakhana Block, Lakhimpur District, Assam</i>)
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**A collection of Research papers on RURAL DEVELOPMENT :
The Strong Dimension of India's Prosperity
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11. Entrepreneurship Education for Rural Women: A Strategy for rural development. *Viveka Doley – 133*
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B. K. Mishra, Poban Gogoi & Pradip Dutta – 140
13. The Role of Pradhan Mantri Jan Dhan Yojana (PMJDY) For The Upliftment of Rural Poor Among North Eastern States of India- A Comparative Analysis.
Anjoo Konwar, Ananya Borgohain & Bhopali Moran – 147
14. Impact of Dairy Farming on Rural livelihood with special reference to Sadiya sub-division in Assam.
Gobinda Deori – 157
15. Rural Development and Women Empowerment: A study with special Reference to Sadiya Block.
Lakhyajit Chiring – 167
16. Rural Development: A Conceptual Analysis.
Nangku Das – 175
17. Socio-Economic Changes between Indigenous and Non-Indigenous Muslims: A Case Study In Barnagar Revenue Circle, Barpeta, Assam.
Saurabh Barman & Monjyoti Chetia – 185
18. Role of Rural Libraries in The Development of Rural Community. *Manjula Baruah – 196*
19. Rural Entrepreneurship: A Driving Force In Rural Development
Jitendra Baruah – 203
20. Importance of Communication in Rural Development.
Bipasha Gogoi – 211
21. Gender Inequality, A Major Threat to Rural Development and Its Eradication. *Sangita Baruah – 217*
22. SHGs and Empowerment of Women-A Step towards India's Prosperity (a study of Saikhowa Development Block in Tinsukia). *Kanchan Kumari Sharma – 228*

WAY FOR RURAL DEVELOPMENT: A CASE STUDY IN THE DHAKUAKHANA DEVELOPMENT BLOCK OF LAKHIMPUR DISTRICT

B. K. Mishra,
Poban Gogoi & Pradip Dutta

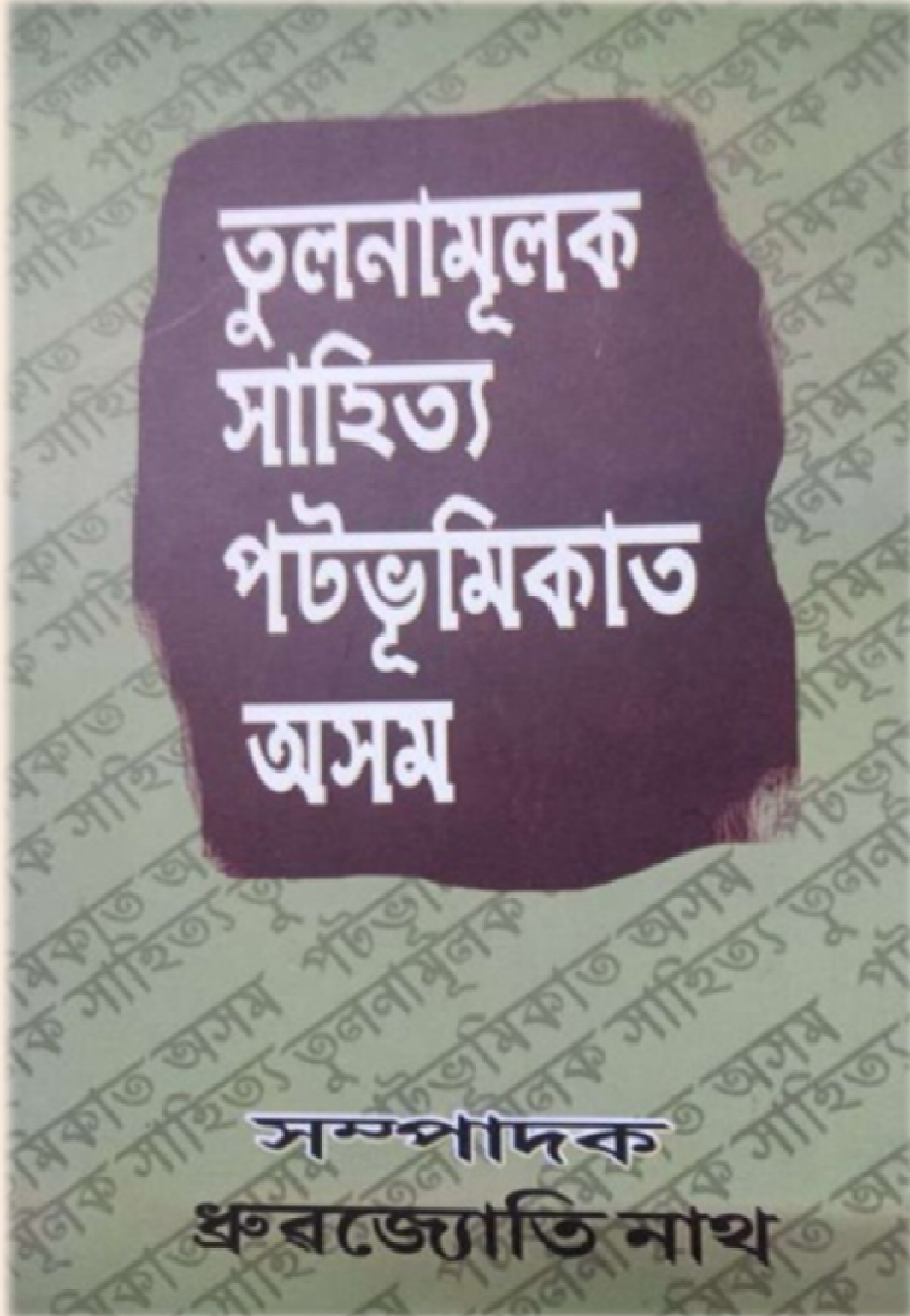
ABSTRACT

There is no universally accepted definition of rural development. The term is used in different ways in vastly divergent contexts. As a concept, it connotes overall development of rural areas with a view to improve the quality of life in rural people. As a phenomenon, it is the result of various physical, technological, economic, socio-cultural and institutional factors. As a discipline, it is multi-disciplinary in nature representing an intersection of agricultural, social, behavioural and management of sciences.

In short, rural development is a process that aims at improving the standard of living of the people living in the rural areas. Rural development may be defined as overall development of rural areas to improve the quality of life of rural people. It is an integrated process, which includes social, economical, political and spiritual development of the poorer sections of the society. Rural development can be defined as, helping rural people to set the priorities in their own communities through effective and democratic bodies, by providing the local capacity; investment in basic infrastructure and social services, justice, equity and security, dealing with the injustices of the past and ensuring safety and security of the rural population, especially that of women.

Shelter is a basic need of a citizen and is critical for determining the quality of human life. A roof over the head endows a shelter less person, with an essential asset and improves his physical and mental well being. Hence, fulfilling the need for rural housing and tackling

Sl. No. 21	Achyut Saikia	<i>Tulanamulak Sahitya Ptabhumikat Asom</i> <i>Chapter: Rajanikanta Bordoloi Aru</i> <i>Bankimchandra Chettarjeer Upanyas : Eti</i> <i>Tulanamulak Bichar</i>
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	উপন্যাসৰ আৰম্ভণিৰ পটভূমি:	
	এক তুলনাত্মক বিবেচনা	: সঞ্জীৱ কুমাৰ নাথ
১৭.	প্ৰবাসী জীৱনৰ ভিন্নসুৰী প্ৰতিফলন : “মাকাম” আৰু “ন’ ন’ বয়” — এটি তুলনামূলক আলোচনা	১৯৯
		: পৰী হিলৈদাৰী
১৮.	বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য আৰু আনেষ্টি হেমিংৱেৰ উপন্যাস : এটি তুলনামূলক অধ্যয়ন	২১০
		: কৰবী হাজৰিকা
		২২৫

চতুৰ্থ পৰিচ্ছেদ

১৯.	লোকগীতৰ পৰম্পৰাত ওড়ীয়া আৰু অসমীয়া বাৰমাহী গীত	: জোৎস্না ৰাউত	২৪১
২০.	বান্ধীকিৰ ‘উত্তৰাকাণ্ড’ ৰ সীতা আৰু শঙ্কৰদেৱৰ ‘উত্তৰাকাণ্ড’ ৰ সীতা- এটি তুলনা	: নৱ কুমাৰ সন্দিকৈ	২৫৬
২১.	গৱেষণাৰ সম্ভাৱনাবে ঈয়াকইস্ম আৰু পৰজাৰ বিশ্লেষণ	: বহ্নোত্তমা দাস বিক্ৰম	২৬৬
২২.	ভাৰতৰ স্বাধীনতা আন্দোলনৰ পাৰ্শ্ব- প্ৰতিক্ৰিয়াৰ প্ৰতিফলন : হৰি মোটৱানিৰ সিদ্ধী ‘আজো’ (Ajho) আৰু অৰুণ শৰ্মাৰ অসমীয়া ‘আশীৰ্বাদৰ ৰং’ উপন্যাসৰ এক তুলনাত্মক অধ্যয়ন	: অনুৰাধা শৰ্মা	২৮০
২৩.	বিভূতিভূষণ বন্দ্যোপাধ্যায় আৰু বিৰিঞ্চি কুমাৰ বৰুৱাৰ উপন্যাস : এটি তুলনামূলক আলোচনা	: বিনীতা বৰা দেৱ চৌধুৰী	২৯৮
২৪.	ৰজনীকান্ত বৰদলৈ আৰু বংকিমচন্দ্ৰ চট্টোপাধ্যায়ৰ উপন্যাস : এটি তুলনামূলক বিচাৰ	: অচ্যুত শইকীয়া	৩০৭
২৫.	বাদল সৰকাৰ আৰু অৰুণ শৰ্মাৰ নাটকৰ বস্তুতাত্ত্বিক অধ্যয়ন : এটি তুলনামূলক আলোচনা	: প্ৰণৱ ঢেকিয়াল ফুকন	৩১৮
২৬.	ৰবীন্দ্ৰনাথ ঠাকুৰৰ ‘ৰাজা’ আৰু জ্যোতিপ্ৰসাদ আগৰৱালাৰ ‘নিমাতী কইনা’ : এটি তুলনামূলক আলোচনা	: ৰীতা চেতিয়া	৩৩৪

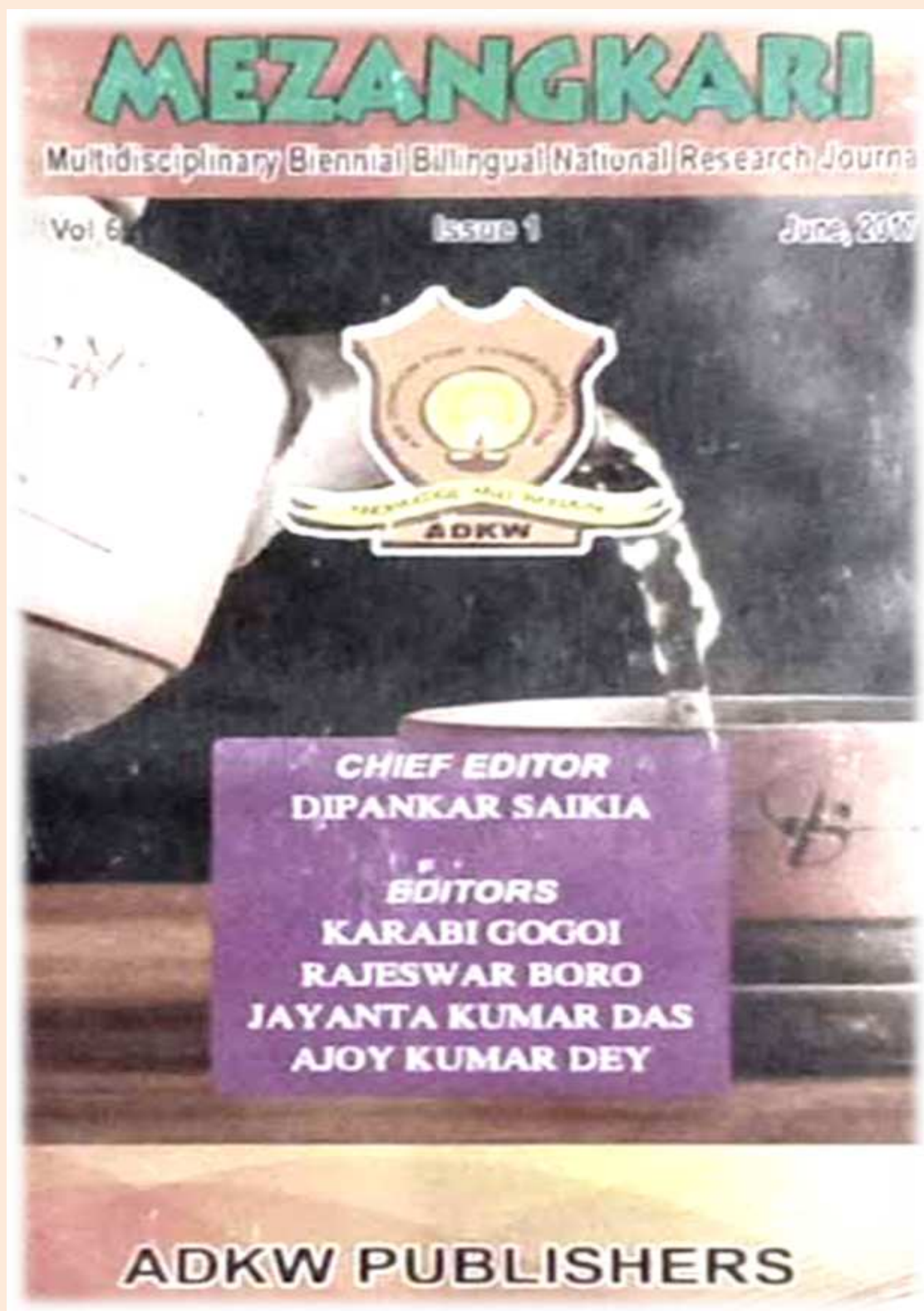
বজনীকান্ত বৰদলৈ আৰু বংকিমচন্দ্ৰ চট্টোপাধ্যায়ৰ উপন্যাস : এটি তুলনামূলক বিচাৰ

অচ্যুত শইকীয়া

ভাৰতীয় সাহিত্যৰ দুটি বিশিষ্ট প্ৰাদেশিক ৰূপ অসমীয়া আৰু বাংলা সাহিত্যৰ দুগৰাকী প্ৰতিভাশালী তথা প্ৰভাৱশালী ঔপন্যাসিক বজনীকান্ত বৰদলৈ আৰু বংকিমচন্দ্ৰ চট্টোপাধ্যায় তেওঁলোকৰ আপোন আপোন সাহিত্যত একোটি অবিশ্ববৰ্ণীয় ব্যক্তিত্ব। পাশ্চাত্য সাহিত্যৰ আৰ্হিত অসমীয়া আৰু বাংলা উভয় সাহিত্যতে উপন্যাস নামৰ নতুন সাহিত্য ৰূপটোৰ প্ৰকৃত প্ৰতিষ্ঠা আৰু উল্লেখনীয় বিকাশো ঘটিল বৰদলৈ আৰু বংকিমচন্দ্ৰৰ হাতত। বহুমুখী প্ৰতিভাসম্পন্ন দুয়োগৰাকী লেখকেই অন্যান্য প্ৰকাৰতো সাহিত্য ৰচনা কৰি নিজ নিজ সাহিত্যজগতক, আপোন যুগৰ সাহিত্যধাৰাক সমৃদ্ধ কৰি গৈছে। কিন্তু উপন্যাস ৰচনাতে তেওঁলোকৰ সমস্ত প্ৰতিভা নিয়োজিত হৈছিল বুলিব পাৰি। অৰ্থাৎ দুয়োগৰাকী লেখকেৰে অন্য সৃষ্টিপ্ৰতিভাৰ স্বাক্ষৰ সামগ্ৰিক ৰূপত বহন কৰি আছে তেওঁলোকৰ উপন্যাসসমূহে। সেয়েহে এই দুয়োগৰাকী লেখকেই নিজ নিজ সাহিত্যজগতৰ উপৰিও ভাৰতীয় সাহিত্যক্ষেত্ৰতো প্ৰভাৱশালী ঔপন্যাসিক হিচাপে একোখন বিশিষ্ট আসনৰ অধিকাৰী।

বজনীকান্ত বৰদলৈৰ হাততে প্ৰকৃতৰ্থত অসমীয়া উপন্যাস সাহিত্যই পৰিপূৰ্ণ প্ৰতিষ্ঠা লাভ কৰে। ইয়াৰ পূৰ্বে 'অৰণোদই' যুগতে অসমীয়া উপন্যাসৰ পন্ডন ঘটিছিল। উনবিংশ শতিকাৰ পঞ্চাশৰ দশকৰ আৰম্ভণিতে 'অৰণোদই'ত ধাৰাবাহিকভাৱে প্ৰকাশিত জন বানিয়ানৰ 'Pilgrim's Progress' ৰ অসমীয়া অনুবাদ 'জাত্ৰিকৰ জাত্ৰা'তে অসমীয়া সাহিত্যত পোন প্ৰথমবাৰৰ বাবে উপন্যাসৰ কিছু লক্ষণ ফুটি উঠিছিল। কিন্তু ইও যথার্থতে আছিল উপন্যাসৰ গঢ়ত লিখা ৰূপক আখ্যান মাত্ৰ।^১ সেইদৰে এ. কে. গাৰ্গিৰ 'কমিনীকান্ত', তেওঁ অনুবাদ কৰা 'এলোকেশী বৈশ্যৰ বিষয়', 'কাণি বেহেৰুৱাৰ বিষয়' আৰু 'কথৰ বিৱৰণ' আৰু শ্ৰীমতী গাৰ্গিয়ে অনুবাদ কৰা 'ফুলমণি আৰু কৰুণা' আদি আখ্যান আৰু উপন্যাসধৰ্মী কাহিনী সমূহো উপন্যাসৰ শাৰীলৈ উঠা নাই। ইয়াৰ পিচত হেমচন্দ্ৰ বৰুৱাৰ 'বাহিৰে ৰং চং ভিতৰে কোৱাভাতুৰী' (১৮৭৬), পদ্মাবতী দেৱীফুকননীৰ 'সুধৰ্মাৰ উপাখ্যান' আৰু কৰুণাভিৰাম বৰুৱাৰ 'প্ৰমীলা' (১৮৮৫,

Sl. No. 22	Partha Kr. Narah	Mezangkari (Vol-6,Issue-2) (<i>Socio-Culture Change of the Mising Tribe of Assam. Special Reference to Majuli</i>)
------------	------------------	--



CONTENTS

Sl. No.	Topic	Page No.
1.	THE MISINGS OF ASSAM <i>Arun Borah</i>	1-5
2.	"A STUDY ON THE PHYSICAL FACILITIES OF TEA-GARDEN MANAGED LOWER PRIMARY SCHOOLS OF BISWANATH EDUCATIONAL BLOCK." <i>Bhaben Kalita</i>	6-12
3.	REFLECTION OF URBAN LIFE IN THE SHORT STORIES OF SAURAV KUMAR CHALIHA <i>Dipankar Saikia</i>	13-21
4.	ROLE OF TEACHING MATERIALS IN TEACHING ENGLISH AS SECOND LANGUAGE <i>Dr. Mita Hazarika</i>	22-29
5.	CAUSES AND EFFECTS OF ENVIRONMENTAL DEGRADATION <i>Mr. Budhin Borah</i> <i>Mr. Jognoram Boiragi</i>	30-34
6.	COMMON DISEASES OF AQUARIUM FISHES AND THEIR TREATMENT <i>Dr. Manju Lata Adhikari</i>	35-39
7.	TRADE ROUTES OF ANCIENT ASSAM <i>Bandana Gogoi</i>	40-44
8.	IMPLIMENTATION OF AGRICULTURAL PROJECT 'NICRA': A CASE STUDY OF CHAMUA VILLAGE IN NARAYANP URREVENUE CIRCLE, LAKHIMPUR ASSAM <i>Gitali Hazarika</i>	45-48
9.	"A STUDY OF HAPPINESS IN RELATION TO ACADEMIC ACHIEVEMENT MOTIVATION OF SECONDARY SCHOOL STUDENTS" <i>Minaram Gogoi</i>	49-58
10.	FEMALE LITERACY AND EDUCATION IN GARO HILLS OF MEGHALAYA : A CASE STUDY OF AGILANGGRE VILLAGE <i>Dr. MITALI SAIKIA</i>	59-63

11.	GOOD GOVERNANCE: ROLE OF PEOPLES REPRESENTATIVES IN PANCHAYATI RAJ INSTITUTIONS (PRIS) A CASE STUDY OF GAON PANCHAYAT SUNDER NARAYANPUR DEVELOPMENT BLOCK OF LAKHIMPUR DISTRICT <i>Sri Purna Kanta Borah</i>	64-70
12.	IMPACT OF POPULATION GROWTH ON EDUCATION AND ENVIRONMENT <i>Rina Saikia</i>	71-77
13.	LITERATURE ON SINGPHO'S AND ITS CONTRIBUTION TO THE SINGPHO SOCIETY <i>Minu Borah</i>	78-82
14.	SOCIO-CULTURE CHANGE OF THE MISHING TRIBE OF ASSAM. SPECIAL REFERENCE TO MAJULI <i>Mr. Partha Kr. Narah</i>	83-89
15.	CHILD RIGHTS : PROBLEMS AND PROSPECTS <i>Sri Uttam Saikia</i>	90-97
16.	A STUDY ON GENDER LITERACY IN PRIMARY SCHOOL CURRICULUM <i>Karabi Acharjya</i>	98-103
17.	FOOD ADULTERATION AND DETECTION OF ADULTERANTS <i>Dr. Seema Sarkar</i>	104-108
18.	SERICULTURE AND ITS ECONOMIC POTENTIALITY <i>Manik Chandra Payun</i>	109-117
19.	GENERATION-GAP: A NEO-CULTURAL ETHICS TO GENERATE UNEMPLOYMENT IN THE RURAL SOCIETY <i>Dipak Borah</i>	118-124
20.	চাহ জনগোষ্ঠী সমাজত ডাইনী হত্যা আৰু অন্ধবিশ্বাস : কাৰণ আৰু প্ৰতিৰোধৰ উপায় <i>ভাৰত জ্যোতি বৰুৱা</i>	125-127
21.	মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱ আৰু মাদৱদেৱৰ 'বৰনীত' <i>মালা গায়ন</i>	128-135

SOCIO-CULTURE CHANG OF THE MISHING TRIBE OF ASSAM .SPECIAL REFERENCE TO MAJULI

Introduction :

Socio-cultural changes because of cultural contact through various media are inevitable in the modern dynamic world; because the concept of culture is not static rather it is a dynamic one. Dynamism is a sign of progress. The individuals as well as group are exposed to these changing situations & hence adjustments become necessary for survival. But the process and factors involved are always not identical in all the situations. Therefore, it is interesting to know what is happening where and whom.

In Assam the interaction between the non-tribal Assamese people and other tribes have been taking place for several centuries and they become an integral part of the regional Assamese people and culture. It has happened due to acculturation & the growth of communication and globalization.

Objective :

- (1)- To depict the picture of recent changing trends in social life of the tribes of Assam, in with the special reference to Mishings of Majuli.
- (2)- To find out the various positive and negative developments among the Mishings in the contemporary times.
- (3)- To examine the main factors responsible for the different changes in social life of the Mishings in Majuli.

Methodology :

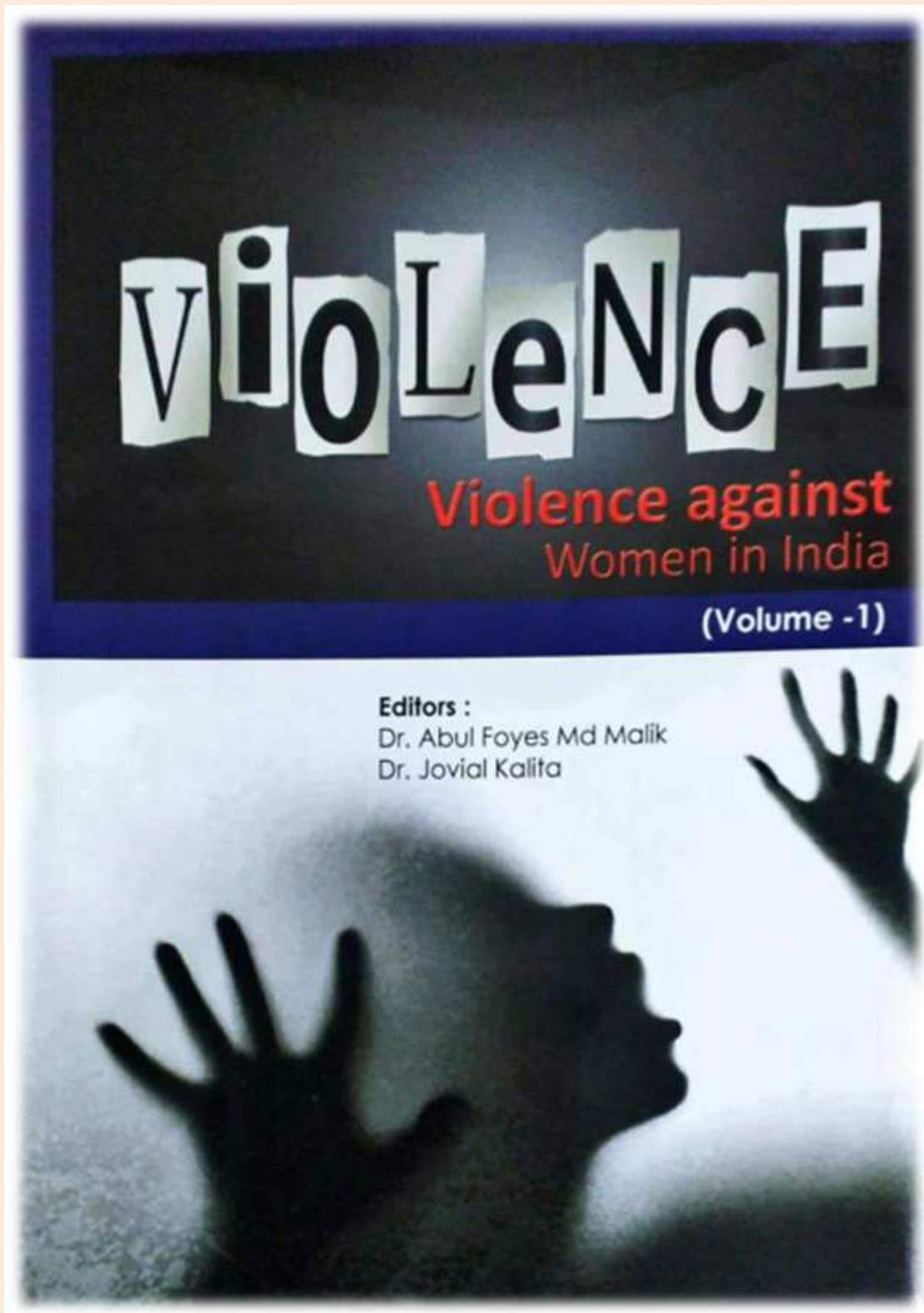
Some literatures on the social life of the Mishing have been used for secondary data while primary data has been collected through

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Digboi College*

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Violence against Women in India •

Contents :-

- VIOLENCE AGAINST WOMEN IN INDIA : ISSUES, PROSPECTS AND CHALLENGES / MEENAKSHI BHADRA TRIPATHI / 1
- A Study of Gender- B(i)ased Violence in Mahasweta Devi's Short Fiction / Dr. Abhisarika Prajapati / 6
- তিনিচুকীয়া জিলাৰ টাইফাকে মহিলাৰ সামাজিক মৰ্যাদা / দীপা শৰ্মা বৰঠাকুৰ / ১১
- ROLE OF EDUCATION TO ELEVATE WOMEN'S STATUS IN INDIAN SOCIETY / Sneha Gogoi, Jutika Kalita / 14
- ✓ ➤ Representation of the 'New Woman' in R. K. Narayan's fiction / Pabitra Bharali / 18
- GENDER INEQUALITY IN INDIA : A STUDY / Hridojyoti Buragohain / 23
- VIOLENCE AGAINST WOMEN AND LET US THINK LIKE AN EXISTENTIALIST TO CREATE A BEST WORLD FOR WOMEN / Nilufar Rahman / 27
- অনুৰাধা শৰ্মা পূজাৰীৰ চাহেবপুৰাৰ বৰষুণ উপন্যাসত নাৰী চৰিত্ৰৰ প্ৰতিবাদী চেতনা / খামছে বৰগোহাঁই / ৩০
- CONTEXTUALIZING THE ROLE OF WOMEN IN INDIAN FILMS / Bhaswati Choudhury / 35
- VIOLENCE AND OPPRESSION WITHIN TRADITION : A STUDY THROUGH LITERATURE / Gitika Talukdar / 38
- Female protagonists of Indira Goswami's novels as the herald of the rise of the New Woman in Assam / Sukanya Mukherjee / 42
- Education is a Foundation Stone for Women Empowerment with Special Reference to North-East Region / MANOMITA PAUL / 46
- ICC-A mechanism for combating violence against women of NE India under AFSPA / Dr. Gautomi Dutta / 51
- SEXUAL HARASSMENT OF WOMEN AT WORKPLACE : AN ANALYTICAL STUDY / Manalisa Medhi / 55

Representation of the 'New Woman' in R. K. Narayan's fiction

Pabitra Bharali

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Introduction

As a feminist ideal emerging in the late nineteenth century, the concept of the new woman has profoundly influenced the feminist movement and has been a topic of intense deliberation in literature as well. As a term coined by the writer Sarah Grand, and popularized by Henry James, it describes the growth in the number of feminist, educated, independent and career-oriented women in Europe and the United States. In its most basic sense as in use in literature, the concept of the 'New Woman' questions the authoritative limits set by male-dominated society, especially as modeled in the plays of Norwegian Henrik Ibsen (1828-1906). In fact, the concept of 'New Woman' as addressed by Ibsen as an embodiment of the spirit of liberation and revolt has taken the literary and cultural world in a great sway. At the heart of the protest of the 'new woman' is her attempt to establish her identity in the world. The women, who stand in opposition to the traditional status of woman in their thinking as well as action, can be called the modern and new women. These women are educated, independent, brave, rebellious, inquisitive, self-confident and authoritative. They are in opposition to the traditional in that they possess all that the traditional lacked.

The concept the modern/new woman has been fabricated into the very structure of R.K. Narayan's fiction. His representation of 'woman' showcases the development of the servile woman into a self-sufficient one. The present paper is an attempt to interpret the development of the concept of the 'new woman' in three fictional works of Narayan - *The Dark Room* (1938), *The Guide* (1958) and *The Painter of Signs* (1977).

Analysis

A) **The Submissive woman:** In the early works like *The Dark Room*, Narayan depicts the submissive woman. The central character of the novel *The Dark Room*, Savitri is a submissive housewife, who is married to Ramani, an employee of the Engladia Insurance Company. As a typical housewife of India of earlier times, very much dominated and neglected by her husband, she retires to a dark room whenever her husband's harshness seems unbearable to her. The opening of the novel clearly indicates the kind of servile role she is condemned to play in the house. In her first confrontation with her husband over the question whether their young son suffering from illness, should attend school or not, she is greatly humiliated since the husband says, "Mind your own business, do you hear go and do any work you like in the kitchen, but leave the training of a grown-up boy to me. It is none of a woman's business." (111) The whole case brings out Savitri's weakness, timidity and servility. After a number of such incidents, Savitri poignantly realizes by way of self-evaluation that she is responsible for her position since she accepts food, shelter and comforts from the husband. She feels that she does not possess anything in the world. (112-113). Savitri's act of final return to the husband after a period of separation depicts her utter submissiveness. In fact, although enraged at her

Sl. No. 24	Paban Gogoi	International Conference on Developmental Interventions and Open Learning for Empowering and Transforming Society (<i>Attitude Towards Teaching Profession: A Study among D.El.Ed. Course Learners of KKHSOU, Digboi College Study Centre</i>)
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From the Editors' Desk:

S/N	Content	Author/s	Page No.
I.	Key Note of the Conference: Can Open Learning Transform Society?	Prof. Asha Singh Kanwar	1-11
II.	Developmental Innovations and Open Learning for Empowering and Transforming Society	Prof. V. S. Prasad	13
III.	Open and Distance Education in a Deltaic Nation: The Case of Bangladesh	Prof. Dr. M A Mannan	15-20

Conference Papers:

1.	Developmental marketing in the definitional framework of rural marketing—Inferences from case studies	Dr. Smritisikha Choudhury Prof. Nripendra Narayan Sarma	21-33
2.	Open Learning and developmental intervention—Role of stakeholders	Dr. Azibur Rahman	35-52
3.	Transforming Higher Education through ODL with Special Reference to KKHSOU in Assam	Dr. Ritimoni Bordoloi	53-74
4.	Role of KKHSOU in Ensuring Sustainable Pathways of Learning: A Case Study	Dr. Prasenjit Das	75-87
5.	Status and use of multimedia learning materials in open and distance learning: An analysis among the learners of KKHSOU	Gitali Kakati	89-102
6.	Role of Community Radio in Rural Development: A Study of Jnan Taranga, the Community Radio Service of KKHSOU	Dr. Chandrama Goswami Dr. Kanta Chakravarty Dr. Devajeet Goswami	103-112
7.	Attitude Towards Teaching Profession: A Study Among D.E.Ed. Course Learners of KKHSOU, Digboi College Study Centre	Poban Gogoi Pradip Dutta	113-122
8.	An Opportunities and Challenges in Learning Chemistry through ODL mode: NSOU's Experience	Dr. Sintu Ganai	123-136

Attitude towards Teaching Profession: A Study Among D.El.Ed. Course Learners of KKHSOU, Gigboi College Study Centre

Pohan Gogoi

Pradip Dutta

1. Introduction:

Teaching is a very responsible and complex activity. Attitude of the teachers towards teaching determines the effectiveness of the whole teaching-learning process. That is why; a positive attitude among the teachers towards teaching profession is of great importance for the uplift of the students as well as society as a whole. It is felt more important at primary school level as the teachers therein are the foundation of human resources at grass root level.

Attitude towards teaching means how one feels about his/her teaching profession i.e. whether he/she likes or dislikes the profession. The simplest definition of attitude is that, it is a feeling of favorableness or unfavourableness towards something. According to Singh (2004), "An attitude is best defined as an enduring system of the cognitive component, the feeling component and the action tendency component, all of which centre round an object, person, event, etc. According to Britt (1958), it is a mental set of response. Fishbein (1967) defines it as a mental disposition of the human individual to act for or against a definite object. Allport (1935) defines it as a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related. Thurstone & Chave (1929) has defined attitude as the degree of positive or negative affect associated with some psychological object. By a psychological object means any symbol, phrase, slogan, person, institution, ideal or idea towards which people can differ with respect to positive or negative effect. Teaching profession, for example, may be a psychological object.

An individual who has a positive effect or feeling with some psychological object is said to like that object or to have a favourable attitude towards the object. An individual who has negative effect with

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পূৰ্ণানন্দ শইকীয়া / ১
- ✍ টাইফাকে মহিলাৰ বয়নশিল্পৰ চমু আভাস
দীপা শৰ্মা বৰঠাকুৰ / ১০
- ✍ অসমত সম্প্ৰীতিৰ আদৰ্শ স্থাপনত শংকৰদেৱৰ ভূমিকা আৰু বৰ্তমান সময়ত ইয়াৰ প্ৰভাৱ
ৰূপালী দেউৰী / ১৩
- ✍ ভাৰতৰ স্বাধীনতা সংগ্ৰামৰ পটভূমিত ৰচিত জ্যোতিপ্ৰসাদৰ 'লভিতা'
অসমীয়া জাতীয় জীৱনৰ সন্ধিক্ষণ : এক বিশ্লেষণাত্মক আলোচনা
দীপালী শৰ্মা / ১৯
- ✍ বিশ্বায়ন আৰু নাৰীসকলৰ সুবন্ধৰ প্ৰসঙ্গ
বৈকুণ্ঠ দাস / ২৪
- ✍ টাই-খাময়াং সকলৰ সাংস্কৃতিক জীৱন
(ক্ষেত্ৰ অধ্যয়ন, পাৰৈ-মুখ গাঁও মাৰ্ঘেৰিটা)
চিত্ৰা বৰগোহাঁই / ২৭
- ✍ ডাকৰ বচনত অসমীয়া খাদ্যাভ্যাসৰ ঐশ্বৰ্যময় বিৱৰণ : এক আলোকপাত
বনজিতা শইকীয়া, তিলোত্তমা গগৈ / ৩৪
- ✍ সোণোৱাল কছাৰীসকলৰ পৰিৱেশ্য কলা : এটি অধ্যয়ন
শীলা সোণোৱাল / ৩৯
- ✍ Why Philosophy is Worth Studying ?
Reepa Sarma / 43
- ✍ Safe Amount of Savings, But at What Cost ?
Gautam Purkayastha / 47
- ✍ Gender Budgeting in India : An Analysis
Jyoti Gogoi / 56

টাইফাকে মহিলাৰ বয়নশিল্পৰ চমু আভাস

দীপা শৰ্মা বৰঠাকুৰ
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৪০—৪২

সংক্ষিপ্ত বিৱৰণ (Abstract) : অসমৰ সংস্কৃতি বৰ্ণিল সংস্কৃতি। ইয়াত বাস কৰা বিভিন্ন জনগোষ্ঠীসমূহে অসমৰ সংস্কৃতিত বিশেষ অৱদান আগবঢ়াইছে। চহকী সংস্কৃতিৰ গৰাকী অসমৰ তেনে এটি জনগোষ্ঠী হ'ল টাইফাকে জনগোষ্ঠী। বৃহৎ টাই গোষ্ঠীৰ অন্তৰ্গত টাইফাকে হ'ল এটি ক্ষুদ্ৰ জনগোষ্ঠী। এই জনগোষ্ঠীৰ মহিলাসকল কঠোৰ পৰিশ্ৰমী আৰু সক্ৰিয়। পৰিয়াল পৰিচালনাৰ দায়িত্ব আৰু পৰিয়ালৰ অৰ্থনীতি বহু পৰিমাণে মহিলাসকলৰ ওপৰতে নিৰ্ভৰশীল।

বয়ন শিল্পত অসম চহকী। অসমৰ টাইফাকে জনগোষ্ঠীৰ সমাজ-সাংস্কৃতিক জীৱনত বয়ন শিল্পই বিশেষ অৰিহণা যোগাই আহিছে। তাঁতশাল টাইফাকে মহিলাৰ সমাজ-সাংস্কৃতিক জীৱনৰ অপৰিহাৰ্য অংগ। প্ৰতিটো টাইফাকে পৰিয়ালতে একাধিক তাঁতশাল দেখা যায়। টাইফাকে মহিলাসকল পাকৈত শিপিনী। পৰিয়ালৰ সদস্যসকলৰ প্ৰয়োজনীয় কাপোৰ নিপুণ হাতেৰে তাঁতত বৈ উলিয়ায়। স্বকীয় বৈশিষ্ট্যযুক্ত বয়ন শিল্পই ফাকে সাংস্কৃতিক এক সুকীয়া গৰিমা প্ৰদান কৰিছে। তেওঁলোকৰ বয়ন শিল্পৰ বৈশিষ্ট্য হ'ল প্ৰকৃতিৰ পৰা লোৱা ফুলৰ চানেকি আৰু ৰঙৰ সুসংমিশ্ৰণ।

সময়ৰ পৰিৱৰ্তনৰ লগে লগে টাইফাকে মহিলাই তাঁতত বোৱা বস্ত্ৰৰ চাহিদা দিনক দিনে বৃদ্ধি পাই আহিছে। সেয়ে তাঁতশালখনে কেৱল যে তেওঁলোকৰ প্ৰয়োজনীয় বস্ত্ৰ পূৰণ কৰিছে এনে নহয়, অৰ্থনৈতিক ভাবেও এই মহিলাসকলক স্থানস্থি হোৱাত সহায় কৰিছে।

বয়ন শিল্পৰ জৰিয়তে অসমৰ মহিলাই নিজৰ এক সুকীয়া পৰিচয় দিবলৈ সক্ষম হৈছে। ইয়াত বাস কৰা প্ৰতিটো জনগোষ্ঠীৰে সমাজ-সাংস্কৃতিক জীৱনৰ অবিচ্ছেদ্য অংগ হ'ল, তাঁতশালখন। এই তাঁতশাল অসমৰ এটি গুৰুত্বপূৰ্ণ ক্ষুদ্ৰ উদ্যোগ। অসমৰ বহু মহিলাই এই শিল্পকে জীৱিকা ৰূপে গ্ৰহণ কৰি আহিছে। ৰাজ্যখনৰ আৰ্থ-সামাজিক দিশত বয়ন শিল্পই এক গুৰুত্বপূৰ্ণ ভূমিকা পালন কৰি আহিছে।

মানুহৰ মৌলিক প্ৰয়োজন সমূহৰ ভিতৰত বস্ত্ৰ বা সাজপাৰ অন্যতম। কোনো ঠাইৰ জলবায়ু, সামাজিক ৰীতি-নীতি আৰু ধৰ্মীয় আদি কাৰণৰ ওপৰত ভিত্তি কৰি সাজ-পোচাকৰ মাজত বিভিন্নতা আৰু বিচিত্ৰতা পৰিলক্ষিত হয়। সাজপাৰ পৰিধানৰ ৰীতি প্ৰতিটো জাতি-জনগোষ্ঠীৰে সুকীয়া সুকীয়া। সাজপাৰে মানুহৰ সৌন্দৰ্য্যবোধ যিদৰে প্ৰতিফলিত কৰে সেইদৰে লিংগ পাৰ্থক্য আৰু বয়সৰ ব্যৱধান জনাতো সহায় কৰে। জাতীয় সাজপাৰে জাতি এটাৰ ঐতিহ্য বহন কৰে।

Sl. No. 27

Dr. Reepa Sarma

Monthon, Journal of Vol: VII (2016-17). (*Why Philosophy is Worth Studying*)



মন্থন

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- ✍ টাইফাকে মহিলাৰ বয়নশিল্পৰ চমু আভাস
দীপা শৰ্মা বৰঠাকুৰ / ১০
- ✍ অসমত সম্প্ৰীতিৰ আদৰ্শ স্থাপনত শংকৰদেৱৰ ভূমিকা আৰু বৰ্তমান সময়ত ইয়াৰ প্ৰভাৱ
ৰূপালী দেউৰী / ১৩
- ✍ ভাৰতৰ স্বাধীনতা সংগ্ৰামৰ পটভূমিত ৰচিত জ্যোতিপ্ৰসাদৰ 'লভিতা'
অসমীয়া জাতীয় জীৱনৰ সন্ধিক্ষণ : এক বিশ্লেষণাত্মক আলোচনা
দীপালী শৰ্মা / ১৯
- ✍ বিশ্বায়ন আৰু নাৰীসকলৰ সুবন্ধাৰ প্ৰসঙ্গ
বৈকুণ্ঠ দাস / ২৪
- ✍ টাই-খাময়াং সকলৰ সাংস্কৃতিক জীৱন
(ক্ষেত্ৰ অধ্যয়ন, পাৰৈ-মুখ গাঁও মাৰ্ঘেৰিটা)
চিত্ৰা বৰগোহাঁই / ২৭
- ✍ ডাকৰ বচনত অসমীয়া খাদ্যাভ্যাসৰ ঐশ্বৰ্যময় বিৱৰণ : এক আলোকপাত
বনজিতা শইকীয়া, তিলোত্তমা গগৈ / ৩৪
- ✍ সোণোৱাল কছাৰীসকলৰ পৰিৱেশ্য কলা : এটি অধ্যয়ন
শীলা সোণোৱাল / ৩৯
- ✍ Why Philosophy is Worth Studying ?
Reepa Sarma / 43
- ✍ Safe Amount of Savings, But at What Cost ?
Gautam Purkayastha / 47
- ✍ Gender Budgeting in India : An Analysis
Jyoti Gogoi / 56

Why Philosophy is Worth Studying ?

Reepa Sarma

Prof. Digboi College

Philosophy Deptt.



Introduction:

All men are thinking being. Life compels men to think. Some men are very thoughtful and reflective who wonder what the world is, how it come to be, and what it is made of and what it is for etc. When their wonder begins to be serious and systematic enquiry, they are called philosophers. Philosophy begins in wonder. The word 'philosophy' consists of two Greek words, namely, 'philos' and 'sophia'. So, the etymological meaning of philosophy is the 'friendship or love of wisdom'. A philosopher may be called a wise man.

It was Pythagoras who first called himself a philosopher. (In Greek Philosophos). Sophos means wise. But Pythagoras wanted to call him as lover of wisdom than as wise. He said that his wisdom consisted in knowing that he was ignorant and that he should therefore not be called 'wise', but 'a lover of wisdom'. All men naturally desire to know and wisdom is the fruit of knowledge. Philosophy means search for knowledge. Since philosophy is associated with search for knowledge of all types therefore the highest degree owner in academic field is awarded with the degree of "Doctor of Philosophy."

Objective, Materials & Methods:

The objective of this paper is to make a detailed study of the importance of philosophy in modern world. The study is based on secondary source of information which is collected from books, journals and other published documents. The study is descriptive and analytic in nature.

Sl. No. 28	Pradip Dutta	Monthon, Journal of Vol: VII (2016-17). (Gunotsav : A Milestone for Celebrating Quality at Elementary Education in Assam)
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মন্থন

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দীপা শৰ্মা বৰঠাকুৰ / ১০
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দীপালী শৰ্মা / ১৯
- ✍ বিশ্বায়ন আৰু নাৰীসকলৰ সুৰক্ষাৰ প্ৰসঙ্গ
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- ✍ টাই-খাময়াং সকলৰ সাংস্কৃতিক জীৱন
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বনজিতা শইকীয়া, তিলোত্তমা গগৈ / ৩৪
- ✍ সোণোৱাল কছাৰীসকলৰ পৰিৱেশ্য কলা : এটি অধ্যয়ন
শীলা সোণোৱাল / ৩৯
- ✍ Why Philosophy is Worth Studying ?
Reepa Sarma / 43
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Gautam Purkayastha / 47
- ✍ Gender Budgeting in India : An Analysis
Jyoti Gogoi / 56

Gunotsav: A Milestone for Celebrating Quality at Elementary Education in Assam

Pradip Dutta

Assistant professor

Digboi College, Digboi

Deptt. of Education



Primary education is the foundation on which the development of every citizen and the nation as a whole built on. In recent past, India's improved education system is often cited as one of the main contributors to the economic development. At the same time, the quality of elementary education in India has also been a major concern. For children in primary school, the goal is to learn up to a basic level of knowledge which will be used every day in their lives. This includes skills such as how to read, write and do simple Mathematical equations. These skills open the door of knowledge amongst the children. But still today a large number of children of India are lagging behind in this regard. Over the years, various initiatives have been taken for bringing about improved learning outcomes. These include development of textbook in the line of NCF, 2005, implementation of activity based learning, providing training to the teachers, engagement of qualified teachers etc. Now, there is an urgent need to focus on assessing the learning outcomes, thereby, identifying the learning gaps objectively and providing necessary remedial measures. Many state governments of India have taken various remedial measures in order to strengthen their own primary education system accordingly. Amongst those, Gujarat is now considered as one pioneer state whose steps on primary education are able to attract the notice of the other states of the country. For strengthening

Sl. No. 29	Purnananda Saikia	Monthon, Journal of Vol: VII (2016-17). (Kalidasar Ritusansar)
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মন্থন

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সূচীপত্র



- ✎ Globalization and Locating the Role of Media in the Changing Scenario of Rural Assam
Pintu Roy / 62
- ✎ Women Education in Powai Tea Estate, Tinsukia
Ananya Baruah / 68
- ✎ Changing the Socio Economic condition of Agrarian Labourers in India
Joyshree Mudoi / 72
- ✎ Secularism in India and Politics Behind it
Hridoiyoti Buragohain / 79
- ✎ Status and Achievement of Women in Various Fields of Assam
Bipasha Gogoi / 85
- ✎ Extraction of Dyestuff from Flowers, Leaves, Vegetables for Dyeing Of Textiles
Dr. Smita Rani Saikia / 89
- ✎ Crisis of Identity in Kamala Das : A Select Study
Deepasree Das Sarkar / 94
- ✎ Gunotsav: A Milestone for Celebrating Quality at Elementary Education in Assam
Pradip Dutta / 98
- ✎ Rural Entrepreneurship : Problem and Prospect
Elora Boruah / 104
- ✎ Women empowerment in context to the Assam handlooms textiles industries
Diplipa Borgohain / 109
- Report of the Secretary
Doomdooma College Teachers' Unit / 113

কালিদাসৰ ঋতুসংহাৰ

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৪০ ————— ৩৫

ভাৰতীয় সাহিত্যত বান্ধীকি আৰু ব্যাসৰ পৰৱৰ্তী কালিদাস মহাকবিকপে সমাদৃত। উইলিয়াম জোন্সে তেওঁক ভাৰতৰ ছেঞ্চপীয়েৰ আখ্যা দিছে। কিন্তু সেইজন কালিদাসৰ স্থান-কাল আৰু জীৱনবৃত্ত সম্পৰ্কত ভিন্নজনৰ ভিন্নমত। কালিদাসৰ ৰচনাৱলীত থকা ভাৰতৰ বিভিন্ন ঠাইৰ নামোল্লেখ কবিগৰাকীৰ ভৌগোলিক জ্ঞানৰ স্বাক্ষৰ বহন কৰিছে। সেইবোৰ ঠাইৰ মানুহে কালিদাসক নিজ নিজ অঞ্চলৰ কবি বুলি গৌৰৱ অনুভৱ কৰে। “হিমালয়ৰ শোভা সমৃদ্ধ কুমাৰসম্ভৱ, মেঘদূত আদিৰ সমৰ্থনত আৰু কাশ্মীৰ দেশৰ শক্তিশালী সাহিত্যিক পৰম্পৰাৰ ওপৰত নিৰ্ভৰ কৰি কালিদাসৰ জন্মস্থান কাশ্মীৰ বুলি অনুমান কৰা গৈছে। তেনেদৰে তেওঁৰ ৰচনাত উজ্জয়িনী নগৰীৰ বৰ্ণনালৈ লক্ষ্য কৰি উজ্জয়িনীক কেন্দ্ৰ কৰি মধ্য ভাৰতৰ কোনো ঠাই তেওঁৰ কাব্য-চৰ্চাৰ কেন্দ্ৰ আছিল বুলি অনুমান কৰা হয়।” (বিশ্বকোষ ৪ৰ্থ খণ্ড, ১ম প্ৰকাশ, পৃঃ ১৫৯)। বৰ্তমানৰ মহাৰাষ্ট্ৰত অৱস্থিত উজ্জয়িনী নগৰক প্ৰাচীন কালত অৱন্তী, বিশালা, ভোগৱতী, হিৰণ্যৱতী ইত্যাদি নামেৰে জনা গৈছিল। প্ৰাচ্য-পাশ্চাত্যৰ সৰহ সংখ্যক পণ্ডিতে কালিদাসক উজ্জয়িনীস্থিত শকাৰি বিক্ৰমাদিত্য দ্বিতীয় চন্দ্ৰগুপ্তৰ (খৃঃ ৩৮০-৪১৬) সম-সাময়িক বুলি ঠাৱৰ কৰিছে। লোক প্ৰবাদ অনুসৰি কালিদাস বিক্ৰমাদিত্যৰ ৰাজ সভাৰ নৱৰত্নখ্যাত নজন পণ্ডিতৰ অন্যতম। কিন্তু নৱৰত্নৰ আটাইকেইজন কবি যে একে সময়ৰ নহয় সেই কথা সম্প্ৰতি প্ৰমাণিত হৈছে।

মহাকবি কালিদাসে ঋতু সংহাৰ, মেঘদূত, কুমাৰসম্ভৱ, বয়ুবংশ এই চাৰিখন কাব্য আৰু মালবিকাগ্নিমিত্ৰম্, বিক্ৰমোবশীয়ম্, অভিজ্ঞান শকুন্তলম্ এই তিনিখন নাটক ৰচনা কৰি থৈ গৈছে। তেওঁৰ নামত প্ৰচলিত অন্য বহু গ্ৰন্থৰ ৰচয়িতা এই গৰাকী কালিদাস নহয় বুলি পণ্ডিতসকল প্ৰায় নিশ্চিত হৈছে।

‘ঋতুসংহাৰ’ কালিদাসৰ প্ৰথম ৰচনা। ছটা সৰ্গত বিভক্ত কাব্যখনত মুঠ ১৪৪ টা স্তৱক বা শ্লোক পোৱা গৈছে। M. R. Kale তেওঁৰ দ্বাৰা সম্পাদিত ঋতু সংহাৰত অতিৰিক্ত ১৪ টা প্ৰক্ষিপ্ত শ্লোক সন্নিৱিষ্ট কৰিছে। এটা দ্বিতীয় সৰ্গৰ, দুটা তৃতীয় সৰ্গৰ, এটা চতুৰ্থ সৰ্গৰ আৰু বাকী দহোটা ষষ্ঠ সৰ্গৰ অন্তৰ্ভুক্ত। ঋতু সংহাৰত কবি প্ৰতিভাৰ অপৰিপক্কতালৈ লক্ষ্য ৰাখি আলফ্ৰেড হিলেব্ৰেণ্ট প্ৰমুখ্যে এচাম পণ্ডিতে কাব্যখন কালিদাসসৃষ্ট নহয় বুলি ক’ব খোজে। এই সন্দৰ্ভত তেওঁলোকে আগবঢ়োৱা যুক্তিবোৰ হৈছে –

(ক) আলংকাৰিকসকলে অলংকাৰৰ উদাহৰণ দিবলৈ ঋতু সংহাৰৰ কোনো শ্লোক উদ্ধৃত কৰা নাই।

Sl. No. 30	Dr. Pabitra Bharali	Perspectives-A collection of Essays on Language, Ethnicity and Identity (<i>Reclamation and Assimilation: Negotiating Language in the Fiction of Michael Ondaatje</i>)
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Perspectives

A collection of essays on
Language, Ethnicity & Identity



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- ▲ Understanding of Supreme God in Rabha Traditional Religion: A Philosophical Study/
Dr. Nilpadmini Rabha/589
- ✓ ▲ Reclamation and Assimilation: Negotiating Language in the Fiction of Michael Ondaatje/
Pabitra Bharali/593
- ▲ Reclamation and Assimilation: Negotiating Language in the Fiction of Michael Ondaatje/
Pabitra Bharali/596
- ▲ Globalization and Ethnonationalism: A Case Study of *Sonowal Kacharis* of Assam/
Pallabita Das/601
- ▲ Notions of Identity, Naxalism and Diaspora in Jhumpa Lahiri's *The Lowland*/Pankaj
Luchan Gogoi/607
- ▲ Economic Empowerment of Women through Self Help Groups: A Case Study of
"Kanyakumari Self Help Group" of Mahmora Village under Bharali Pukhuri Gaon
Panchayat/Pankaj Sonari & Kalyani Konwar/611
- ▲ Linguistic Identity and Crisis among the Ethnic Groups of Manipur/Dr. Paochon Tuboi/621
- ▲ *An Area of Darkness* : A Diasporic Reading of India/Pooja Bhuyan/627
- ▲ Motherhood and Identity: A Study of Toni Morrison's *Beloved*/Porishmita Buragohain/631
- ▲ A Study on Cultural Prospects and Challenges of the Sonowal Kacharis in Assam/
Pradip Chandra Das/635
- ▲ Diasporic Identity in Bharati Mukherjee's *Desirable Daughters*/Pranjit Saikia/640
- ▲ A Study of the Effects of Globalisation on Different Ethnic Groups of Assam amongst
the Age Group of 16-21 Years/Pratiksha Dowerah/646
- ▲ Migration of Bangladeshis and its Impact on Assamese Nationality and Language/
Priyanka Tamuli & Sanghamitra Das/653
- ▲ Geographies of Identification: Reading the In-Betweenness in Siddharth Deb's *The Point
of Return*/Priyanka Kakoti/656
- ▲ Struggles for Identity in the Modern World System with Reference to *A Quest for
Freedom (Sweccha)* and *The Dark Holds No Terror*/Pumitha K/662
- ▲ The Cultural Heritage of Assam Echoed in the Songs of Assamese Children's Literature/
Radali Sharma/669
- ▲ Reconstructing the Caribbean in America: A Study through Jamaica Kincaid's *Annie
John* and *Lucy*/Rajashree Dutta/674
- ▲ Demand for Private Tutoring at the Secondary Level among OBC Students of Sivasagar
District/Rima Kotaky/681
- ▲ Ethnic Elements and Castes of Assam: A Study of Diversities and Similarities/Rimi
Rashmi Borah/692

Reclamation and Assimilation: Negotiating Language in the Fiction of Michael Ondaatje

Pabitra Bharali

Assistant Professor of English
Digboi College, Digboi

Introduction

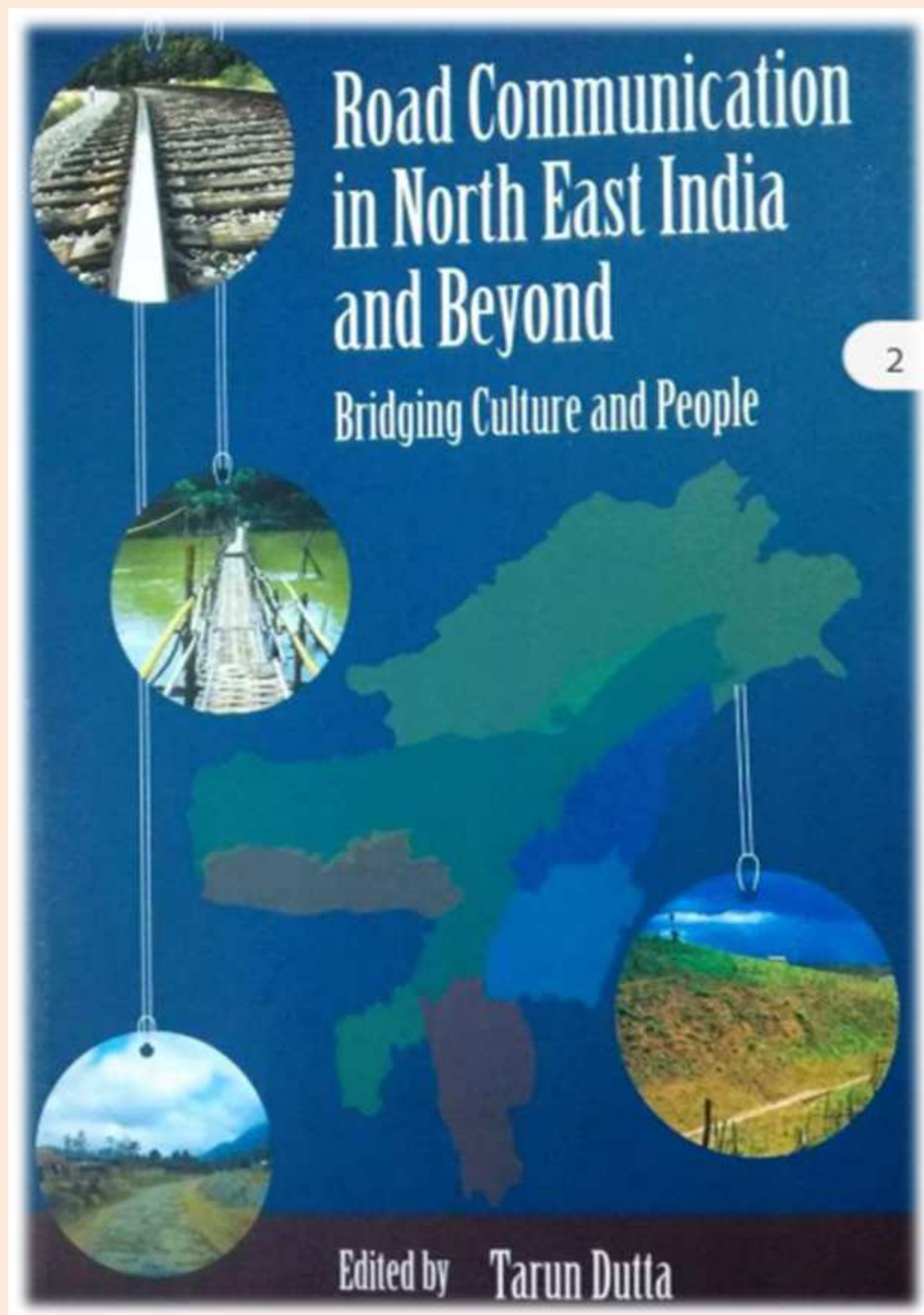
Dispersion of human being is universal phenomenon, but then, it does not signify its material side only. As a cultural product, human beings carry with them the very traits of their original culture into the new land. In the new land, Diasporas are confronted with new cultural traits and the experience what Kalervo Oberg (1954) calls 'culture shock', the unexpected and unfavourable difference of culture. Oberg defines culture shock as a series of emotional reactions and as the 'anxiety that results from losing all our familiar signs and symbols of social intercourse' (1). He further states that this culture shock affects all those people who are 'suddenly transplanted abroad' (1). With their transplantation abroad, the Diasporas have to interact with the strange people having unfamiliar cultural habits. They carry the culture of their homeland and desperately attempt to continue the same in the foreign land where the hostile society and alien culture clashes with the native culture of the Diasporas. As language is one of the significant aspects of culture, a major dimension of culture shock is the shock involving language. The present paper is an attempt to interpret the diverse dimensions of linguistic negotiation by Ondaatje's diasporic protagonists in *Running in the Family*, *Ami's Ghost* and *In the Skin of a Lion*.

Analysis

To begin with, dispersed people negotiate language for two purposes – to reclaim 'root' in the original land/culture and assimilate into the host land/culture. With the persistent influence and memory of the homeland and the desire to secure a space in the homeland, Diasporas not only inculcate the native language, but also contribute to its richness. Moreover, in order to assimilate into alien land, Diasporas need to learn and practice the foreign language. The absence of a common verbal communicative medium adds only to the multiplication of the plight of the Diasporas. Linguistic predicament of Diasporas can be resolved through extensive use of body language that fills up the gap between people of diverse language.

Language, then, is a significant way of reclaiming root. Acculturation of native language and use of homeland literary 'modes' point to Diasporas' attachment to the 'root'. Diasporas may revive native language and literature in an attempt to remain connected to the original 'home' and culture. Use of indigenous ethnic names, special words of homeland language(s) and appropriation of native literary practices are various dynamics of linguistic reclamation of root. In this connection, Vijay Mishra considers the very act of writing about homeland as a signifier of diasporic attachment to home culture. In his analysis of the diasporic writer V. S. Naipaul, he explains Naipaul's reclamation of root through 'memorial reconstruction' (familiar temporariness 193), i.e. construction of texts on memorized experience. Of course, though

Sl. No. 31	Dr. Sangita Baruah Saikia	Conference proceeding on Road Communication in North East India and Beyond (<i>Development of Road Transportation in North-East India</i>)
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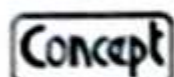
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Section B Culture and Connectivity

7. Road and Riverine Communication between the Ahoms and the Kacharis: The Kapili and the Dhansiri
Tridib Mahanta and Bijoy Mohan 81
8. Development of Roadways in Assam-Bengal Frontiers Area and Its Impact on People
Tarun Kr. Halder 98
9. Trade and Trade Routes between Assam and Bengal subas during the Mughal Period
Tahir H. Ansari 107
10. Road and Communication System Under the Ahom Rule
Himadri Gogoi 121
11. Colonial Road Development Policies in Assam: Its Consequence and Significance
Habib Fazlul Basid 131

Section C Region and Beyond

12. Role of Public Works Department in Making Road in Assam
Tarun Dutta 143
13. Development of Road Transportation in North-East India: A Case Study in Dibrugarh and Tinsukia Districts Region, Assam
Sangeeta Boruah Saikia and Narendra Kr. Das 153
14. Indian Export and Prospect of Re-opening Stilwell Road: An Analysis
Jagadish Nath and Mokhalles M. Mehdi 162
15. Exploring the History of the Road Communication in Manipur During the Nineteenth and the Twentieth Century
Console Zamreinao Shimrei 171

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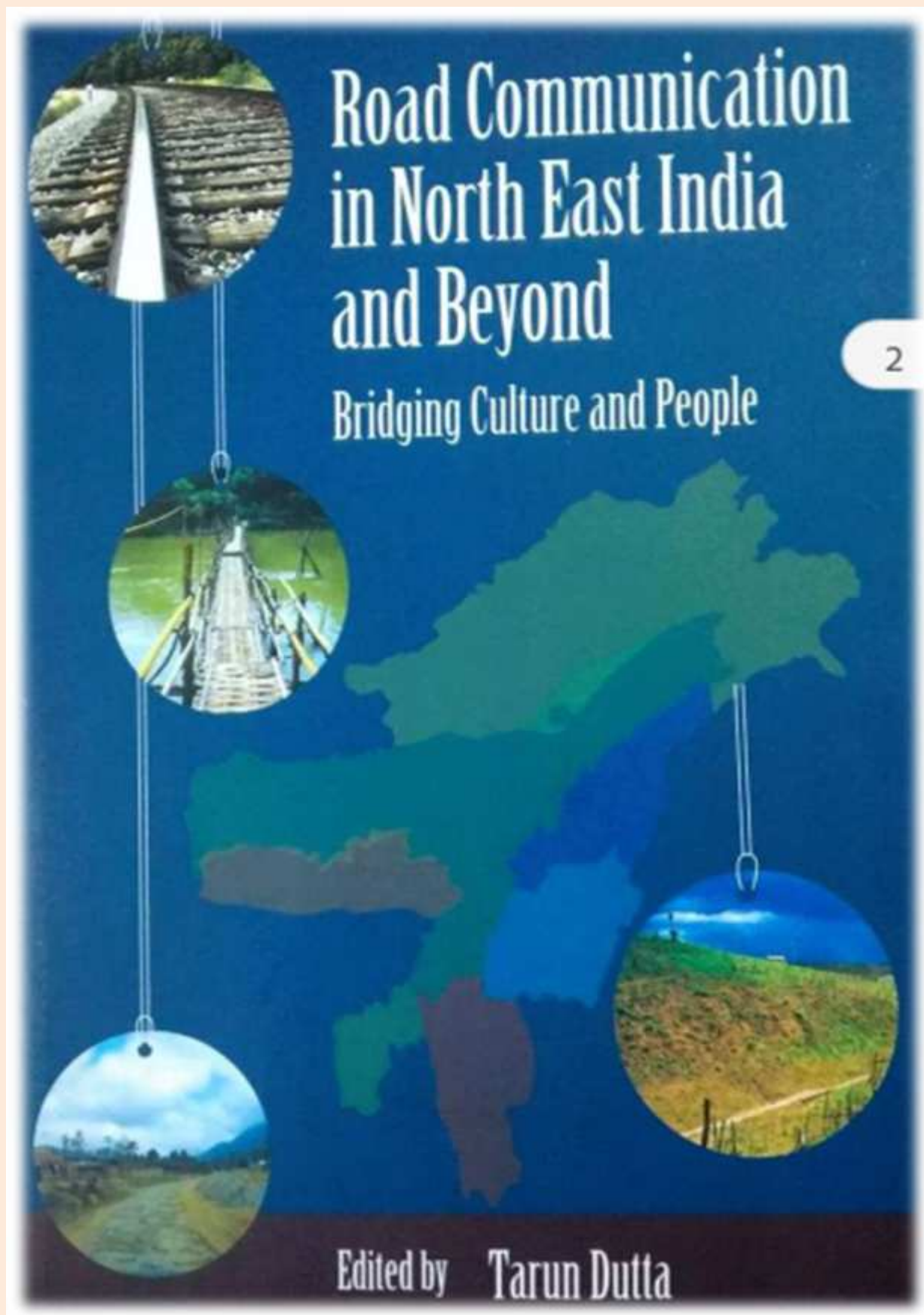
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Introduction

Road transportation has been a major bottleneck for the economic development of a country. Assam may be called the gateway to the other six states of North-East India and as such the improvement of road transportation facilities should be the first consideration in all planning and development programmes of Assam.

The present layout of the road transport network of the Dibrugarh and Tinsukia Districts more or less has developed over the framework laid down by the colonial rulers during their regime. Ahom rulers contributed a lot towards the development of road transport but except for a few of them these roads became useless to the British. The tea industry gave incentive for rapid development of road transport system of the Region. Construction and development of roadways linking the tea gardens with the trunk road has been started since 1868. The creation of the Public Works Department in 1868 and the local Boards in Assam in 1880 was a significant step taken by the British to expand and develop the road network of Assam as well as Dibrugarh and Tinsukia

Sl. No. 32	Narendra Kr Das	Conference proceeding on Road Communication in North East India and Beyond (<i>Development of Road Transportation in North-East India</i>)
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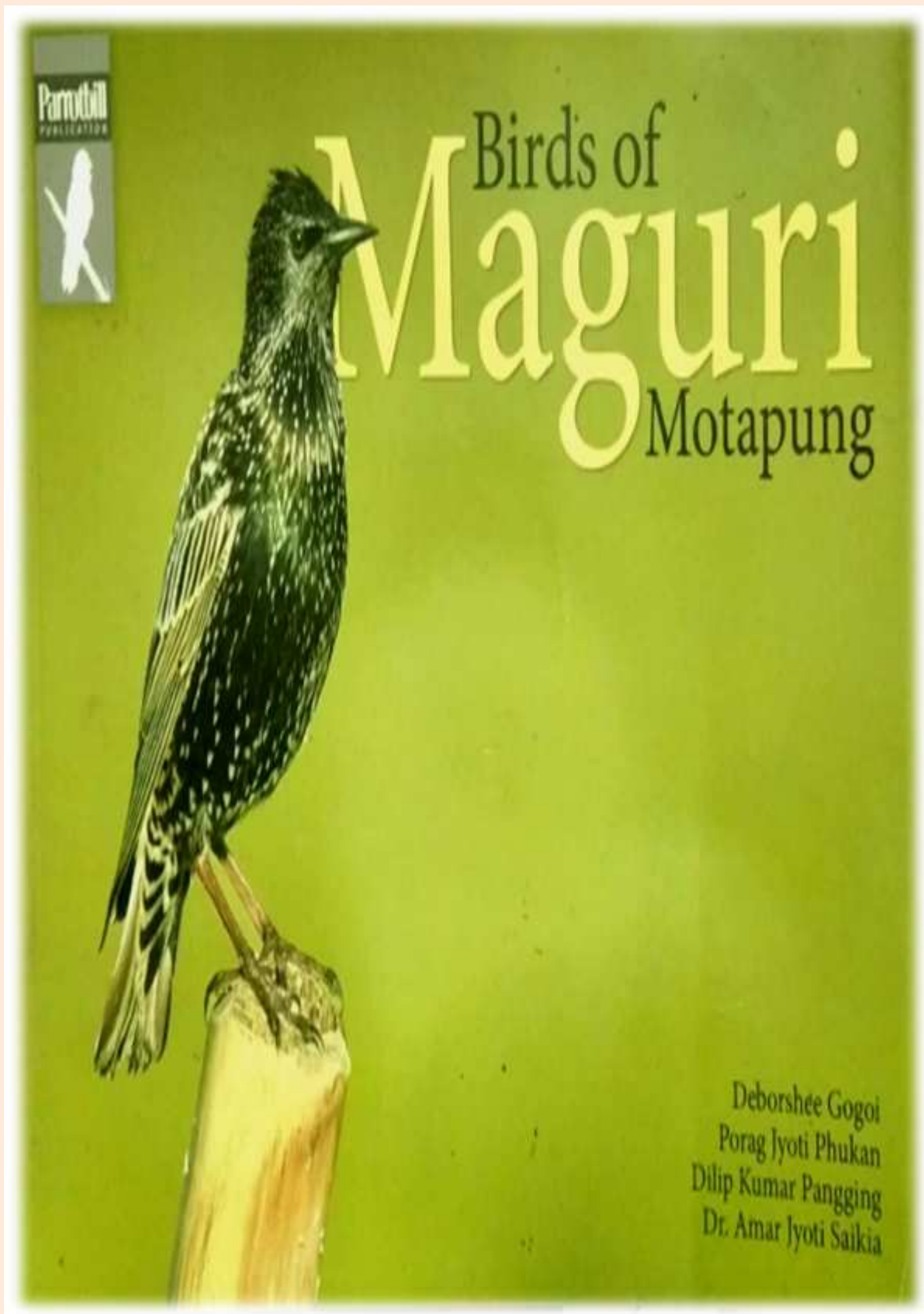
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Sl. No. 33	Dr. Deborshee Gogoi	<i>Birds of Maguri Motapung</i>
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Birds of Maguri Motapung



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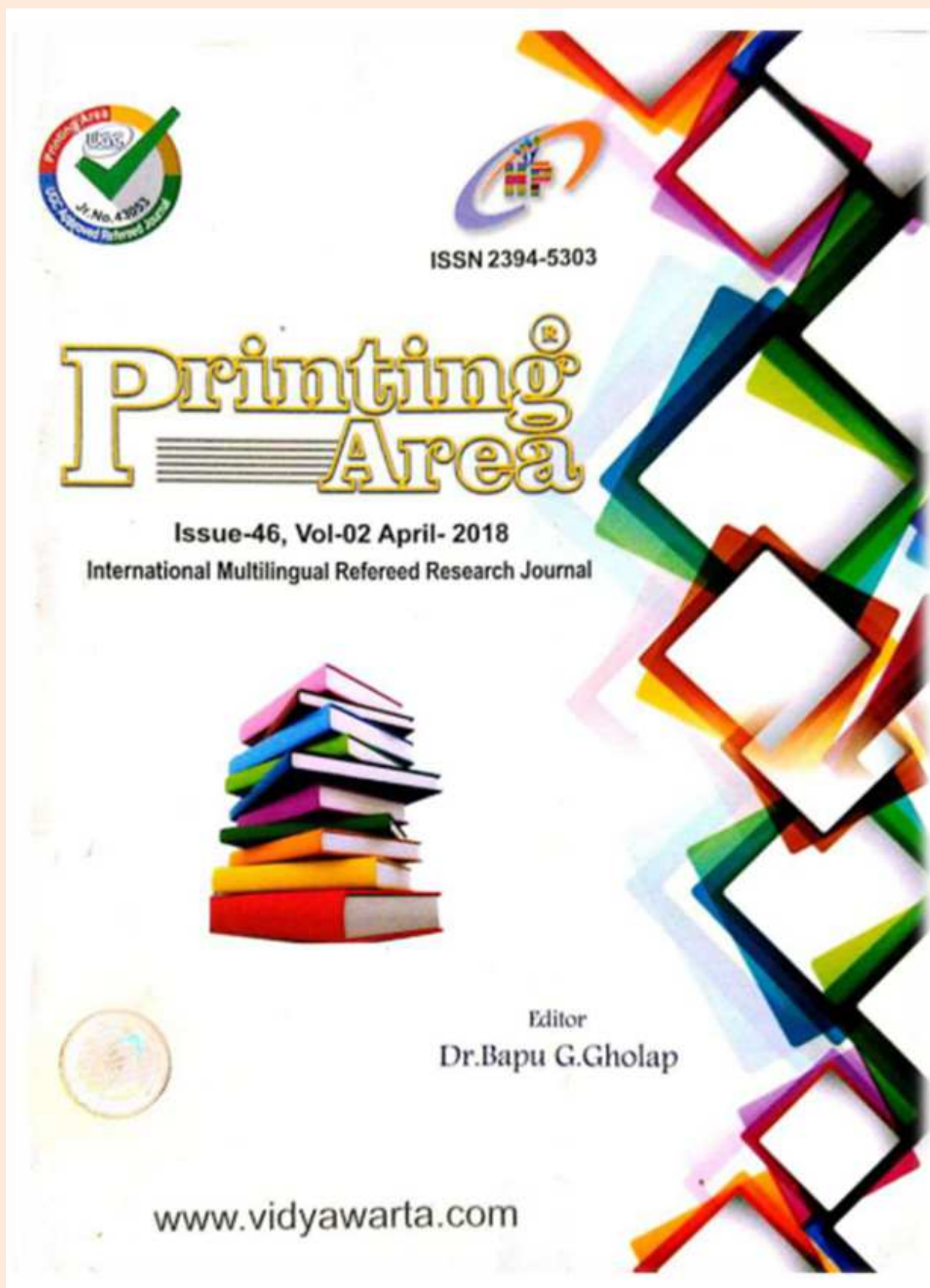
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Sl. No. 34	Pradip Chandra Das	Printing Area (<i>Study on Prospects of Women Entrepreneurship</i>)
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|| Index ||

01)	Propects for Export of Marine Products to Kenya Dr. Anand Kumar, Dr. Alok Kumar ,Agra	08
02)	Yoga and Exercise for Healthy Society Dr. Surekha B. Dhatrak , Dr. Varsha Barokar, Wardha	10
03)	Intellectual Property Rights & Plagiarism Vimal K. Gandhi,Panchmahal (Gujarat).	14
04)	Ambience of Pedagogical Content Knowledge.... Ranjini Ghosh, Maharashtra	17
05)	A STUDY ON PROSPECTS OF WOMEN ENTREPRENEURSHIP Sri Pradip Chandra Das	22
06)	A Geographical Appraisal of Factors Affecting Mrs. Rekha T. Ghatage, Dr. Meena B. Potdar, Kolhapur	26
07)	SPORTS COACHING AND TRAINING Dr. (Ms.) Kalpana Vasant Jadhav, Koshal kumar, Nagpur.	31
08)	Role of Human Resource In Panchayati Raj Institution Madhav Verma,Uttar Pradesh	34
09)	ROLE OF RESEARCH IN DEVELOPMENT OF PHYSICAL EDUCATION Sports DR. JONDALE SURESH N.,latur	41
10)	IMPACT OF DEMONETIZATION ON THE BANKING Dr.Dilip S.Chavan, Aurangabad	43
11)	Meaning of Life in Buddhism – from Human Being to Being Human Bhawna Malik,Patiala	51
12)	QUEST FOR SELF IN ANJANA'S FEMALE PROTAGONISTS NAMRATA LODHI, Gwalior (M.P.)	55
13)	WOMEN IN RESPONSE TO MEN –A STUDY OF GLORIA'S WOMEN Jyoti S Pathrikar,Dr. Anamika Shukla, Gwalior (M.P.)	60
14)	STUDY OFSOLID WASTE HANDLING, STORAGE IN MEERUT Dr. Vinay Panwar (HOD), India	65

05

A STUDY ON PROSPECTS OF WOMEN ENTREPRENEURSHIP IN TINSUKIA DISTRICT OF ASSAM

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Asstt. Professor

Deptt. Of Commerce (Accounting & Finance)
Digboi College

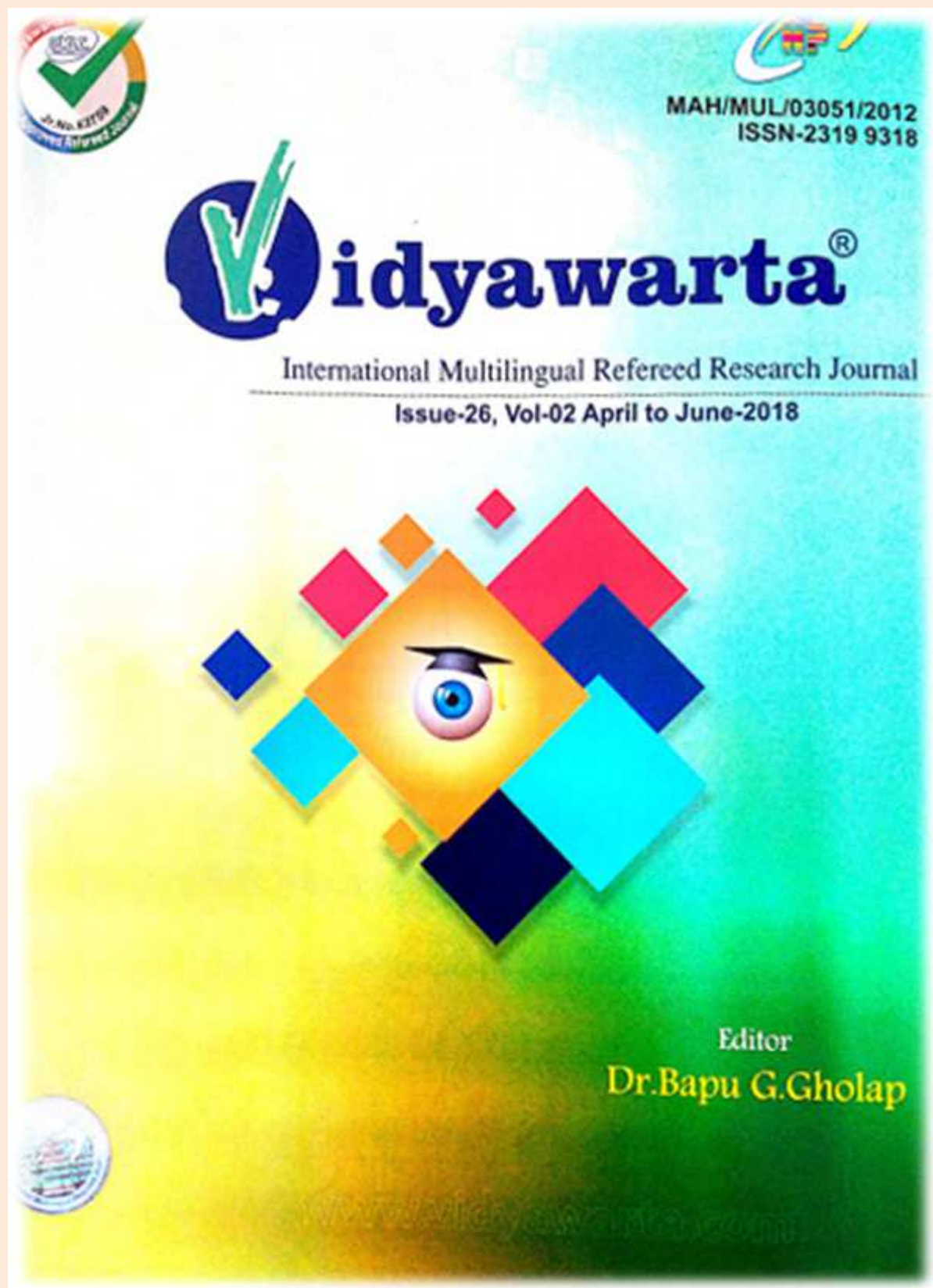
Introduction

Entrepreneurship has been contributing in the various countries of the World to be economically strong. Advanced Countries has accepted the formula of entrepreneurs and have respected their innovative ideas and views where they have the newness for changing the economic position. Entrepreneurs can be identified as philanthropic persons in the World. Entrepreneurs are always respectful in the society for their uncountable contribution to the Country as well as for the whole World. As a pristine engineer of the society, Entrepreneurs are doing a lot for themselves as well as for the Nation as a whole.

In India, Entrepreneurs are also doing innovative work which is going to benefit for the Country. North –East Region is a place where huge resources are getting established by the Entrepreneurs. Lots of fields are already taken by the women of North –East Region in different field like political, educational, economical & Cultural activities. They have come to the field from the boundary of home. Spread of education, passage of time with experience, present changing position of the World, innovative modern technology, and wave of business in present era, women are coming in the field by

their extra-ordinary activities, new ideas and views, risk bearer, patience, talent etc. Which are done for benefit of the society, family growth, state or the Country etc? Entrepreneurial women are strong and positive for their inbuilt contribution to the family and to the social life. Presently, most of the women are aware for their constitutional rights, own traits and work culture situations. They exactly know about the challenges and opportunity provided by the Government of India in the Rapid growth of Digital India. Not only their innovation ideas but also some schemes and policies of government are encouraged to establish the entrepreneurship. All over the India, most of women of Tinsukia district are interested in entrepreneurship. Most interested entrepreneurship, such as political entrepreneurship, cultural entrepreneurship, educational entrepreneurship, beautiparlour, Dairy farming, piggery farming, and poultry farming handicraft and handloom weaving.etc. are established by the women in modern society. Therefore we can say categorically that women entrepreneurship have occupied the standard platform among the society at different field, though we cannot accept the growths of rate of entrepreneurship are fully satisfactory. Success of women entrepreneurship fully depends upon the family support and the society position or attitudes of the society. As a society designation women are identified as mother, daughter, Sister, wife etc. In greater Tinsukia district more potentiality is seen due to resources like oil and forest based area, tea, war commentary, century perks, museum, wildlife, Coal, Fish in lake, wild horse are available in Dibru-Saikhowa National park. It is one of the most important may that Tinsukia district is a main corridor of Arunachal Pradesh. Mixed cultures have become stronger for the entrepreneurship in this district. Different tribe's types of ethnic groups are making human life colourful.

Sl. No. 35	Jitu Bora	Vidyawarta (<i>Role of Indigenous food items during Pregnancy with special reference.</i>)
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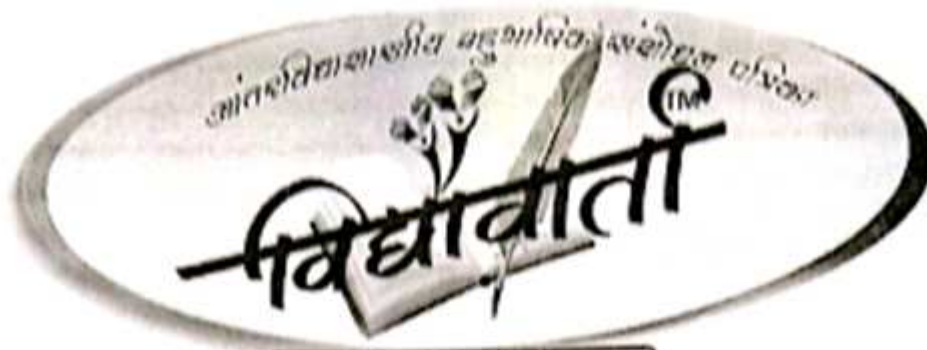
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चितविना मूढ अचले, इतके जनमे एक अधिमेने केले

-महात्मा ज्योतीराम फुले

❖ विद्यावार्ता या आंतर्विद्याशास्त्रीय सहभाषिक वैमानिकत व्यक्त झालेल्या गुतांशी मालक, प्रकाशक, मुद्रक, संपादक महमत अमलीकच जगे नाही. न्यायक्षेत्रःबीड



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|| Index ||

- 01) A Depth Study Of The Impact Of Job Satisfaction
Chandani Kumari, Bihar || 09
- 02) INDIANNESS IN NISSIM EZEKIEL'S POETRY
Sunil S. Deshmukh , Dr. Ms. Kaneez Banoo Quraishi || 11
- 03) LEGAL ASPECTS OF EUTHANASIA IN INDIA : CHALLENGES AND ISSUES
Vinita Prajapat, Rajasthan. || 16
- 04) Role of Indigenous food items during pregnancy with special reference...
Jitu Borah Nibedita Moran, Tinsukia || 22
- 05) Purchase Practices Of Working Women With Reference To Consumable Goods
Ms. Simran A. Chawla, Mumbai. || 27
- 06) A Study On Prospects Of Unorganized Fishery Industry Sector In ...
Mr. Pradip Chandra Das, Digboi || 31
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Dr Nidhi Gupta, Basti, U. P. || 36
- 08) Job Analysis And Description: Important Factor Of Library Management
Dipankar Halder, Kolkata || 45
- 09) - Analysis of Biodiversity in Phulwari ki Nal Wildlife
Dr. Kumar Kartikeya , Bhilwara || 48
- 10) Implementation Status Of Food Safety And Standards & Food Security in India
Kavita, Almora (Kumaun University) || 54
- 11) Karnad's Yayati: A study of agony, sufferings and Complexities of modern life
Dr. (Mrs) Kranti Pandey, Indore(M.P.) || 57
- 12) Problems Faced by E-banking Consumers in Rural Areas
Dr. Patil Mamataben Chandrakant, Jalgaon. || 60
- 13) Customer Orientation Of State Owned,
Mrs. Kavita Sharma, Indore. || 63

04

Role of Indigenous food items during pregnancy with special reference to the tea garden women in the Chandmari Tea Estate of Tinsukia District, Assam

Jitu Borah Nibedita Moran

Asst. prof. of political science
Nutrition Counselor, Digboi College, Digboi
District Civil Hospital, Tinsukia

Tea plantation in India is a kind of gift of British Colonial administration. Tea is one of the oldest and organized industries in the country. Assam is incidentally the highest producer of tea and its quality is still unmatched to anyone. At present Assam they have a large number of resident population and work force. There are more than 100 tribe and cast groups the compose the tea worker population in Assam. Most of them were brought on contract basis from other states 150 years ago during the initial days of opening up the industry. In course of time these migrant workers have settled here permanently in the tea garden and in nearby rural areas of garden.

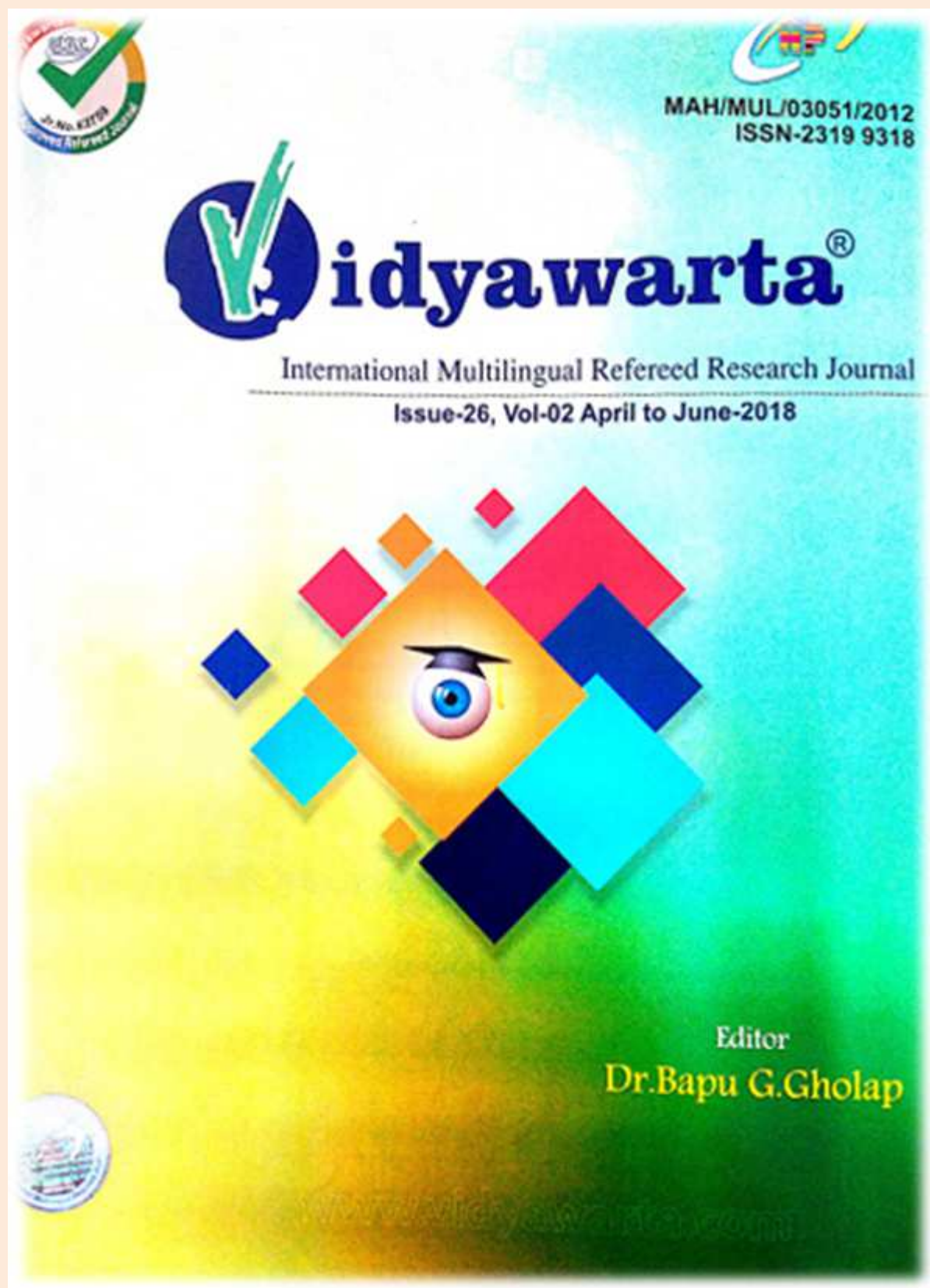
Food, Nutrition and health are intimately connected aspects of our life. Food is that which nourishes the body. Hence, good food habit is very much important. Food habit of a community is influenced by geographical as well as social environment. Food procurement and its preservation are conditioned by the climate, varying seasons, community size, economic condition, infrastructure and technological knowledge. The food habit of tea gardeners of Assam is both interesting and important. In fact the dietary patterns of them are also much below as compared to that of other counterparts. Due

to lack of education they are not concern about personal cleanliness, proper sanitation and necessary preventative, curative and promotive health measures. But health and education are very important parameters in deciding the social well being of a community. In regards to the women in the tea garden of Assam the health and educational status is also very much poor. The levels of consciousness of the women are incidentally much below. Particularly during pregnancy they don't take any care of promotive health measures. Therefore, they have been found to suffer various diseases like nutritional anemia, eclampsia, gestational diabetes etc. Many of the diseases are resulted out of malnutrition and undernutrition. In most of the cases a women worker look older than the real age and this way probably is due to hard work and less nourishment. In view of this the present study is intended to examine the role and impact of indigenous food items in curbing various nutritional deficiencies of the tea garden women during pregnancy. But while doing so, the present work is deliberately confined to the Chandmari Tea Estate of Tinsukia District of Assam in which a substantial number of women workers have been found suffer various nutritional deficiency diseases.

METHODOLOGY

The study was confined with the Chandmari T.E of Hapjan Health block of Tinsukia District of Assam. The target group of the study is the Tea garden pregnant women and 150 pregnant women were selected for the study. The present study is based on both primary and secondary sources of data. Primary data have been collected mostly by direct contact method. An Interview schedules have been used to carry out the whole investigation with the help of schedule questions. The secondary data were collected from books, journals, magazine, news paper etc. The investigators include variables like, age, occupation, blood pressure, hemoglobin level

Sl. No. 36	Pradip Chandra Das	Vidyawarta (<i>Study on Prospects of Unorganized Fishery Industry Sector.</i>)
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06

A STUDY ON PROSPECTS OF UNORGANIZED FISHERY INDUSTRY SECTOR IN TINSUKIA DISTRICT OF ASSAM

Mr. Pradip Chandra Das
Department of Commerce
Digboi College, Digboi

Introduction

Fishery industry indicates the large no.
of pond where the fish cultivator cultivates the
different types of fishes. Fishery means a broad
dig open water with the strong boundary by the
cultivator in the earth where one can produce
fish spawn and gritty.

Assam is the 2nd largest state of North-east
Region. It has lots of natural resources.
Brahmaputra and Barak River flows in the states.
The river Brahmaputra flows from the east to
west. The State of Assam is covered with lots of
natural beauty of forest based, Oil based, Coal
and mine, Hills and mountain. A lot of tributaries
flow all over the Assam. From the sources of
River Brahmaputra and Barak, all the tributaries,
ponds, tanks, wetland, derelict water bodies etc,
are created for the breeding of all kinds of
creatures. It has increased the huge energy for
natural resources too. The whole area in this
states are eligible for living places all the
creatures like fishes, animals, birds etc. The
state covers at least 3.91 lack hectors of water
resources area by scientific fish farm i.e. 5% of
total water resources. Assamese and Bengali
cuisine are aboriginated by the water bodies
natural resources of fishes. Both scientific and

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সম্পাদনা

অৰবিন্দ ৰাজখোৱা

Axomiya Kabya Porikroma

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- ২৭ লোক সাহিত্যত কপাহৰ জুনা : ড° গৌতম কাকতি
- ৩৪ ফুলকোঁৱৰ মণিকোঁৱৰৰ গীত : ড° হেমন্ত কুমাৰ চলিহা
- ৪১ প্ৰব্ধ যুগৰ অসমীয়া কবিতা : ধনবঞ্জন কলিতা
- ৪৮ বড়ু চণ্ডীদাসৰ 'শ্ৰীকৃষ্ণকীৰ্ত্তন' : ড° সুজিত ভৰালী
- ৫৭ প্ৰাক্ শংকৰী যুগৰ অসমীয়া কবিতা আৰু
মাধৱ কন্দলিৰ 'সুন্দৰা কাণ্ড' : যোগেন তামুলী
- ৭৮ শংকৰী যুগৰ অসমীয়া কবিতা : ড° অৰবিন্দ ৰাজখোৱা
- ৯০ শংকৰদেৱৰ 'শুন শুন বে সুৰ বৈৰী প্ৰমাণা' : অৰুণ গোস্বামী
- ৯৬ শংকৰদেৱৰ 'শবৎ বৰ্ণনা' : ড° শান্তনা দূৱা সন্দিকৈ
- ১০২ 'খেদ' : মাধৱদেৱৰ নাম ঘোষাৰ পৰা : ড° গৌতম কাকতি
- ১২২ পীতাম্বৰ কবিৰ 'উষা পৰিণয়' : ড° দীপকজ্যোতি মহন্ত
- ১৩৭ উত্তৰ শংকৰী যুগৰ অসমীয়া কবিতা : চিত্ৰ কুমাৰ কোঁচ
- ১৪২ অসমীয়া চুফীবাদী প্ৰণয় কাব্য 'চাহাপৰী উপাখ্যান'
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কমলাকান্ত ভট্টাচাৰ্যৰ 'পাহৰণি' : ড° হেমন্ত কুমাৰ চলিহা
- ১৬৩ কমলাকান্ত ভট্টাচাৰ্যৰ 'একুৰা জুই' : মুনমী দত্ত ৰাজখোৱা
- ১৭৪ অসমীয়া ৰোমান্টিক কবিতা : ড° মৰমী বৰঠাকুৰ তালুকদাৰ
- ১৯১ লক্ষ্মীনাথ বেজবৰুৱাৰ 'মালতী' : ড° স্মৃতিবেধা ভূঞা
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- ২৩০ ৰঘুনাথ চৌধাৰীৰ 'গোলাপ' : ড° পল্লৱী ডেকা বুজবৰুৱা
- ২৩৮ ৰঘুনাথ চৌধাৰীৰ 'দহিকতৰা' : ড° ইন্দ্ৰজিৎ সন্দিকৈ
- ২৪৩ অগ্নিকাণ্ডী ৰায়চৌধুৰীৰ 'এইতো নহয়' : ড° চিত্ৰজিৎ শইকীয়া
- ২৫৬ যতীন্দ্ৰনাথ দূৱাৰ 'সোণোৱালী দেশ' : ব্ৰজেন শৰ্মা
- ২৬৩ মিজদেৱ মহন্তৰ 'চিৰ চেনেহী মোৰ ভাষা জননী' : ৰাজীৱ বৰা

- ২৭৪ বদ্রকান্ত বৰকাকতীৰ 'বিশ্বহৰণ' : অসীম চুতীয়া
 ২৭৮ নলিনীবালা দেবীৰ 'পৰম তৃষ্ণা' : ড° সত্যকাম বৰঠাকুৰ
 ২৮৮ অসমীয়া আধুনিক কবিতা : ড° মৃণাল কুমাৰ গগৈ
 ২৯৭ দেৱকান্ত বৰুৱাৰ 'আমি দুৱাৰ মুকলি কৰোঁ' : প্ৰফুল্ল গগৈ
 ৩০৫ ধীৰেন্দ্ৰ চন্দ্ৰ দত্তৰ 'কাঠমিল্লীৰ ঘৰ' : ড° মৃদুল শৰ্মা
 ৩১০ হেম বৰুৱাৰ 'মমতাৰ চিঠি' : হেমন্ত শৰ্মা
 ৩২৪ হেম বৰুৱাৰ 'পোহৰতকৈ এন্ধাৰ ভাল' : হিৰণ্য সভাপণ্ডিত
 ৩৩৪ নৱকান্ত বৰুৱাৰ 'ইয়াত নদী আছিল' : ড° প্ৰসন্ন কুমাৰ নাথ
 ৩৪৩ অজিৎ বৰুৱাৰ 'মন-কুঁৱলি-সময়' : ড° মৃদুল শৰ্মা
 ৩৫২ কেশৱ মহন্তৰ 'আঘোণৰ কুঁৱলি' : ড° বঞ্জন ভট্টাচাৰ্য্য
 ৩৬০ ৰাম গগৈৰ 'নদী' : নৱজ্যোতি দত্ত
 ৩৬৫ নীলমণি ফুকনৰ 'মুঠি মুঠিকৈ কাটি তোৰ
 টেঁকীয়াৰ আঙুলি' : ড° মৃদুল শৰ্মা
 ২৭৪ হীৰেন্দ্ৰ ভট্টাচাৰ্য্যৰ 'মোৰ দেশ' : ড° বঞ্জন কলিতা
 ৩৭৯ নিৰ্মলপ্ৰভা বৰদলৈৰ 'দ্রৌপদী' : ড° সুনীল সন্দিকৈ
 ৩৮৭ একবিংশ শতিকাৰ আৰম্ভণিত অসমীয়া
 কবিতাৰ স্বৰূপ-বৈচিত্ৰ্য : ড° মৃণাল কুমাৰ গগৈ
 ৩৯৮ হৰেকৃষ্ণ ডেকাৰ 'সমুদ্ৰভীতি' : অৰিন্দম বৰকটকী
 ৪০৪ কৰবী ডেকা হাজৰিকাৰ 'চুলি নাৰাক্ষিৰা যাজ্ঞসেনী' : ড° পদ্মবী ডেকা বুজৰবৰুৱা
 ৪১০ অসমীয়া কবিতাত পাশ্চাত্য প্ৰভাৱ : ড° মৃণাল জ্যোতি গোস্বামী
 ৪২৩ লিমাৰিক আৰু অসমীয়া লিমাৰিক : ড° প্ৰবীণ শইকীয়া

৪৩১ পৰিশিষ্ট

- কবিতাৰ শ্ৰেণীবিভাগ,
 কথা-কবিতা, মিতভাষ,
 অসমীয়া কবিতাৰ বিচাৰ-বিশ্লেষণ সম্পৰ্কীয় গ্ৰন্থৰ তালিকা,
 অসমীয়া কবিতাৰ গুৰুত্বপূৰ্ণ সংকলনৰ তালিকা,
 অসমীয়া কবিৰ সন্মানসূচক পৰিচয়,
 অসম সাহিত্য সভাৰ সভাপতিৰ আসন অলংকৃত কৰা কবিসকল,
 বিভিন্ন বঁটাপ্ৰাপ্ত অসমীয়া কবি আৰু কাব্যগ্ৰন্থ
 ৪৪৬ লেখক-লেখিকা পৰিচিহ্ন

অসমীয়া আধুনিক কবিতা

ড° মৃণাল কুমাৰ গগৈ

যি কোনো দেশৰ সাহিত্যলৈ অহা আধুনিকতা প্ৰথম সেই দেশৰ সমাজতহে পৰিলক্ষিত হয়। উনবিংশ শতিকাৰ শেষ আৰু বিংশ শতিকাৰ আৰম্ভণিত ইউৰোপত গা কৰি উঠা আধুনিক সাহিত্যই স্বকীয় বৈশিষ্ট্যপূৰ্ণ গুণৰ বাবে সমগ্ৰ বিশ্বসাহিত্যক প্ৰভাৱান্বিত কৰাৰ লগে লগে বহু পলমকৈ হলেও অসমীয়া সাহিত্যকো স্পৰ্শ কৰে। কিন্তু ইউৰোপত বিশেষকৈ ফ্ৰান্স, ইংলেণ্ড, জাৰ্মানী আদি দেশত যিবোৰ আন্তঃসামাজিক পাৰিপাৰ্শ্বিক পৰিবৰ্তনৰ ফলত এনে সাহিত্যই এক বিশেষ বাদ (ism) ৰূপে পৰিগণিত হৈছিল, ভাৰতত তেনেবোৰ লক্ষণ সমূলি দেখা নাযায়। অনেক সত্ৰিয় উপাদানৰ ফলশ্ৰুতিতহে পশ্চিমত আধুনিকতাৰ জন্ম হৈ সমগ্ৰ বিশ্বসাহিত্যলৈ ই সম্প্ৰসাৰিত হৈছিল। উদ্যোগৰ প্ৰসাৰ, মাত্ৰীয় দৰ্শনৰ বাণী, বৈজ্ঞানিক চিন্তাৰ অভূতপূৰ্ব বিকাশ, মনোবৈজ্ঞানিক চিন্তা-চৰ্চা, নতুন নতুন সমকালীন সাহিত্যিক আন্দোলনৰ জন্ম আদি ঘটনাই ইউৰোপৰ সমাজ-জীৱনলৈ আনি দিছিল আগতে নোহোৱা বিৰাট এক পৰিবৰ্তন। এই পৰিবৰ্তনৰ ভিতৰত ইতিবাচক আৰু নেতিবাচক দুয়োটা দিশেই আছে। এহাতে দ্ৰুত নগৰীকৰণ আনহাতে ব্যক্তিমনৰ সংকুচিত ৰূপ, এহাতে নৱ নৱ বৈজ্ঞানিক আৱিষ্কাৰ, আনহাতে যুদ্ধৰ সৰ্বগ্ৰাসী মূৰ্তি, এহাতে প্ৰসাৰিত শিক্ষা-ব্যৱস্থাৰ ফলত জনসংযোগ, আনহাতে আন্তৰিক বিসংযোগৰ ফলত জন্ম হোৱা মানুহৰ নিঃসঙ্গতাবোধ - এয়ে আধুনিক জীৱনৰ স্বৰূপ। এই স্বৰূপৰ মাজতে গঢ় লৈ উঠিছিল মানুহৰ জীৱনদৰ্শন আৰু মূল্যবোধ।

১৯১৪ ৰ পৰা ১৯১৯ চনলৈ হোৱা প্ৰথম মহাসমৰেই যে আধুনিকতা সৃষ্টিৰ অন্যতম প্ৰধান কাৰণ তাত কাৰো দ্বিমত নাই। ১৯১৪ চনৰ আগতেও যে সাহিত্যত আধুনিক চেতনা সম্ভৱ হোৱা নাছিল এনে নহয়, সম্ভৱ হৈছিল। কিন্তু এই সময়ৰ পাছৰ পৰাহে এই নব্য চেতনাই এক বিশেষ ৰূপান্তৰ পাবলৈ সক্ষম হ'ল। উদ্যোগপৰ্বই ইউৰোপৰ দুই এক লেখকক উৎসাহিতও কৰিছিল। অথচ ইয়েট্চৰ দৰে আধুনিক কবিয়ে লিখিছিল -

Things fall apart ; the centre cannot hold

অসমীয়া কাব্য পৰিক্ৰমা • ৯৩

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Dr. Mrinal Kumar
Gogoi

Book: Asomiya Kabya Parikrama
(Chapter: *Ekabingsha Shatkar Asomiya
Kabita*)

অসমীয়া কাব্য পৰিক্ৰমা

সম্পাদনা

অৰবিন্দ ৰাজখোৱা

Axomiya Kabya Porikroma

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প্ৰবন্ধ সূচী

- ০৯ অসমীয়া লোক কবিতা : ড° প্ৰবীণ শইকীয়া
- ২৭ লোক সাহিত্যত কপাহৰ জুনা : ড° গৌতম কাকতি
- ৩৪ ফুলকোঁৱৰ মণিকোঁৱৰৰ গীত : ড° হেমন্ত কুমাৰ চলিহা
- ৪১ প্ৰব্ধ যুগৰ অসমীয়া কবিতা : ধনবঞ্জন কলিতা
- ৪৮ বড়ু চণ্ডীদাসৰ 'শ্ৰীকৃষ্ণকীৰ্ত্তন' : ড° সুজিত ভৰালী
- ৫৭ প্ৰাক্ শংকৰী যুগৰ অসমীয়া কবিতা আৰু
মাধৱ কন্দলিৰ 'সুন্দৰা কাণ্ড' : যোগেন তামুলী
- ৭৮ শংকৰী যুগৰ অসমীয়া কবিতা : ড° অৰবিন্দ ৰাজখোৱা
- ৯০ শংকৰদেৱৰ 'শুন শুন বে সুৰ বৈৰী প্ৰমাণা' : অৰুণ গোস্বামী
- ৯৬ শংকৰদেৱৰ 'শবৎ বৰ্ণনা' : ড° শান্তনা দূৱা সন্দিকৈ
- ১০২ 'খেদ' : মাধৱদেৱৰ নাম ঘোষাৰ পৰা : ড° গৌতম কাকতি
- ১২২ পীতাম্বৰ কবিৰ 'উষা পৰিণয়' : ড° দীপকজ্যোতি মহন্ত
- ১৩৭ উত্তৰ শংকৰী যুগৰ অসমীয়া কবিতা : চিত্ৰ কুমাৰ কোঁচ
- ১৪২ অসমীয়া চুফীবাদী প্ৰণয় কাব্য 'চাহাপৰী উপাখ্যান'
বা 'মৃগাবতী চৰিত' : ৰমেন দত্ত
- ১৫৪ প্ৰাক্ ৰোমাণ্টিক যুগৰ অসমীয়া কবিতা আৰু
কমলাকান্ত ভট্টাচাৰ্যৰ 'পাহৰণি' : ড° হেমন্ত কুমাৰ চলিহা
- ১৬৩ কমলাকান্ত ভট্টাচাৰ্যৰ 'একুৰা জুই' : মুনমী দত্ত ৰাজখোৱা
- ১৭৪ অসমীয়া ৰোমাণ্টিক কবিতা : ড° মৰমী বৰঠাকুৰ তালুকদাৰ
- ১৯১ লক্ষ্মীনাথ বেজবৰুৱাৰ 'মালতী' : ড° স্মৃতিবেধা ভূঞা
- ১৯৫ চন্দ্ৰকুমাৰ আগৰৱালাৰ 'মাধুৰী' : ড° অপূৰ্ব বৰা
- ২০১ চন্দ্ৰকুমাৰ আগৰৱালাৰ 'তেজীমলা' : ড° ধৰণী লাহন
- ২০৬ চন্দ্ৰকুমাৰ আগৰৱালাৰ 'নিয়ৰ' : প্ৰদীপ দত্ত
- ২০৯ হেমচন্দ্ৰ গোস্বামীৰ 'প্ৰিয়তমাৰ চিঠি' : ড° অৰুণা গগৈ বৰুৱা
- ২১৬ হেমচন্দ্ৰ গোস্বামীৰ 'পুৰা' : ড° অৰুণা গগৈ বৰুৱা
- ২২৪ হিতেশ্বৰ বৰবৰুৱাৰ 'কবি' : জ্ঞানমণি তুংখুঙীয়া
- ২৩০ ৰঘুনাথ চৌধাৰীৰ 'গোলাপ' : ড° পল্লৱী ডেকা বুজবৰুৱা
- ২৩৮ ৰঘুনাথ চৌধাৰীৰ 'দহিকতৰা' : ড° ইন্দ্ৰজিৎ সন্দিকৈ
- ২৪৩ অগ্নিকাগিনী ৰায়চৌধুৰীৰ 'এইতো নহয়' : ড° চিত্ৰজিৎ শইকীয়া
- ২৫৬ যতীন্দ্ৰনাথ দূৱাৰ 'সোণোৱালী দেশ' : ব্ৰজেন শৰ্মা
- ২৬৩ মিজদেৱ মহন্তৰ 'চিৰ চেনেহী মোৰ ভাষা জননী' : ৰাজীৱ বৰা

- ২৭৪ বদ্রকান্ত বৰকাকতীৰ 'বিশ্বহৰণ' : অসীম চুতীয়া
 ২৭৮ নলিনীবালা দেবীৰ 'পৰম তৃষ্ণা' : ড° সত্যকাম বৰঠাকুৰ
 ২৮৮ অসমীয়া আধুনিক কবিতা : ড° মৃণাল কুমাৰ গগৈ
 ২৯৭ দেৱকান্ত বৰুৱাৰ 'আমি দুৱাৰ মুকলি কৰোঁ' : প্ৰফুল্ল গগৈ
 ৩০৫ ধীৰেন্দ্ৰ চন্দ্ৰ দত্তৰ 'কাঠমিল্লীৰ ঘৰ' : ড° মৃদুল শৰ্মা
 ৩১০ হেম বৰুৱাৰ 'মমতাৰ চিঠি' : হেমন্ত শৰ্মা
 ৩২৪ হেম বৰুৱাৰ 'পোহৰতকৈ এন্ধাৰ ভাল' : হিৰণ্য সভাপণ্ডিত
 ৩৩৪ নৱকান্ত বৰুৱাৰ 'ইয়াত নদী আছিল' : ড° প্ৰসন্ন কুমাৰ নাথ
 ৩৪৩ অজিৎ বৰুৱাৰ 'মন-কুঁৱলি-সময়' : ড° মৃদুল শৰ্মা
 ৩৫২ কেশৱ মহন্তৰ 'আঘোণৰ কুঁৱলি' : ড° বঞ্জন ভট্টাচাৰ্য্য
 ৩৬০ ৰাম গগৈৰ 'নদী' : নৱজ্যোতি দত্ত
 ৩৬৫ নীলমণি ফুকনৰ 'মুঠি মুঠিকৈ কাটি তোৰ
 টেঁকীয়াৰ আঙুলি' : ড° মৃদুল শৰ্মা
 ২৭৪ হীৰেন্দ্ৰ ভট্টাচাৰ্যৰ 'মোৰ দেশ' : ড° বঞ্জন কলিতা
 ৩৭৯ নিৰ্মলপ্ৰভা বৰদলৈৰ 'দ্রৌপদী' : ড° সুনীল সন্দিকৈ
 ৩৮৭ একবিংশ শতিকাৰ আৰম্ভণিত অসমীয়া
 কবিতাৰ স্বৰূপ-বৈচিত্ৰ্য : ড° মৃণাল কুমাৰ গগৈ
 ৩৯৮ হৰেকৃষ্ণ ডেকাৰ 'সমুদ্ৰভীতি' : অৰিন্দম বৰকটকী
 ৪০৪ কৰবী ডেকা হাজৰিকাৰ 'চুলি নাৰাক্ষিৰা যাজ্ঞসেনী' : ড° পদ্মবী ডেকা বুজৰবৰুৱা
 ৪১০ অসমীয়া কবিতাত পাশ্চাত্য প্ৰভাৱ : ড° মৃণাল জ্যোতি গোস্বামী
 ৪২৩ লিমাৰিক আৰু অসমীয়া লিমাৰিক : ড° প্ৰবীণ শইকীয়া

৪৩১ পৰিশিষ্ট

- কবিতাৰ শ্ৰেণীবিভাগ,
 কথা-কবিতা, মিতভাষ,
 অসমীয়া কবিতাৰ বিচাৰ-বিশ্লেষণ সম্পৰ্কীয় গ্ৰন্থৰ তালিকা,
 অসমীয়া কবিতাৰ গুৰুত্বপূৰ্ণ সংকলনৰ তালিকা,
 অসমীয়া কবিৰ সন্মানসূচক পৰিচয়,
 অসম সাহিত্য সভাৰ সভাপতিৰ আসন অলংকৃত কৰা কবিসকল,
 বিভিন্ন বঁটাপ্ৰাপ্ত অসমীয়া কবি আৰু কাব্যগ্ৰন্থ
 ৪৪৬ লেখক-লেখিকা পৰিচিহ্ন

একবিংশ শতিকাৰ আৰম্ভণিত অসমীয়া কবিতাৰ স্বৰূপ-বৈচিত্ৰ্য

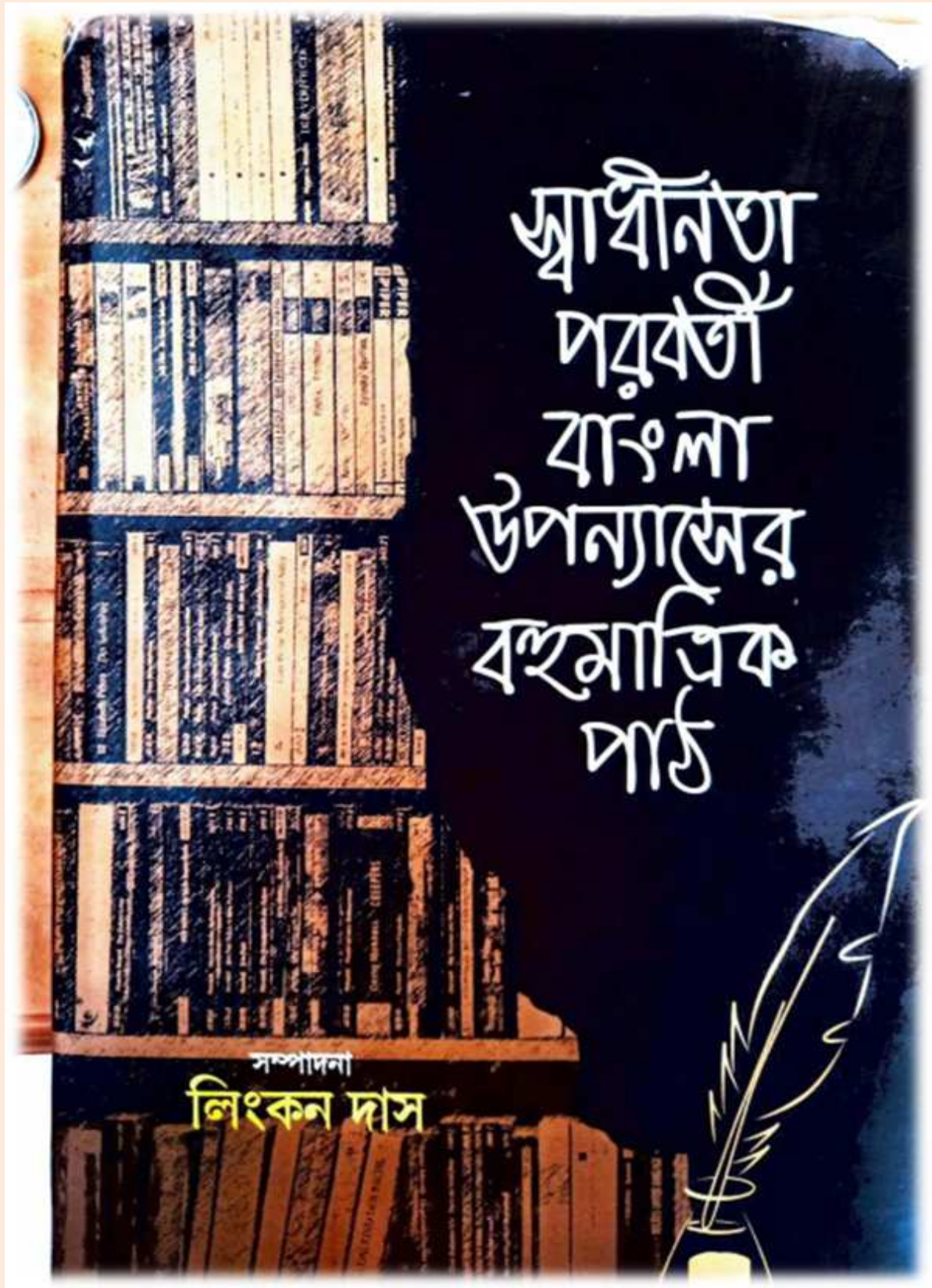
ড° মৃণাল কুমাৰ গগৈ

০০ এক ০০

অসমীয়া লিখিত ভাষাৰ উদ্ভৱ কালেই অসমীয়া লিখিত কবিতাৰ জন্ম-ক্ষণ। অৰ্থাৎ চৰ্যাপদৰ জন্মৰ সময় খ্ৰীঃ ৮ম-১০ম শতিকাৰ বুলি ধৰি ললে অসমীয়া কবিতাৰ আয়ুস হয়গৈ প্ৰায় এহেজাৰ বছৰ। এই এহেজাৰ বছৰৰ ভিতৰত অসমীয়া কবিতাৰ বৈচিত্ৰ্য চকুত লগা বিধৰ নহয়। কাৰণ ইমান দীৰ্ঘ সময়-পৰিক্ৰমাৰ ভিতৰত পৃথিৱীৰ কিছুমান উল্লেখযোগ্য ভাষাই বিষয়বস্তুৰ ক্ষেত্ৰত যেনে বৈচিত্ৰ্য পৰিগ্ৰহন কৰিছে, তেনে সিদ্ধি অসমীয়া কবিতাত হোৱা নাই। ই কেৱল অসমীয়া ভাষাৰ কাব্য ইতিহাসৰে দুৰ্বলতা নহয়, সমগ্ৰ ভাৰতীয় আঞ্চলিক ভাষাৰ কাব্য ইতিহাসৰো বিশেষ দুৰ্বলতা। কিন্তু এনে সামগ্ৰিক বিষয়-দুৰ্বলতা থকা সত্ত্বেও অসমীয়া কবিতাৰ বিষয়কেন্দ্ৰিক পৰিসৰ আৰু স্বৰূপ-বৈচিত্ৰ্য ভাৰতীয় অন্য আঞ্চলিক ভাষাৰ তুলনাত যথেষ্ট বৈশিষ্ট্যপূৰ্ণ। বৈশিষ্ট্যপূৰ্ণ এই কাৰণেই যে ইয়াত যদিও ভাৰতীয় আৰ্য অসমীয়া ভাষাৰে কাব্য-চৰ্চা সম্ভৱ হৈছে, তথাপি ইয়াৰ পটভূমি আৰু পাৰিপাৰ্শ্বিক পৰিবেশ নিঃসন্দেহে আৰ্যভিন্ন মূলজ। আধুনিক ভাৰতৰ আন কোনো আঞ্চলিক ভাষাৰ চৌপাশে অসমৰ দৰে ইমানবোৰ আৰ্যভিন্ন ভাষাৰ প্ৰাচুৰ্য নাই। যাৰ বাবে কেৱল অসমীয়া কবিতাৰ ভাষাবীৰ্য্যতে নহয়, আনকি বিষয় বস্তুৰ ক্ষেত্ৰতো সম্পূৰ্ণ কৰ্পে আৰ্যভিন্ন প্ৰভাৱ সংযোগ হৈ আছে।

ভগৱান আৰু মানুহ অৰ্থাৎ ঐশিক আৰু ঐহিক - এই দুটা বিষয়ৰ বাহিৰে অসমীয়া কবিতাত আন কোনো নতুনত্ব নাই। ঐশিক বিষয়কেন্দ্ৰিক কবিতাসমূহত যেনেকৈ বিভিন্ন দেৱ-দেৱীৰ বন্দনা সম্ভৱ হৈছে, তেনেকৈ ঐহিক বিষয়কেন্দ্ৰিক কবিতাও চহত কেৱল মানুহৰ বিষয়ে আলোচনা হৈছে যদিও মানৱমনৰ চৈতন্যত উদয় হোৱা নানান ভাবনা-দুৰ্ভাৱনাৰ উল্লেখ লক্ষণীয়। ১৮৮৯ চনত আৰম্ভ হোৱা অসমীয়া ৰোমাণ্টিক কবিতাত হয়তো মানুহৰ

Sl. No. 39	Dr. Kanai Das	Swadhinata Parabarti Bangla Upanyaser Bahumatrik Path (<i>Jao Pakhi' O 'Durbin': ekti Manastattik Bishlekhan</i>)
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স্বাধীনতা পরবর্তী বাংলা উপন্যাসের বহুমাত্রিক পাঠ
লিংকন দাস

প্রথম প্রকাশ : রথযাত্রা, ১৪ই জুলাই, ২০১৮

সম্পাদক কর্তৃক সর্বস্বত্ত্ব সংরক্ষিত

প্রকাশক এবং স্বত্বাধিকারীর লিখিত অনুমতি ছাড়া এই বইয়ের কোনও অংশেরই কোনোরূপ পুনরুৎপাদন বা প্রতিলিপি করা যাবে না, কোনো যান্ত্রিক উপায়ের (গ্রাফিক, ইলেকট্রনিক বা অন্য কোনও মাধ্যম, যেমন ফোটোকপি, টেপ বা পুনরুদ্ভারের সুযোগ সংবলিত তথ্য-সঞ্চয় করে রাখার কোনো পদ্ধতি) মাধ্যমে প্রতিলিপি করা যাবে না বা কোনো ডিস্ক, টেপ, পারফোরেটেড মিডিয়া বা কোনো তথ্য সংরক্ষণের যান্ত্রিক পদ্ধতিতে পুনরুৎপাদন করা যাবে না। এই শর্ত লঙ্ঘিত হলে উপযুক্ত আইনি ব্যবস্থা গ্রহণ করা যাবে।

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সোম পাবলিশিং-এর পক্ষে ২১, কানাই ধর লেন, কলকাতা ৭০০ ০১২
থেকে সর্বানী কুশারী কর্তৃক প্রকাশিত এবং মা শীতলা প্রিন্টিং ওয়ার্কস,
শশীভূষণ দে স্ট্রীট, কলকাতা ৭০০ ০১২ থেকে মুদ্রিত।

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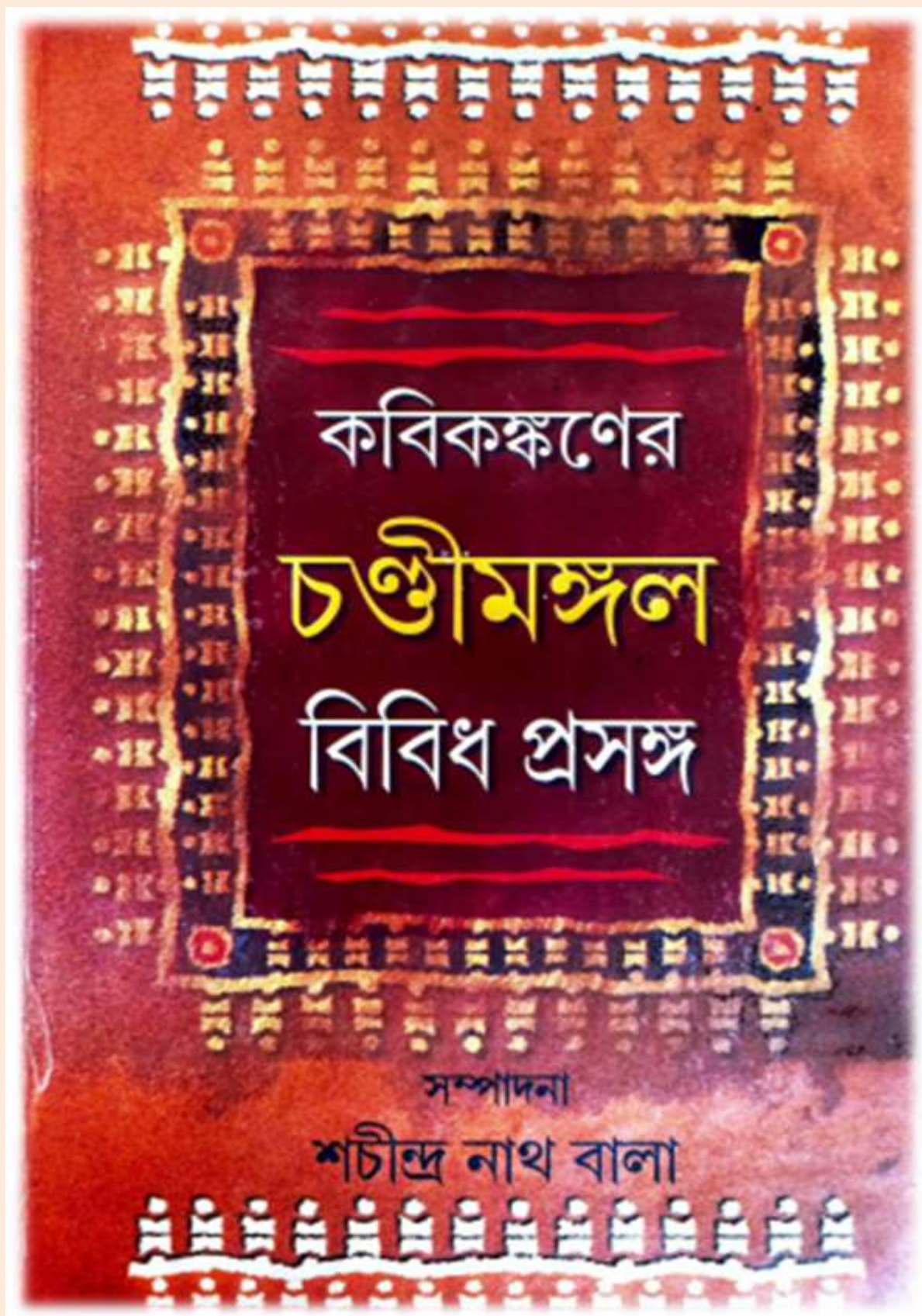
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‘লালসালু’ : এক ঔপনিবেশিক প্রভুর আখ্যান ড. সুপেন্দ্র নাথ রায়	১৩
গৌরকিশোর ঘোষের উপন্যাসে দাম্পত্য সম্পর্ক মধুরিমা ভট্টাচার্য	২০
সমরেশ বসুর উপন্যাসে নিম্নবর্গীয় চেতনা ঝুমা পাত্র	২৮
নিমাই ভট্টাচার্যের-উপন্যাসে বাঙালির ইতিহাস ও ঐতিহ্যের অনুসন্ধান জয়ন্ত বর্মন	৩৫
শংকরের উপন্যাসে বর্ণিত বিংশ শতাব্দীর দ্বিতীয়ার্ধের কলকাতার নগরজীবন দেবশ্রী মাইতি	৪৭
‘যাও পাখি’ ও ‘দূরবীণ’ : একটি মনস্তাত্ত্বিক বিশ্লেষণ ড. কানাই দাস	৫৮
হাসান আজিজুল হকের উপন্যাসে নারীর ব্যক্তিসত্তানির্মাণ অমিতকুমার বর্মন	৬৭
নবনীতা দেবসেনের উপন্যাস : মেয়েদের ঘর ও বাহির প্রীতম চক্রবর্তী	৮৩
আখতারুজ্জামান ইলিয়াস : নিম্নবর্গের বিপর্যয় থেকে স্বপ্ন উত্থানের কথাকার সুরজিৎ বেহারা	৯৪
সুবিনয় মিশ্রের অ্যান্টি-উপন্যাস—একটি উত্তর-ঔপনিবেশিক পাঠপ্রয়াস হাবিবুর রহমান	১০৩

Sl. No. 40

Dr. Kanai Das

Kabikankaner Chandimagal : Bibidha Prasanga
(Chandimangal Kabye Samajchitra)



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প্রথম প্রকাশ

আগস্ট, ২০১৮

প্রকাশক

দেবাশিস ভট্টাচার্য

বঙ্গীয় সাহিত্য সংসদ

৬/২ রমানাথ মজুমদার স্ট্রিট

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বর্ষ সংস্থাপন

ছায়া গ্রাফিক্স

কলকাতা : ৭০০০৫৪

মুদ্রক

স্টার লাইন

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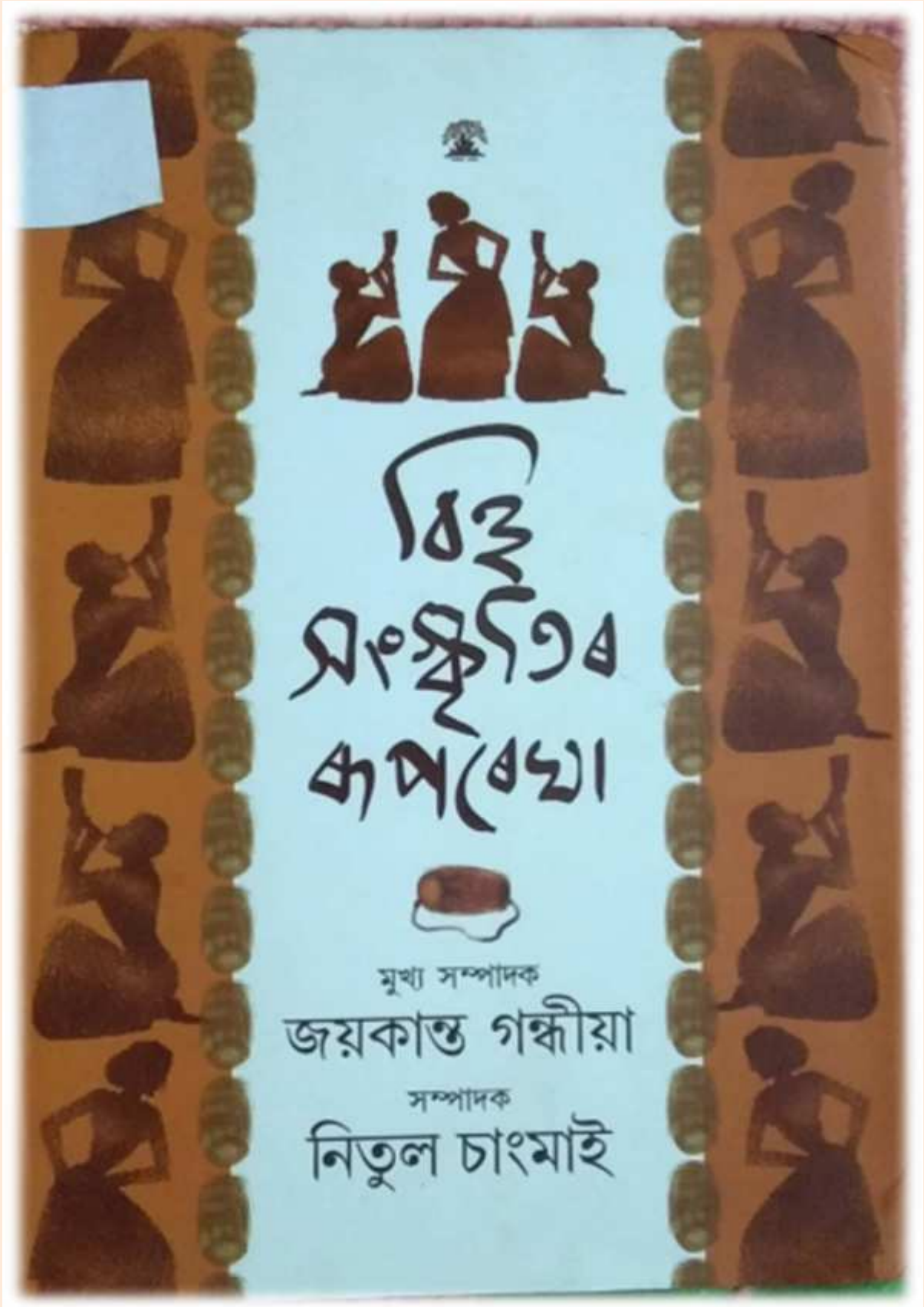
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মুকুন্দ চক্রবর্তীর চণ্ডীমঙ্গল কাব্যের রচনাকাল	৯	শচীন্দ্রনাথ বাল্য
চণ্ডীমঙ্গল কাব্যের অন্যান্য কবিগণ ও তাঁদের কাব্য ও কাব্যের রচনাকাল	১১	শচীন্দ্রনাথ বাল্য
চণ্ডীমঙ্গল কাব্যের সংক্ষিপ্ত কাহিনি (সেব অংশ)	১৪	শচীন্দ্রনাথ বাল্য
নরখণ্ড (কালকেতু-কুমার অংশ)	২০	শচীন্দ্রনাথ বাল্য
চরিত্র সমূহ (আখ্যেটিক খণ্ড)	৩০	শচীন্দ্রনাথ বাল্য
দেবী চণ্ডীর রূপ ও স্বরূপ প্রসঙ্গ	৩৫	অদিত্যকুমার গাঙ্গা
বনের পত্তরাও কবিকঙ্কণের কবি প্রতিভার মানব হয়ে উঠেছে	৪২	শচীন্দ্রনাথ বাল্য
মধ্যযুগকে জানতে হলে কবিকঙ্কণ মুকুন্দের শরণ নেওয়া প্রয়োজন	৪৬	শেফালী মণ্ডল
চণ্ডীমঙ্গল কাব্যে কবি মুকুন্দর কৌতুকরস	৫৬	পরেশনাথ দাস
কালকেতু চরিত্র সৃষ্টি : মুকুন্দরামের কৃতিত্ব	৬৭	নারায়ণ চন্দ্র সাউ
বাঙালির হাঁড়ির হাল : কবিকঙ্কণ চণ্ডী	৭৪	মহাশ্বেতা রায়
প্রসঙ্গ অলঙ্কার : কবিকঙ্কণের চণ্ডীমঙ্গল	৮৫	রুপা মণ্ডল
কবিকঙ্কণ-চণ্ডী : শৈলী বিভঙ্গ	৯৪	শ্যামল চন্দ্র দাস
চণ্ডীমঙ্গল কাব্যে মুকুন্দ চক্রবর্তীর প্রকৃতি চেতনা	১০৫	সুবীর কুমার দাস
মুকুন্দরামের 'অভয়ামঙ্গল' : অলৌকিক নয়, বাস্তবতার আখ্যান	১১২	মিঠু জানা
চণ্ডীমঙ্গল কাব্যে সাংসারিক জীবন	১২৫	মৃণ্ময় ঘটক
মুকুন্দরামের চণ্ডীমঙ্গল ও দার্শনিক দৃষ্টান্ত	১৩১	আবদুস সালাম
চণ্ডীমঙ্গল কাব্যে সমাজচিত্র	১৩৬	কানাই দাস

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ড° মৃণাল কুমাৰ গগৈ

সোণোৱালসকলৰ বছৰা নৃত্য/২৩৫

গগন সোণোৱাল

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অসমৰ অন্যান্য জাতি-জনজাতিৰ দৰেই অসমৰ থলুৱা জনজাতি সোণোৱাল কছাৰীসকলে কৃষিভিত্তিক উৎসৱ হিচাপে বিহু উদ্‌যাপন কৰে। বসন্তকালত কৃষি-কাৰ্যৰ আৰম্ভণিত বহাগ বিহু, কৃষিৰ উৎপাদন বৃদ্ধিৰ বাবে মধ্যভাগৰ কাতি মাহত কাতি বিহু আৰু শইচ চপোৱাৰ পাছত মাঘত মাঘ বিহু উদ্‌যাপন কৰে। কিন্তু বসন্তকালীন যি বহাগ বিহু তেওঁলোকে উদ্‌যাপন কৰে, তাত কিছুমান স্বকীয় জাতিগত আৰু ধৰ্মীয় সম্প্ৰদায়গত বৈশিষ্ট্য চকুত পৰে। যিবোৰ বৈশিষ্ট্যই সোণোৱাল কছাৰীৰ বিহুক অসমীয়া সংস্কৃতিত আছুতীয়াকৈ প্ৰতিষ্ঠাপিত কৰি ৰাখিছে। তেওঁলোকৰ বহাগ বিহুত বৈচিত্ৰ্য আছে; বৃহত্তৰ অসমীয়া জাতিসত্তা আৰু সংস্কৃতি সত্তাৰ অংশীদাৰ হৈও বহাগ বিহু পালনত তেওঁলোক বিশেষত্বপূৰ্ণ অসমৰ একক জনগোট।

অসমত বসবাস কৰা সোণোৱাল কছাৰীসকল মংগোলীয় প্ৰজাতিৰ লোক। তেওঁলোক উত্তৰ-পূৰ্বাঞ্চলৰ বৃহত্তৰ 'বড়ো' শাখাৰ এটা ঠাল। ভাষাগত দৃষ্টিকোণৰ পৰা তেওঁলোক তিব্বতবৰ্মীয় যদিও বৰ্তমান তেওঁলোকৰ নিজা ভাষা নাই আৰু বৃহত্তৰ অসমীয়া ভাষাৰেই তেওঁলোকে ভাৱৰ আদান-প্ৰদান কৰে যদিও কিছুমান আঞ্চলিক ভাষিক বৈশিষ্ট্য ভাষাত লক্ষ্য কৰা যায়। প্ৰধানকৈ ডিব্ৰুগড়, তিনিচুকীয়া, শিৱসাগৰ, যোৰহাট, গোলাঘাট আৰু অবিভক্ত লখিমপুৰ জিলাত সোণোৱাল কছাৰীসকলে বসবাস কৰি আছে।

ধৰ্মীয় দৃষ্টিকোণৰ পৰা তেওঁলোক প্ৰধানতঃ শৈৱ, শাক্ত আৰু বৈষ্ণৱী আদৰ্শৰ। বৈষ্ণৱী পৰম্পৰাৰ প্ৰভাৱ তুলনামূলকৰূপে অৰ্বাচীন। কথিত আছে যে দৈত্যৰাজ হিৰণ্যাক্ষ আৰু হিৰণ্যকশিপুৰ কছাৰীসকলৰ আদি পুৰুষ আছিল। দুয়োজন দৈত্য বিষ্ণু-বিৰোধী আছিল। আনহাতে, হিৰণ্যকশিপুৰৰ পুত্ৰ প্ৰহলাদ আৰু প্ৰহলাদৰ পুত্ৰ বিৰোচন আৰু প্ৰহলাদৰ নাতি বলিৰজা বিষ্ণুপ্ৰাণ ভক্তই নাছিল, ভাৰতীয় বৈষ্ণৱ সংস্কৃতিৰ অন্যতম শ্ৰেষ্ঠ বৈষ্ণৱভক্তৰূপে পৰিগণিত হৈছিল। বামণৰূপী বিষ্ণুৰ ছলনাতে বলিৰজাৰ পতন হৈছিল। আনকি প্ৰাচীন অসমৰ প্ৰতাপী ৰজা বলিপুত্ৰ বাণেও বিষ্ণুৰ সলনি শিৱকহে আৰাধনা কৰিছিল। প্ৰতাপী আহোম ৰজা গদাধৰ সিংহৰ ৰাজত্ব কালত আউনীআটী সত্ৰৰ অধিকাৰ কেশৱদেৱ মহন্তই ৰজাৰ ভয়ত গ্ৰাণ ৰক্ষাৰ্থে শদিয়ালৈ পলাই গৈছিল। সেই সময়ত শদিয়া ৰাজ্যৰ বিৰাট অংশ কছাৰীৰ ৰাজত্বত আছিল আৰু সেই কছাৰীসকলে বাইথো, কেঁচাইখাতী, তাম্ৰেশ্বৰী আদি শালত বলি-বিধানেনেৰে শক্তি উপাসনাত ব্যস্ত হৈ আছিল। পলৰীয়া ধৰ্মগুৰু কেশৱদেৱ মহন্তই সেই শাক্ত কছাৰীসকলক শৰণ-ভজনেৰে বৈষ্ণৱ

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Contents

Foreword	vii
Preface	ix
Introduction	xiii
Contributors	xvii
1. Management of Educational/ Scientific Audio-Visual Content in Higher Education and Research Institutions using Information and Communication Technology (ICT) Tools Hemant Kumar Sahu and Surya Nath Singh	1
2. Implementation of Drupal : An Effective Content Management System for Space Applications Centre Library, ISRO, Ahmedabad Rachna Patnaik and Mukesh Kumar Mishra	20
3. An Assessment of Institutional Repositories in SAARC Countries : A Study Based on OpenDOAR S. Dhanavandan	37
4. Use of E-resources by the Teachers of Different Degree Colleges in Assam : A Study Dulumani Sarma, Labanya Hazarika and Prafulla Kumar Mahanta	52
5. Students Perception and Attitude Towards Accessing Open Educational Resources : A Case Study of Andhra University, Visakhapatnam Gopalasetti Rajasekhar, Veeramallu Dhana Raju, Karasala Srinivasarao	61
6. Use Patterns of Electronic Resources in Engineering College Libraries of Srikakulam District, Andhra Pradesh : A Study Taddi Murali	77
7. Study of Research Output of Selected Engineering Institutions in Odisha Based on Scopus Database During 2012-2016 Bijayananda Pradhan	91
8. Scientometrics Analysis of Global Literature Published on MOOCs Garvita Jhamb and Leishichan Zingkhai	104
9. RemoteXs: A Case Study of the Remote Access Tool at AIIMS Library, New Delhi M. K. Vishwakarma, Jahangir Khan and Neetu Priya	118

10	Reading on Mobile Phones : A Study of Mobile Reading Habits Among the Undergraduate Students of Ramakrishna Mahavidyalaya, Kailashahar, Tripura Rajesh Chandra Das and Mithu Anjali Gayan	127
11	Strategies for Strengthening and Revamping Infrastructure and Facilities in Government Libraries P. R. Goswami	141
12	Usage of ICT in the College Libraries of Assam: An Analytical Study Prafulla Kumar Mahanta and Drubajit Das	159
13	Status of Physical Facilities in Engineering College Libraries in Hyderabad and Ranga Reddy Districts, Telangana Kothapati Kumaraswamy Reddy and K. Murali Mohan Reddy	176
14	Building Public Libraries for the Future P. Jayarajan	189
15	Innovative Information Services : A Special Reference to Documentation and Information Services (DIS), Launch Vehicle Projects, Vikram Sarabhai Space Centre Geetharani V. S. and Gopalakrishnan T.	199
16	Library Resources and Services in Vignan's Group of Educational Institutions : Usage Patterns and Satisfaction Levels Among Faculty A. Rajani Kumari and M. Doraswamy	217
17	Web-Based Library Services in India : The Changing Pattern Sovonjit Chatterjee, Didhiti Bhattacharya and Ashim Kr. Halder	230
18	Grooming of Smarter Information Professionals Vijayakumar K. P.	243
19	Evaluation of LIS Professional Skills of Indira Gandhi National Open University (IGNOU) and Jamia Millia Islamia (JMI) University, New Delhi : A Comparative Study Ajit Kumar	256
20	Sharing E-resources in the Digital Environment : The Emerging Challenges H. K. Kaul	272
21	Connecting IMU Libraries : Need for Networking and Resource Sharing S. Padmashree and C. Sasikala	291

Usage of ICT in the College Libraries of Assam : An Analytical Study

Prafulla Kumar Mahanta* and Drubajit Das**

A library is an integral part of every educational institution. It is also regarded as the heart of every educational institution. The traditional libraries are shifting to the smart libraries due to adoption of Information and Communication Technologies (ICT) in the libraries. ICT has enabled the libraries not only to offer their users the appropriate information and the resources available in their libraries but also to provide access to information and resources of other libraries. The value of ICT-based resources and services are that it could be easily shared, distributed, updated, manipulated and rapidly searched. In the recent ICT era, different agencies such as RUSA, UGC, INFLIBNET, the concerned state government and local enterprises have been taking great initiatives to develop the educational institutes, specially the academic institutes. The application of ICT in the academic libraries of Assam have been improving every day due to the financial assistance of Rashtriya Uchchatar Shiksha Abhiyan (RUSA), UGC, INFLIBNET, the concerned state government and local enterprises. It is very essential to make a study of the usages of ICT in the college libraries of Assam. Based on Shodhganga, Google search and other searching techniques, no systematic studies have been found on the usage of ICT in the college libraries of Assam. The study will help to identify the library services that are performed by using ICT devices, ICT infrastructure

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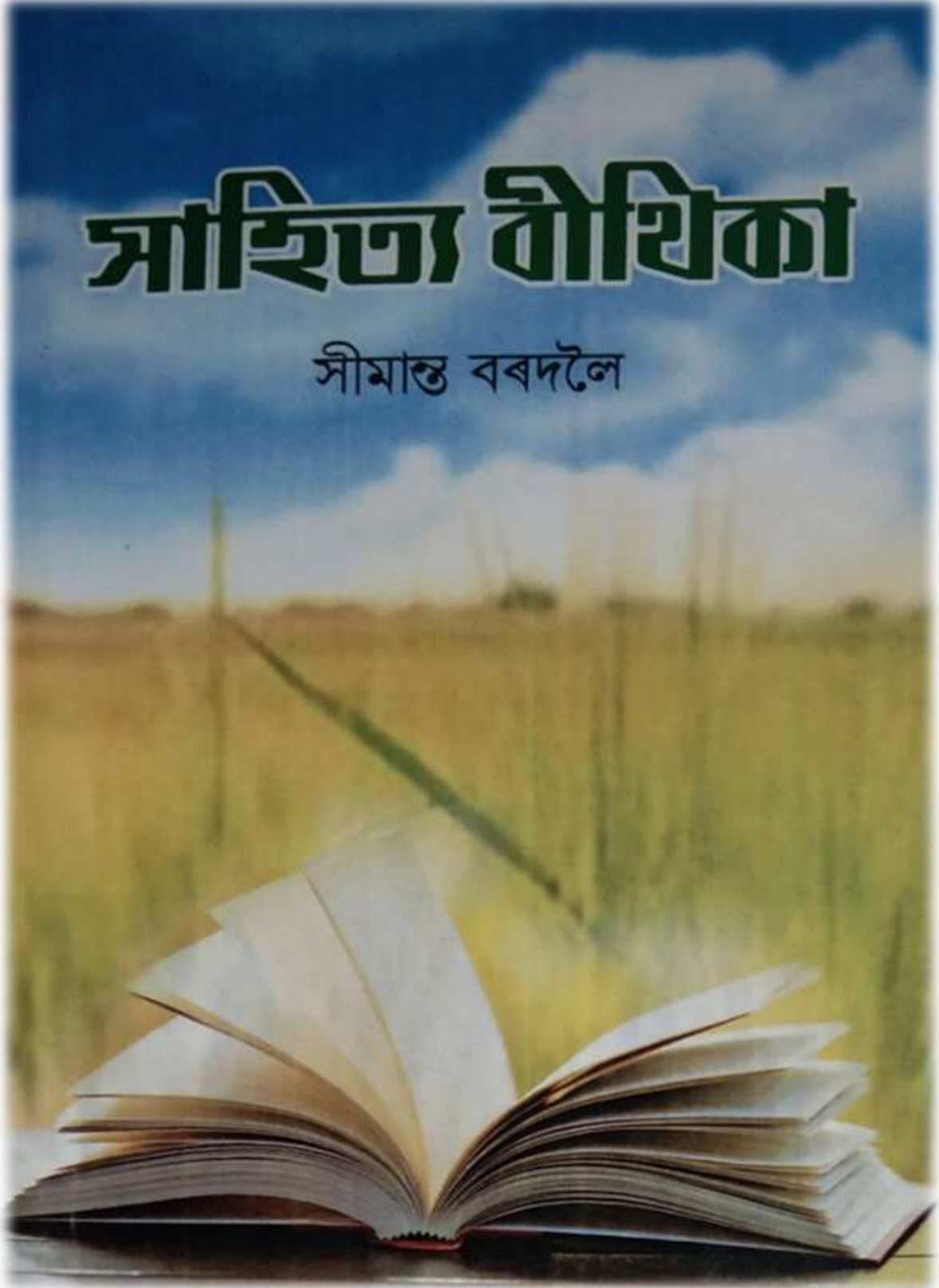
Sl. No. 43

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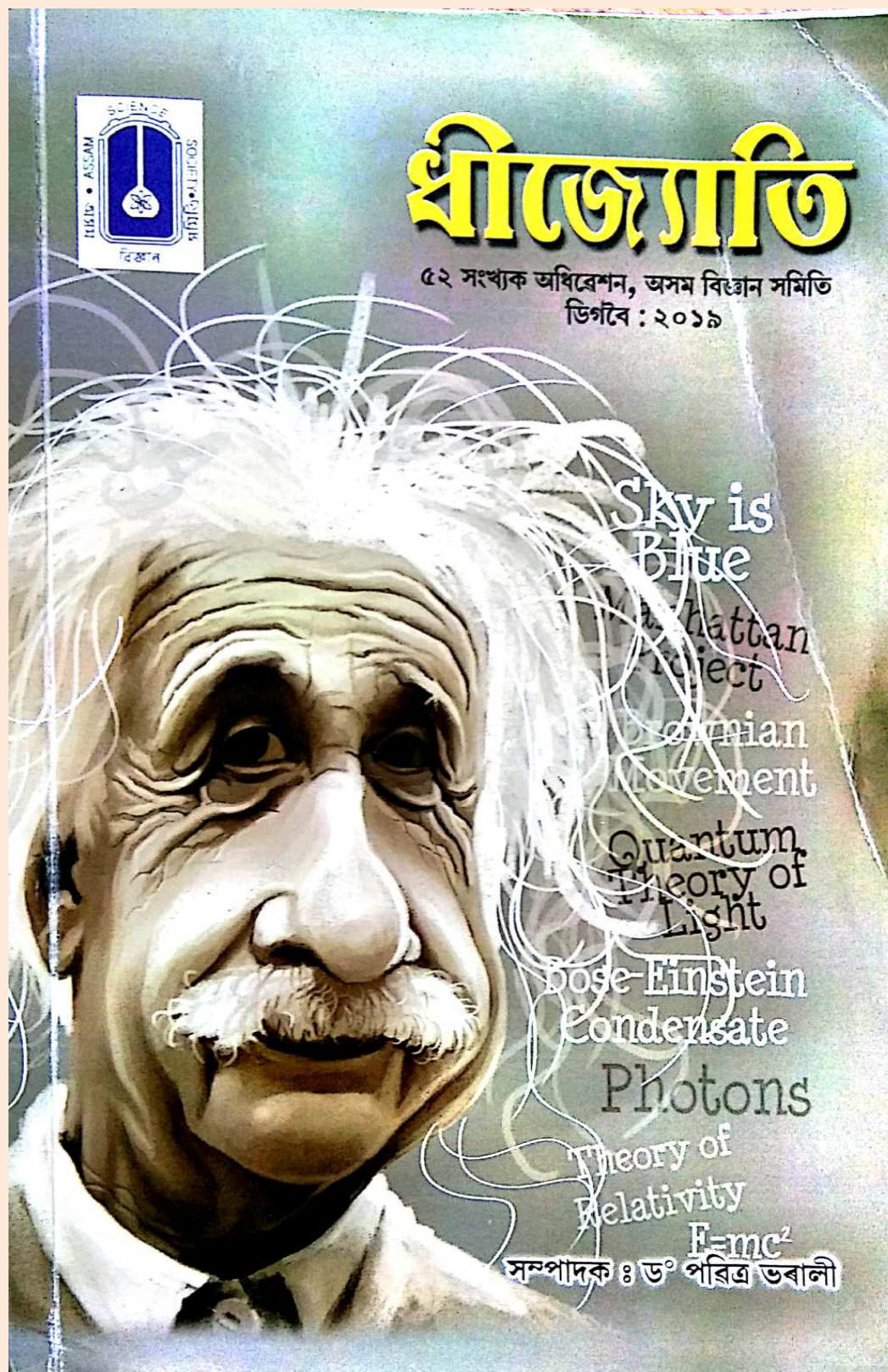
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Dheejyoti - Radiance of Intellect

স্মৃতিগ্রন্থ
Souvenir

৫২ সংখ্যক অধিবেশন, অসম বিজ্ঞান সমিতি
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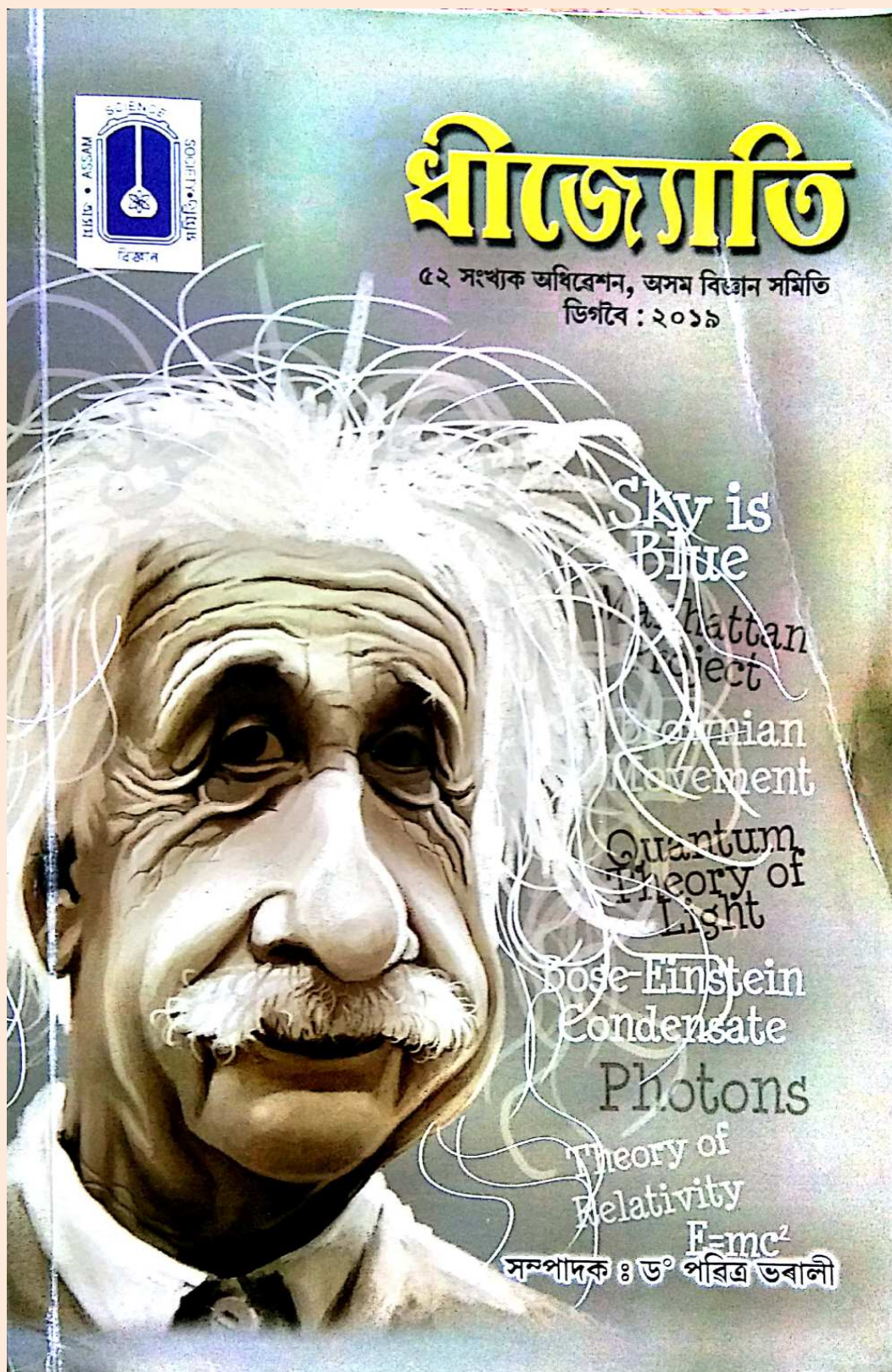
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শৈলেন্দ্ৰ মোহন দাস
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ধীজ্যোতি
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স্মৃতিগ্রন্থ
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✓ Global Warming, Climate Change and Global Initiatives
for human Survival

— *Rajib Rudra Tariat* ১৬৭

Natural and Eco-friendly Air Purifier

— *Dr. Plabita Baruah* ১৮১

Tapatjuri- A Man Made Tragedy

— *Pulin Saikia and*

— *Dharani Saikia* ১৮৫

বিজ্ঞান আৰু সংস্কাৰ

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বিজ্ঞান গুৰু, বিজ্ঞান মন্দিৰ আৰু বিজ্ঞান জনপ্ৰিয়কৰণ অভিযান

— *অন্নজ্যোতি কলিতা* ২০৩

মুক্ত মনৰ সংকট

— *শৈলেন গোহাঁই* ২০৭

অন্ধবিশ্বাস, অন্ধবিশ্বাসী বিজ্ঞানী, ধৰ্মীয় অন্ধবিশ্বাস

— *পংকজ কুমাৰ বৰুৱা* ২১০

বিজ্ঞান আৰু সাহিত্য

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— *বন্দিতা ফুকন* ১১৫

বিজ্ঞান-সাহিত্য

— ড° মুকুন্দ ৰাজবংশী ২২৩

‘অবশ’ৰ বিজ্ঞানৰ অ, আ, ক, খ

— *শান্তনু তামূলী* ২২৯

Science fiction, H.G. Wells and Its Continuum

— *Dr. Kironmoy Chetia* ২৩৫

ছাইন্টুন

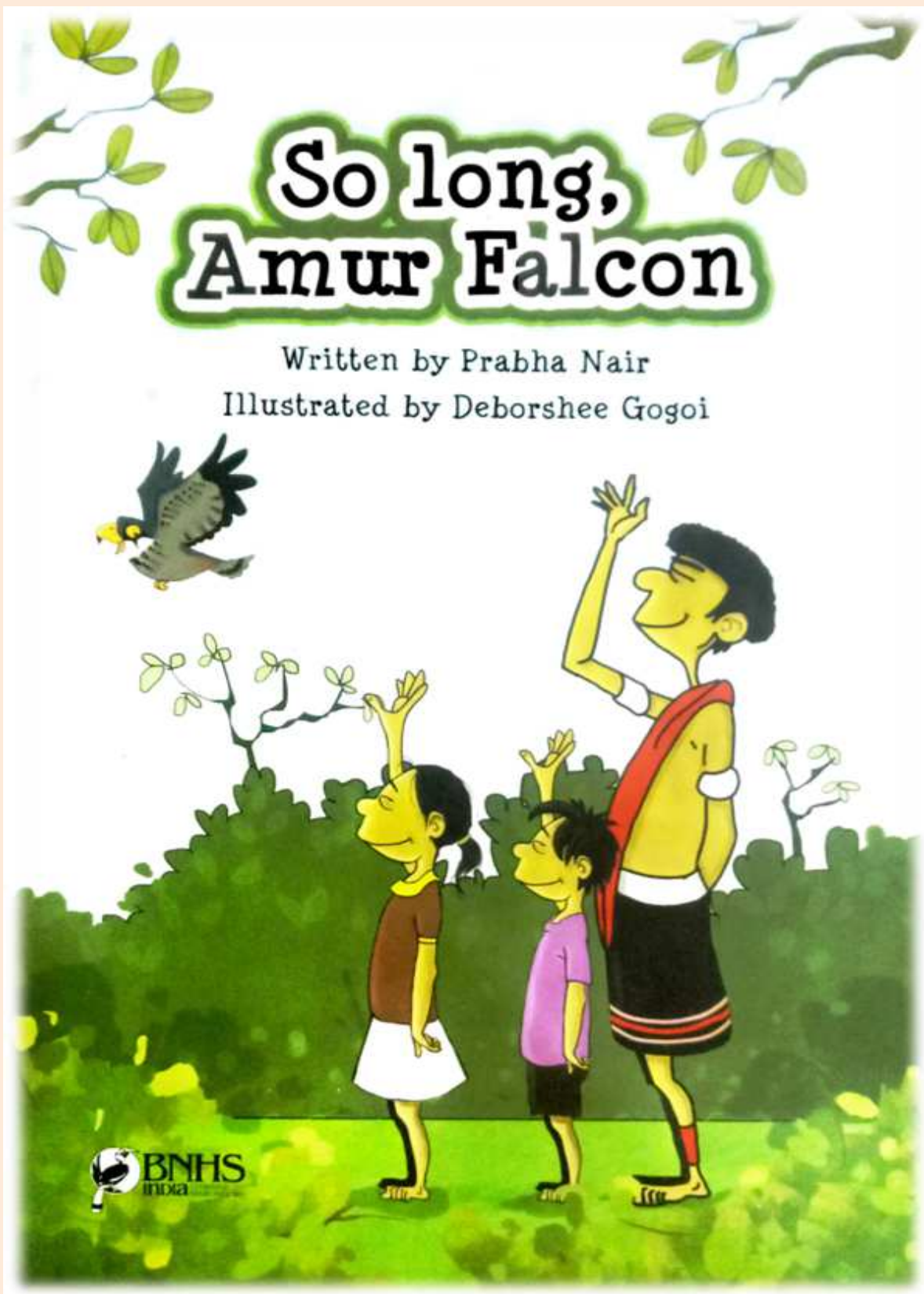
— *সুমন্ত বৰুৱা* ২৪৬

Global Warming, Climate Change and Global Initiatives for human Survival

✍ **Rajib Rudra Tariang**

Global warming is the term used to describe the gradual increase in the average temperature of the Earth's atmosphere and its oceans, a change that is believed to be permanently changing the Earth's climate. There is great debate among many people, environmentalists and sometimes in the news, on whether global warming is real. But climate scientists looking at the data and facts agree the planet is warming. While many view the effects of global warming to be more substantial and more rapidly occurring than others do, the scientific consensus on climatic changes related to global warming is that the average temperature of the Earth has risen between 0.40 and 0.80 °C over the past 100 years and presently it is fast increasing. The increased volumes of carbon dioxide and

Sl. No. 46	Dr. Deborshi Gogoi	So Long, Amur Falcon (Illustrated by D Gogoi)
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So long, Amur Falcon



Written by Prabha Nair
Illustrated by Deborshee Gogoi



Bombay Natural History Society
Mumbai

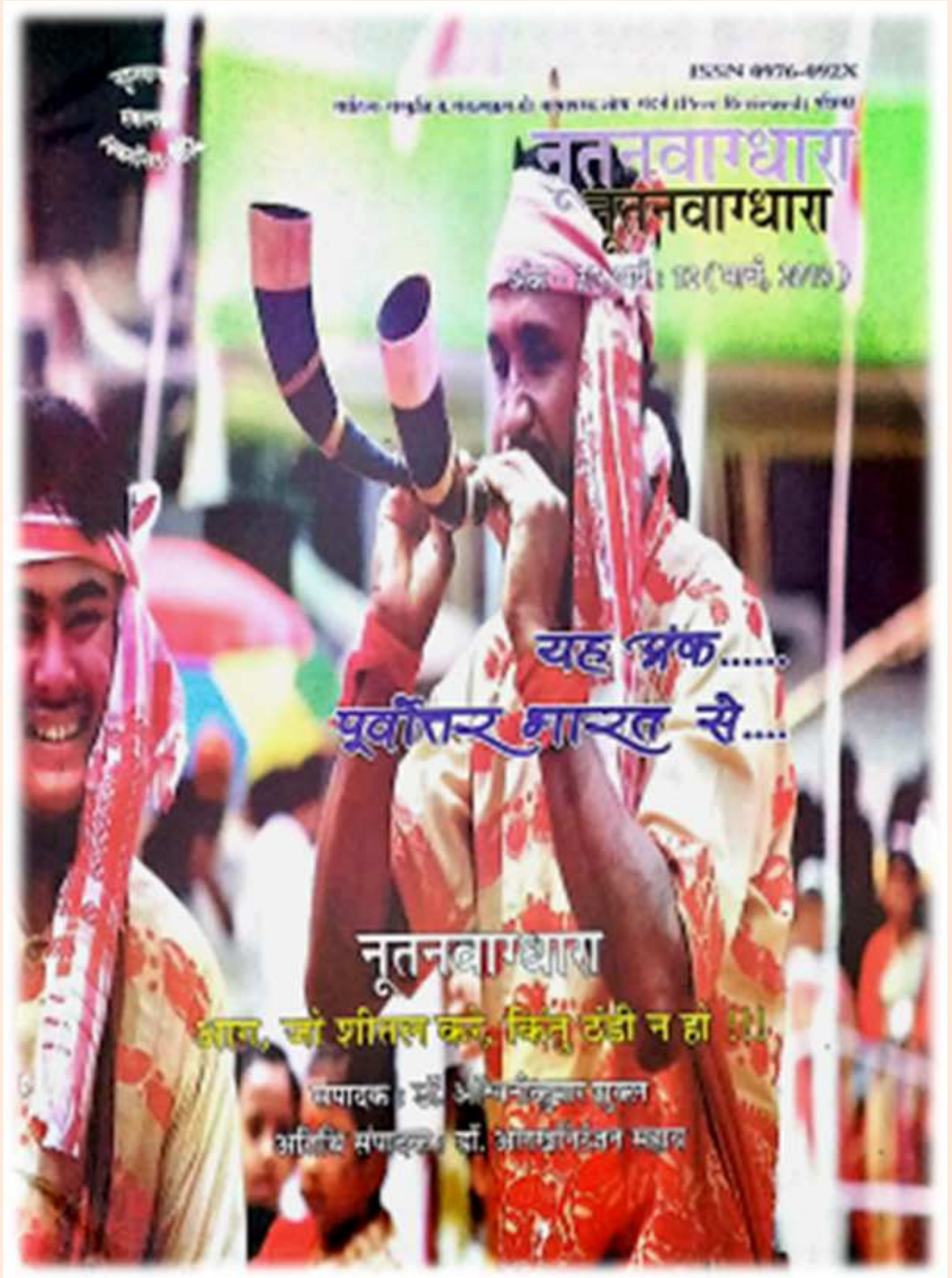
The illustration features three Amur Falcons perched on thin branches with small green leaves. One falcon is at the top left, another at the top right, and a third on the left side. Below them are three children: a boy on the left with a large green leaf on his head, a boy on the right with a black cap and a green leaf, and a girl at the bottom right. The background is a light blue sky with faint clouds. The ground is green grass with yellow flowers and a black zigzag line.

Thousands of
Amur Falcons
were killed
year after
year in India,
until a group
of people,
including
children,
joined hands
to save them.



Price: ₹ 200/-

Sl. No. 47	Dr. Pradip Kumar Bharati	Nutanbagdhara (Bharatiya Dharmik Sanskritik Sahityik Samanboy our Srimanta Sankardeva)
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नूतनवाग्धारा, अंक- 37, वर्ष : 12 (मार्च, 2019)

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आवरण पृष्ठ : सामयिकी

द्वितीय आवरण पृष्ठ : अतीत का वर्तमान ✪ तृतीय आवरण पृष्ठ : वर्तमान का भविष्य
(साभार- गूगल चित्र, फेसबुक, भारतीय भाषा अभियान)

संपादकीय : आग, जो शीतलं करे, किंतु ठंडी न हो

शोधगंग

1. हिंदी साहित्य में पूर्वोत्तर भारत (मणिपुर के विशेष संदर्भ में) / डॉ. यशवंत सिंह / 11
2. भारतीय बहुलता के परिप्रेक्ष्य में पूर्वोत्तर की भाषाएँ / प्रो. हितेंद्र कुमार मिश्र / 15
3. मणिपुरी साहित्य : एक परिचय / डॉ. विजय महादेव गाडे / 19
4. खामति जनजाति की रामायण- 'लिक-चाउ-लामाड' में राम : एक अध्ययन / डॉ. मालविका शर्मा / 21
5. जनजातीय समाज एवं संस्कृति के आदि में 'खड' उपन्यास / डॉ. मिलन रानी जमातिया / 25
6. उत्तर भारत में प्रेरित संत थॉमस का प्रभाव / डॉ. रमा गुप्ता / 30
7. गोरिया गीतों की विशेषताएँ / डॉ. जय कौशल / 34
8. असम के लांकगीत / रिणु बॅरा / 39
9. पूर्वोत्तर भारत की सांस्कृतिक विशेषता / युगल किशोर यादव / 42
10. कोंकबरक कविताओं में प्रकृति-चित्रण / डॉ. अंजना जमातिया / 44
- ✓ 11. भारतीय धार्मिक, सांस्कृतिक, साहित्यिक समन्वय और श्रीमंत शंकरदेव / डॉ. प्रदीप कुमार भारती / 48
12. समकालीन कोंकबरक कविताओं की विशेषताएँ / अनुराधा देवबर्मा / 50
13. असम के जनजातीय लोक-विश्वास में पशु-पक्षी / प्रशान्त लस्कर / 55
14. गालो दर्शन : सृष्टि के सार-तत्त्वों का अध्ययन / डॉ. तादाम रूती / 58
15. अहिंदी भाषी क्षेत्र असम में हिंदी साहित्य का रचनात्मक परिदृश्य / डॉ. सौम्य रंजन दास / 61
16. अरुणाचलप्रदेश के गालो समाज में श्री का अस्तित्व / मोर्जूम लोयी / 65
17. असम में वैष्णव भक्ति के प्रसार में शंकरदेव तथा अन्य कवियों का योगदान / दुलुमनि तालुकदार / 68
18. वैदिक परिप्रेक्ष्य में हिंदी-विश्व और भारतीय संस्कृति / डॉ. प्रतिभा जी. चॅरेकर / 71
19. 'गिलिगु' में चित्रित वृद्धों की समस्या / सुजिता पी. / 74
20. 'दावानल' में चित्रित पारिस्थितिकी संकट / फ़सीला एम. / 77

लोकरंग

1. नेपाली लोककथा- दो ईबी (दादी) / नवाइ पेमा / 57

वार्तालाप

1. एक बातचीत, डॉ. रमानाथ त्रिपाठी के साथ.... / डॉ. राहुल मिश्र / 80
2. वरिष्ठ साहित्यकार, डॉ. अतुल देवबर्मा का साक्षात्कार / डॉ. मिलन रानी जमातिया एवं डॉ. जय कौशल / 84

भारतीय धार्मिक, सांस्कृतिक, साहित्यिक समन्वय और श्रीमंत शंकरदेव

डॉ. प्रदीप कुमार भार

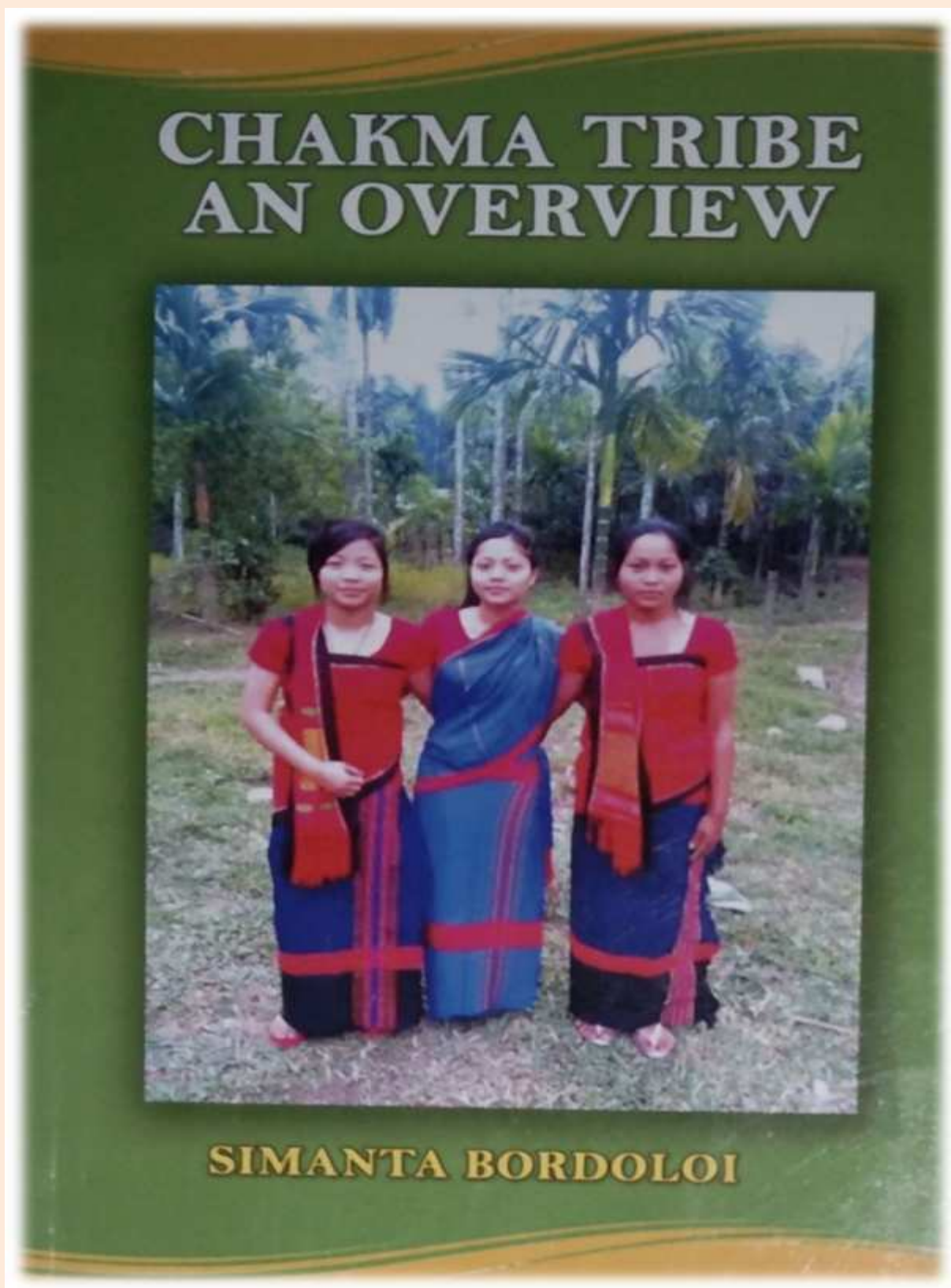
मध्यकालीन भक्ति आंदोलन एक धार्मिक, सांस्कृतिक आंदोलन के रूप में हमारे सामने आता है। यह आंदोलन धार्मिक आवरण देश की साधारण जन की व्याधा-कथा का आंदोलन बना। यह सारे राष्ट्र की समग्र अभिव्यक्ति के रूप में सामने आया। रामानुज ने ब्राह्मण सभों को, यहाँ तक कि मुसलमानों को भी अपनी शिष्य परंपरा में लिया तथा दक्षिण में व्यापार-खान-पान संबंधी कट्टरता एवं अस्मृति जैसी सामाजिक विकृतियों पर प्रहार किया। यही काम उत्तर भारत में रामानंद ने किया।

महापुरुष श्रीमंत शंकरदेव नव-वैष्णव धर्म के केवल प्रवर्तक ही नहीं, बल्कि धर्म प्रवर्तक, समाज-सुधारक, कलाकार, विचारक, कवि, नाटककार, अभिनेता, संगीतज्ञ, कला मर्मज्ञ, आज्ञाकारी प्रतिभाशाली शिष्य, सफल गुरु एवं परम भक्त इत्यादि की गरिमाओं से भी युक्त थे। वे बहुदेव्यवाद के विरोधी और एकेश्वरवाद के समर्थक थे। धार्मिक-सामाजिक-साहित्यिक क्रांति के युगांतकारी आग्रहूत महापुरुष शंकरदेव ने असम वासियों को एक नया धर्म दिया, ज्ञान और कर्म के बीच में रहने वाली अखंड शक्ति दी और दिया भगवान कृष्ण पर अखंड-अटल विश्वास। श्रीमंत शंकरदेव ने अपने नव-वैष्णव धर्म में सात बातों पर विशेष बल दिया। पहली- वह धर्म कृष्ण-भक्ति प्रधान होगा तथा भागवत-पुराण और गीता का आदर्श रूप पूज्य ग्रंथ होगा। दूसरी- नवधा भक्ति में से ध्रुवण और कीर्तन के द्वारा भगवान की उपासना की जा सकती है। तीसरी- सभी देवी-देवताओं को छोड़कर वैष्णव की शरण में जाओ। चौथी- योग, तपस्या, व्रत, यज्ञ यह सब बाह्याचार है, इसे छोड़कर शुद्ध-सात्विक मन से कृष्ण की उपासना करना। पाँचवीं- गुरु और सत्संग पर विश्वास। छठवीं- अहिंसा, प्रेम, दया आदि सद्गुणों का महत्व देना। सातवीं और अंतिम बात यह, कि- भक्ति पर ब्राह्मण और चांडाल, सभी का समान अधिकार है। श्रीमंत शंकरदेव ने इन्हीं बातों को ध्यान में रखकर अपनी रचनाएँ भी लिखीं, चाहें वे अनूदित हों या स्वर्णित। उनका स्पष्ट मत था कि देश, काल, परिस्थितिजन्य रचना हो।

असमीया धर्म, साहित्य, समाज, सभ्यता, संस्कृति के पुनर्जीवन में शंकरदेव का महत्व असाधारण है। जिन्होंने बंगाल के चंडीदास और चैतन्य महाप्रभु की रचनाओं को पढ़ा है, जिन्होंने कबीर, सूर, तुलसी और विद्यापति की प्रतिभा को पहचाना है और

जो महाराष्ट्र के तुकाराम, रामदास, ज्ञानेश्वर तथा गुजरात के मेहता और प्रेमानंद को जानते हैं, वे ही शंकरदेव के महत्व पहचान सकते हैं। श्रीमंत शंकरदेव के वैचारिक मत की पृष्ठभूमि अगर देखा जाय, तो कहीं-न-कहीं उनके देशाटन का प्रभाव विचारों पर स्पष्ट झलकता है। 32 वर्ष की उम्र में श्रीमंत शंकरदेव भारत-भ्रमण के लिए निकले थे। उस समय उत्तर भारत में रामानंद और उनके शिष्यों, जैसे- कबीर और उनके विचारों प्रभावित बहुत-से सत कवियों का प्रभाव लगभग पूरे भारत पर। श्रीमंत शंकरदेव ने 12 वर्षों तक उत्तर और मध्य भारत, जैसे- गंगाघाट, गया, प्रयाग, काशी, द्वारिका, श्रीक्षेत्र, वृंदावन, गोकुल, ब्रजधाम, सीताकुंड, रामकेलि, बदिकाधम आदि के अलावा सुदूर दक्षिण के रामेश्वरम् का भी भ्रमण किया। विभिन्न पंडितों सत्संग से उनके ज्ञान में अत्यंत शीघ्रता हुई थी और वे प्रौढ़ विचार बनकर लौट रहे थे। कृष्णनारायण प्रसाद 'भागध' के शब्दों में, 'शंकरदेव को भारतवर्ष की विविधता, अनेकता और विप्लव जिस एकता का परिचय हुआ, मानों वही जगत की अनंतता विष्णु-कृष्ण की विराटता व सर्वशक्तिमत्ता की प्रतिमूर्ति थी, और कृष्णस्तु भगवान स्वयं के बोध में परिणित हो उनकी सिद्धि विराट राष्ट्र-पुरुष भगवान कृष्ण की शरण उन्हें स्वीकार हुई। कृष्ण को पाकर अनाथ शंकर केवल सनाथ ही नहीं हुआ, उनका चंचल और विरागी मन स्थिर और कृष्ण नामानुष्ठी भी। इस बात से स्पष्ट होता है कि शंकरदेव अपने 12 वर्षों के देशभ्रम में कबीर के विचारों से जरूर अवगत हुए होंगे। यही कारण है। श्रीमंत शंकरदेव ने असम में आकर जिस नव-वैष्णव धर्म का प्रचार किया, उसमें मूर्तिपूजा, ध्यान, व्रत, तपस्या आदि का स्थान नहीं

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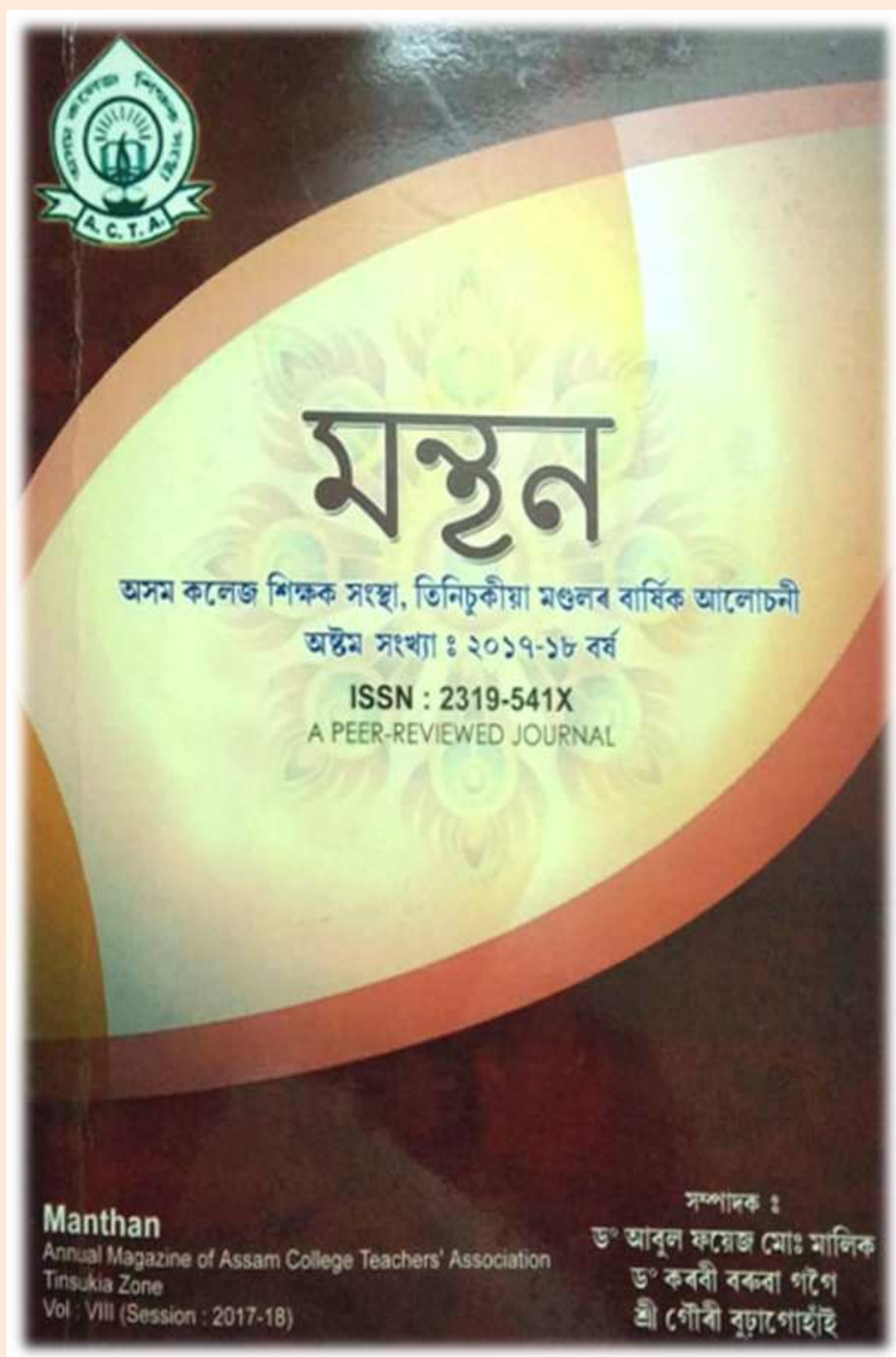
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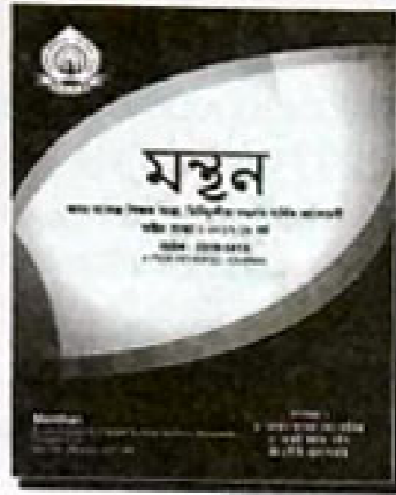
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- SELF STUDY IS THE BEST METHOD OF LEARNING / Dr Nabanita Deka/1
- Pollution : A Major Threat to Development/Gautam Purkayastha/5
- মানবতাবাদী পণ্ডিত ড° বাবাচাহেব ভীমবাও আশ্বেদকাৰ/ড° ঠানুৰাম মজিন্দাৰ/12
- PHULKARI: TRADITIONAL EMBROIDERY OF PUNJAB/Dr. Sanjita Chetia/15
- পণ্ডিতপ্ৰবৰ বাধানাথ যুৰুৱাৰ দৃষ্টিত বিজ্ঞান আৰু দৰ্শনত 'পৰম সত্য'/ড° বুদ্ধুল চন্দ্ৰ দাস/19
- JOB SATISFACTION OF COLLEGE TEACHERS/Poban Gogoi, Pradip Dutta/24
- মটকসকল/ড° কৰবী বৰুৱা গগৈ/28
- The Access, Equity and Status of the Open and Distance learning with special focus on Assam- An analysis/Dr. Azibur Rahman/32
- শান্তি-শৃংখলাৰ নিশ্চয়তা আৰু ৰাজনৈতিক কৰ্তৃত্ব/বৈকুণ্ঠ দাস/38
- Violence Against Women/Meherun Nisha Begum/41

- CAVE PAINTINGS OF INDIA- A SHORT INTRODUCTION/Dr. K. Kalita/44
- টাইফাকে সকলৰ জাতীয় উৎসব 'পয়-পি-মাউ'— এক বৰ্ণনাত্মক অধ্যয়ন(ক্ষেত্ৰ অধ্যয়নৰ আধাৰত)/বনজীতা শইকীয়া/৪৭
- WOMEN AND DOMESTIC VIOLENCE IN NORTH-EAST INDIA/Dr.Dreamsea Das/52
- পাৰিবাৰিক জীৱনত বিশ্বায়নৰ প্ৰভাৱ : 'নীল প্ৰজাপতি' উপন্যাসৰ এটি বিশ্লেষণাত্মক অধ্যয়ন/শীলা সোণোৱাল/57
- Exploring 'rootedness': Indianness of Nissim Ezekiel/ Dr. Pabitra Bharali/62
- ববীন্দ্ৰনাথৰ উপন্যাসত প্ৰতিফলিত মানৱ দৰ্শন ('গোৰা' আৰু 'ঘৰে বাহিৰে' উপন্যাসৰ বিশেষ উল্লেখৰে)/টংকেশ্বৰ দাস/66
- ববীন্দ্ৰনাথৰ 'গীতাঞ্জলি' আৰু নোবেল পুৰস্কাৰ : প্ৰসঙ্গ আৰু বিচাৰ/দীপেশ মণ্ডল/70
- INTERNATIONAL RELATIONS : THE EMERGING ISSUES IN PRESENT WORLD CONTEXT/Jitu Borah/73
- Sericulture in North East India with Special reference to Assam/Dr. Smita Rani Saikia/77

ৰবীন্দ্ৰনাথৰ ‘গীতাঞ্জলি’ আৰু নোবেল পুৰস্কাৰ : প্ৰসঙ্গ আৰু বিচাৰ

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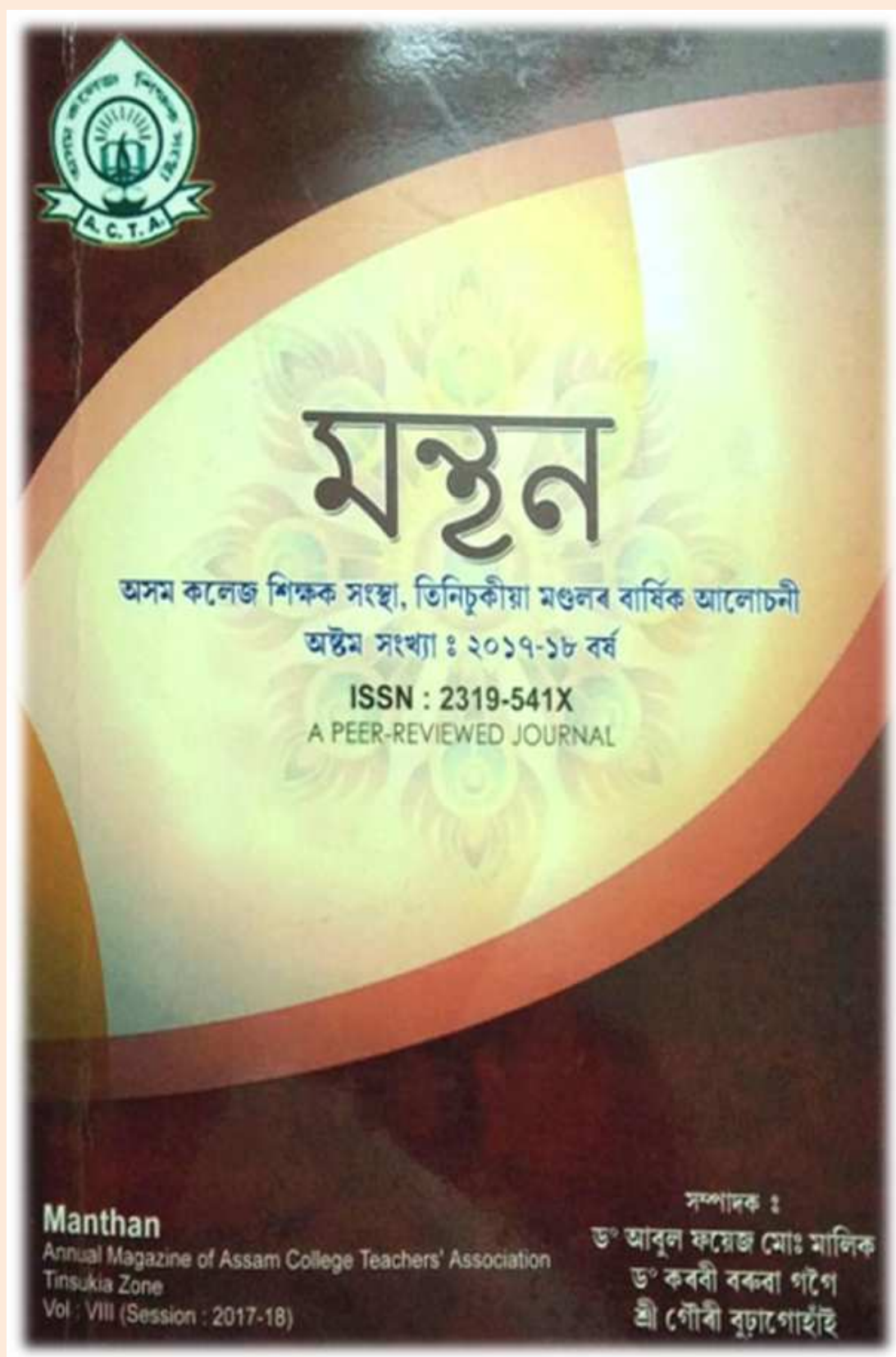
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আজিৰ পৰা প্ৰায় এশ বছৰৰ পূৰ্বে ৰবীন্দ্ৰনাথ ঠাকুৰ প্ৰথম এছিয়াৰ নোবেল জয়ী আছিল সেই কথা সৰ্বজনবিদিত। ৰবীন্দ্ৰনাথে ‘গীতাঞ্জলি’ৰ বাবে ১৯১৩ চনত নোবেল পুৰস্কাৰ লাভ কৰিছিল। গ্ৰন্থখনৰ ইংৰাজী অনুবাদ আছিল ‘Song offering’ৰ বাবে। কিন্তু প্ৰথম কথা ৰবীন্দ্ৰনাথ ঠাকুৰ বাংলা ভাষাত কবিতা লিখিয়ে কি নোবেল পুৰস্কাৰ লাভ কৰিছিল? নিশ্চয়ই নহয়। তেতিয়া হ’লে তেওঁ কি ইংৰাজী ভাষাত বচনা কৰিছিল নহ’লে অনুবাদিত হৈছিল। কথা হ’ল নোবেল পুৰস্কাৰতো দিয়া দেশ সুইডেন আৰু সুইডিশ এ্যাকাডেমিয়ে এই সম্পৰ্কত কৰা দুই-এটা আলোচনা ইয়াত দাঙি ধৰাৰ চেষ্টা কৰিম।

আমি যদি অন্ধৰ হিচাবত চাওঁ তেতিয়া ‘গীতাঞ্জলি’ কাব্যৰ শতবৰ্ষ পাৰ হৈ গৈছে আৰু কলিকতাৰ তথা ভাৰতৰ চাৰিজন প্ৰকাশকে ‘Song Offerings’ৰ নতুন সংস্কৰণ প্ৰকাশ কৰিছে। মই ইয়াত কবিতাৰ নমুনা নিবেদনৰ কথা উল্লেখ কৰিম। প্ৰথমতে কৰিম নিজৰ ভাষাত—

‘আমাৰ এ গান ছেড়েছে তাৰ/সকল অলংকাৰ/মামে পড়ে/মিলনেতে আড়াল কৰে/তোমাৰ কথা/তোমাৰ কথা চাবে যে তাৰ/মুখৰ ঝংকাৰ’ (বাংলা) ‘মোৰ এই গান এৰিছে তাৰ/সকল অলংকাৰ/তোমাৰ ওচৰত বাসা নাই আৰু/মাজৰ অহংকাৰ/অলংকাৰত মাজত পড়ি/মিলনেতে আৰি কৰি/তোমাৰ কথা/তোমাৰ কথা ঢাকি যে তাৰ। মুখৰ ঝংকাৰ (অসমীয়া)— এই উপলব্ধি ৰবীন্দ্ৰনাথৰ নিজৰ। ইয়াৰ লগত ভাৰতৰ সৰ্বস্বত্ববাদৰ লগত যুক্ত আৰু পাশ্চাত্যত যাৰ নাম Pathedime উপনিষদৰ সৰ্বস্বত্ববাদৰ লগত ৰবীন্দ্ৰনাথৰ বক্তব্যৰ যোগ আছে। ৰবীন্দ্ৰনাথৰ ‘নৈবেদ্য’ (১৯০১) কাব্যৰ যি প্ৰাণ ব্যক্ত সেইয়া ‘সোণাৰতৰী’ কাব্যৰ (১৮৯৪) ‘বসুন্ধৰা’ কবিতাত উচ্চাৰিত। সিটোৰে ‘আনন্দবাদ’ কোৱা হয় যিটোৰ পৰিচয় সিদিনা ইংৰাজী সৰল গদ্যানুবাদত কৰিব পাৰিছিল। (বাংলা) ‘চিন্ত যোহা ভয় শূন্য/উচ্চ যেথা শিব/জ্ঞান যেথা মুক্ত, যেথা গৃহৰ প্ৰাচীৰ/আপন প্ৰাঙ্গনতলে দিবস শৰবী/বসুধাৰে বাখে নাই খণ্ড খণ্ড কৰি/...নিৰ্মম আঘাতে পিতঃ/ভাৰতৰ সেই স্বৰ্গে কৰো জাগৰিত। (অসমীয়া) ‘চিন্ত য’ত ভয় শূন্য/উচ্চ য’ত শিব/জ্ঞান য’ত মুক্ত, য’ত গৃহৰ প্ৰাচীৰ/আপোন চোতালত দিবস শৰবী/বসুধাৰে কাম নাই খণ্ড খণ্ড কৰি/নিৰ্মম আঘাত পিতঃ/ভাৰতৰ সেই স্বৰ্গত কৰো জাগৰিত। ইংৰাজ তথা যুৰোপীয় কবিসকলে ইয়াৰ সুৰ ছন্দ লয়ত সূক্ষ্মতা একোয়ে পোৱা নাছিল কেবল পাইছিল Message আৰু তাত বাজিছিল এনেকুৱাকৈ “When I go from here let this my parting word, that what I have seen in unexpandable I have tasted of the hidden honour of this lotus that expands on the ocean of light, thus and I blessed let this be my parting word.”

Sl. No. 50	Dr. Pabitra Bharali	Monthon, Journal of Vol: VIII (2017-18). (<i>Exploring Rootedness: Indianness of Nissim Ezekiel</i>)
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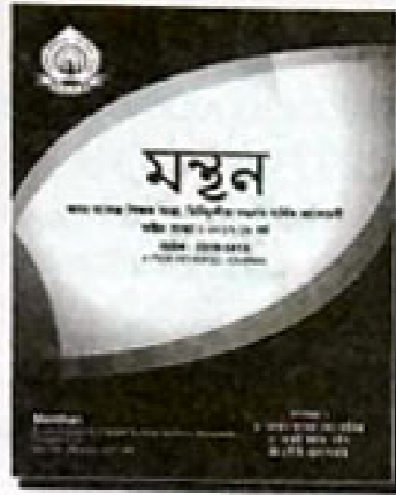
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- WOMEN AND DOMESTIC VIOLENCE IN NORTH-EAST INDIA/Dr.Dreamsea Das/52
- পাৰিবাৰিক জীৱনত বিশ্বায়নৰ প্ৰভাৱ : 'নীল প্ৰজাপতি' উপন্যাসৰ এটি বিশ্লেষণাত্মক অধ্যয়ন/শীলা সোণোৱাল/57
- Exploring 'rootedness': Indianness of Nissim Ezekiel/ Dr. Pabitra Bharali/62
- ববীন্দ্ৰনাথৰ উপন্যাসত প্ৰতিফলিত মানৱ দৰ্শন ('গোৰা' আৰু 'ঘৰে বাহিৰে' উপন্যাসৰ বিশেষ উল্লেখৰে)/টংকেশ্বৰ দাস/66
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Exploring 'rootedness': Indianness of Nissim Ezekiel

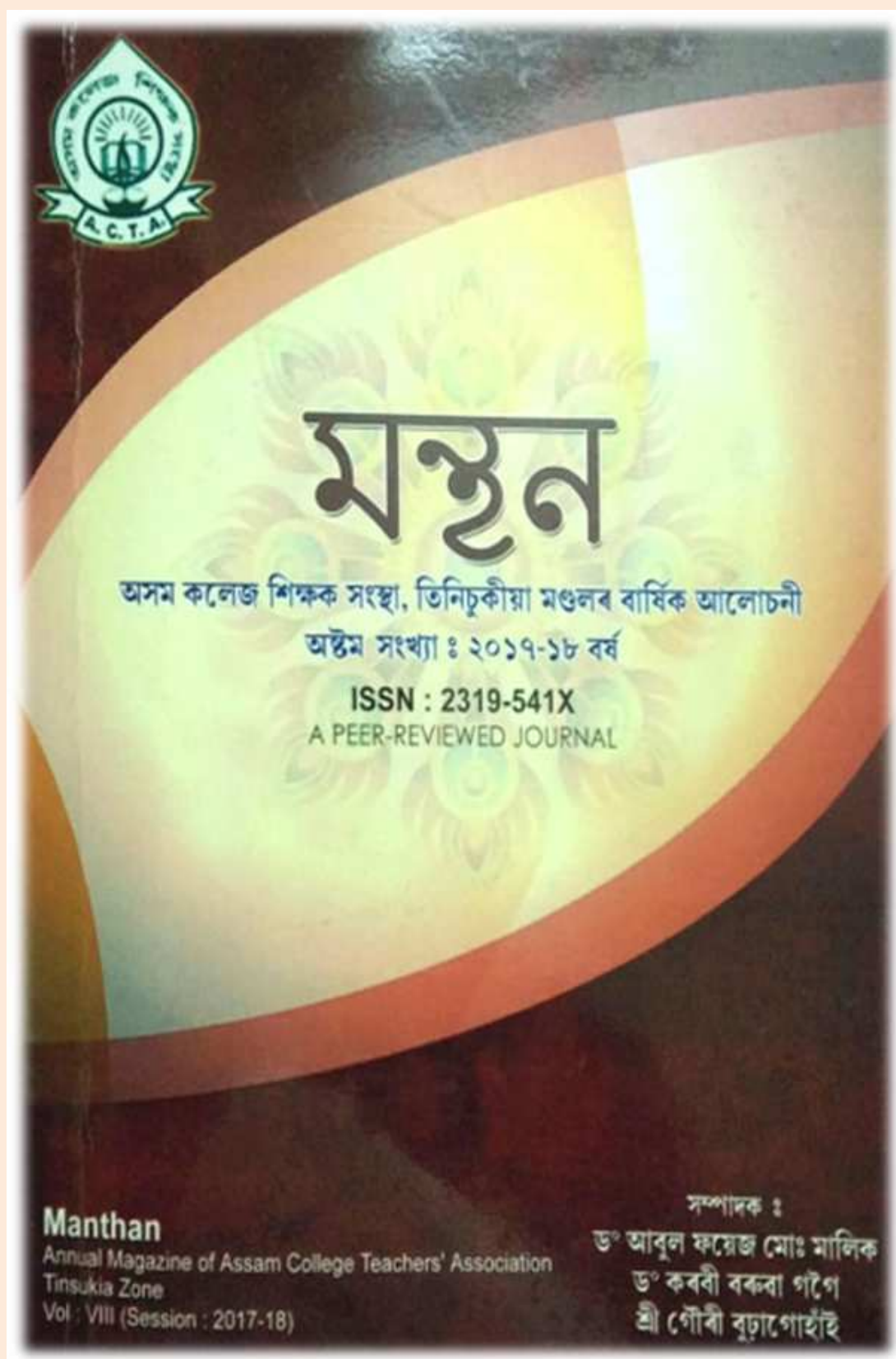
Dr. Pabitra Bharali.

HOD of English, Digboi College

Separation from one's cultural roots is one of the most traumatic experience of any normal human being and it is accentuated if he/she has borne a diasporic history. To overcome the trauma of geographical and cultural distances, the person needs to look for ways to 'belong', 're-root', 'relocate' in the new land and culture although it is greatly problematic since mastering a culture, adopting and adapting them in the compatible way sustains as a case of constant negotiation. 'Belongingness' is a theme that is universally relevant. Everyone comes from somewhere and most people do feel a sense of belonging to some place or other. Though people may not live in their birthplace, they may still have a sense of belonging to it. Again, a person's sense of belonging may change, loyalties may shift, and the original sense of belonging may disappear completely in favour of another. In postcolonial diaspora studies, the issue has invited multiple interrogations and great critical attention. While on the one hand, this sense of belonging, i.e. the diasporic consciousness, leads to the formation of a new community, though imagined, on the other, it reiterates the search for root in the original homeland/culture. Avtar Brah's concept of home as a 'mythic place of desire' is a way of depicting this sense of belongingness to one place/culture. (Brah:192)

Ezekiel's cultural situation makes him a cultural diaspora in India and his condition was much traumatized by the upheavals of the time. He was very much conscious about his Bene-Israeli origin and his Indian context. At a time when Nissim Ezekiel was trying to achieve his poetic distinction and cultural identity, the scenario of India was passing through a very critical situation. The Britishers had already faced the idea of multi-ethnic and multi-cultural status of India. Moreover, an awareness of Hinduism was trying to seek the image of India within it. At the time of independence of India, there was division of India on the basis of religious considerations and ethnic violence. At that time, there was growing consciousness of Indianism and the Hindu community was trying to hold the real image of India within itself. Other communities could hardly have any share of that great pride of Indianism that was being kept at the time of Independence. The horrible wind of violence had already blown up the sober colours of cultural distinction of the synthesis of multi-ethnic character of India. During his teenage, Nissim Ezekiel had to face the problem of seeking his cultural identity. His Hindu friends extended their favour to him as if it was a part of

Sl. No. 51	Poban Gogoi	Monthon, Journal of Vol: VIII (2017-18). (<i>Job Satisfaction of College Teachers</i>)
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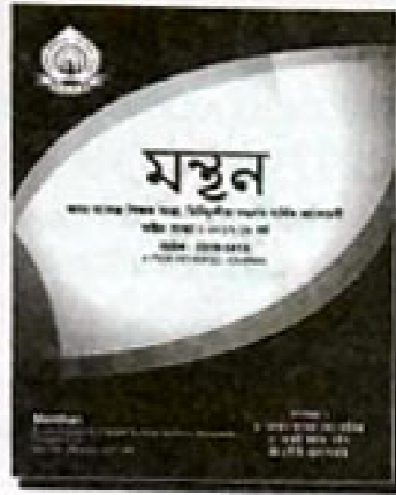
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JOB SATISFACTION OF COLLEGE TEACHERS

Poban Gogoi

Pradip Dutta

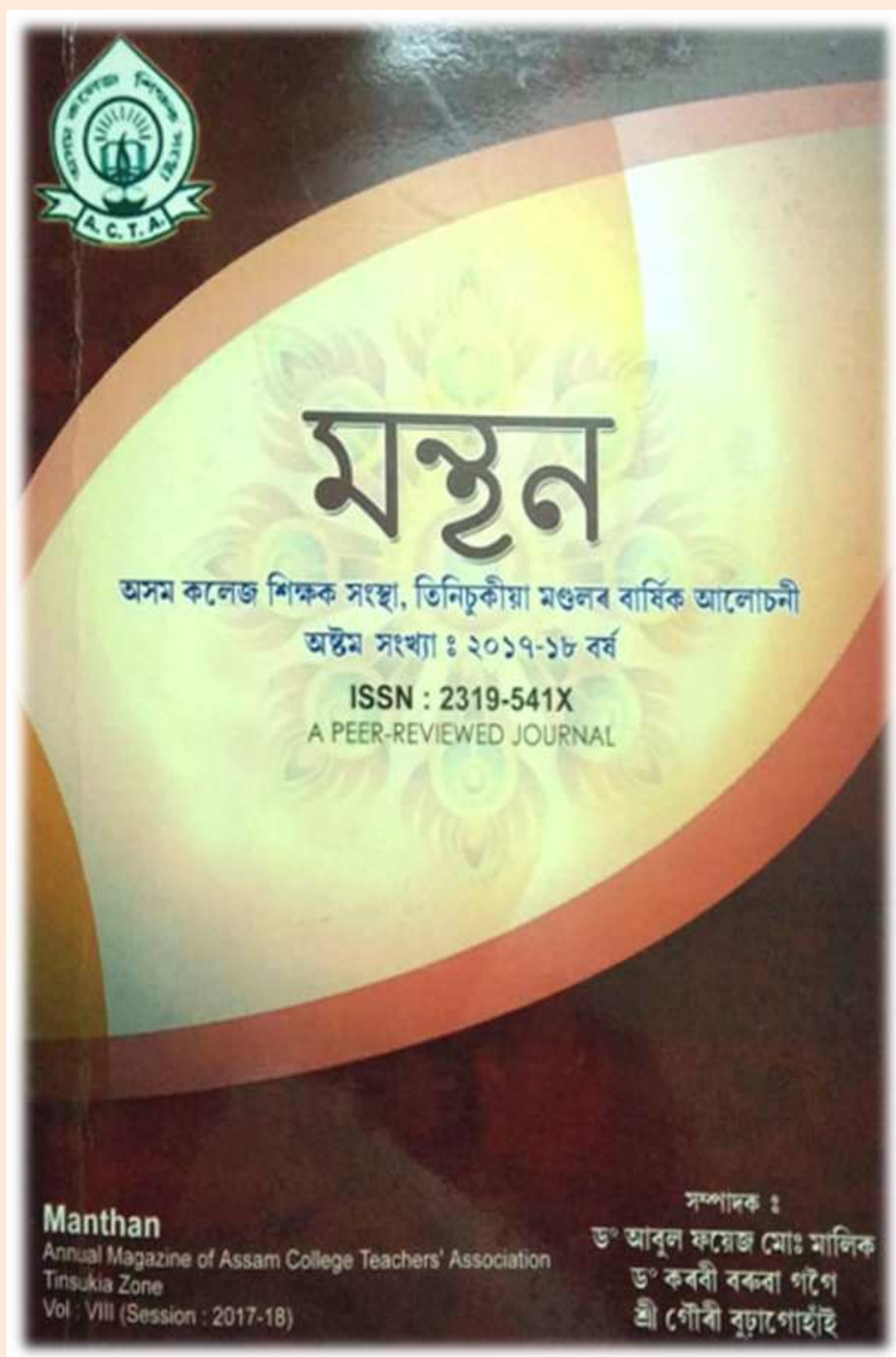
Assistant Professors, Department of Education
Digboi College, Digboi

One of the biggest preludes to the study of job satisfaction was the Hawthorne studies (1924–1933). These studies primarily credited to Elton Mayo of the Harvard Business School who sought to find the effects of various conditions (most notably illumination) on workers' productivity. These studies ultimately showed that novel changes in work conditions temporarily increase workers' productivity (called the Hawthorne Effect). It was later found that this increase resulted, not from the new conditions, but from the knowledge of being observed. This finding provided strong evidence that people work for some purposes other than pay, which paved the way for researchers to investigate other factors of job satisfaction. The Hawthorne investigations saw a poor working context is the deterrent for good working practices resulting in the frustration of the employees which leads to low productivity. A developed working context would lead to more productivity. It emphasized the human relation factors such as friendly supervision, rest pauses, hours of work etc. which are crucial for job satisfaction of employees.

Scientific Management (Taylorism) had too a significant impact on the study of job satisfaction. Frederick Winslow Taylor (1911) in his book "Principles of Scientific Management" argued that there was a single best way to perform any given work. This book contributed to a change in industrial production philosophies, causing a shift from skilled labour and piecework towards the more modern of assembly Lines and hourly wages. The initial use of scientific management by industries greatly increased productivity because workers were forced to work at a faster pace. However, workers became exhausted and dissatisfied, thus leaving researchers with new questions to answer regarding job satisfaction. It should also be noted that the work of W.L. Bryan, Walter Dill Scott and Hugo Munsterberg set the tone for Taylor's work. Some argue that Maslow's Hierarchy of Needs theory, a motivation theory, laid the foundation for job satisfaction theory.

The term 'Job' refers to collection of tasks, duties and responsibilities which as a whole is regarded as the established assignments to an individual. It also includes occupational activity performed by individual in return for monetary reward. Satisfaction, on the other hand; means the fulfillment of needs or desires of an individual. Satisfaction is a complex of feelings,

Sl. No. 52	Jitu Borah	Monthon, Journal of Vol: VIII (2017-18). (<i>International Relations : The Emerging Issues in Present World Context</i>)
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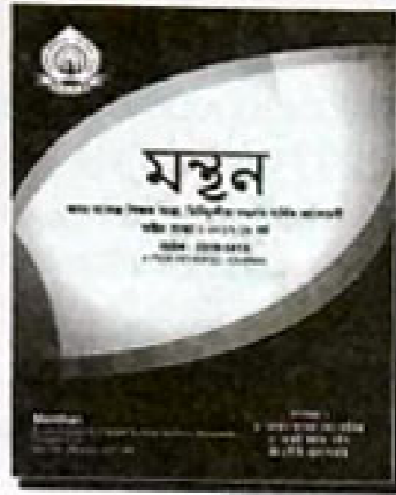
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- Violence Against Women/Meherun Nisha Begum/41

- CAVE PAINTINGS OF INDIA- A SHORT INTRODUCTION/Dr. K. Kalita/44
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- পাৰিবাৰিক জীৱনত বিশ্বায়নৰ প্ৰভাৱ : 'নীল প্ৰজাপতি' উপন্যাসৰ এটি বিশ্লেষণাত্মক অধ্যয়ন/শীলা সোণোৱাল/57
- Exploring 'rootedness': Indianness of Nissim Ezekiel/ Dr. Pabitra Bharali/62
- ববীন্দ্ৰনাথৰ উপন্যাসত প্ৰতিফলিত মানৱ দৰ্শন ('গোৰা' আৰু 'ঘৰে বাহিৰে' উপন্যাসৰ বিশেষ উল্লেখৰে)/টংকেশ্বৰ দাস/66
- ববীন্দ্ৰনাথৰ 'গীতাঞ্জলি' আৰু নোবেল পুৰস্কাৰ : প্ৰসঙ্গ আৰু বিচাৰ/দীপেশ মণ্ডল/70
- INTERNATIONAL RELATIONS : THE EMERGING ISSUES IN PRESENT WORLD CONTEXT/Jitu Borah/73
- Sericulture in North East India with Special reference to Assam/Dr. Smita Rani Saikia/77

INTERNATIONAL RELATIONS : THE EMERGING ISSUES IN PRESENT WORLD CONTEXT

Jitu Borah

Deptt. of Political Science, Digboi College, Digboi

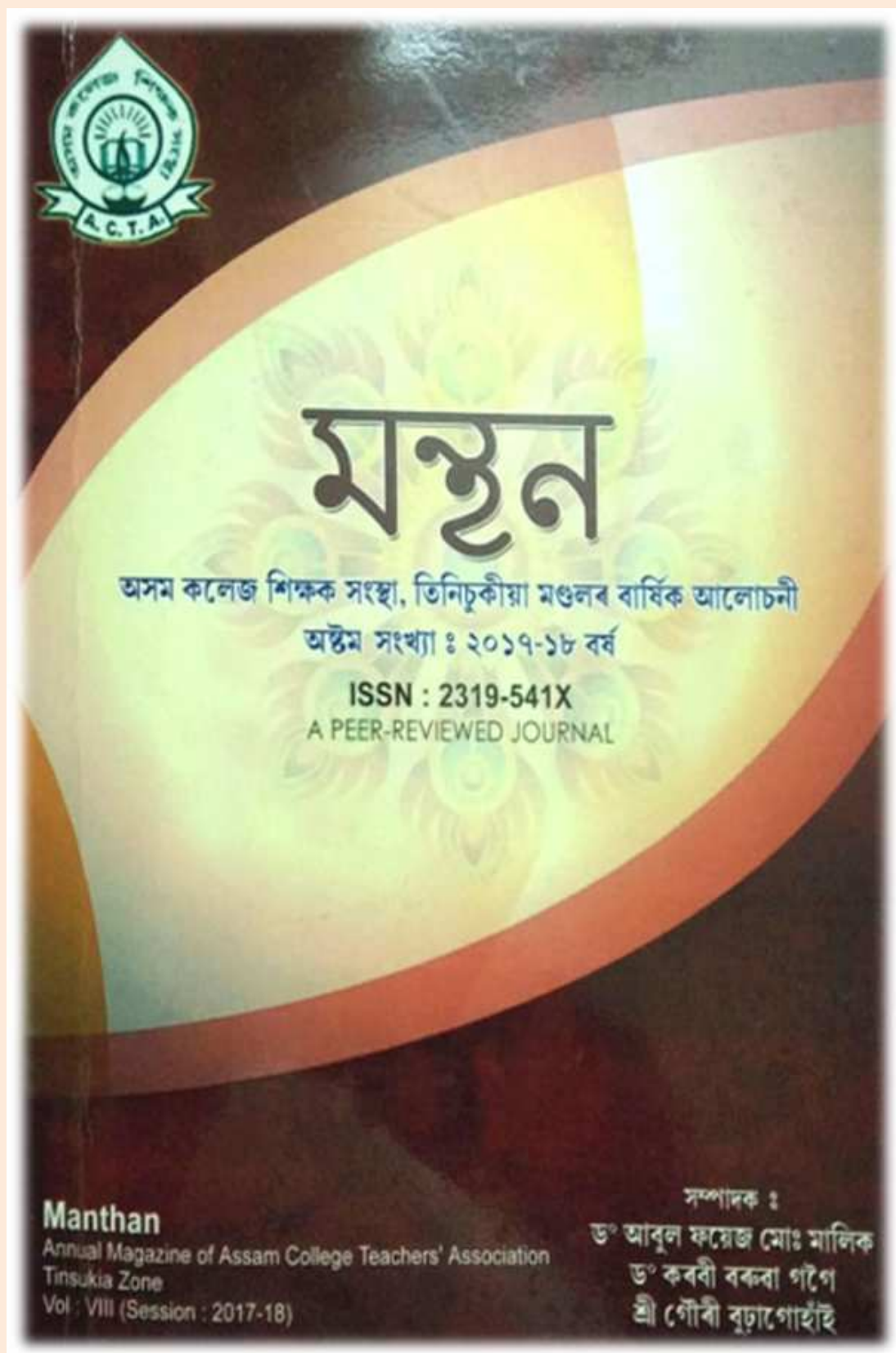
Introduction

The reason behind our interest in international relations is that the world in which we live in is divided into different political regions, independent states, countries and nations and this has profound social, economic and political influence in our lives. The world today is composed of over 200 independent states that have to harmoniously exist and share some common interests. The role of this study in our lives can thus never be undermined. To fully come to grips with the role of this study, there is need to examine what living in states basically entails. This leads us to the five basic social values that we as human beings and our states are expected to uphold. This list includes welfare, security, justice, order and freedom.

The social values remain so fundamental in our lives that they must be adequately protected and upheld for the safety and good coexistence. The advancement in technology and demand for equality has created the chance for the emergence of new issues within the discipline of international relations. This has attracted calls for a review of some of the IR policies and a discard of others with the aim to streamlining the international relations so as to incorporate the new emerging issues.

According to Jackson and Sorensen (2007), "There are developments that remain as reminders to the fact that the world of states is dynamic, changing world and not static, unchanging one, in that in international relations, just as in other spheres of human relations; nothing stands still for a very long time". The truth of the matter is that international relations change with the every aspect of our lives. These include fundamental factors that play profound influences in our lives such as education, politics, economics, technology and culture.

Sl. No. 53	Pradip Dutta	Monthon, Journal of Vol: VIII (2017-18). (<i>Job Satisfaction of College Teachers</i>)
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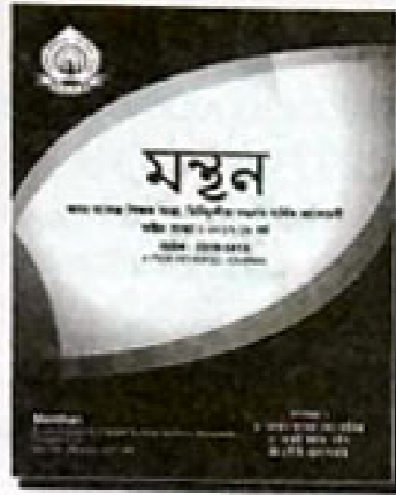
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- PHULKARI: TRADITIONAL EMBROIDERY OF PUNJAB/Dr. Sanjita Chetia/15
- পণ্ডিতপ্ৰবৰ বাধানাথ যুগেন্দ্ৰ দৃষ্টিত বিজ্ঞান আৰু দৰ্শনত 'পৰম সত্য'/ড° বুদ্ধুল চন্দ্ৰ দাস/19
- JOB SATISFACTION OF COLLEGE TEACHERS/Poban Gogoi, Pradip Dutta/24
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- WOMEN AND DOMESTIC VIOLENCE IN NORTH-EAST INDIA/Dr.Dreamsea Das/52
- পাৰিবাৰিক জীৱনত বিশ্বায়নৰ প্ৰভাৱ : 'নীল প্ৰজাপতি' উপন্যাসৰ এটি বিশ্লেষণাত্মক অধ্যয়ন/শীলা সোণোৱাল/57
- Exploring 'rootedness': Indianness of Nissim Ezekiel/ Dr. Pabitra Bharali/62
- ববীন্দ্ৰনাথৰ উপন্যাসত প্ৰতিফলিত মানৱ দৰ্শন ('গোৰা' আৰু 'ঘৰে বাহিৰে' উপন্যাসৰ বিশেষ উল্লেখৰে)/টংকেশ্বৰ দাস/66
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JOB SATISFACTION OF COLLEGE TEACHERS

Poban Gogoi

Pradip Dutta

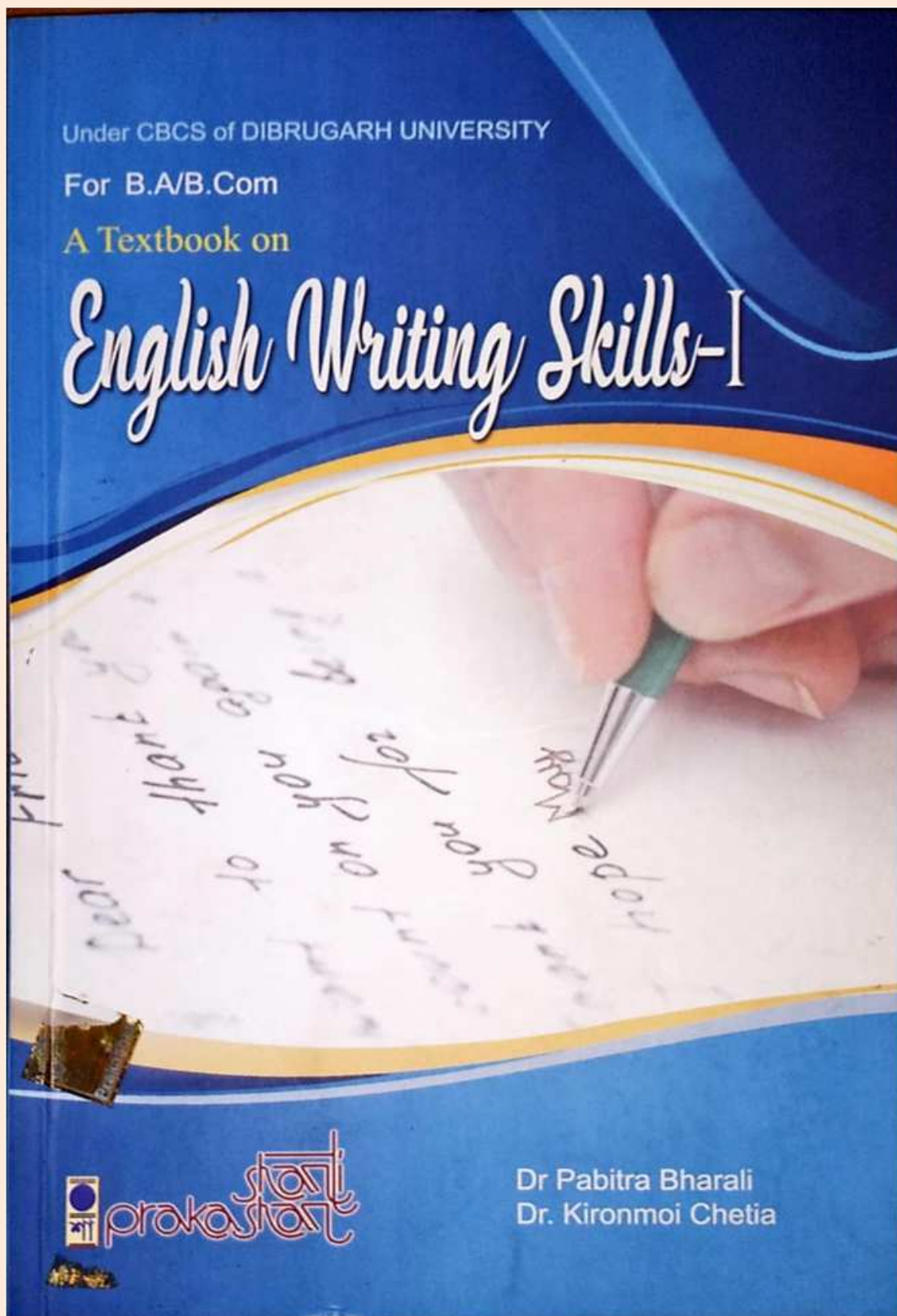
Assistant Professors, Department of Education
Digboi College, Digboi

One of the biggest preludes to the study of job satisfaction was the Hawthorne studies (1924–1933). These studies primarily credited to Elton Mayo of the Harvard Business School who sought to find the effects of various conditions (most notably illumination) on workers' productivity. These studies ultimately showed that novel changes in work conditions temporarily increase workers' productivity (called the Hawthorne Effect). It was later found that this increase resulted, not from the new conditions, but from the knowledge of being observed. This finding provided strong evidence that people work for some purposes other than pay, which paved the way for researchers to investigate other factors of job satisfaction. The Hawthorne investigations saw a poor working context is the deterrent for good working practices resulting in the frustration of the employees which leads to low productivity. A developed working context would lead to more productivity. It emphasized the human relation factors such as friendly supervision, rest pauses, hours of work etc. which are crucial for job satisfaction of employees.

Scientific Management (Taylorism) had too a significant impact on the study of job satisfaction. Frederick Winslow Taylor (1911) in his book "Principles of Scientific Management" argued that there was a single best way to perform any given work. This book contributed to a change in industrial production philosophies, causing a shift from skilled labour and piecework towards the more modern of assembly Lines and hourly wages. The initial use of scientific management by industries greatly increased productivity because workers were forced to work at a faster pace. However, workers became exhausted and dissatisfied, thus leaving researchers with new questions to answer regarding job satisfaction. It should also be noted that the work of W.L. Bryan, Walter Dill Scott and Hugo Munsterberg set the tone for Taylor's work. Some argue that Maslow's Hierarchy of Needs theory, a motivation theory, laid the foundation for job satisfaction theory.

The term 'Job' refers to collection of tasks, duties and responsibilities which as a whole is regarded as the established assignments to an individual. It also includes occupational activity performed by individual in return for monetary reward. Satisfaction, on the other hand; means the fulfillment of needs or desires of an individual. Satisfaction is a complex of feelings,

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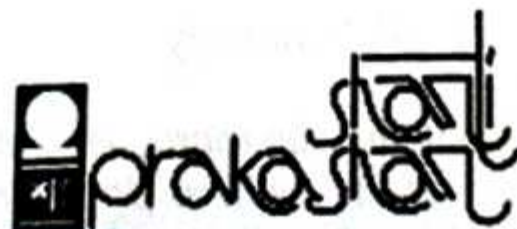
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Sustainable Entrepreneurship Development

Dr. A. Ibemcha Chant



Sustainable Entrepreneurship Development

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Contents

Preface	v
List of Contributors	ix
Introduction	1
1. Why sustainable entrepreneurship?.....Why now? <i>Dr. Mario B. Curatolo</i>	7
2. Perceptions of Male & Female Small & Micro Urban Entrepreneurs Regarding Entrepreneurial Development <i>Dr. Muhammad Ziaulhaq Mamun</i>	23
3. Funding The Unfunded Entrepreneurs through Pradhan Mantri Mudra Yojana (PMMY) in North East India <i>Dr. A. Rajmani Singh</i>	56
4. Socio-Economic Dimensions of Rural Entrepreneurs: An Analysis of West Garo Hills, Meghalaya <i>Dr. Abhigyan Bhattacharjee & Mridul Barman</i>	72
5. Women Entrepreneurship: Socio-Economic Sustainability And Empowerment: A Reality Study At Cuddalore <i>Dr. R.Ramachandran</i>	83
6. Factors influencing entrepreneurial intention: Evidence from Kathmandu Valley <i>Dr. Radhe Shyam Pradhan, Dr. Nar Bahadur Bista & Bir Bahadur Khadka</i>	99
7. A Study of Entrepreneurship Education in Higher Educational Institutions in Barak Valley, Assam: Problem and Prospects <i>Pranay Jyoti Goswami & Archita Paul</i>	118
8. Prospects and challenges of sustainable entrepreneurs in Organic Tea Industry: A case study at Digboi. <i>Sri Pradip Chandra Das & Sri Mukunda Madhab Gogoi</i>	135
9. Sustainopreneurship: A Paradigm Shift in the Mindset of New Generation Entrepreneurs <i>Amrita Dutta & Dr. Subit Dutta</i>	141

PROSPECTS AND CHALLENGES OF SUSTAINABLE ENTREPRENEURS IN ORGANIC TEA INDUSTRY: A CASE STUDY AT DIGBOI

Sri Pradip Chandra Das & Sri Mukunda Madhab Gogoi

Introduction

A sustainable entrepreneur is one who constantly exploits the environmental challenges and makes profits there from. The concept of sustainable enterprise is based on three pillars- people, planet and profit. Those who run business in relation with the environmental and environmental related issues are sustainable entrepreneurs. In pursuing business, they also make contribution towards the protection of environment and the planet where we live.

Digboi is a small town under subdivision of Margherita in Tinsukia District of Assam. In addition to the traditional tea growers in the area, eight organic tea growers make organic tea business from their own tea gardens. Some of them run their business for more than 15 years. In addition they also maintain sustainable organic tea cultivation practices as per International Federation of Organic Agricultural Movements (IFOAM) standards. They claim that in spite of high cost of maintaining the organic tea garden, they avoid chemical products in the gardens. An organic tea is prepared through a number of process, such as plucking, streaming, cutting, drying and packaging etc carried out mostly by hand and handmade tools. To start a new organic tea garden, it requires 4 to 5 years for fully operational one and in case of converting an inorganic tea garden to an organic one, a long time, not less than 3 years is required to remove all chemical elements from the tea plants. Thus, the entrepreneurs have to wait for a long term to reap the earnings from running such business. The common types of organic tea prepared in Upper Assam are Phalap or the traditional Singpho tea, handmade (handcrafted) tea, natural tea, black and green orthodox tea etc.

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Sustainable Entrepreneurship Development

Dr. A. Ibemcha Chant



Sustainable Entrepreneurship Development

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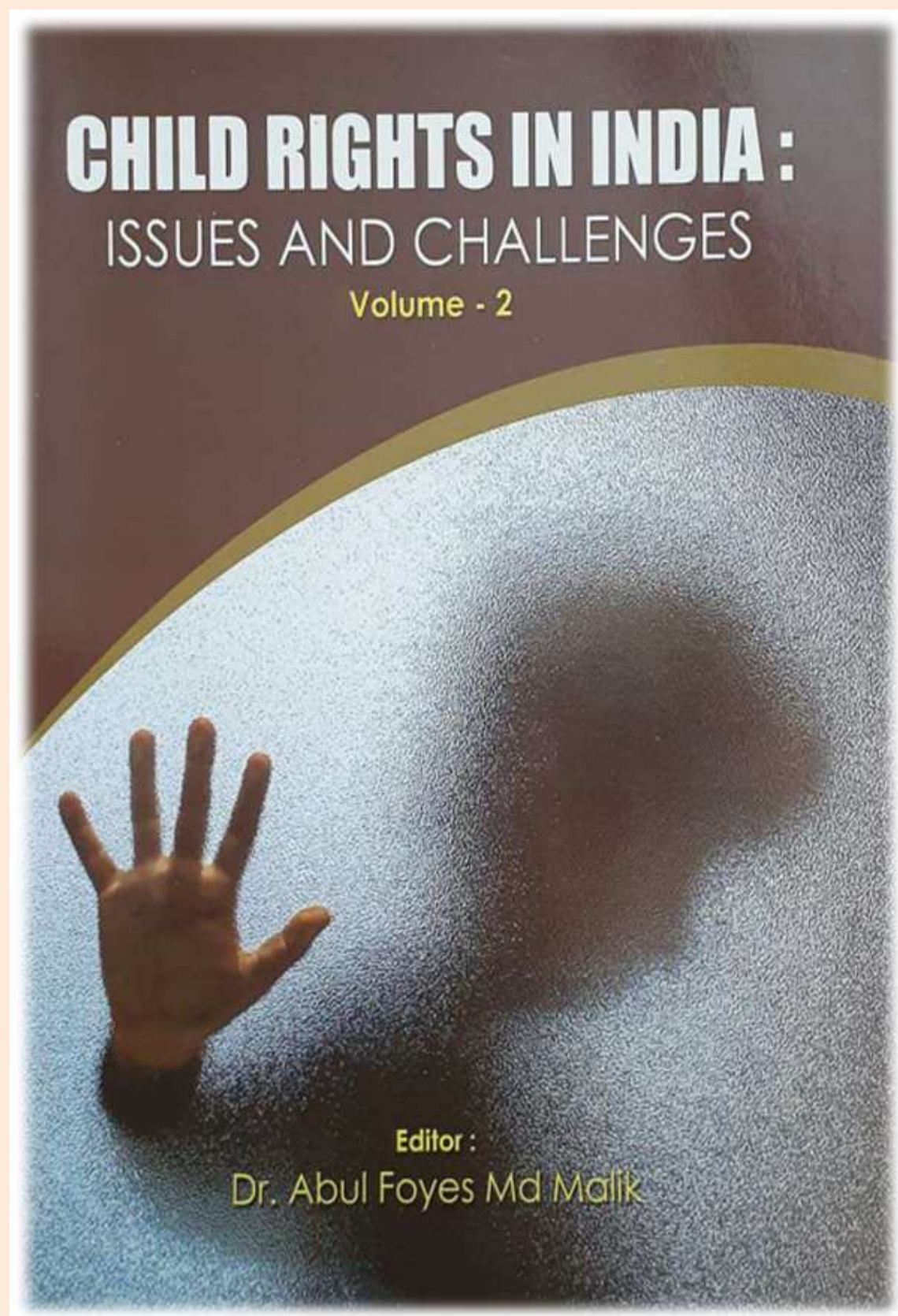
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- TREATMENT OF CHILD PROTAGONIST IN CHARLOTTE BRONTE'S *JANE EYRE* / Chimi Deka/61
- CHILD RIGHTS DURING ARMED CONFLICT / Manjuma Sonowal/64
- Child Rights in India / Dr. Ipsita Haldar/69
- RIGHT TO EDUCATION-A PROGRESSIVE MOVEMENT FROM DIRECTIVE PRINCIPLE TO FUNDAMENTAL RIGHT OF THE CONSTITUTION OF INDIA / Manomita Paul/76
- JUVENILE JUSTICE IN INDIA WITH SPECIAL REFERENCE TO JUVENILE JUSTICE ACT 2015 / Ankita Saikia/80
- Child Abuse: Sexual Abuse and Trafficking / Nikita Begum Talukdar/84
- An analysis of Right to Education as a Measure of Delinquency Prevention / Dr Aparajita Dutta/91
- CHILD REFUGEE CRISIS / Shabana Rakia Ahmed/96
- Child Abuse and its Protective Laws in India / Durlav Pegu/102
- জ্যোতিপ্ৰসাদ আগৰৱালাৰ শিশু কবিতা : এটি অধ্যয়ন (নিৰ্বাচিত কবিতাৰ আধাৰত) / দীপা শৰ্মা বৰঠাকুৰ/১০৭
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- শিশু শ্ৰমিক : বিঘ্ন আৰু চিন্তা / হেমপ্ৰভা বাতা/১২১
- অসমীয়া চুটিগল্পত শিশু চৰিত্ৰ : এক অধ্যয়ন (লক্ষ্মীনাথ বেজবৰুৱাৰ 'মুক্তি' আৰু ভবেন্দ্ৰনাথ শইকীয়াৰ 'বৰ্ণবোধ' গল্পৰ আধাৰত) / জুলী কোঁৱৰ/১২৬

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জ্যোতিপ্ৰসাদ আগৰৱালাৰ শিশু কবিতা : এটি অধ্যয়ন (নিৰ্বাচিত কবিতাৰ আধাৰত)

দীপা শৰ্মা বৰঠাকুৰ
সহযোগী অধ্যাপিকা, ডিগ্ৰীৰ মহাবিদ্যালয়

০.০০ অবতৰণিকা

০.০১ বিষয়ৰ পৰিচয় :

শিশুমনৰ উপযোগিকৈ ৰচনা কৰা সাহিত্যই হৈছে শিশু সাহিত্য। শিশু সাহিত্য সাহিত্যৰ এটি অনুপম শাখা। শিশু সাহিত্য এটা জাতিৰ ভৱিষ্যতৰ পথ নিৰ্দ্ধাৰক। শিশুৰ মনৰ জগতখনৰ বিচিত্ৰ অনুভৱ আৰু অভিজ্ঞতা এই সাহিত্যৰ মাজত প্ৰতিফলিত হয়। শিশুৰ মন স্বচ্ছ আৰু নিৰ্মল। বুদ্ধি-তৰ্কৰ জটিলতা বুজি নোপোৱা অথচ নজনাক জানিবলৈ আৰু নুজুজাক বুজিবলৈ শিশুমন উদগ্ৰীৱ হৈ থাকে। শিশু সাহিত্যই শিশুৰ মানসিক আৰু বৌদ্ধিক বিকাশত সহায় কৰাৰ উপৰিও মনোৰঞ্জনৰো খোৰাক যোগায়।

অসমীয়া সমাজ-সংস্কৃতি জীৱনৰ মৰীচাহ জ্যোতিপ্ৰসাদ আগৰৱালা এগৰাকী শিশু সাহিত্যিকো। তেখেতৰ বিপ্লৱী মনৰ মাজত লুকাই থকা শিশু সুলভ মনটো শিশু সাহিত্যৰাজিয়ে উলুঙাই নিছে। অসমীয়া শিশু সাহিত্যৰ এক বুজন অংশ অধিকাৰ কৰি আছে কবিতাই। আগৰৱালাসেৱৰ শিশু সাহিত্য সমূহো কাব্যিক ৰূপতহে পোৱা যায়। শিশু কবিতাকেইটি হ'ল - কুস্পুৰ সপোন, তুত পোৱালি, অকশমানি ল'ৰা, অক'মানি ছোৱালী, অকণিৰ সপোন, ফুলকুঁৱৰী, অকশমানিৰ প্ৰাৰ্থনা, নতুন অকশমানিৰ গান, আহ অ' অ'কণি আহ, মাক আৰু সোণ, আৰু মনমা। ইয়াৰ উপৰিও 'জ্যোতি ৰামায়ণ' নামৰ ৰামায়ণৰ কাহিনীভাগ শিশু উপযোগিকৈ তেখেতে ৰচনা কৰিছে।

০.০২ বিষয় অধ্যয়নৰ উদ্দেশ্য :

জ্যোতিপ্ৰসাদৰ শিশু কবিতাসমূহত গতানুগতিক উপদেশৰ পৰিৱৰ্তে শিশুৰ মনৰ খবৰহে পোৱা যায়। শিশুৰ অলৌকিক জগতখনত ৰচনা আৰু বাস্তৱ একোৰ হৈ যায়। শিশুৱে ভালপোৱা জীৱ-জন্তু আৰু প্ৰকৃতি, চিনাকি ঘৰুৱা পৰিৱেশ, সৰল ভাষাৰ প্ৰয়োগ আদিৰ বিষয়ে চমু আলোকপাত কৰাটোৱেই এই অধ্যয়নৰ উদ্দেশ্য।

০.০৩ অধ্যয়নৰ পদ্ধতি :

জ্যোতিপ্ৰসাদ আগৰৱালাসেৱৰ শিশু কবিতাসমূহক সমল ৰূপে লৈ বিশ্লেষণাত্মক পদ্ধতিৰে প্ৰস্তাৱিত আলোচনা প্ৰৱন্ধ প্ৰস্তুত কৰাৰ প্ৰয়াস কৰা হৈছে।

০.০৪. অধ্যয়নৰ পৰিসৰ আৰু সমল আহৰণৰ উৎস :

আমাৰ এই অধ্যয়নৰ পৰিসৰ জ্যোতিপ্ৰসাদ আগৰৱালাৰ নিৰ্বাচিত পাঁচটি শিশু কবিতাৰ মাজতে সীমাবদ্ধ হৈ থাকিব। সমল আহৰণৰ বাবে জ্যোতি প্ৰসাদ ৰচনাবলীৰ উপৰিও গৌণ উৎসৰ সহায় লোৱা হ'ব।

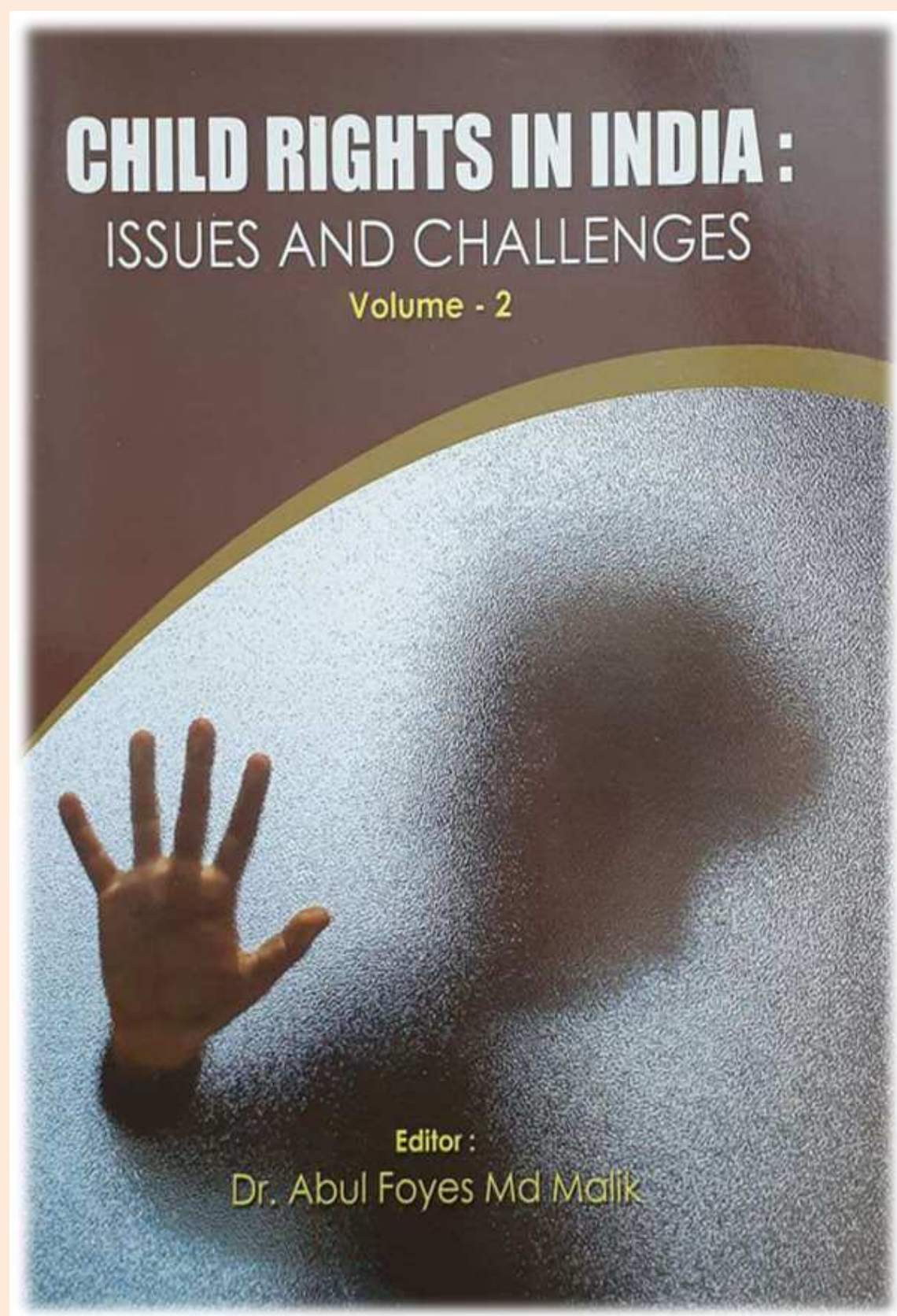
১.০০ বিষয়বস্তুৰ বিশ্লেষণ :

জ্যোতিপ্ৰসাদ ৰচনাবলীত মুঠ বাৰটি (১২) শিশু কবিতা পোৱা যায় যদিও তাৰে 'নতুন অকশমানিৰ গান' আৰু 'আহ অ' অকণি আহ' নামৰ কবিতা দুটি শিশু আৰু কিশোৰ দুয়োৰে বাবে উপযোগী। আমাৰ অধ্যয়নৰ বাবে লোৱা কুস্পুৰ সপোন, তুত পোৱালি, অকশমানি ল'ৰা - এই শিশু কবিতাকেইটিত জ্যোতিপ্ৰসাদে শিশুৰ মানসিক জগতৰ বাস্তৱ যদি এখন চিত্ৰিত কৰিছে।

১.০১ শিশুৰ কালনিক জগতখনৰ চিত্ৰ :

শিশু কালন্যায়। কালন্যায়ৰ পৰী ঘোঁৰাত উঠি সকলো শিশুৱেই অজান দেশলৈ উৰা মাৰে। অতি প্ৰাকৃতিক জগতত বিচল কৰি শিশুৱে ভাল পায়। অব্যস্তন মনতো শিশুৱে সেইখন জগতৰ অনেক বস্তু কঢ়িয়াই ফুৰে। সেয়ে জ্যোতিপ্ৰসাদেও

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CHILD RIGHTS IN INDIA : Issues and Challenges

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ভারতীয় শিশুদের জন্য সামাজিক নীতি ও সাংবিধানিক আইন : ভাষা-অধিকারে

ডঃ শ্যামলচন্দ্র দাস, সহঃ অধ্যাপক, বাংলা বিভাগ, বর্ধমান বিশ্ববিদ্যালয়, পশ্চিমবঙ্গ
ডঃ কানাই দাস, সহঃ অধ্যাপক, ডিগবয় কলেজ, আসাম

গুরুত্ব :

আঠারো বছর বয়সের কম সামাজিক সত্তাদের বলা হয়ে থাকে শিশু। কিশোর-কিশোরী অবস্থাও এর অন্তর্ভুক্ত। অবশ্যে এই শিশুদের অ-বলা ও স-বলা হিসাবে বিভাগ করা যেতেই পারে। তা সে যাই করা যাক, অনেকসময় শিশুর সত্য পরিণত হয়ে যান প্রাপ্তবয়স্ক ভাষীরাও। বৃদ্ধ-বৃদ্ধা হলে তো 'দ্বিতীয় শৈশব' অনুসারে কথা ও আচরণ অনেকসময় শিশুর মতো হয়ে থাকে। হয়ে যান যতীন্দ্রনাথ সরকারের 'কাজের ছেলে'-র ছেলেটির মতো। ভুলেটুলে যা দাঁড়ায়; অর্থাৎ একাধিক জিনিস মনে না রাখতে পেরে ঘেঁটে ঘ হয়ে যায়।^১ এটা মানবো কোনো কোনো শিশুর ক্ষেত্রে তা স্বাভাবিক ধর্মও বটে। এও স্বাভাবিক, তার অধিকারাদি সঙ্গতভাবে ভোগ করা, পারিবারিক, সামাজিক, প্রাতিষ্ঠানিক আইন মেনে বিকশিত হওয়া।

বিষয়-আশয় :

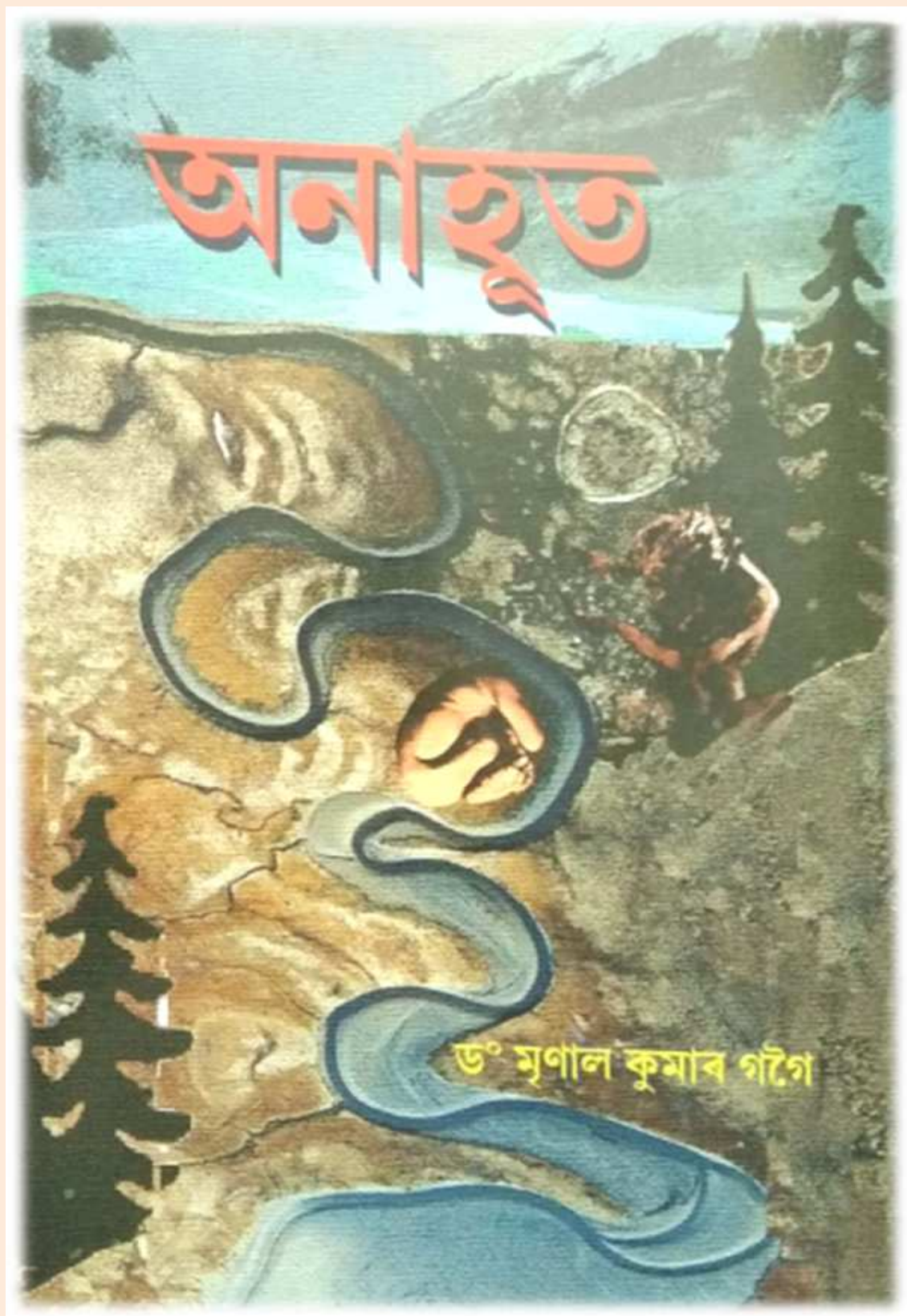
আর কেনইবা মানবে না? এই ক্ষণশিশু মাতৃগর্ভে থাকার সময় নানা নিয়ম মানতে থাকে। মায়ের ইচ্ছা অনুসারে ক্রল ঘুমায়, আগো। এমনকি মায়ের ইচ্ছা অনুসারে সে ভাষা, গান ইত্যাদি শুনতে অভ্যস্ত হয়, শোনে মায়ের হৃৎপিণ্ডের শব্দ, মুখের শব্দ ইত্যাদি। মাতৃগর্ভ থেকে বেরোনের পর প্রথম ও দ্বিতীয় বৎসরে অর্থহীন বা অর্থ সমন্বিত বাক সৃষ্টি করতে পারে অন্যের বাকধ্বনি দেখতে-শুনতে অভ্যস্ত হওয়ায়। এই স্তরে সে মায়ের সঙ্গে নানাভাবে মানসিক জ্ঞাপনের প্রয়াসও করে থাকে। অর্থাৎ কু কু (cooing) বা ব্যাব্রিং (babbling) কিংবা কলধ্বনি, শব্দ-বাক্য স্তরে মা ও শিশু অনায়াস পারস্পরিক জ্ঞাপন করে। সম্ভবত সেজন্যই 'মাতৃভাষা মাতৃদুগ্ধসম'। শিশুর এই ভাষা প্রথাগত পরিবেশ শিখন, শিক্ষায় শিক্ষণ যেমন স্বাভাবিক অধিকার, তেমনি অন্য প্রতিবেশী বা আন্তর্জাতিক ভাষার শিক্ষণ প্রাপ্তির ক্ষেত্রে দেশের ভূমিকা থাকা কর্তব্য।

অবশ্য ভারতীয় সামাজিক পরিবেশজ নীতি-নিয়ম, নানা প্রাতিষ্ঠানিক-সাংবিধানিক আইন-কানুন ইত্যাদি মেনে শিশুকে ভাষা শিখতে হয়। অবশ্য একাধিক প্রথাগত মৌখিক বুলি অনেকসময় কিছু বাঙালি সমাজের শিশুরা শিখতে বাধ্য হয়ে থাকে। গ্রামাঞ্চলের সাধারণ তলভাষী শিশুরা স্বভাষার মান্য রূপটি ঠিক করে বলতে পারে না^২, তার উপর আবার চাপে অন্য ভাষার চাপ। যেমন আসামে বসবাসকারী বাঙালি শিশুরা ছোটবেলা থেকেই বলতে বাধ্য হয় পরিবারের ভাষা (familect), মান্য অসমীয়া ইত্যাদি। সেই সঙ্গে দেশের সংযোগকারী ভাষা হিন্দিও রপ্ত করতে থাকে, করতে বাধ্যও হয় অনেকে। আর শিশু ভাষী বোড়ো অঞ্চলের হলে তো অন্তত তিনটি ভাষা বোঝা দরকার। পশ্চিমবঙ্গের গ্রামাঞ্চলের শিশুদেরও একই সঙ্গে দ্বিবাচনিকতা (অঞ্চলের তলভাষা ও প্রাদেশিক মান্য)সহ হিন্দি তাকে শিখতে হয়। কারণ ভালো বাল্যের কার্টুনের উপস্থিতি নেই যে। হিন্দি তাদের একমাত্র সহায় ও সম্বল, এমনকি বাংলা ভাষা যে দেশের সরকারী ভাষা সেই বাংলাদেশের শিশুরাও হিন্দি ভাষার কার্টুনে প্রভাবিত হচ্ছে ব্যাপকভাবে।

আর পশ্চিমবঙ্গের সীমান্ত অঞ্চল (যেমন ফৌকোঘাট, আসানসোল, পাঞ্জিপাড়া, কঁকরভিটা, জয়গাঁ, চকচকা-গৌরীপুর অঞ্চল ইত্যাদি) হলে একাধিক ভাষা শিশুকাল থেকেই রপ্ত করতে হয়। নয়াগ্রাম-গোপীবন্দ্রপুর এলাকার ফৌকো অঞ্চলে অন্তত চার-পাঁচটি উপভাষা চলে, যথা হাটুয়া সম্প্রদায়ের বুলি, মাহাত কুমিদের কুরমালি, হিন্দি, বাংলা ইত্যাদি। এমন ভাষা শিখন অবশ্য তার আইনি অধিকার নয়, সামাজিক প্রয়োজনে শেখা জীবন ও জীবিকা তথা পরিবেশজ

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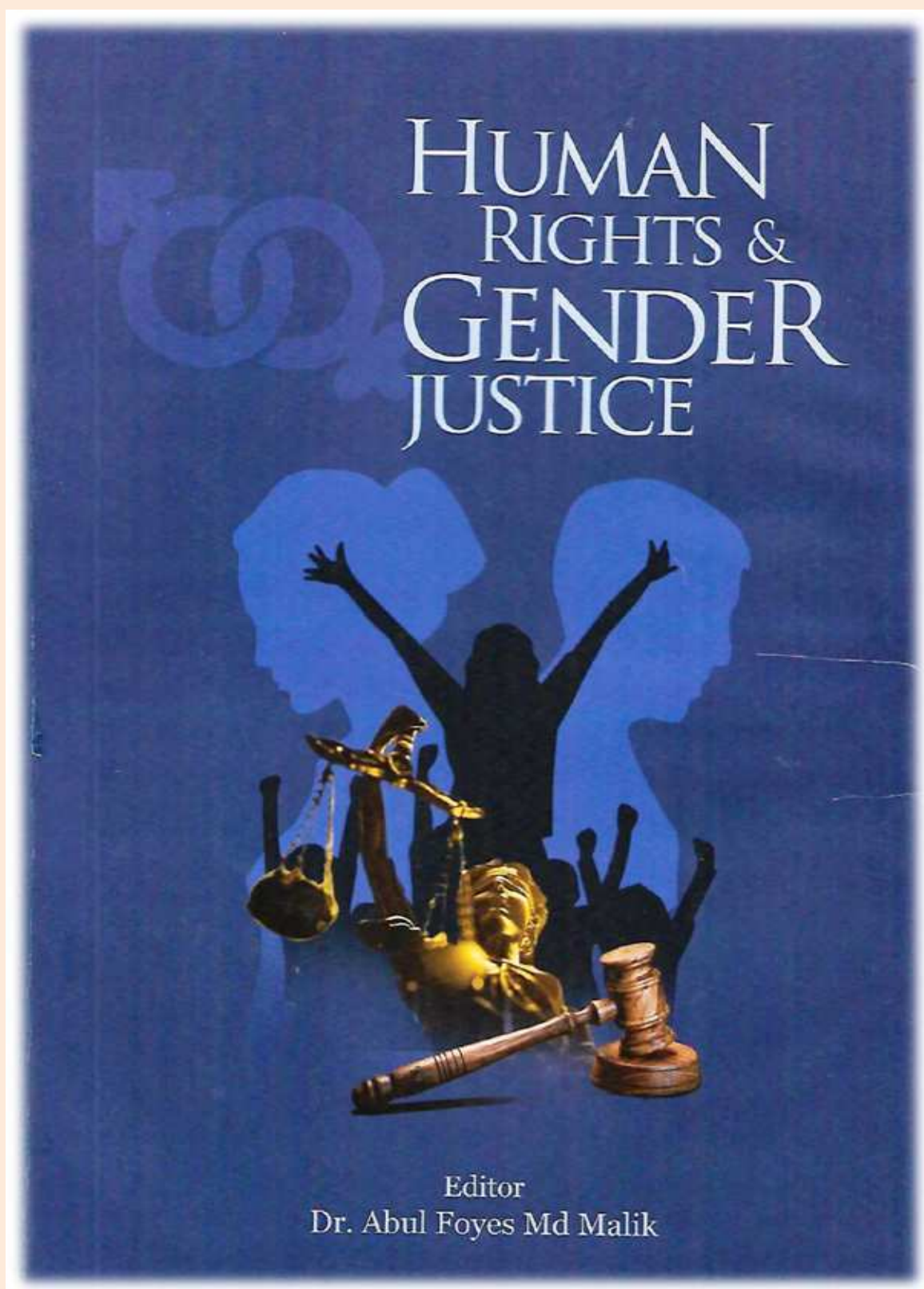
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Sl. No. 60	Jitu Borah	Human Rights & Gender Justice (<i>Child Labour and Violation of Child Rights in Digboi Town : A Study</i>)
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- CHILD LABOUR AND VIOLATION OF CHILD RIGHTS IN DIGBOI TOWN: A STUDY/ Jitu Borah / 164
- Violence against Minorities in Assam: An analysis/ Nargis Choudhury / 169
- CORPORATE SOCIAL RESPONSIBILITY AND HUMAN RIGHTS: AN ANALYTICAL STUDY/ Khanjana Hazarika / 174
- অসমীয়া কবিতাত নারী প্ৰতিবাদী সত্তা আৰু মানৱীয় প্ৰমূল্য/ ড° বিনীতা মৰাং / 181
- Study of socio-economic status of female workers in some selected brick industries of Dhubri district of Assam, India /Dr. Ashfia Sultana, Dr. Sahidul Ahmed / 187
- Triple Talaq in India: Practice, Judicial Intervention and Criminalisation Introduction /Tribedi Chutia / 195
- বিকাশৰ পৰা বহনকৰ্ম বিকাশলৈ : মানৱ অধিকাৰৰ দৃষ্টিকোণৰ পৰা এক পৰ্যালোচনা / ড° আনন্দ ঘোষ, শ্ৰী নৃপেন দাস / 206
- Human Rights in India: Constitutional and Legal Framework / Anupam Dutta, Smriti Priya Das / 209
- অৰুণা পট্টসীয়া কলিতাৰ চুটিগল্পত প্ৰতিফলিত লিংগভিত্তিক বৈষম্য আৰু তাৰ বিৰুদ্ধে প্ৰতিবাদৰ চিত্ৰ : এক বিশ্লেষণ /
দ্বীপশিখা সন্দিকৈ / 220
- Globalisation and Socio-Economic Development of Women in India / Mrs Ruma Paul / 227
- মানৱ অধিকাৰ আৰু লিঙ্গ বিচাৰ : সমস্যা, সমাধান আৰু প্ৰত্যাহ্বানলক্ষীনাথ বেজবৰুৱাৰ 'তেজীমলা' সাধুকথাত মানৱ
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- Victim Compensation Schemes – A Double Edged Sword / Vidisha Gogoi / 240
- Tribal Customary Laws and Gender Disparity: A North-eastern lookout /Bijaya Sarmah/ 246
- The #MeToo Movement Is a Step Towards Gender Equality /Varuna Chakraborty/ 251
- Influence of Mass-Media on Awareness of Women's Rights with Special reference to Tribal
Women: A Study / Dr. Utpal Kalita / 255
- মানৱ অধিকাৰ আৰু শোষিত নারী / তিলোত্তমা ভূঞা / 262
- হামপি ৰাছম গোখৰাৰীৰ গল্পত নারীৰ সামাজিক স্থিতি আৰু নারীমনৰ প্ৰকাশ (সংস্কাৰ আৰু বিপ্লৱ বিপ্লৱ-দেবিচৌ যমুনা গল্পৰ
বিশেষ উল্লেখৰে) / স্বপ্নালী গগৈ / 266
- মানৱিক আবেদনৰ প্ৰেক্ষিত : প্ৰসঙ্গ আলাওলৰ পদ্মাবতী কাব্য / সোমেন পাল / 274
- নিৰুপমা বৰগোহাঞিৰ 'অনা জীৱন' উপন্যাসত সামাজিক লিংগ সম্পৰ্কীয় ন্যায়ৰ প্ৰতিফলন / সুদেৱা বৰুৱা / 279
- অসমীয়া সাধুকথাত মানৱ অধিকাৰ প্ৰসংগ (বুঢ়ী আইৰ সাধুৰ উল্লেখৰে) / ড° মৌচুমী দত্ত / 287
- Socialisation Process and Domestic Violence in Assam /Dr. Smita Rani Saikia/ 291
- Coal Mining and its Effect on the Environment / Dr. Sanjita Chetia / 295
- Status of women and crime against women in the Adi tribe of Arunachal Pradesh with special
reference with Mebo village, Pasighat / Rashmi Rekha Saikia / 299
- GENDER EQUALITY AND WOMEN / DEEPIKA GOGOI / 308
- SOCIAL TABOOS AND DOMESTIC VIOLENCE AGAINST ASSAMESE WOMEN / Meghali Boruah / 313
- EQUITY IN EDUCATION AMONG DALIT CHILDREN / ANANYA BARUAH / 317
- A HISTORICAL PERSPECTIVE AND THE DEVELOPMENT OF OFFENCES AGAINST CHILD
MARRIAGE / Labonya Boruah / 322
- লক্ষ্মীনাথ বেজবৰুৱাৰ চুটিগল্পত নারীৰ সামাজিক স্থিতি / শ্ৰীমতী প্ৰাৰ্থনা দত্ত / 327
- Human Rights in Literature (Selective Study)/ Pranjal Protim Borah / 333
- A Study on Rights of Transgender from the Perspective of Human Rights Issues / Khetkham
Borgohain & Meghali Saikia / 339

CHILD LABOUR AND VIOLATION OF CHILD RIGHTS IN DIGBOI TOWN: A STUDY

Jitu Borah

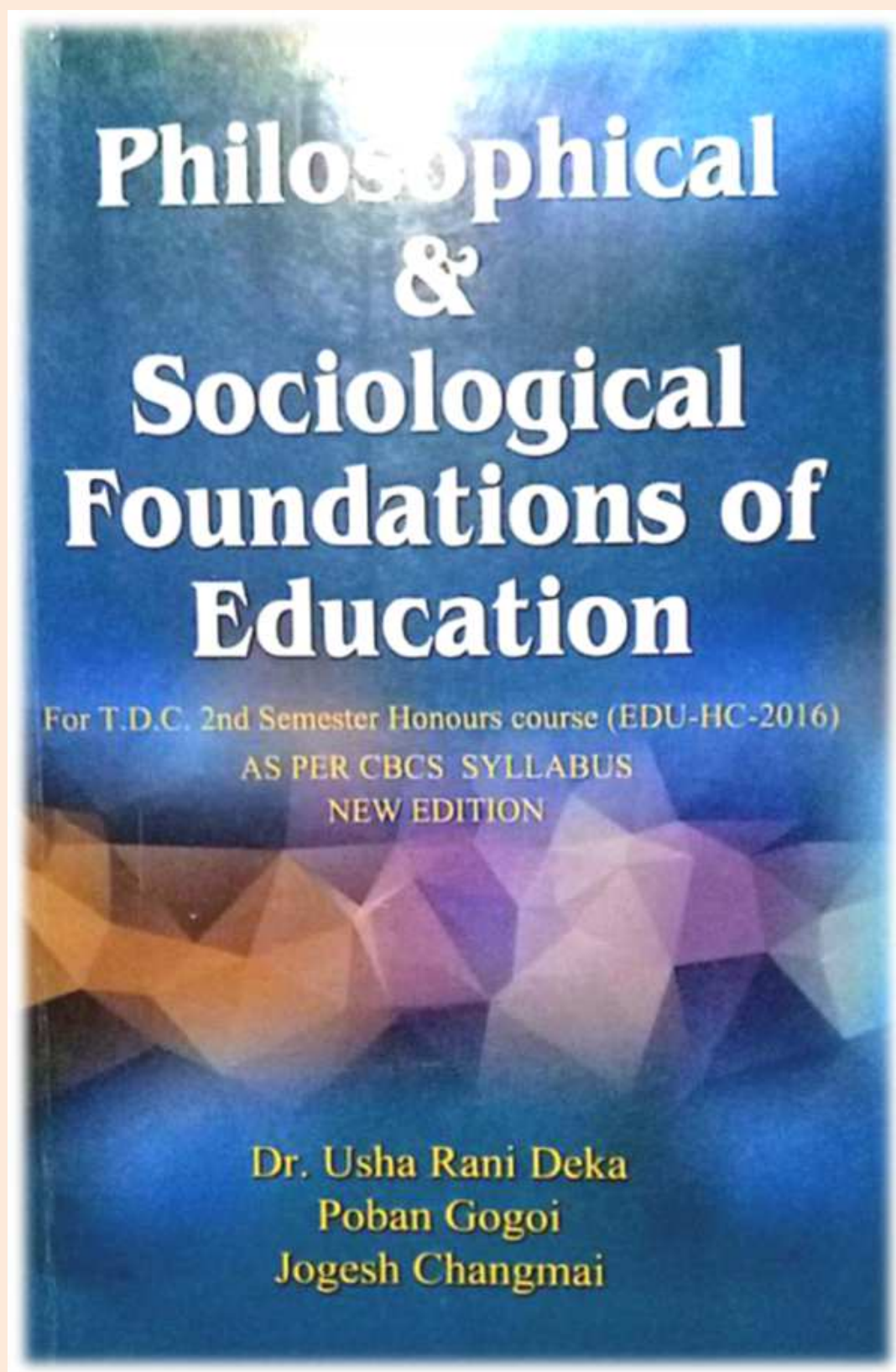
Assistant Professor, Dept. of Political Science
Digboi College, Digboi

STATEMENT OF THE PROBLEM:

The contemporary world basically concerned with these issues like Terrorism, Environmental issue, Feminism, Globalization, Security, Self-determination, and power hegemony etc. The concept of human rights and security has occupied a significant position in the lives of every individual in the world. The total annihilations and traumatic experience of the two world wars compelled the people in the world to think for the protection of the inherent rights of every individual. This ultimately led to the establishment of the UNO which universalized the rights of human being in the world without any discrimination. Respect for human rights begins with the way society treats its children. A responsible society will give freedom and dignity to young people, and creating an environment for the development of their inner talent. The international convention on the Rights of the Child, 1989 states regarding the term child as "a child means every human being below the age of eighteen years unless under law applicable to the child, majority is attained earlier."

Children need special care and protection. In the national and international arena certain rights have been acknowledged to the children. However, it is real truth that at present, the issues of human rights in the limelight more for their violation rather than their application. Children are one of the most vulnerable groups of society who are subjected to exploitation and victimisation. Thus they are deprived of their basic human rights. Though there has been taken various legislative measures and enactments for the protection of child rights but the trend of violation of child rights in the form of child abuse, child labours, trafficking is still going on at the national and international level. North-east in general and Digboi in particular is not exception from it. It becomes a matter of serious concern all over the world. In view of this the present study is intended to analyze the present trends of violation of child rights and child labour in Digboi town.

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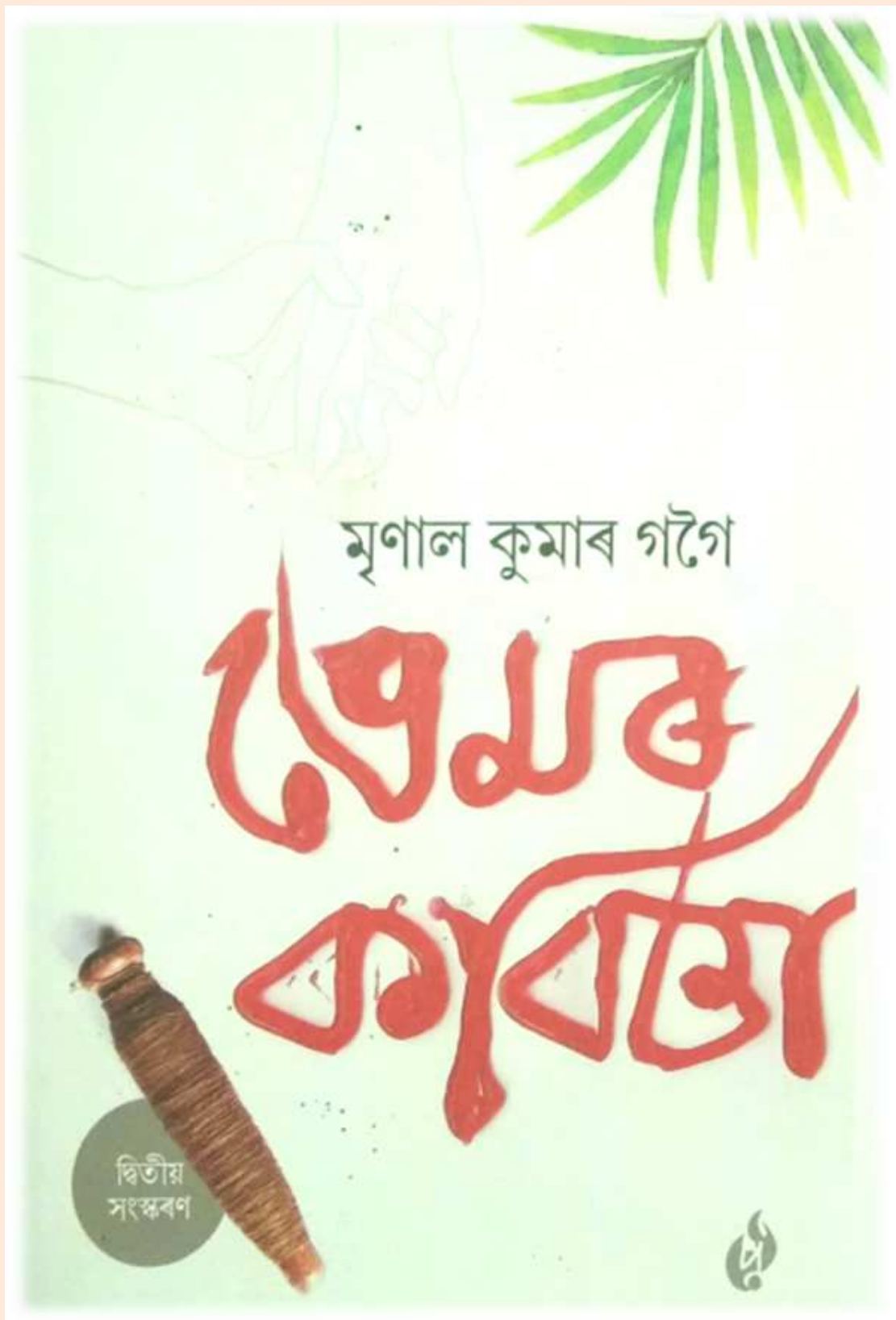
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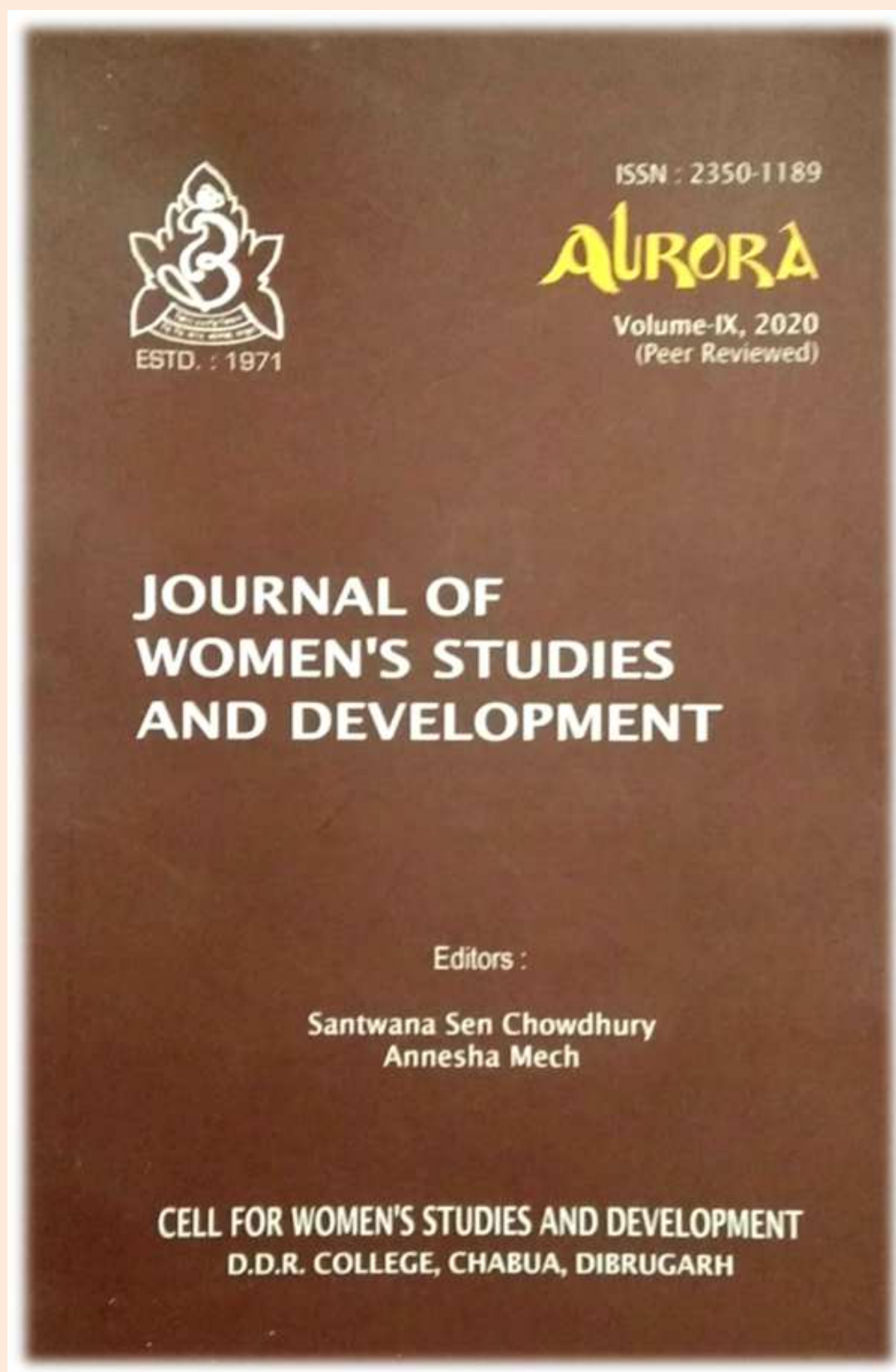
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চৰ্যাপদত বৰ্ণিত সমকালীন সমাজজীৱন - এটি আলোচনা	৪২
মৌচুমী ফুকন	
প্ৰান্তিকত প্ৰকাশিত মহিলা লেখকৰ চুটিগল্পৰ এক বিশ্লেষণাত্মক আলোচনা (২০১৯ বৰ্ষৰ বিশেষ উল্লেখ)	৫১
সন্দীপা গগৈ	
Tuberculosis of the Breast (A Rare Case Report)	65
Dr Ratan Kumar Kotokey and Dr Abhijit Ramdas Rane	
"Veils of an Eastern Bride": Cleopatra and Her Land in the Rhetoric of Shakespeare	73
Rakhi N P	
Feminist Perspectives in Post-independence Indian English Literature	83
Dr. Pabitra Bharali	
Management of Bio-medical Waste vis-a-vis Right to Health of Female Workers	98
Mehnaz Akhtar Ahmed	
Sustainable Development Goals and Gender Equality in India	113
Dr. Anitha C V	

Portrayal of Stepmother in Children's Literature With special
reference to *Burhi-aair Xadhu* 124

Mayuri Sharma Baruah

Role of Naga Mother's Association as Peace Maker 132

Dr. Tanusree Sarkar

Voting Behaviour of the Womenfolk of the Tea Garden Communities
of Assam : A Study of Dibrugarh District 137

Dr. (Mrs) Pushpa Champia

A Study on Perception of Girl Students of Digboi College
on Problems of Women Education 152

Poban Gogoi & Pradip Dutta

'Death before Birth' - A Curse in Indian Society 162

Ishani Senapoti

Feminist Perspectives in Post-independence Indian English Literature

Dr. Pabitra Bharali

Abstract

Women's writing, just as women, were traditionally subjected to degraded position but have progressively achieved respectable status in the contemporary times. As a dominantly significant dimension of women's movements, women's writings have progressed from its 'feminine' stage through 'feminist' stage to the 'female' one (Elaine Showalter). Writings by post-independent Indian English Women writers bear no exception to it. The present paper makes a modest attempt to critique select poems and fiction of post-independence Indian women writers with a view to unearth the feminist perspectives endorsed or implied there in and that way to highlight the formation of the 'feminist/female self'.

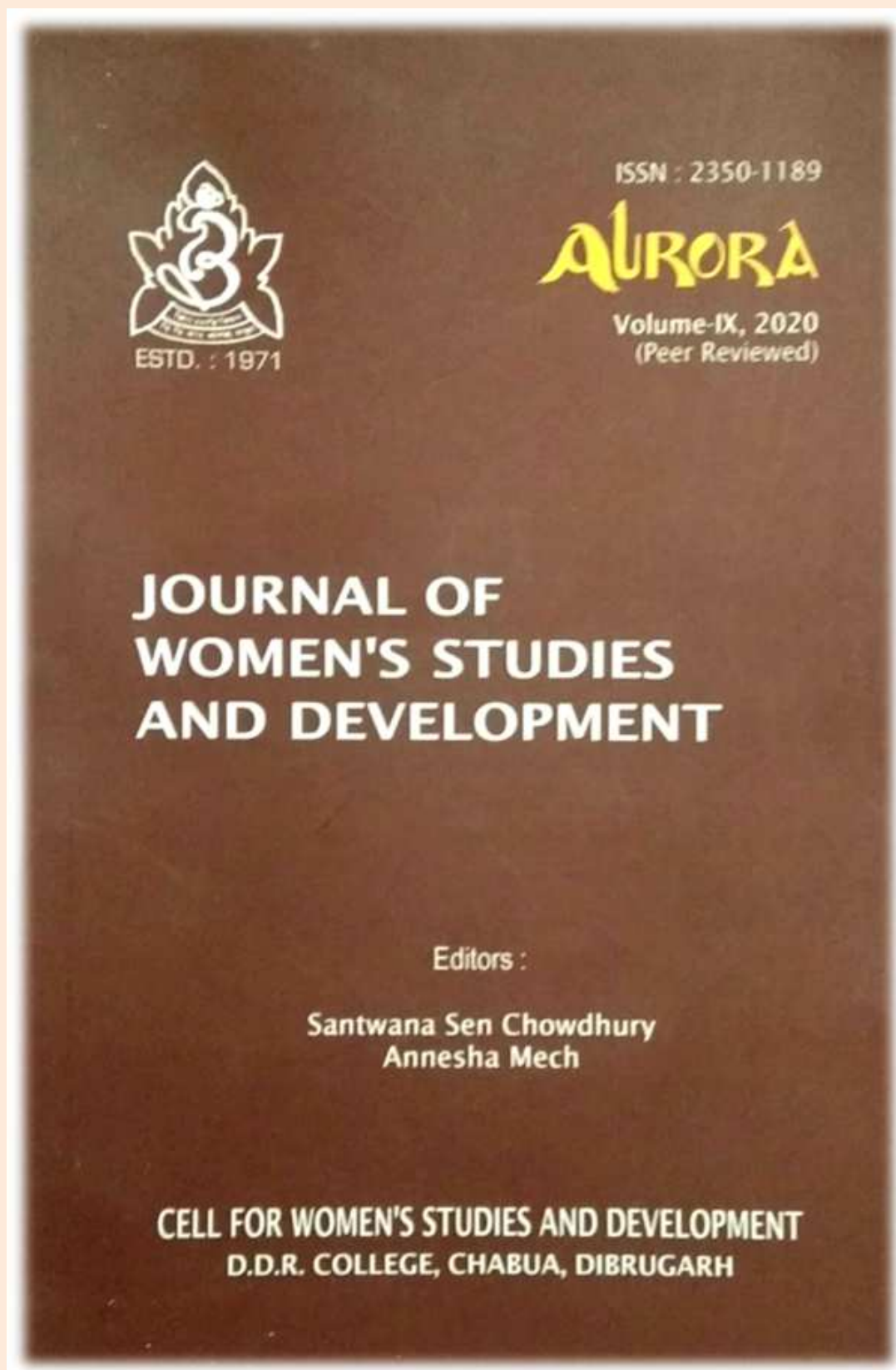
Key words : patriarchy, protest, feminist, female, Indian English Literature.

Introduction

It has been a traditional human practice that masculine experiences and viewpoints are highlighted, eulogized and projected as ideals for the general people whereas woman has not been defined as a subject in her own right, but merely as an entity that concerns man either in his real life or in his life of 'fantasy'. This distinction is sustained in the field of writing as well because of which women writers have been subjected to degrading position for centuries; for example, Anne Bradstreet states that men consider women to be more suitable to hold a 'needle' than a 'pen' (Lauter 439). Women writers often had to fight against the general apprehension of being accepted by male writers, readers, and critics although they have gained considerable respect and acknowledgement since the 19th century. And now women's writings have gained a floor that stands as a symbol of assertion of their individuality, self-dependent entity or identity.

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Sl. No. 64	Dr Poban Gogoi	Aurora, Journal of Women's studies and Development (<i>A Study On Perception Of Girl Students Of Digboi College On Problems Of Women Education</i>)
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সূচীপত্ৰ

অসমীয়া লোকভাষা আৰু লোকসাহিত্যত লিংগ বৈষম্যৰ প্ৰতিফলন	১
ড° উপেন বাভা হাকাচাম	
উদ্ভৱ-ঔপনিবেশিক ব্যৱস্থাত লিংগ নিৰ্মাণ	৩২
জুবী বৰা বৰগোহাঞি	
চৰ্যাপদত বৰ্ণিত সমকালীন সমাজজীৱন - এটি আলোচনা	৪২
মৌচুমী ফুকন	
প্ৰান্তিকত প্ৰকাশিত মহিলা লেখকৰ চুটিগল্পৰ এক বিশ্লেষণাত্মক আলোচনা (২০১৯ বৰ্ষৰ বিশেষ উল্লেখ)	৫১
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Ishani Senapoti

A STUDY ON PERCEPTION OF GIRL STUDENTS OF DIGBOI COLLEGE ON PROBLEMS OF WOMEN EDUCATION

Poban Gogoi & Pradip Dutta

Abstract

Despite their progress in various fields, women and girls continue to face various barriers based on gender in addition to other related factors like age, ethnicity, poverty, disability etc. Out of the many serious educational problems of women specially in case of Assam; some are - gender stereotypes; gender-based violence; lack of proper physical facilities and poverty. Present study is an attempt to analyse the degree of these four problems of women education; as perceived by the girls students of Digboi College. The main objectives of the present study are- to find out perception of girl students on problems of women education and to compare the perception of rural and urban girl students on problems of women education. The sample for the present study consists of 200 girl students. In the present study the "Scale for Problems of Women Education (SPWE)" is used for collection of data. Majority of the girl students perceive that the problems of women education are not prevalent. Another finding of the study is that there is no significant difference between rural and urban girl students with regard to their perception on problems of women education.

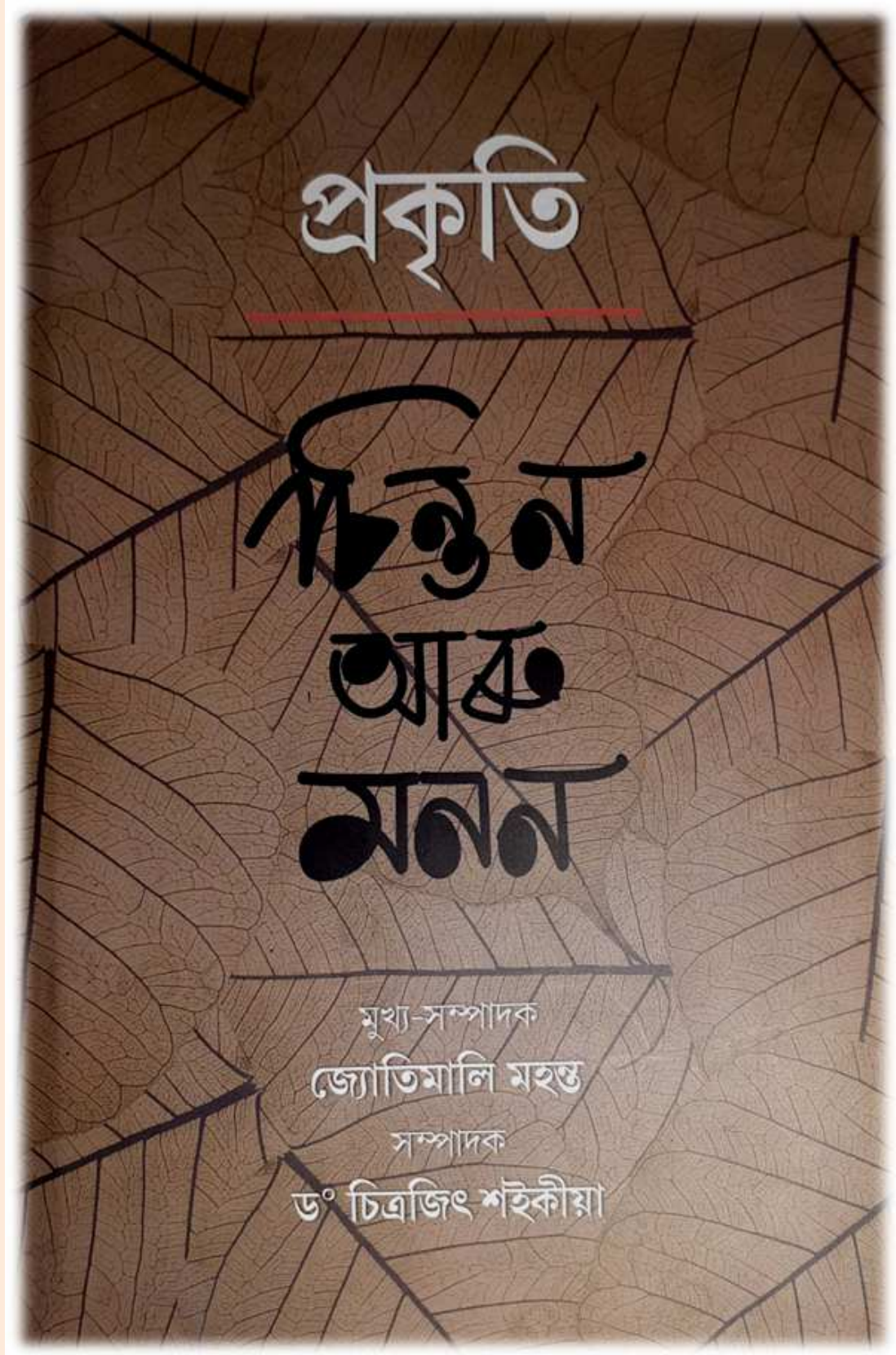
Key words: *Perception, Girl Students, Women Education*

Introduction

The significance of women education is a matter of socio-economic development and reform of the country. That is why in recent times increased attention has been paid to the educational provisions of women section. Though different Commissions and Committees have been appointed in India from time to time and these have suggested solutions to the problems of women's education and for expansion of the same, there are certain festering problems in that area. Kothari Commission 1964-66, rightly opined, "For full development of our human

Assistant Professors of Education
Digboi College, Digboi

Sl. No. 65	Karuna Phukan	Prakriti Chintan Aru Manon (<i>Pratakhyā bideshi biniyog : Prakritik paribesh aru bhankhyam unnayonar sapon</i>)
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Prakriti : Chintan Aaru Manan

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দাম :

২৬০ টকা মাত্ৰ

দুলীয়াজান মহাবিদ্যালয়ৰ সোণালী জয়ন্তী সমাৰোহ উদ্‌যাপন সমিতিৰ দ্বাৰা প্ৰকাশিত
আৰু অশ্বেষা প্ৰিণ্টাৰ্চ, দুলীয়াজান - ৭৮৬ ৬০২-ত মুদ্ৰিত।

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ডঃ প্ৰশান্ত হাজৰিকা / ৪৯
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ডঃ দিলীপ কলিতা / ৬৯
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- চৰাই আৰু মানুহৰ সম্পৰ্ক : ডঃ অঞ্জুমণি শইকীয়া / ৮৫
- আমাজনৰ পৰা ডিৰাকটেল : সম্পদ লুণ্ঠনৰ একেই কাহিনী - মুবিনা আখতাৰ / ৯২
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মৌচুমী ফুকন / ৯৭
- এদল প্ৰকৃতিপ্ৰেমীৰ আন্দোলন আৰু এগৰাকী বৃক্ষমাতৃৰ কথাৰে
ৰবী বৰা / ১০৬
- জৈৱ-বৈচিত্ৰ্য আৰু দিহিং-পাটকাই অভয়াৰণ্য - সৌম্যদীপ দত্ত / ১১৫
- জলবায়ু পৰিৱৰ্তন আৰু প্ৰতিবোধ ব্যৱস্থাবলী - ইন্দ্ৰজ্যোতি ফুকন / ১২৭
- প্ৰত্যক্ষ বিদেশী বিনিয়োগ : প্ৰাকৃতিক পৰিবেশ আৰু বহনক্ষম উন্নয়নৰ সপোন
কৰুণা ফুকন / ১৩৮
- ভাৰতৰ শীৰ্ষস্থানীয় বন্যপ্ৰাণীৰ দহ প্ৰজাতি - হিতেশ শৰ্মা / ১৪৫
- আমাৰ চিনাকি-অচিনাকি বনৌষধি উদ্ভিদ আৰু এইবোৰৰ সংৰক্ষণৰ আৱশ্যকতা
ডঃ অন্নজ্যোতি গগৈ / ১৫৭
- ভয়াবহ জলসংকট আৰু আমাৰ কৰণীয় - ডঃ জিতুমণি বড়া / ১৬৩
- শঙ্কৰদেৱৰ কীৰ্তন-ঘোষাত পৰিবেশ ভাৱনা - তৃষ্ণা গগৈ বৰা / ১৬৯
- সাংগঠনিক তৎপৰতাৰে পৰিবেশ সংৰক্ষণ - ডঃ নৱ কুমাৰ চমুৱা / ১৭৬
- 'বনতীৰ্থ'ৰ বৈভৱ - দাদুল দেৱকৃষ্ণ বৰুৱা / ১৯৩
- পৰিবেশ কৰ্মী যাদৱ পায়েঙ আৰু মূল্যই কাঠনি - বসন্ত মহন্ত / ২০১
- উদ্ভাৱন আৰু বহনক্ষম বিকাশ : উদ্ধৱ ভৰালীৰ বিশেষ উল্লিখনেৰে
মানস প্ৰতিম দত্ত / ২০৬
- পৰ্যটনে আনিব বিকাশৰ নতুন দিগন্ত - মণিমাণিক গগৈ / ২১৩
- পৰিবেশ বিজ্ঞান আৰু কেৰিয়াৰ - ডঃ বুলজিৎ বুঢ়াগোহাঁই / ২১৮
- পৰিশিষ্ট / ২২১

প্ৰত্যক্ষ বিদেশী বিনিয়োগ প্ৰাকৃতিক পৰিৱেশ আৰু বহনক্ষম উন্নয়নৰ সপোন

কৰুণা ফুকন

প্ৰাকৃতিক পৰিৱেশৰ সৈতে মানুহৰ সম্বন্ধ অতিকৈ নিবিড়। প্ৰকৃতিৰ বুকুতেই অতীজতে মানুহৰ জন্ম হৈছিল, বুদ্ধিমত্তাৰ বিকাশ ঘটিছিল আৰু অৰ্থনৈতিক জ্ঞানৰো বুনিয়াদ গঠন হৈছিল। প্ৰকৃতিজগতৰপৰাই মানুহে শিকিছিল সভ্যতাৰ আদিপাঠ। সেইটো সময়ত মানুহৰ বাবে প্ৰকৃতিয়েই আছিল অন্নৰ ভঁৰাল, বস্ত্ৰৰ দাতা আৰু নিৰ্ভৰযোগ্য আশ্ৰয়স্থলী। মানুহৰ প্ৰয়োজনীয়তা সীমিত আছিল আৰু মানুহৰ কাৰ্যই প্ৰকৃতিজগতৰ কোনো ধৰণৰ অপকাৰ কৰা নাছিল।


সভ্যতাৰ উদ্ভৱৰ লগে লগে মানুহে অৰ্থনৈতিক উন্নয়নত গুৰুত্ব দিবলৈ ধৰিলে। প্ৰকৃতিৰ সৈতে নিৰ্ভৰশীলতাৰ ধৰণটো দিনক দিনে সলনি হ'বলৈ আৰম্ভ কৰিলে। মানুহে নিজৰ স্বাৰ্থত প্ৰকৃতিৰাজ্যত শোষণ চলাবলৈ ধৰিলে। প্ৰাকৃতিক সম্পদবোৰ অসীমভাৱে উপলব্ধ বুলি ধৰি লৈ অৰ্থনৈতিক উন্নয়নৰ স্বাৰ্থত সেইবোৰক অবিবেচক গতিৰে ব্যৱহাৰ কৰা হ'ল। পৰিৱেশ প্ৰদূষিত হৈ পৰিল, প্ৰাকৃতিক ভাৰসমতা বিনষ্ট হ'বলৈ আৰম্ভ কৰিলে।

প্ৰাকৃতিক সম্পদসমূহ যে অসীমভাৱে উপলব্ধ নহয় সেই সত্যটো মানব জাতিয়ে বিংশ শতিকাৰ মাজভাগতহে বুজিব পাৰিলে। দুখনকৈ বিশ্বযুদ্ধই কাঢ়ি নিয়া সম্পদ, অৰ্থনৈতিক বিপৰ্যয় আৰু তাৰ পাছত অৰ্থনৈতিক পুনৰুত্থানৰ বাবে দেশসমূহে কৰা প্ৰতিযোগিতাই প্ৰকৃতিৰ ওপৰত চাপ বৃদ্ধি কৰিলে। তাৰ ফলত প্ৰাকৃতিক সম্পদসমূহৰ ভঁৰাল খালি হৈ আহিবলৈ ধৰিলে। সেউজ গৃহ গেছৰ প্ৰভাৱ, গোলকীয় উষ্ণতা বৃদ্ধি, জলবায়ু পৰিৱৰ্তন আদি পৰিৱেশ সম্পৰ্কীয় পৰিঘটনাই সৃষ্টি কৰা বিভীষিকাই মানুহক পৰিৱেশ সংৰক্ষণৰ প্ৰয়োজনীয়তা সম্পৰ্কে ভবাই তুলিলে।

Sl. No. 66	Pradip Chandra Das	Vidyawarta (A Study on Property Status of Women Politicians in Digboi LAC)
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विद्येविना मति गेली, मतीविना नीति गेली
नीतिविना गति गेली, गतिविना वित्त गेले
वित्तविना शूद्र खचले, दुतके अनर्थ एका अविद्येने केले
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- 13) Chemical Analysis of Water in village Deulgaon Mahi, Tq. Deulgaon Raja, ...
S. R. Ingle, K. N. Sonune, D. M. Nagrik, S. S. Kalwaghe, S. S. Kotalwar
& R. D. Khalapure, Dist. Jalna (MS) INDIA ||65
- 14) A STUDY ON PROPERTY STATUS OF WOMEN POLITICIANS IN DIGBOI LAC
Pradip Chandra Das, Digboi ||67
- 15) Higher Education in India – Issues, Challenges and Suggestions
Dr. HD GOPAL, RAMANAGARA DISTRICT ||71
- 16) The Ioving attitudes of Hero and Heroine in Abhijñānaśākuntala of Kālidāsa
Nilachal Mishra, Nayagarh, Odisha, India ||79
- 17) गंधी सेना मंडळच्या स्थापनेतून पाठ्यसाधन कर्मकरांच्या राष्ट्रीय चळवळीत सहभाग
प्रा. डॉ. डी. एन. कामळी, जि. गडचिरोली ||84
- 18) केरळ राज्यातील महत्त्वाच्या दूरदर्शन साप्ताहिक चालत : एक समाजशास्त्रीय अभ्यास
डॉ. विठ्ठल भिमराव मानकर, ता. जि. सीड ||86
- 19) मधु साधन यांच्या कथेतील चरित्रांचे साप्ताहिक जीवन दर्शन
प्रा. डॉ. मोरे संगीता दत्तात्री, जि. बीड ||90
- 20) विठ्ठल नाथच्या कथांमधील कृती आणि कथांच्या व्यक्तींचे स्वरूप
डॉ. गजानन मुंभे, जि. नाशिक ||92
- 21) छावणी : एक संघर्ष
डॉ. एकनाथ शामराव पाटील, जि. कोल्हापूर ||96
- 22) ग्रामाध्यक्ष कालिकेची तत्त्व व व्यवहार
प्रा. डॉ. रामेश्वर सूर्यभानजी पवार, जि. परभणी ||98
- 23) मानवी मर्यादित करुणेचा मार्ग रूढ करणारी : उष्टावले
प्रा. डॉ. बाळकृष्ण पावडे, नांदेड ||100
- 24) अण्णाभाऊ साठे यांच्या कथांमधील स्त्री पात्र
प्रा. डॉ. संदिल गजेंद्र साहेबराव, जि. उस्मानाबाद ||103
- 25) कृषी उत्पन्न बाजार समिती : एक चरित्र
प्रा. डॉ. ए. डी. मोस्वामी, भुसावळ ||105

REFERENCES

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A STUDY ON PROPERTY STATUS OF WOMEN POLITICIANS IN DIGBOI LAC

Pradip Chandra Das
Department of Commerce,
Digboi College

INTRODUCTION

Women are the primary caretakers of children and elders in every country of the world. Various research works prove that women section take the leading role at the time of changing situations. They have been playing a vital role in politics too at various levels right from the local level to the Global level. Women's leadership in politics have been seen from the beginning of human civilization to till date in various Countries like India, Srilanka, Pakistan, Bangladesh, Myanmar, England, America etc. A larger number of Indian Women have been showing extra-ordinary talents in various sectors like politics, civil service, private sector and Academia etc.

Vijaya Lakshmi Pandit was the first Indian Women to hold a cabinet post for onsecutively two times. Vijaya Lakshmi Pandit had served as the president of Indian National Congress. In India the first female Prime Minister was Late Indira Gandhi of Indian National congress party. Sucheta Kriplani became Chief Minister in the state of Utter Pradesh. Nandini Satpathy also became Chief Minister in the state of Odisha. Shashikala kakodkar was the Chief Minister in Goa. In 1953 Yashoda Devi was elected to the Legislative Assembly of Rajasthan from the Banawara constituency as a candidate of socialist party. Presently, Sonia Gandhi is a noted leader of National Congress.

A large number of women have been

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সূচীপত্ৰ

অসমীয়া লোকভাষা আৰু লোকসাহিত্যত লিংগ বৈষম্যৰ প্ৰতিফলন	১
ড° উপেন বাভা হাকাচাম	
উদ্ভৱ-ঔপনিবেশিক ব্যৱস্থাত লিংগ নিৰ্মাণ	৩২
জুবী বৰা বৰগোহাঞি	
চৰ্যাপদত বৰ্ণিত সমকালীন সমাজজীৱন - এটি আলোচনা	৪২
মৌচুমী ফুকন	
প্ৰান্তিকত প্ৰকাশিত মহিলা লেখকৰ চুটিগল্পৰ এক বিশ্লেষণাত্মক আলোচনা (২০১৯ বৰ্ষৰ বিশেষ উল্লেখ)	৫১
সন্দীপা গগৈ	
Tuberculosis of the Breast (A Rare Case Report)	65
Dr Ratan Kumar Kotokey and Dr Abhijit Ramdas Rane	
"Veils of an Eastern Bride": Cleopatra and Her Land in the Rhetoric of Shakespeare	73
Rakhi N P	
Feminist Perspectives in Post-independence Indian English Literature	83
Dr. Pabitra Bharali	
Management of Bio-medical Waste vis-a-vis Right to Health of Female Workers	98
Mehnaz Akhtar Ahmed	
Sustainable Development Goals and Gender Equality in India	113
Dr. Anitha C V	

Portrayal of Stepmother in Children's Literature With special
reference to *Burhi-aair Xadhu* 124

Mayuri Sharma Baruah

Role of Naga Mother's Association as Peace Maker 132

Dr. Tanusree Sarkar

Voting Behaviour of the Womenfolk of the Tea Garden Communities
of Assam : A Study of Dibrugarh District 137

Dr. (Mrs) Pushpa Champia

A Study on Perception of Girl Students of Digboi College
on Problems of Women Education 152

Poban Gogoi & Pradip Dutta

'Death before Birth' - A Curse in Indian Society 162

Ishani Senapoti

A STUDY ON PERCEPTION OF GIRL STUDENTS OF DIGBOI COLLEGE ON PROBLEMS OF WOMEN EDUCATION

Poban Gogoi & Pradip Dutta

Abstract

Despite their progress in various fields, women and girls continue to face various barriers based on gender in addition to other related factors like age, ethnicity, poverty, disability etc. Out of the many serious educational problems of women specially in case of Assam; some are - gender stereotypes; gender-based violence; lack of proper physical facilities and poverty. Present study is an attempt to analyse the degree of these four problems of women education; as perceived by the girls students of Digboi College. The main objectives of the present study are- to find out perception of girl students on problems of women education and to compare the perception of rural and urban girl students on problems of women education. The sample for the present study consists of 200 girl students. In the present study the "Scale for Problems of Women Education (SPWE)" is used for collection of data. Majority of the girl students perceive that the problems of women education are not prevalent. Another finding of the study is that there is no significant difference between rural and urban girl students with regard to their perception on problems of women education.

Key words: *Perception, Girl Students, Women Education*

Introduction

The significance of women education is a matter of socio-economic development and reform of the country. That is why in recent times increased attention has been paid to the educational provisions of women section. Though different Commissions and Committees have been appointed in India from time to time and these have suggested solutions to the problems of women's education and for expansion of the same, there are certain festering problems in that area. Kothari Commission 1964-66, rightly opined, "For full development of our human

Assistant Professors of Education
Digboi College, Digboi

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ছিন্নপত্রাবলীতে সমাজ চিত্র : একটি প্রসঙ্গ ও বিশ্লেষণ



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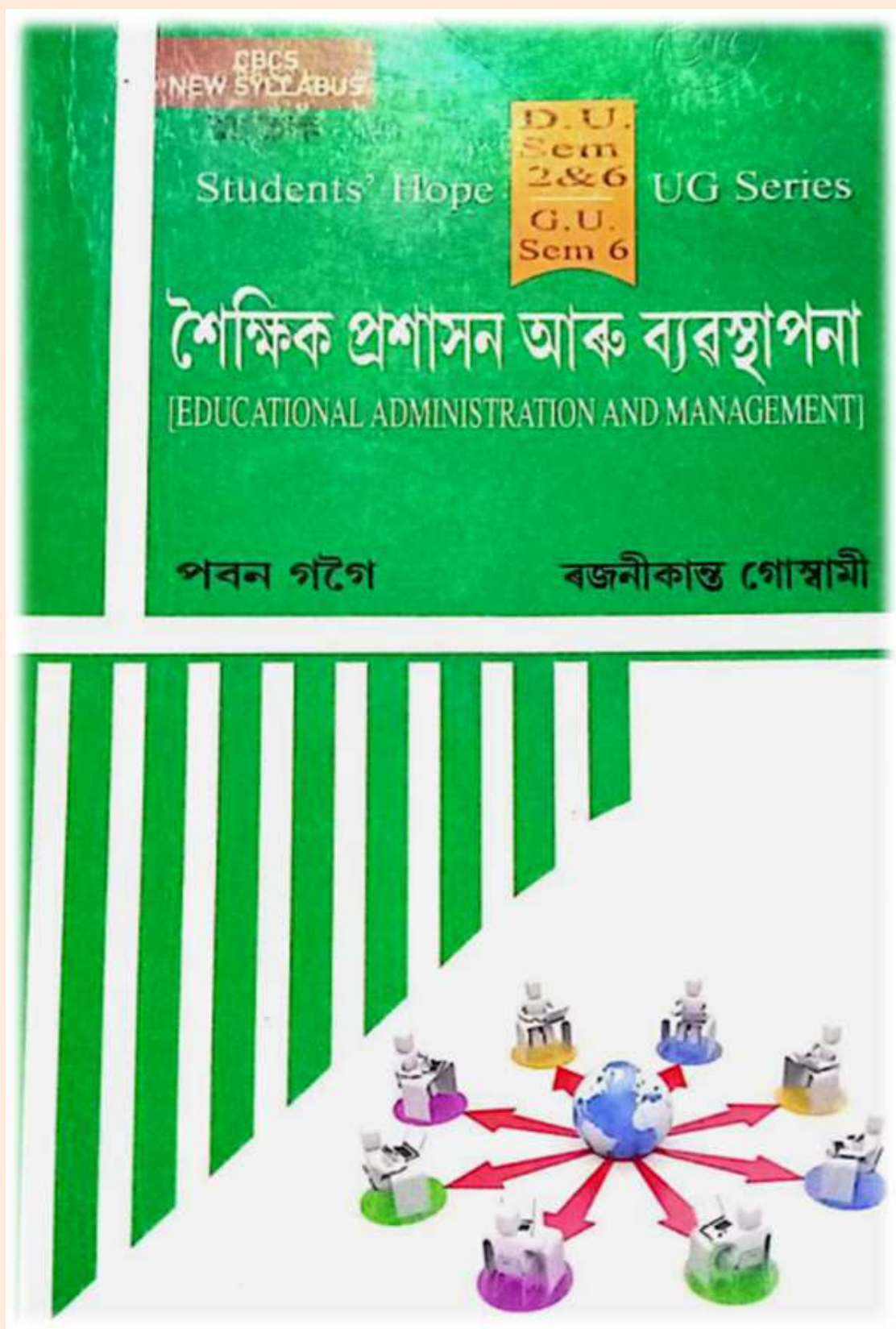
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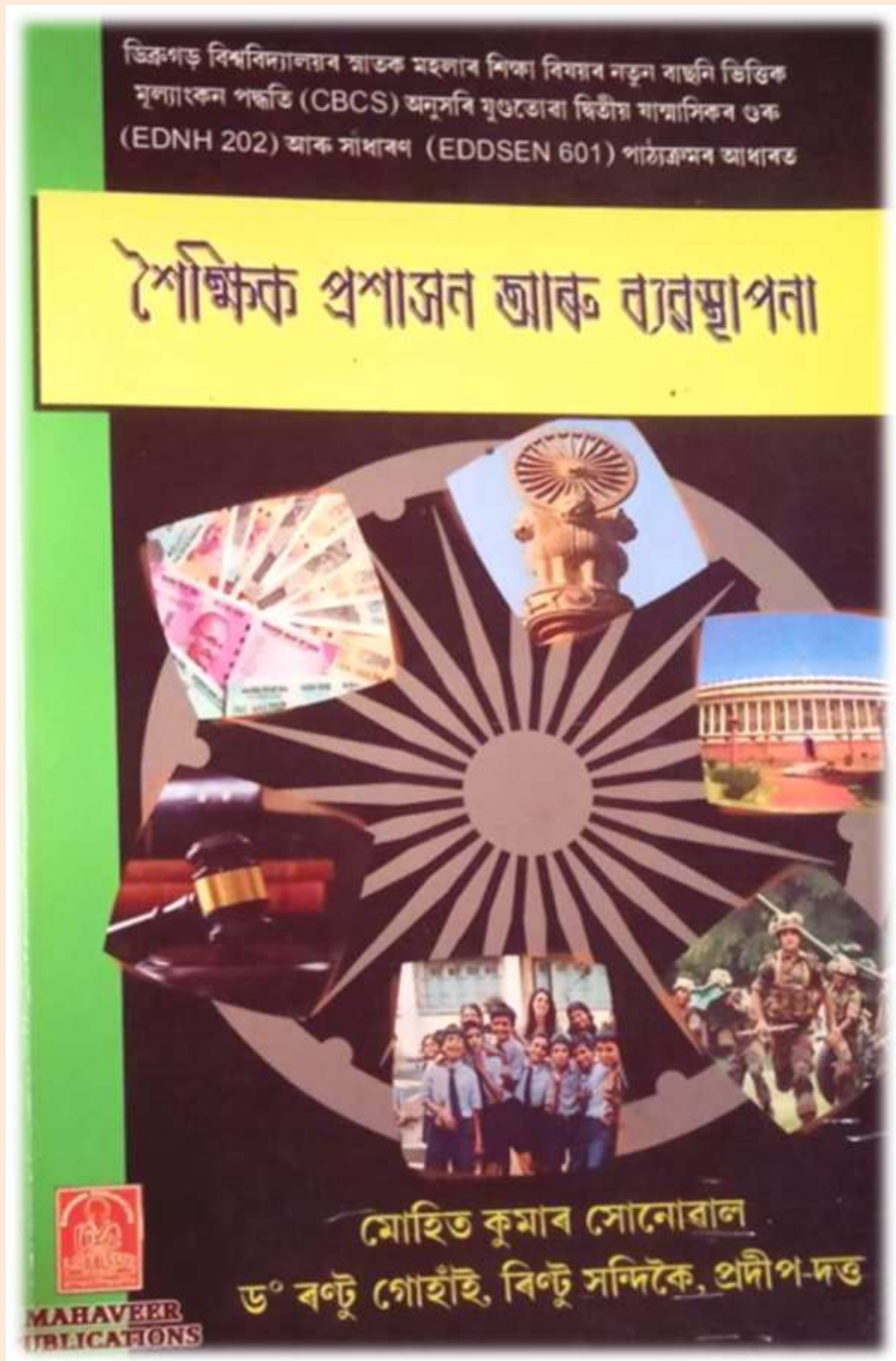
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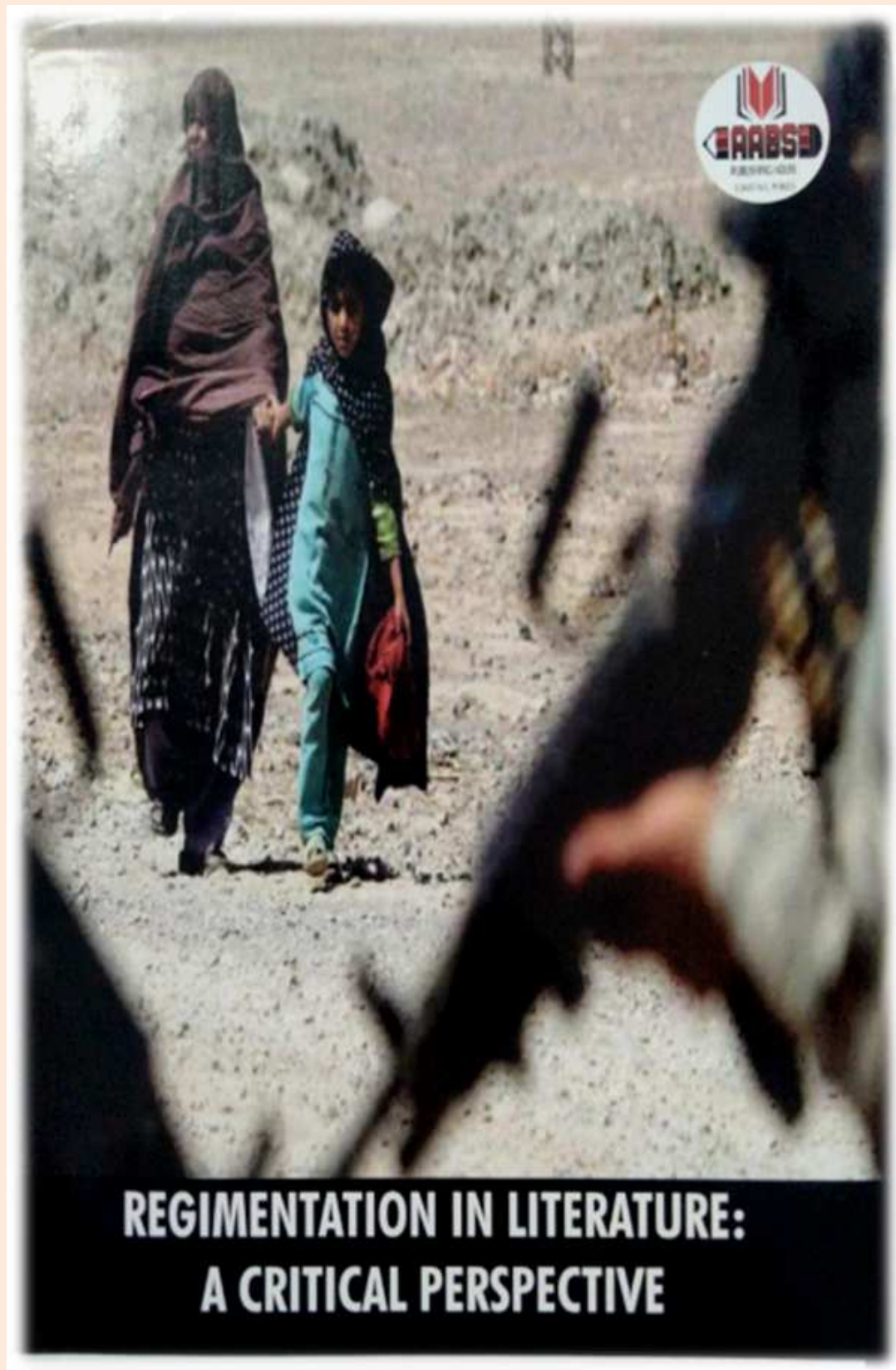
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Contents

Acknowledgement.....	vii
Foreword.....	ix
Introduction.....	xi
1 Children's Social Awareness as a Defense Mechanism against Regimentation in Harper Lee's <i>To Kill a Mockingbird</i> <i>Aseel Hatif & Hadeel Hatif</i>	1
2 Regimentation of Male Hegemonic Society: A Study of Henrik Ibsen's <i>A Doll's House</i> <i>Dr. Ajit Kumar</i>	13
3 A Study of The Ostracized in Mahesh Dattani's <i>Seven Steps Around the Fire</i> <i>M. Sonia Priyadharshni</i>	21
4 Giving expression to the muffled voice of Birsa Munda in <i>Aranyer Adhikar</i> <i>Dr. Bosudha Bandyopadhyay</i>	29
5 Reclaiming Identity: Expanding Configurations in Ernest J. Gaines' <i>The Autobiography of Miss Jane Pittman</i> <i>Dr. Chandana Chetia</i>	39
6 Regimentation of Land in J.M Coetzee's <i>The Life and Times of Michael K</i> <i>Sumedha Bhandari</i>	51
7 Regimentation of the so called 'Rakshas' in Kevin Missal's <i>Raavanputr Meghnad: Prince of Lanka</i> <i>S. Prithivirajan</i>	61
8 Estrangement narratives in lyrical records of northeast India <i>Dr Anusuya A Paul</i>	67

9	Shakuntala as A Victim of Fate in Kalidasa's <i>Abhijnanashakuntalam</i> Nanbanita Barman.....	77
10	Communalizing Female Body: A Review Of Manto's select stories <i>Chinmayee Nanda</i>	81
11	Regimentation and Mental Illness: A Study of Three British Novels <i>Shibashish Purkayastha</i>	87
12	A study of Totalitarianism and its allegories in Ismail Kadare's <i>The Pyramid</i> <i>Bhargavi Gogoi</i>	97
13	Gardening as a Metaphor of Regimentation: A Bioregional Analysis of the Colonial Gardens <i>Anupama Bandopadhyay</i>	105
14	Purdah as an agency of Regimentation: A Study of Imtiaz Dharker's <i>Purdah</i> Poems <i>Anisha Ghosh</i>	113
15	Identity Crisis in Birendra Kumar Bhattacharya's <i>Love in the Time of Insurgency</i> <i>Satya Nath Pegu</i>	125
16	Mapping Regimentation in Jean Sasson's <i>Princess: A True Story of Life Behind the Veil in Saudi Arabia</i> <i>Kakoli Debnath</i>	133
17	Women as Regimented Soul: Communicating and Canvassing Polygamy in Mariama Bâ's <i>So Long a Letter</i> <i>Prosenjit Ghosh</i>	143
18	Constructing Motherhood: A Re-reading of Lal Behari Dey's <i>Folk-Tales of Bengal</i> (1883) <i>Thakurdas Jana</i>	155
19	Screening the Contrasting Power Play between Regimentation and Black Counter Narration in Select American Young Adult Fictions <i>Subhendu Biswas</i>	163
20	Exploring Diasporic Paradigms: Regimented Narrative of Bangladesh Liberation War in Tahmima Anam's <i>A Golden Age</i> <i>Ananya Mukherjee</i>	171
21	Marriage as Mechanism of Regimentation In Shashi Deshpande's <i>The Intrusion and I Want</i> <i>Bhaskar ch Sarkar</i>	183
	Note on the Authors	189

5

Reclaiming Identity: Expanding Configurations in Ernest J. Gaines' *The Autobiography of Miss Jane Pittman*

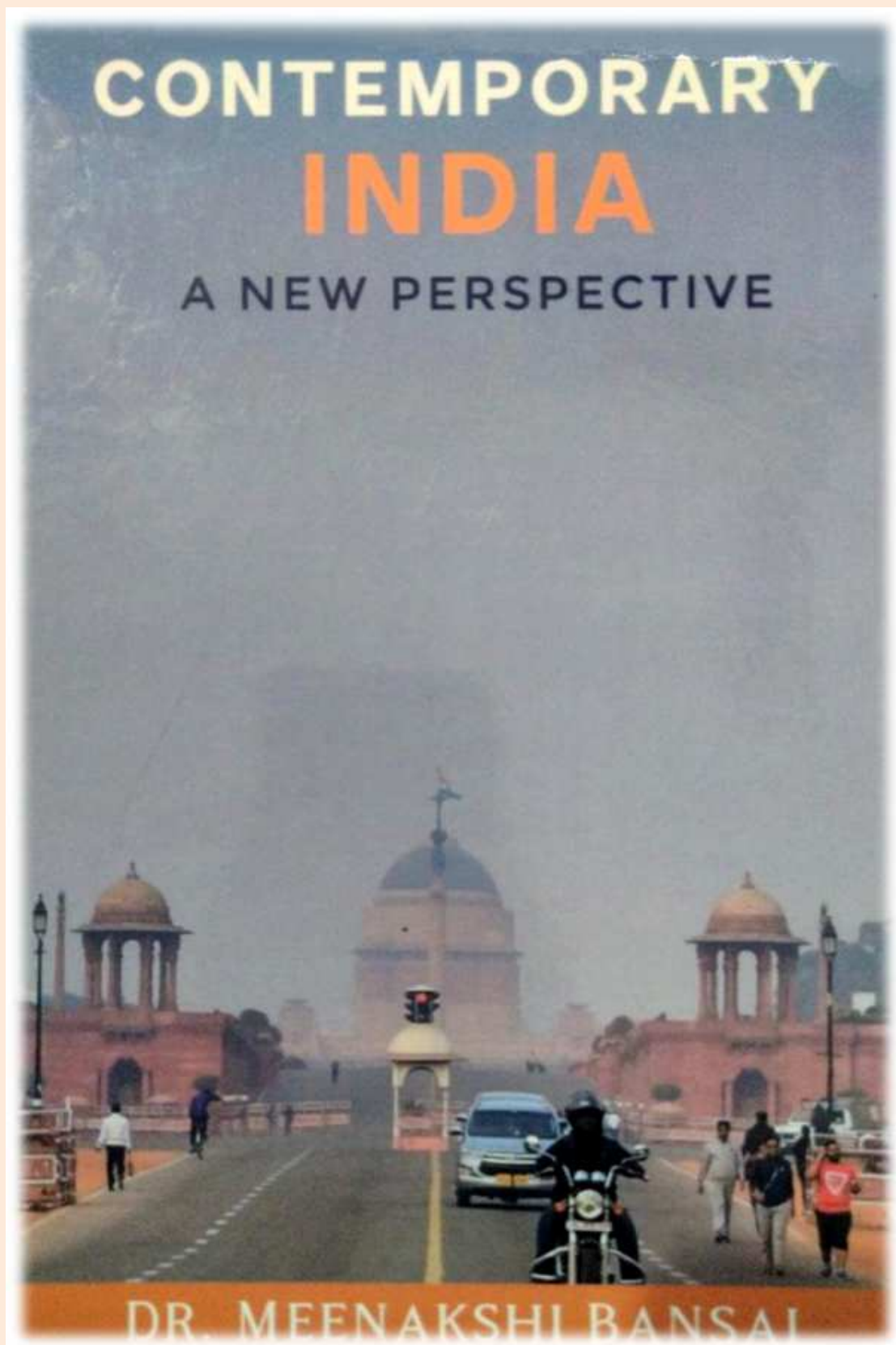
Dr. Chandana Chetia

Identity is a way of putting into words the dialectic of sameness and difference that is a human life. I am constantly doing new things, yet I bring to each new thing my characteristic way of doing. I understand that sameness in what someone else does by seeing it persist through change. Conversely, I understand change by seeing it against what has changed. (Holland, "Postmodern Identity" 116)

The identity of a person is not historically viewed but also historically constructed and embedded. It is argued in this chapter that the identity – question is both about losing and reclaiming the self's relation to the world and the self. The term identity is used to refer to how one is seen, placed and categorized by the other or by others in relation to their behavior towards the former and to refer to how individuals see and regards themselves first as themselves and then as members of a certain group with a particular history and life, occupying a certain social space, and carrying particular traits and values.

Reclaiming identity refers to the process or processes through which the self negotiates with challenges to or loss of its perceived notions of identity or identities. We have sought to differentiate between self and identity in

Sl. No. 72	Dr. Chandana Chetia	Contemporary INDIA A New Perspective (<i>Interpreting the Women : A Feminist Reading of Mitra Phukan's a Full Thievery</i>)
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Contents

Chapter - 1 - Indian Polity in Era of Human Rights	1
Chapter - 2 - Gender Issues in Indian Politics	11
Chapter - 3 - Representation of Women in Legislative Bodies with Special Focus on Assam	26
Chapter - 4 - State and Politics: A Study of Muslim Women in India	38
Chapter - 5 - Women in India From Ancient to Present Time	50
Chapter - 6 - Gender Issues in India	94
Chapter - 7 - Women Related Issues In India	127
Chapter - 8 - Women Entrepreneurs in India - Problems and Prospects	139
Chapter - 9 - Women Entrepreneurship - Catalyst to Economic Development.....	160
Chapter - 10 - Condition of India Through the Spectacles of Women	179
Chapter - 11 - Women's Education and Women Empowerment...	192
Chapter - 12 - Indian Women Contributions to Economic Development and Stability	205
Chapter - 13 - The Contribution of Sung and Unsung Feminists of India To the Society	229
Chapter - 14 - 'Rent-A-Womb' And Women Body in Special Context to Indian Society	251
Chapter - 15 - An Overview on Social and Economic Activities of Tribes In India.....	269
Chapter - 16 - Looking to The Future: Fdi Trends in Fdi In India..	281

Chapter - 17 - Psychological Profile of First-Order and A Lone Child: A Case Study	305
Chapter - 18 - Contemporary Social Issues of India And the Roles of Mass Media	338
Chapter - 19 - From Zero to Positive (Contemporary Issues to Indian Society)	354
Chapter - 20 - Impact of Deprivation Status on Cognitive Distortions	369
Chapter - 21 - Interpreting the Women: A Feminist Reading of Mitra Phukan's A Full Night's Thievery	382
Chapter - 22 - A Critical Approach to Energy Security Using 'Emancipation': Women as A Case in Point	392

CHAPTER - 21

Interpreting the Women: A Feminist Reading of Mitra Phukan's a Full Night's Thievery

Dr. Chandana Chetia

Assistant Professor,

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Digboi College

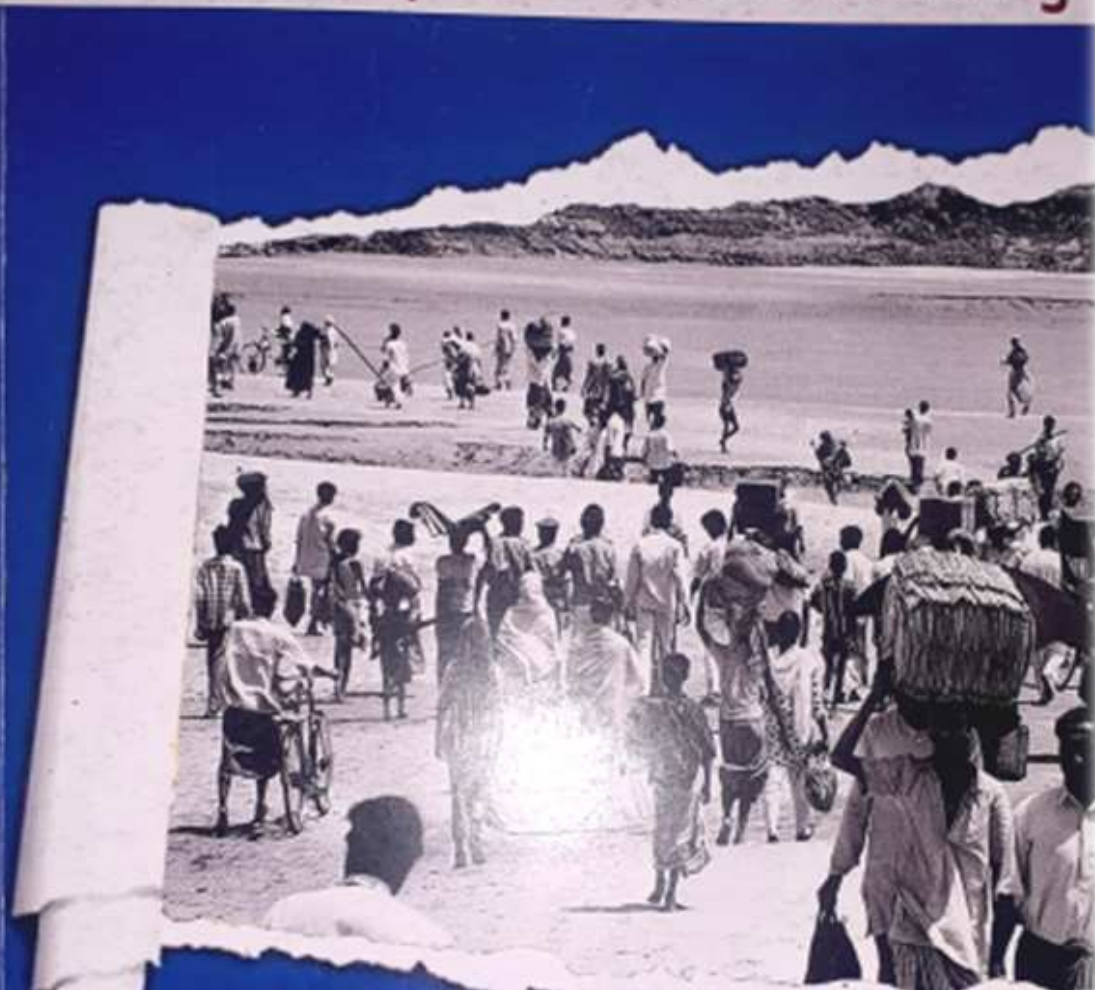
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Introduction

Literature is called the mirror of the society. The representation of women in literature has a lopsided history, with the literary canon being almost exclusively thronged by male writers. In a bid to write the female side of the story into history and rectify misinterpretation, reconstructing their feminine selves and recreating the feminine experience. In contemporary North East Indian writing, there is no dearth of female self-representation with assertive authorial voices who write powerful women-centred novels. Mitra Phukan is one such prolific writer who depicts the women characters in flesh and blood that throbs even across the nation to reach a wider audience **binding as one term "gender"** She is one of the few female writers from Assam who has secured a place of her own in the arena of northeast Indian English writers.

Sl. No. 73	Karuna Phukan	Migration, Diaspora and Nation Building <i>(Socio Economic Impects of Immigration on the Economy and Life of Assam)</i>
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Migration, Diaspora and Nation Building



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- Socio Economic Impacts of Immigration on the Economy and life of Assam/Karuna Phukan/108
- A Study on Migration and Its Impact on Children's Lives with Special Reference to Sonitpur District/Krishnajyoti Nath/113
- Illegal Immigration from Bangladesh and its Impact on Assamese Society/Monoranjan Neog/115
- A study on an impact of Diaspora in Global Economic Development/Mousumi Dutta/124
- The History of Migration of Tea Tribes into Assam During Colonial Period/Navajit Saikia/128
- A Narrative of Relentless Struggles of the Indian Origin Tamils in Sri Lanka/Navaneet Deori/131
- Memory, Postmemory and Diaspora : A Study of the Generational Impact of Trauma and Migration through Meena Alexander's *Nampally Road* and Mira Jacob's *The Sleepwalker's Guide to Dancing*/Nawab Tabassum Yasmin/137
- Negotiating Displaced Identities and Trauma in the novels of Michael Ondaatje/Nilakshi Moran/141
- Impact of Migration on Natural Resources and Environment of Assam/Niminita Saikia/146
- Trend of Diaspora in Southern Asia/Pallab Changkakoti/151
- Diasporic overview in Indian English Writings/Phanindra Prasad/156
- Illegal Immigrants and Refugees/Pinky Biswas/161
- Quest for Identity in Salman Rushdie's "Midnight's Children/Pooja Bhuyan/166
- Illegal Migration and Identity Crisis in Assam/Pooja Sharma/170
- Socio-Economic and Political Consequences of Illegal Migration into Assam from Bangladesh/Parismita Chutia/175
- Migration of the Tea garden laborer in Assam and their problems and prospects/Pranami Laskar/180
- Diaspora, Transnationalism as a canon for Nation Building in Globalization/Rahul Doley, Indrajit Pegu/184
- Diaspora in the Globalization Discourses/Rupali Boro/187
- Living in an Age of Precariousness: A Close Reading of Two Narratives of Displacement in Syria/Sania Wahid/192
- Post-mortemming the Poetics of Diasporic Essentialization (With reference to male Indian Diasporic Writers)/Sankar Biswas/196
- Locating the identity of "the angel in the house" : a Reading of Bharati Mukherjee's *Wife* (1975)/Seema Devi Yein/201
- Migration and marginalization : Inside-outsider dichotomy in Siddhartha Deb's *The Point of Return*/Ali Ahmed/205
- Diasporic Dis/location: A study of Chitra Banerjee Divakaruni's *The Palace of Illusions* and *Oleander Girl*/Shatabdi Ganguly Mandal/209
- Mapping the Diasporic Identity in Jhumpa Lahiri's short stories from the *Unaccustomed Earth*/Shubhajit Chowdhury/213
- ILO Protocol on Combating Forced Labour/Shweta Devi Chauhan/217

Socio Economic Impacts of Immigration on the Economy and life of Assam

Karuna Phukan

Asst. Professor, Digboi College

1. Introduction

Migration is a process of permanent or semi-permanent change in the usual residence of an individual or a group of people from one geographical area to another. Since the beginning of 20th century, migration has been an important factor in the population growth of Assam. Assam with its geographical accessibility and being home to abundant natural resources attracts migrants from all over India as well as world. In the present study, an attempt has been made to understand the nature and dimension of migration in Assam with respect to trend and pattern of migration and spatial distribution of migration. An attempt has also made to analyse the socio-economic consequences of migration.

Assam with its beautiful flora and fauna is situated between 24 31 N and 28 N latitude and 89 51 E and 96 11 E longitude. It covers an area of about 78,438 square kilometres and provides home to a population of 26.64 million (Census 2001). The density of population has gone from 286 per square kilometre in 1991 to 340 per square kilometre in 2001. This indicates heavy pressure of population on land. Apart from the local people, Assam is also home to a large number of migrants from India as well as other countries around the globe. Total number of migrants in Assam was 5.41 million in 1991 consisting 24.1% of total population (Census of India, 1991). In 2001, this figure stood at 6.79 million consisting 25.8% of total population. The increased migrants include intra-district, inter-district, inter-state and inter nation migrants. The large volume of influx of migrants have modified the population structure of Assam in respect of ethno-religious composition, literacy and education pattern, occupational structure, age-sex composition, economy, work force etc. People, who are unable to fulfil their needs within their geographical milieu and find it rather convenient to emigrate than to fight for a change, basically go for migration. Based on the above background an attempt has been made to understand the nature and pattern of migration in Assam and also to analyse the various socio-economic consequences of migration.

2. Objectives:

The main objectives of the study are-

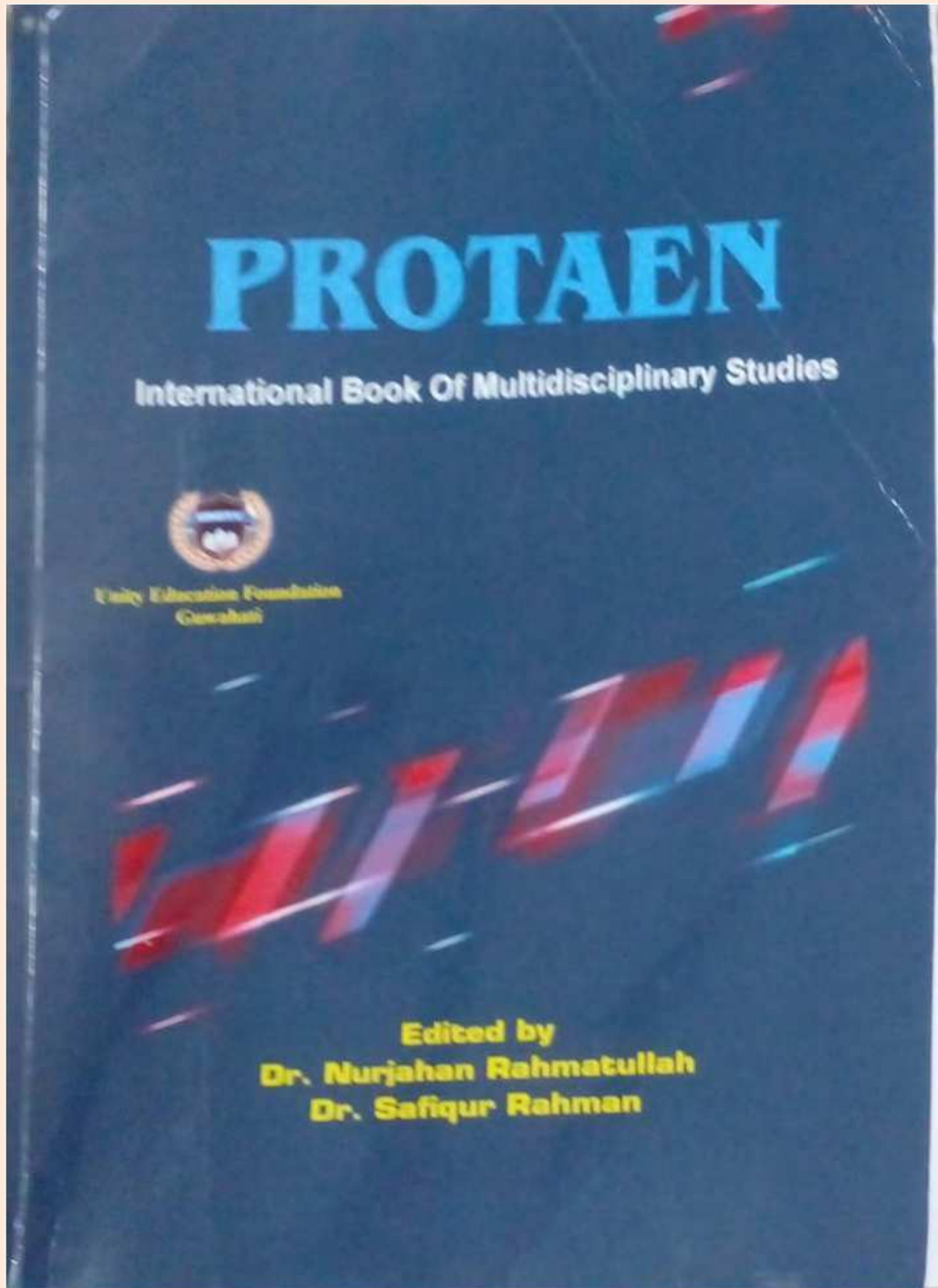
- To understand the nature and dimension of migration in Assam with respect to trend and pattern of migration and spatial distribution of migration.
- To analyze the various socio-economic consequences of migration.

3. Methodology:

The study is entirely based on secondary data. The data are collected from Census of India and other government publications, covering the period 1991-2011, including various

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Sl. No. 74	Dr. Chandana Chetia	Protaen: International Book of Multidisciplinary Studies, (<i>Chapter: Representation of Women in the Films of Alfred Hitchcock</i>)
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Contents

1. Covid-19 : Boost Up E-Learning in India <i>Dr Phakir Singh Negi / Ms Astha Chaudhary</i>	1
2. Application of Microbes in Augmenting Tea Production in Assam <i>Dr. Gargi Chakravarty</i>	5
3. An Analytical Study on Philosophy of Action <i>Prarthana Duarah</i>	10
4. Mob Lynching : Is It Become a Discursive Practice? <i>Priyanku Hazarika</i>	18
5. Women Education and The Status of Women in Colonial India <i>Debobrat Doley</i>	23
6. Vedanta From the Perspective of Vivekananda <i>Parmita Chowdhury</i>	29
7. Importance and Need of Including Children With Special Needs in Education : A Case Study Report <i>Mrinal Kr. Gogoi</i>	33
8. Changing Pattern of Infrastructure Development in Assam (1991-2011) : A Carto-Statistical Analysis <i>Pranjit Thakuria</i>	38
9. Role of ICT in 21st Century's Among the Individuals with Special Reference to the Students and Students Trainees <i>Chandan Patgiri</i>	47
10. E-Learning in Times of a Pandemic : The Case of Online Learning in India <i>Pranjal Kuli</i>	52
11. Crime Against Women - Witch Hunting an Archaic Practice with Special Reference to Assam <i>Mrs Bhargabi Baruah Mr Lokesh Reddy</i>	57
12. Tourism in Sikkim : Defining the Fields and Challenges <i>Saraswati Bhattarai / Kironmoni Borgohain / Debajani Baruah</i>	62
13. Acid Attack on Women in India <i>Bitupan Doley</i>	73
14. A Study of Telecom Sector in India : Experiences and The Way Forward <i>Deepshikha Dutta</i>	79
15. A Study on Avifaunal Diversity and Distribution in the Sagmara Beel of Barpeta District, Assam <i>A. Deka / M. Dutta</i>	86
16. Trends in Infant Mortality Rate and Gender Gap in Assam <i>Shraddhanjali Bhattacharjee / Ritusmita Gautam</i>	92

17. Role of Foreign Direct Investment in Developing Countries <i>Arabinda Medhi</i>	97
18. Representation of Women in the Films of Alfred Hitchcock <i>Dr. Chandana Chetia</i>	102
19. An Over-view of The Problems Faced by The Transgender People in Their Everyday Life with Special Reference to Their Livelihood Issues <i>Jyotimala Das</i>	105
20. Education and Modernization of the Society <i>Latumoni Gogoi</i>	110
21. Level of Academic Performance of the Senior Secondary Students of Greater Guwahati <i>Hemshikha Talukdar</i>	112
22. अरुणाचल प्रदेश की आदी जनजाति की लोकोक्तियों का सामान्य परिचय तोकपेट परतिन	119
23. फिर याद आ गया मुझे वह काला इतिहास !!! प्रियंका दास	124
24. प्रेमचन्द की उपन्यासों में दलित चेतना डॉ० नुरजाहान रहमतुल्लाह	129
25. हिंदी कवयित्री महादेवी वर्मा और असमिया कवयित्री नलिनीवाला देवी की विरहानुभूति का तुलनात्मक अध्ययन डॉ० अनुराधा कुमारी साहु	132
26. भारत-पाकिस्तान का बँटवारा और उसका मूल कारण नीरज कुमारी	136
27. असमब धर्मীয় আৰু সাংস্কৃতিক জীৱনত সত্তা আৰু নামধৰৰ ভূমিকা : এক বিশ্লেষণাত্মক অধ্যয়ন অমৰজ্যোতি বৰ্মন	139
28. ঐতিহাসিক অসম আন্দোলনৰ পটভূমিত ৰচিত অসমীয়া উপন্যাস : এক অধ্যয়ন কুঁহি সপোন বৰগোহাৰি	146
29. আধুনিক অসমীয়া উপন্যাসত বুৰঞ্জীৰ পুনৰনিৰ্মাণ : তুলিকা শইকীয়াৰ 'চাৰিশাল গোসানীৰ তেজ'ৰ বিশেষ উল্লেখসহ দীপ্তি দাস	151
30. মূল আৰু অনূদিত সাহিত্যৰ এটি তুলনামূলক অধ্যয়ন (মামণি ৰয়ছম গোস্বামীৰ "আধালেকা দস্তাবেজ" আৰু অমৃতা প্ৰীতমৰ "বসিদ্দী টিকট"ৰ বিশেষ উল্লেখসহ) ড° পৰ্বী কাকতি	157
31. কৈলাশ শৰ্মাৰ 'বলুকাত বিয়লি' উপন্যাসখনৰ নান্দনিক দিশ : এক চমু আলোচনা জোনালী কলিতা	163
32. ৰমেশ পাঠকৰ 'উচ্চতৰ অসমীয়া ব্যাকৰণ' গ্ৰন্থৰ সামগ্ৰিক মূল্যায়ন জোন কুমাৰ কলিতা	168
33. পুনৰনিৰ্মাণ শৈলীৰ আধাৰত মৃদুল শৰ্মাৰ 'তেজীমলাৰ মাকৰ সাধু' : এক বিশ্লেষণাত্মক অধ্যয়ন ভূপা পাটগিৰি	172
34. মিচিং জনগোষ্ঠীৰ পৰম্পৰাগত সাজপাৰ জেউতি পাংগিং	184

Representation of Women in the Films of Alfred Hitchcock

Dr. Chandana Chetia

Between his notoriously sketchy treatment of women on set to his depiction of them in his films, Alfred Hitchcock remains a divisive filmmaker when it comes to women. Hitchcock's greatness lies in the fact that apart from entertaining his audiences, his 'thrillers' often have something very interesting and thought-provoking to convey—humour, the sense of alienation, a loss of identity, psychological trauma, or the sociological conditions of time. Hitchcock's films have a special appeal for me because they are open to psychoanalytic interpretation. The present paper is a humble attempt to study his films as texts and their relationship(s) with women who form part of the films as well as part of the audience.

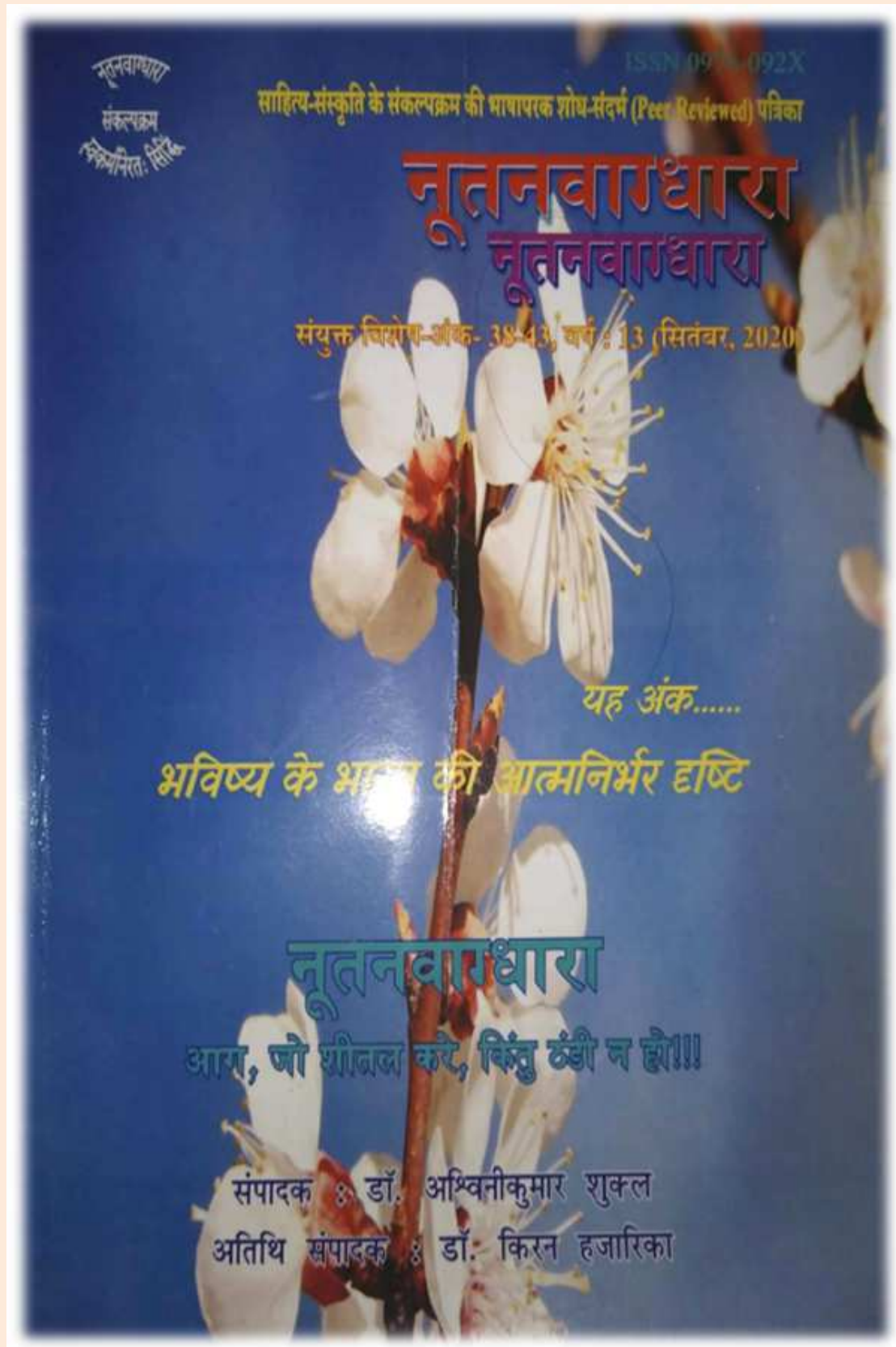
The film noir as a genre originated in inter-war and post world war II Europe and America. Soon it became a conventional medium for expressing the thoughts and emotions of the time. In French Noir means black, hence the black film. If one looks into the films of Alfred Hitchcock one cannot overlook the fact that though they never play the role of 'heroines' (as opposed to heroes) Hitchcock's films would never be the same without them. One cannot deny their presence in the films for they literally have a bearing even from their graves as in the case of Carlotta, Valdez, Mrs Bates, and Rebecca.

Again, considering the living women in his films, one realizes that they are never really allowed to develop as subjects. That is to say that women are always projected as objects—sexual objects for male gaze. This is achieved by the interaction between the woman (on the screen) with the man/men on the screen; the spectators; and the camera—the instrument of voyeurism—that originally sets the whole activity into motion. So, since the women are seen as objects, they rarely become agents in any action. However when they do imitate any action in the film it is due to the 'unavailability' of the hero. This is very much evident in his film *Rear Window* where when the hero is rendered invalid with a fractured leg the women character Lisa takes on an assignment to go and dig up the suspects backyard and snoop around his flat.

The hero Jeffries, who earlier comments that he wants a woman "who can go anywhere she wants and do anything she wants" is very disturbed by her action because it is not something that a woman should do. Another such instances of 'objectification' of woman is in his portrayal of Alicia (*Notorious*) and Alice (*Blackmail*) as sexual entities.

In the films of Hitchcock the presence of female has always been of a kind that would stun the spectators. And it is the beauty of the woman on the screen that the audience notices at the very outset. Hitchcock cast women like Ingrid Bergman, Grace Kelly, Kim Novak and so on as his female characters. Woman's sexuality as portrayed in the film becomes a highly potent factor in the film, but at the same time they are suppressed as much as possible. The men in the films are at ease in the presence of this exuding female charm. This is nothing extraordinary because

Sl. No. 75	Dr. Anuradha Kumari Sahu	Nootanvaagdhaara (<i>Rashtra Ki Aatmanirbharata Ki Pahali Dhoori: Nari Sashaktikaran</i>)
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(जबरी अक्षर से निराला प्रकाशित)

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1. आत्मनिर्भर भाषा की दुर्घटना और कोविड-19 महामारी का संकेत / सुमेरु पत्रिका / 08
2. राष्ट्र की आत्मनिर्भरता की धारों की पूर्ति / नारी सशक्तिकरण / डॉ. अनुपमा कुमारी साहू / 10
3. आत्मनिर्भर भाषा : एक अवलोकन / डॉ. बिजयी दास / 13
4. असम का कुटीर उद्योग : चुनौतियाँ और संभावनाएँ / वर्षावती वैश्य / 15
5. आत्मनिर्भर भाषा अभिवान : संसार भाषा के लिए स्वदेशी अभिवान / डॉ. राजेश मिश्र / 19

शोधग्रन्थ

1. काव्यवर्णन : प्राचिनका दर्शन और अद्यतन युग / डॉ. विरन हजारीका / 21
2. आज की प्रकाशित की भाषा : पद्यवैज्ञानिक और समाधान / डॉ. सचिन्द्र शर्मा / 25
3. काव्यी लोकगीत : एक अध्ययन / डॉ. श्वेता झांसी / 28
4. स्वामी विवेकानन्द और राष्ट्रवाद का धार्मिक स्वरूप / डॉ. मधुकांता समाधिनी / 32
5. पूर्वोत्तर की भाषाओं-बोलियों पर हिंदी का प्रभाव (असम-असम प्रदेश का विशेष संदर्भ में) / श्रीमती बनवती पति / 35
6. पूर्वोत्तर त्रिपाठी निराता के बरत में मानव-मूल्य / डॉ. समता गंगवार / 38
7. लक्ष्मीनाथ मिश्र के नाटकों का समसामयिक विश्लेषण / डॉ. सैय्य विपानी / 41
8. भाषा, समाज और मौखिकता / डॉ. चंद्रकांत तिवारी / 46
9. हिंदी के पत्रकारिता का प्रारूप, चुनौतियाँ और संभावनाएँ / डॉ. सुनील झांसी / 50

आलोचना-विश्लेषण

1. आधुनिक हिंदी उपन्यासों में नारी विमर्श / डॉ. उमा आर. रेणु / 54
2. गिबो लोकाजीवन और दर्शन / प्रो. संजय कुमार / 56
3. हिंदी : भारतीय अस्मिता की पहचान / बलधन / 64
4. बेटी / विमल चंद्र प्रसाद 'दीनेश' / 69

कालप्रवाह

1. कामा हाथी कर्मों पर कविता / शिवशंकर मिश्र / 71
2. जीवन साक्षी / डॉ. अनिता सिंह चौहान / 78

अंतरिक्ष

1. मैं दीप बलाएँ / अनुपम भट्ट / 34
2. अन्धकार मुक्तक / डॉ. अरवि प्रसून / 53
3. अक्षरों का भाषा... / रामशरण सेठ / 83
4. ममालेदानी-सी निवृत्ति / प्रियंका शर्मा / 87

अनीत के गवाह

1. कर्मों के योगीश्वर : स्वामी नन्द बब / डॉ. शिवन कृष्ण शर्मा / 81
2. अन्धकार का बाह्य शिवाकर भट्ट की... / सुनील पाठक / 84
3. राष्ट्रीय सोहनलाल द्विवेदी : एक सुखद संस्मरण / डॉ. अश्विनीकुमार गुप्त / 88

समीक्षा

1. सेतु भाषा और साहित्य की समग्र शक्ति / डॉ. गोपाल शर्मा / 86

राष्ट्र की आत्मनिर्भरता की पहली धुरी : नारी-सशक्तिकरण

डॉ. अनुराधा कुमारी साहु

नारी-सशक्तिकरण से मेरा तात्पर्य नारी के सर्वांगीण विकास से है। समाज को मजबूत बनाने और अपराध दर को कम करने के लिए शिक्षा और लैंगिक समानता बहुत महत्वपूर्ण है। बिड़बना यह है कि जिस देश में देवी को पूजा जाता है, वहीं स्त्रियों की स्थिति इतनी दयनीय क्यों है? इसका कारण संभवतः केवल स्त्रियों का शिक्षित न होना नहीं है, बल्कि लैंगिक भेदभाव है। पितृसत्तात्मक व्यवस्था में नारी पूजनीय है, वह माँ के रूप में सम्माननीय है, बेटी के रूप में प्यारी है, सक्षम है। परंतु जब बात बराबरी की आती है तब आज भी योग्यता होने के बावजूद उसे कमतर आँका जाता है, बराबरी का दर्जा देने में पुरुषत्व आहत होता है।

सृष्टि के रचयिता ने नर और नारी की संरचना संसार को चलाने हेतु किया था, जिस ताने-बाने से शरीर रचा था वह एक ही था। पता नहीं कब वह स्त्री से श्रेष्ठ बन बैठा, संभवतः स्त्री के समर्पण को उसने उसकी कमजोरी मानी और शोषण का चक्र आरंभ हो गया। पुरुषों की यह मानसिकता आदिम समाज में भी थी और आज के अत्याधुनिक समाज में भी पुरुष वर्ग में यही मानसिकता विद्यमान है। यह उसी मानसिकता का परिणाम ही है कि स्त्रियों के साथ पुरुष जानवरों जैसा व्यवहार करते हैं। मारते-पीटते हैं, कार्यस्थल पर उत्पीड़न का शिकार होना पड़ता है। वर्तमान समाज में चारों ओर स्त्रियों के ऊपर हिंसा में तेजी आई है। जब हम देश को आत्मनिर्भर बनाने की बात करते हैं तो वहीं इन स्थितियों पर विचार करना ही होगा, क्योंकि किसी भी राष्ट्र का, समाज का विकास वहाँ की नारी की स्थिति पर निर्भर करता है। यदि समाज में नारी की स्थिति सुदृढ़ एवं सम्मानजनक होगी, तो निःसंदेह वह समाज मजबूत होगा, प्रगति की राह पर अग्रसर होगा। आज नारी ने समाज को यह दिखा दिया है कि वह न केवल पुरुष के कंधे से कंधा मिलाकर चल सकती है, बल्कि अपनी समस्त प्राकृतिक सहजता, कोमल भावनाओं और ममतामयी छवि के साथ शौर्य, पराक्रम एवं साहस से दुनिया के नये आयाम छूने की क्षमता भी रखती है। नारी सशक्तिकरण तभी संभव हो सकता है, जब महिलाओं को सम्मान देते हुए उन्हें शैक्षिक, वौद्धिक, मानसिक, आर्थिक और वैचारिक संपन्नता देने की पहल करेंगे, सहयोग देगे और एक नागरिक रूप में उन्हें भी सभी अधिकार प्राप्त हों, जो पुरुष को प्राप्त है। नारी सशक्तिकरण, राष्ट्र की आत्मनिर्भरता के लिए देश की प्रत्येक नारी के आँखों के आँसू पोंछने होंगे। हर नारी को समानता का अधिकार वास्तव में देना होगा।

किसी भी समाज के विकास का सबसे पहला पायदान अच्छी शिक्षा-व्यवस्था को माना जाता है। शिक्षा के बिना न तो विकास संभव है और न ही आत्मनिर्भरता। यदि स्त्री शिक्षित होगी तो घर, समाज और राष्ट्र शिक्षित होगा और वे अपने सामाजिक और राजनीतिक अधिकारों के प्रति जागरूक हो जाएँगी। तब उनका शोषण सरल न होगा, दबाना संभव नहीं होगा। शहरी स्त्रियाँ शिक्षा के प्रति सचेत हैं और वे रोजगार एवं आर्थिक स्वातंत्र्य की ओर उन्मुख हैं। ग्रामीण स्त्रियाँ इस दिशा में पिछड़ी हुई हैं। लेकिन सरकारी प्रयासों और सवैधानिक अधिकारों के द्वारा उन्हें विकास की मुख्य धारा में शामिल करने का काम किया जा रहा है। सरकार द्वारा बनाई गई विकास योजनाओं की भाँति यदि नारी सशक्तिकरण के सभी कार्यक्रम ग्रामीण क्षेत्रों में सफल हो जाएँ तो भारत की अधिकांश स्त्रियाँ स्वयं सशक्त होकर पुरुष के स्वार्थपरक दृष्टिकोण को बदलते हुए स्वयं आगे बढ़ने में समर्थ हो जाएँगी। वर्तमान युग में सामाजिक, आर्थिक, राजनीतिक व सांस्कृतिक आयामों में आधुनिकता का अनुमोदन होने के साथ ही तीव्र सामाजिक परिवर्तन भी हुआ है। भारत जैसे विकासशील देश की विकास यात्रा में पितृसत्तात्मक व्यवस्था को आज भी स्वीकारा जाता है, वहीं दूसरी ओर मानवाधिकार के मुद्दे की सामाजिक स्थिति में तेजी से बदलाव परिवर्तन का द्योतक है। यह एक विरोधाभास ही है कि आजादी के इतने वर्षों उपरान्त भी हमें एक सामाजिक मुद्दे को नैतिकता की कसौटी पर आज तक साबित करना पड़ रहा है। किसी भी समाज में सशक्त संरचना के केंद्र में स्त्रियों का वर्चस्व व अस्तित्व कायम रहना आवश्यक भी है। सामाजिक, आर्थिक, राजनीतिक व सांस्कृतिक क्षेत्रों में उनका योगदान स्मरणीय रहा है। रथ कभी रुक

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Karuna Phukan

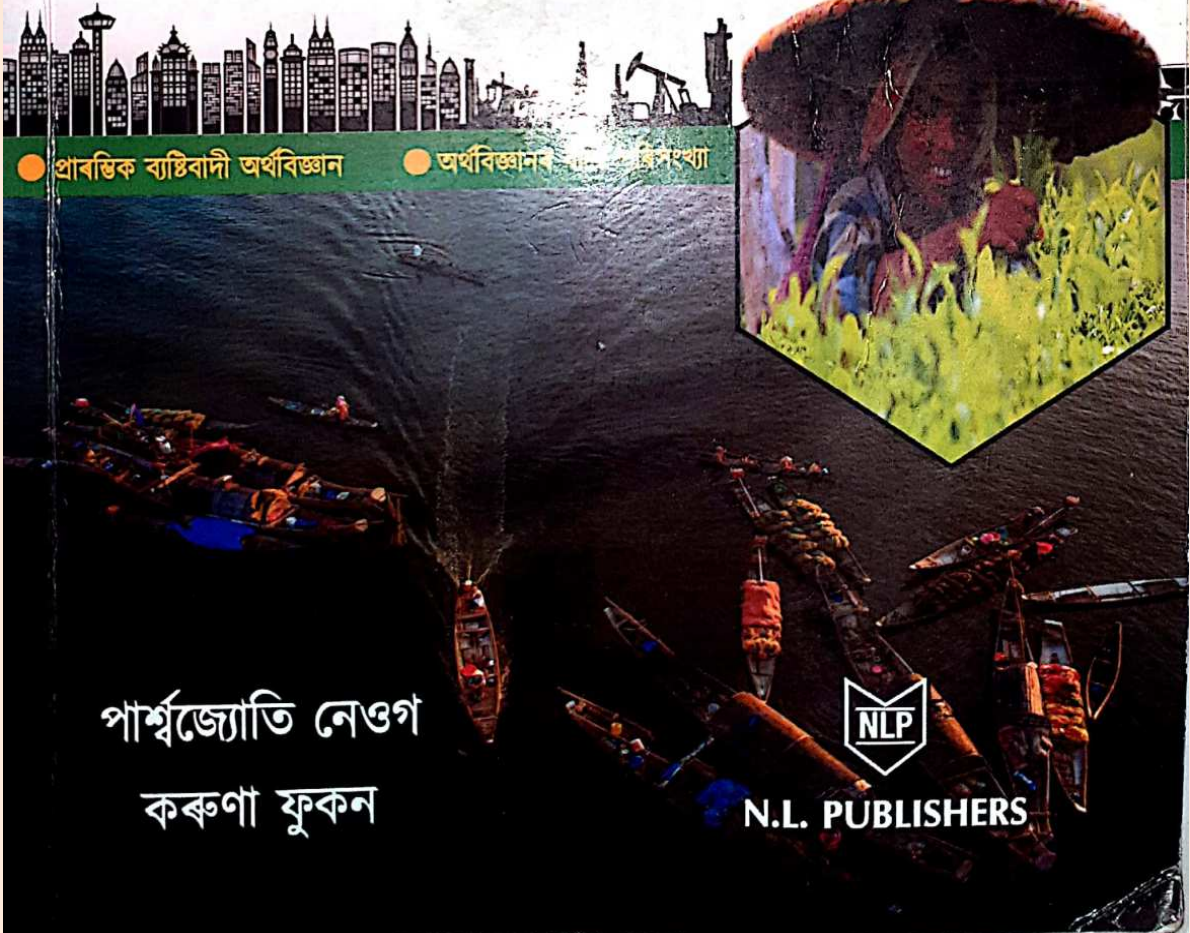
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অসম উচ্চতৰ মাধ্যমিক শিক্ষা সংসদে ২০২০-২১ শিক্ষাবৰ্ষৰ পৰা প্ৰৱৰ্তন কৰিবলৈ লোৱা নতুন পাঠ্যক্ৰমৰ
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উচ্চতৰ মাধ্যমিক

অৰ্থবিজ্ঞান

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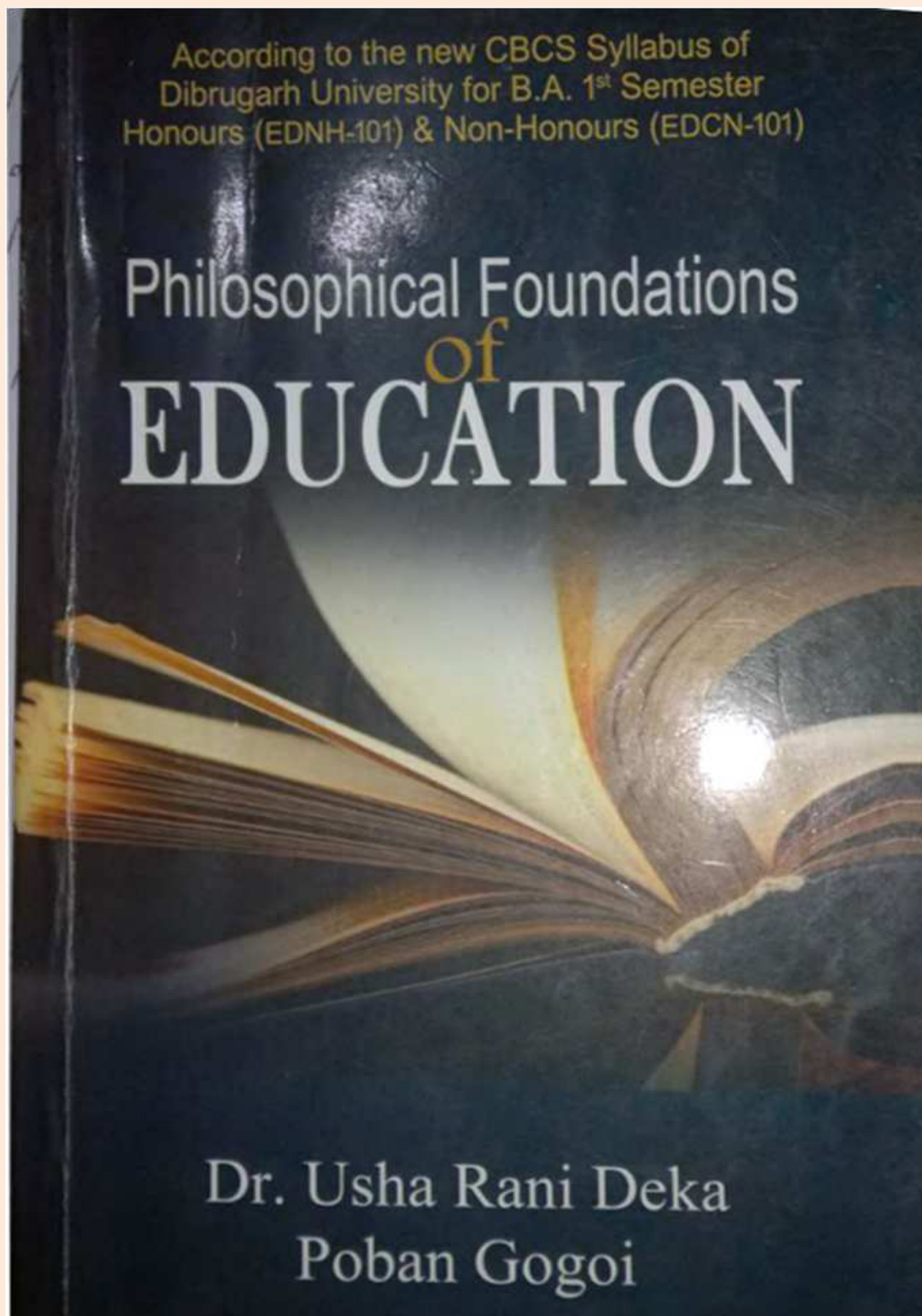
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CONTENTS

○ Emerging Trends in Higher Education and Its Relevance • Abinash Neog	1
○ Exploring Stream of Consciousness in 'Bliss' by Katherine Mansfield • Abhilasha Boruah	6
○ Uncovering Connections Between Androgyny and Feminine Study in Virginia Woolf's <i>To the Lighthouse</i> • Rupali Sarmah	9
○ Between Tradition and Modernity :An Analysis of Jaya's Character in Shashi Deshpande's <i>That Long Silence</i> • Sushmita Deka	13
○ The Outbreak of COVID-19 Pandemic and the Loss of Livelihood : A Study of the State of Employment in India • Kasturi Gogoi	17
○ Modernism, Postmodernism and Realism • Happy Khan	22
○ Covid-19 And Its Impact on Mental Health • Juli Deogharia	27
✓ Hyper-Reality As a Postmodern Literary Technique • Dr. Pabitra Bharali	30
○ Globalisation and Literature : Impact of the Synthesis between Text and Context • Suryathapa Nath	30
○ A Postmodern Outlook on Gender : Michel Foucault and Judith Butler • Dr. Monami Porasor	39
○ Modernism and its Impact upon Literature with special reference to Woolf's <i>To the Lighthouse</i> and Faulkner's <i>Sound and the Fury</i> • Jimpy Dutta	43
○ Violence, Free Will and Power : A Postmodern Study of Anthony Burgess' <i>A Clockwork Orange</i> • Shilpa Doley	48
○ Development of Postmodernism As a Reaction to Modernity • Porismita Chutia	52
○ The Emergence of the Idea of Environmental Globalization and Its Present Status • Deepa Pradhan	56
○ Role of Christian Missionary in the Development of Modern Assamese Literature • Ananta Chetia	58
○ Understanding of COVID -19 Pandemic : From a Sociological Perspective • Mithu Morang	64
○ Modernization of Curriculum in Smart and Traditional Schools • Kanchana Das	69

Hyper-Reality

As a Postmodern Literary Technique

Dr. Pabitra Bharali

Associate Professor, Department of English
Digboi College, Digboi

As a reaction to modernist concerns of reality and rationality, structure and uniformity, postmodernism celebrates hyper-reality, imagination, deconstruction and diversity in the various forms of culture. The objectivity of outlook that was so stressed in the early 20th century modernist movement underwent a jolt during the World War II that fore grounded the irony, tragedy and disappointment underlying human rationality. People saw that too much rationality ultimately disappoints them and that human beings are fundamentally social creatures endowed with subjectivity and the power not only to reason but also to dream, and that there are things beyond material reality and rationality that human beings are interested in, that please them and that there are spaces where they find solution to many unanswered questions at least in their psychic sense. Hyper-reality – the seamless comingling of the real and the fictional – is one such technique that characterizes the diverse forms of culture during the post Second World War/postmodern period. The present paper is an attempt to analyze hyper-reality as a postmodern literary technique and its use in certain works of postmodern period: *Ubik* (1969) by Philip Kindred Dick, *Burning Chrome* (1982) by William Gibson and *Fury* (2001) by Salman Rushdie.

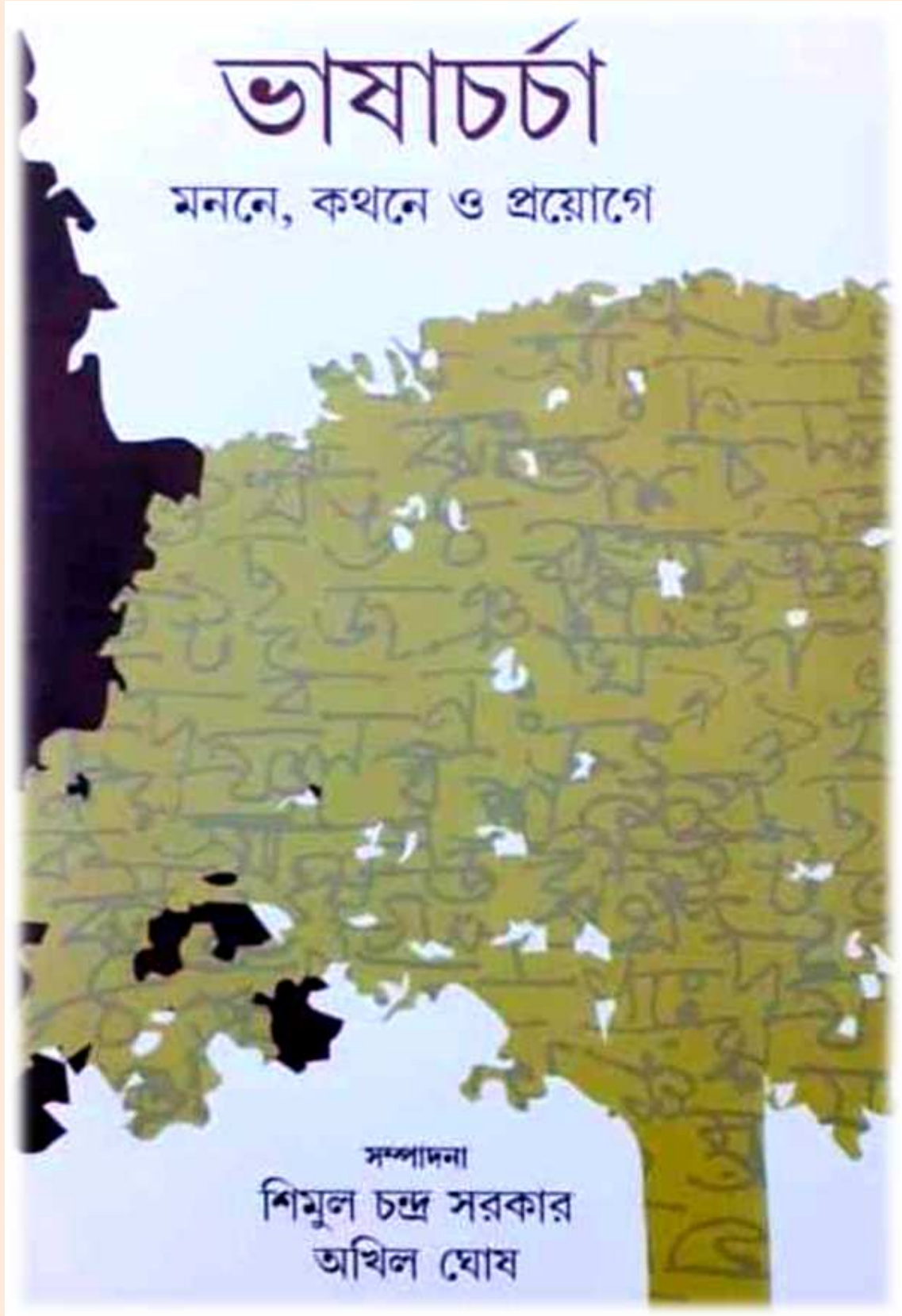
To begin with, hyper-reality is one of the fundamental concepts of postmodernism in general and postmodern literature in particular. Most often defined in negative terms, it is a condition in which the real and the fictional are so intricately mixed that no clear distinction can be made between the two. It is defined as an 'inability of consciousness to distinguish reality from a simulation of reality' (Baofu 11). On the other hand, it allows the blending of the physical reality with the virtual one as well as of human intelligence with artificial intelligence. There's no static definition of hyper-reality and the interpretations employed by theorists vary on some of the most essential terms. It in fact evolved out of the elusive aspect of reality because of the conventional definition of reality – 'the quality of being real or having an actual existence' (OED) – often lack the grounding necessary to render meaning.

The concepts of simulation (= the blending reality and representation without any clear distinction where reality stops and representations begins) and simulacrum (= image without any reality) coined by French sociologist Jean Baudrillard are most fundamental aspects of hyper-reality. In his book named *Simulacra and Simulation* (1981) Baudrillard defines hyper-reality as 'the generations by models of a real without origin or reality' and as 'a sign or representation without an original referent' (1). In most simple terms, it means 'more than real' such as the reality depicted in the Television reality shows. However, there are much deeper and richer meanings in the postmodernist readings of the term. Baudrillard views the contemporary world as one that gives way to implosions, simulations and a sense

Sl. No. 79

Dr Kanai Das

Bhasacharcha Monone Kothone O Proyoge
(Bipanna Bangla Bhasa: Prekhito Otit O
Bhabishyat)



BHASHACHARCHA : MANANE KATHANE O PROYOGE

Study of language : Association, cogitation and appliance

(A collection of Essay on language)

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প্রথম প্রকাশ : ডিসেম্বর, ২০২০

প্রকাশক ও স্বত্বাধিকারীরা নিম্নলিখিত অধিকারি স্বত্বাধিকারীরা কোনো উপায়েই এই প্রবন্ধ
কোনো আশেপাশে কোনোভাবে পুনঃপ্রকাশ বা প্রতিলিপি করা যাবে না। এই শর্ত
লঙ্ঘিত হলে উপযুক্ত আইনি ব্যবস্থা গ্রহণ করা হবে।

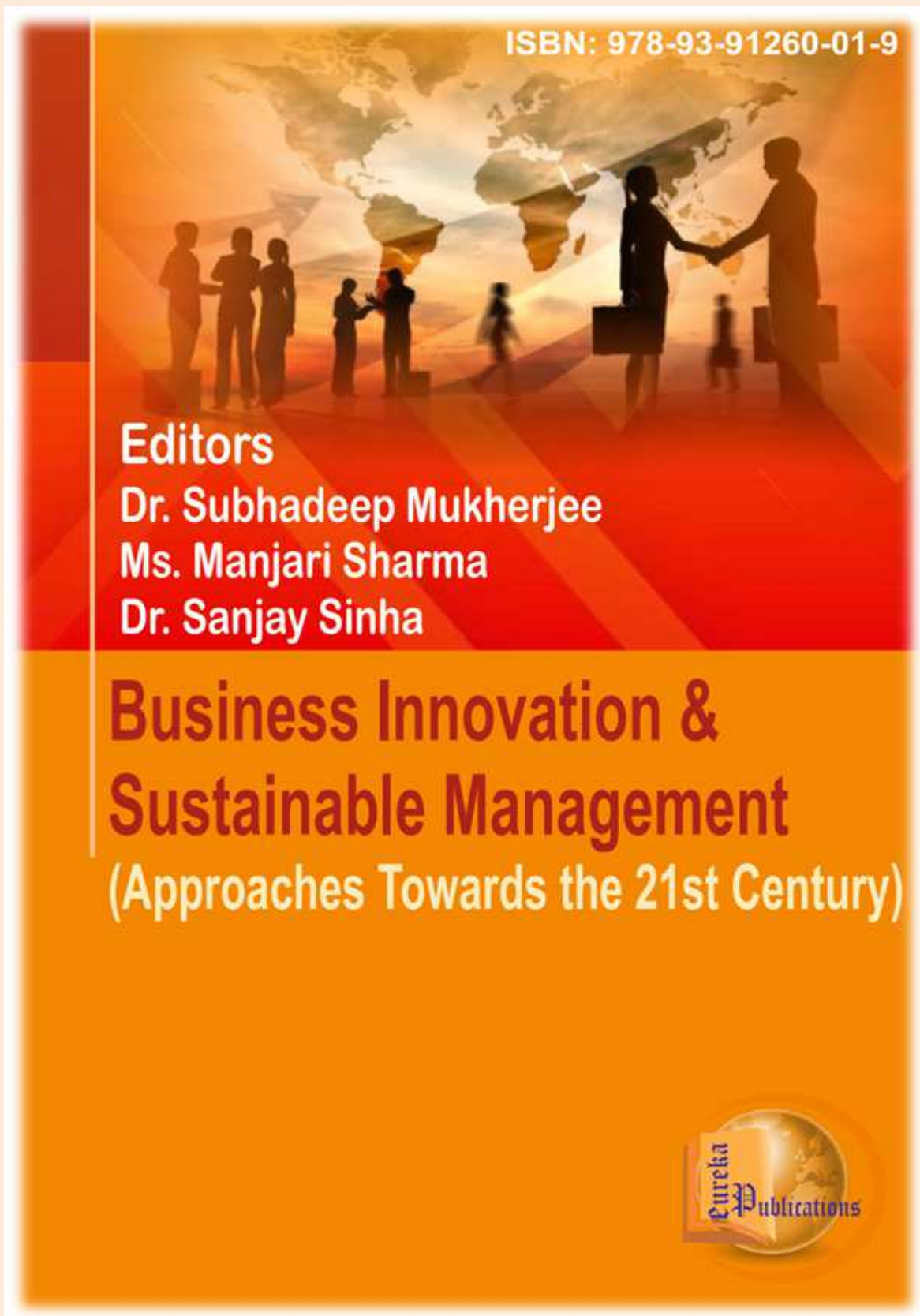
প্রথম প্রকাশ : মেমোরিস সাহা

নিম্নলিখিত বই দুইটি-১ শ্রী ২০২০, মুদ্রারামলাল মুদ্রা, কলকাতা ৭০০০০৭ থেকে
জয়ন্ত শ্রী (৯৮৭৪১৬৮৭১) অধিকার প্রকাশিত এবং কলকাতা, ২০২০, বিজয় শ্রী,
কলকাতা ৭০০০০৯ থেকে মুদ্রিত।

মূল্য : পঁচাত্তর টাকা (₹ ৫২.০০)

উত্তরবঙ্গের 'কোচায়েলী' ভাষার কারক ও বিকৃতি	১০৭	অনন্ত রায়
বৈচিত্র্যের মধ্যে অকিতের শিকড় অনুসন্ধান		
বাংলা ভাষা ও নেপালি ভাষা	১৭৬	হেমন্তি বর্মণ
মাত্র উত্তরবঙ্গের লোকায়ত ভাবনার নারী ভাষার পরিচয়	১৮২	রমা দাস
পশ্চিম দিনাজপুরের লোকায়ত ভাষায় জনোদ্যক শব্দ	১৯০	সমিত সাহা
বাংলা ভাষা ও বাঙালীকে বর্ণিত অধিকার	১৯৪	জীবন কুমার সরকার
শিকড়ের সম্মানে বীরভূমের আঞ্চলিক ভাষা	২০৪	মৃণাল কান্তি দাস
বিকর্তনের ইতিহাস : বাংলা কারক, বিকৃতি ও অনুসর্গ	২১৩	বিশ্বজিৎ কুন্ডু
বাংলা ভাষা বিজ্ঞানে নৃত্যনা বিজ্ঞানের প্রাসঙ্গিকতা	২১৭	কাজল দত্ত
উনিশ শতকের বাংলা ভাষার রাজনীতি ও সেশ-কাল- সমাজের কিসসা	২২০	রাহুল পদ্ম
বাংলা ভাষা কি ষি-বাচনিক	২৪০	তপস্বী ঘোষ
মালদা জেলার উত্তর-পূর্ব অংশের নারীর মুখের ভাষা : একটি সমীক্ষা	২৪১	তনুজী ঘোষ
বিপ্লব বাংলা ভাষা : প্রেক্ষিত অতীত ও ভবিষ্যৎ	২৬০	কানাই দাস
মালদা জেলার নমায়ূর সম্প্রদায়ের ভাষা	২৬৫	হরিন্দাস মন্ডল
কথা ভাষার সংকেত ও ভবিষ্যৎ	২৭৪	অমিত দে
আধুনিক বাংলা ভাষার সমস্যা ও উদ্ভব	২৭৮	অখিল ঘোষ
উপন্যাসের ভাষা-ভাবনা	২৮২	অর্পিতা রায় চৌধুরী
নরায়ণ গঙ্গোপাধ্যায়ের ছোটগল্পে ভাষার কলাতান	২৯০	প্রভাস রায় চৌধুরী
শরৎচন্দ্র বন্দ্যোপাধ্যায়ের ইতিহাসগোষ্ঠিত কথাসাহিত্যে ভাষা কীর্তির বিশ্লেষণ	৩১২	সাবলু বর্মণ
বরাক উপত্যকার ভাষা-সংস্কৃতিতে অনার্য অবদান	৩২৬	রমাকান্ত দাস
উত্তরবঙ্গের আঞ্চলিক ভাষা প্রসঙ্গ : অমিতকৃষ্ণ মজুমদারের ভাবনা	৩৪৭	মণিকা সাহা
সুকুমার রায়ের ভাষার জগৎ	৩৫৭	জ্যোতা রায়
উত্তরবঙ্গের 'আদি কবি' মনকরের মনসামঙ্গল কবিতার ভাষা : অসম-বাংলা বিতর্ক	৩৬৯	বিনয় বর্মণ
প্রত্যাভারের ভাষা : প্রসঙ্গ 'ন হন্যতে'	৩৮০	তনমী সরকার
দেবেশ রায়ের উপন্যাসে রাজবল্লী ভাষারূপ	৩৯০	কর্ণ দাস
চর্যাপদে রাজবল্লী ভাষা	৪০৫	কিশোর কুমার রায়
সৈকত ব্রজবৈষ্ণব উপন্যাস : পুরুষিয়ার ভাষাতাত্ত্বিক বিশ্লেষণ	৪১৬	অরূপ পলমল
ভাষা প্রকাশ : নবপ্রনাথ মিত্রের ছোটগল্প	৪২১	অর্ধেন্দু দত্ত
বীকুন্দের মধ্যযুগীয় কাব্যে 'বীকুন্ড' ভাষা : একটি নিরীক্ষা	৪৩৫	প্রভাৎ সুখোপাধ্যায়

Sl. No. 80	Murchana Gogoi	Book: Business Innovation and Sustainable Management, (<i>Chapter: Sustainable Agripreneurship: Not Only An Opportunity But Also A Necessity</i>)
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Table of Contents

S. No.	Chapters	Page No.
1	A Study on Fundamental Analysis of Blue-Chip Companies on NSE of India <i>Shashank K G</i>	01-34
2	A Technical Analysis Study on Investment and Speculation Strategy for Beginners in the Indian Stock Market <i>Deepak Naidu, Syed Farhan Ulla, Sujay S</i>	35-62
3	Effectiveness of Training Needs Identification Process: A Study on Numaligarh Refinery Limited <i>Ankita Borah, Samrat Bharadwaj</i>	63-93
4	Impact of Advertising on Consumer Behaviour <i>Najeebullah, Eric, Manideep</i>	94-125
5	Innovative Leadership: A New Age Approach towards Business Sustainability <i>Dr. Renu Kalra</i>	126-139
6	Optimization Techniques <i>Ajay Kumar Yadav</i>	140-162
7	Start Ups and Incubation <i>Smita Choudhury (Ray), Bhaskar Choudhury</i>	163-175
8	Study of Employee Job Satisfaction in the Indian Banking Sector <i>Sushmitha B, Sufiya Qamar, Rathna Priyadharshine VRR</i>	176-190
9	Study of the Implication of Green HRM in the Existing HR Practices in Colleges <i>Swarnajit Das, Sonal Saggu</i>	191-207

- 10 Study on the Impact of Working from Home on
Employee Productivity during COVID-19
Porag Sarker Utsa, Joyanna Annie Thomas 208-222
- 11 Sustainable Agripreneurship: Not only an
Opportunity but also a Necessity
Murchana Gogoi 223-232
- 12 Thrift Shops and Instagram in the Himalayas
during COVID-19
Peeyush Nepal 233-242

Sustainable Agripreneurship: Not only an Opportunity but also a Necessity

Murchana Gogoi¹

¹Assistant Professor, Department of Commerce, Digboi College.

Introduction

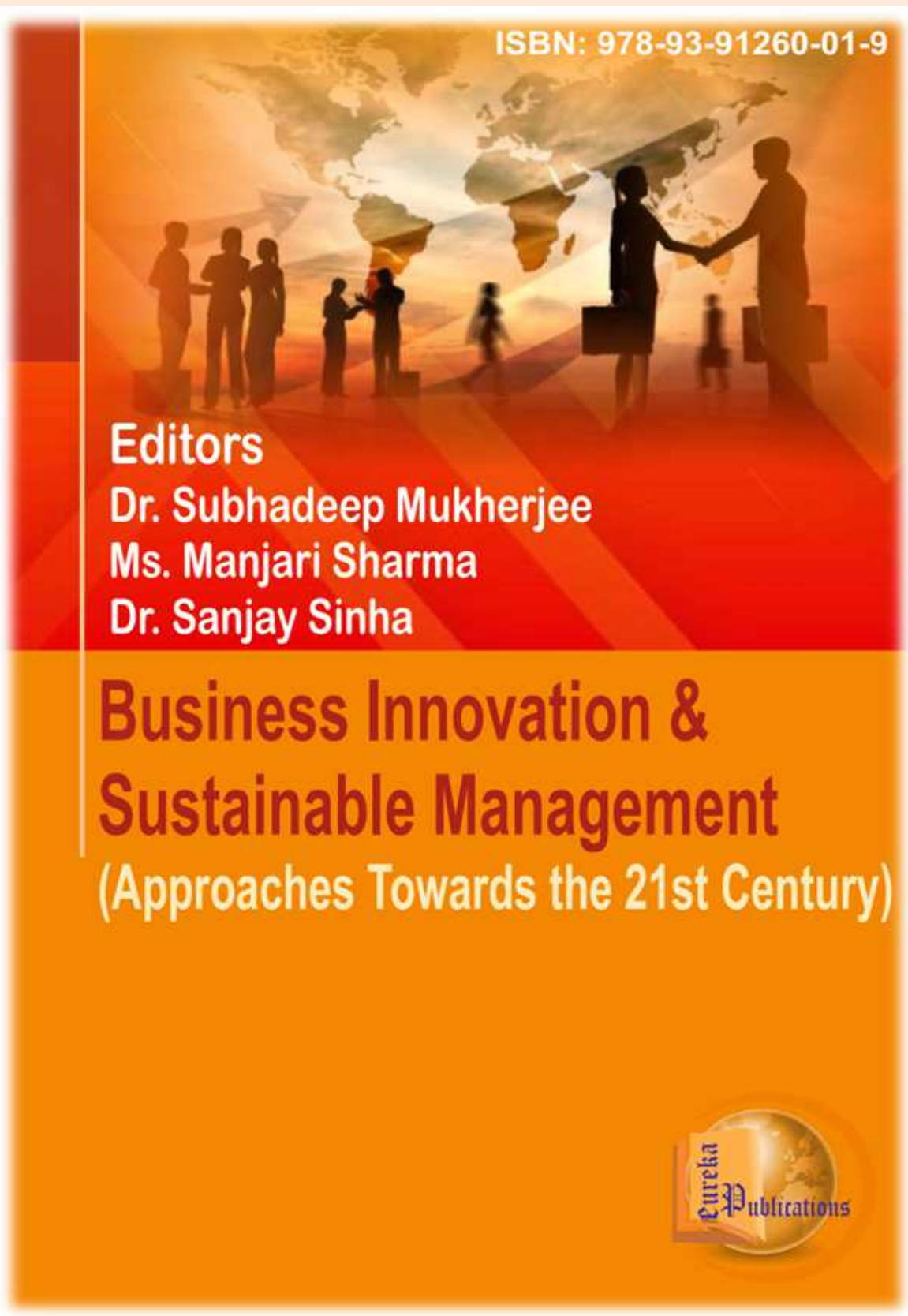
Agriculture marked the beginning of human manipulation towards nature. It is a prime human activity that solely depends on nature as well as poses a threat to its existence. The vast land coverage for cultivation and farming to meet the ever-increasing population has drastically shaped the topography of India and the rest of the world. However, the importance of agriculture in an economy and its contribution towards the GDP cannot be overlooked.

According to Economic Survey 2020-21, “the share of agriculture in GDP has reached almost 20% for the first time in the last 17 years, making it the sole bright spot in GDP performance during 2020-21”. Amidst the adversities of COVID-19 pandemic, agricultural sector showed a growth rate of 3.4% at constant prices, when the other sectors decline.

The Food and Agricultural Organisation (FAO) cites India as the largest producer of milk, jute and pulses, with second largest producer of rice, wheat, sugarcane, fruits and vegetables in the world.

By acknowledging the importance and prospects of agriculture as well as the impact that it has on environmental crises, the concept of “Sustainable Agriculture” emerges as a significant concept of agriculture in the 21st century. The road towards a sustainable agriculture will therefore, require consideration of two pivotal societal issues: Preservation of the environment and Availability of healthy food.

Sl. No. 81	Samrat Bharadwaj	Book: Business Innovation and Sustainable Management, (Chapter: Effectiveness of Training Needs Identification Process: A Study on Numaligarh Refinery Limited)
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Table of Contents

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4	Impact of Advertising on Consumer Behaviour <i>Najeebullah, Eric, Manideep</i>	94-125
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Employee Productivity during COVID-19
Porag Sarker Utsa, Joyanna Annie Thomas 208-222
- 11 Sustainable Agripreneurship: Not only an
Opportunity but also a Necessity
Murchana Gogoi 223-232
- 12 Thrift Shops and Instagram in the Himalayas
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Effectiveness of Training Needs Identification Process: A Study on Numaligarh Refinery Limited

Ankita Borah¹, Samrat Bharadwaj²

¹*Senior Territory Sales In-charge, AMUL, India.*

²*Assistant Professor, Department of Commerce, Digboi College, India.*

Abstract

Training has always been considered as a significant aspect for every organisation. It helps to equip the employees with all the necessary skills required to perform a particular job. The study titled ‘Effectiveness of Training Needs Identification Process: A study on Numaligarh Refinery Limited’ is a work conducted on Numaligarh Refinery Limited in order to understand the training methodology of the oil and gas company and also check solutions to the barriers for effective training. The study is basically descriptive and exploratory in nature where the data is being collected both from primary as well as secondary sources. The primary data is being collected using the survey technique by structured questionnaires through convenient sampling procedure against one hundred and fifteen employees of the organisation. The study finds that the executives of NRL are highly satisfied with the process adopted by the Training centre for identification of training needs.

Keywords: NRL, Training and Development, Krikpatrick’s Model, ERG model, AI Infande’s Training cycle.

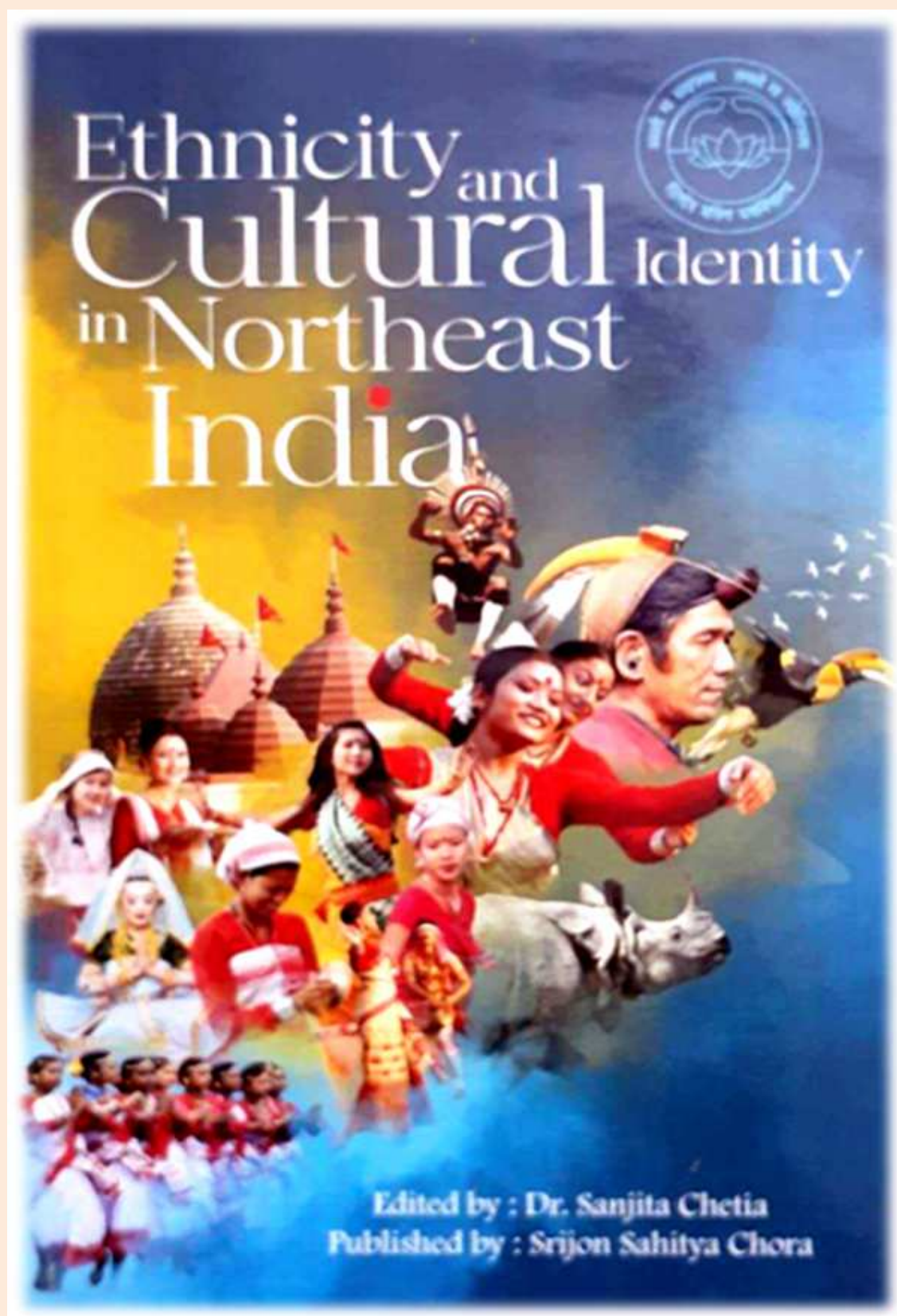
Numaligarh Refinery Limited-Curtain Raiser

Numaligarh Refinery limited also widely known as ‘ASSAM ACCORD’ is one of the chief oil refineries of North East India, having a

Sl. No. 82

Deepa Sharmah
Borthakur

Ethnicity and Cultural Identity in NE India (*Tai
Pake Janagusthir Samaj aru Sanskritir
Sankhipta Parichay*)



Ethnicity and Cultural Identity in North East India: Edited by Dr. Sanjita Chetia and Published by Gorkha Jyoti Prakashan, Koubru Leikha, Manipur in association with Srijon Sahitya Chora, Digboi Mahila Mahavidyalaya, Digboi, First Edition: Januray 2021, Price: Three Hundred only.

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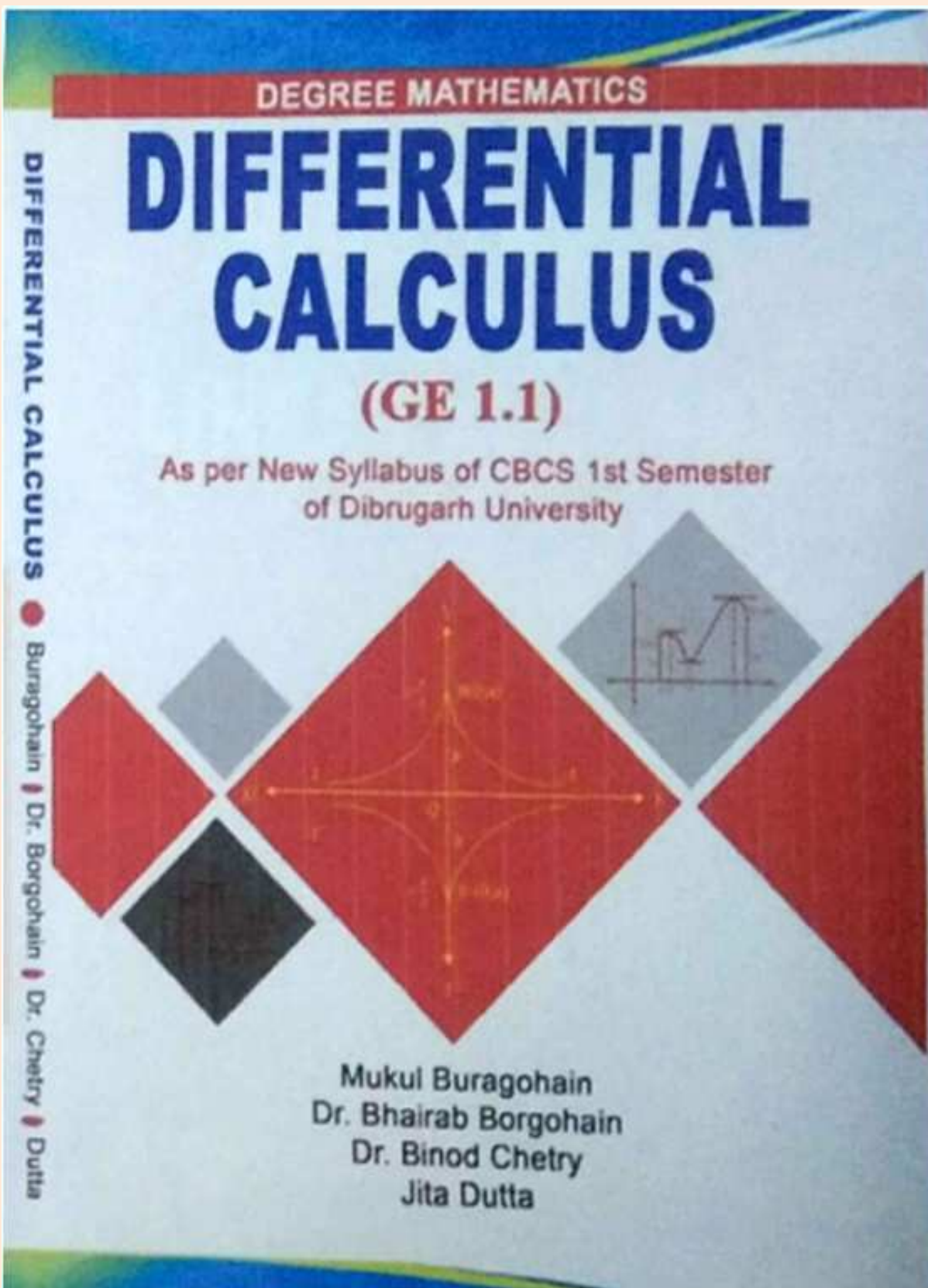
■ পৰিৱৰ্তিত পটভূমিত অসমীয়া লোক সংস্কৃতিৰ অন্তৰ্ভুক্ত আৰু বহিৰ্ভুক্ত নগেন শইকীয়া	১
■ এটকা মহন্তৰ স্থান : মাজুলী আৰু সমাজ-জীৱন ড° পিতাম্বৰ দেৱ গোস্বামী	১০
■ TRIBAL DEVELOPMENT IN NORTH-EAST INDIA VIS-A-VIS NATIONAL INTEGRATION: AN OVERVIEW R.K. KAR	16
■ TAI PEOPLE AND TAI LANGUAGE OF NORTH EAST INDIA Dr. Bhim Kanta Boruah	32
■ বিহু ইতিহাসৰ ৰেঙনি জয়কান্ত গগীয়া	৪৪
■ চাহ জনগোষ্ঠীৰ লোক-সাহিত্যত শ্ৰেণী চেতনা ডাঃ লোহিত কুমাৰ বৰা	৫৪
■ THE TAI-KHAMYANG; AN IMPORTANT BUDDHIST TRIBAL GROUP OF ASSAM Dr. Probhat Sarmah	61
■ A sacred Journey of a Living Dance Tradition Dr. Mallika Kandali	65
■ টাইফাকে জনগোষ্ঠীৰ সমাজ আৰু সংস্কৃতিৰ সংক্ষিপ্ত পৰিচয় দীপা শৰ্মা বৰঠাকুৰ	৭০
■ অসমৰ চিংফৌ জনগোষ্ঠীৰ সামাজিক-সাংস্কৃতিক পৰিচয় আৰু পৰম্পৰাগত চিকিৎসা পদ্ধতি ড° ৰমেন হাজৰিকা	৭৮
■ Traditional Shawls of Nagaland and Their Motifs Dr. Binita B. Kalita, Dr. Sunita Boruah	89
■ INDIGENOUS FOOD DESCRIPTION OF SULUNG (PUROIK) TRIBE OF ARUNACHAL PRADESH Nima Dodum, Dr. Doyir Bagra	94

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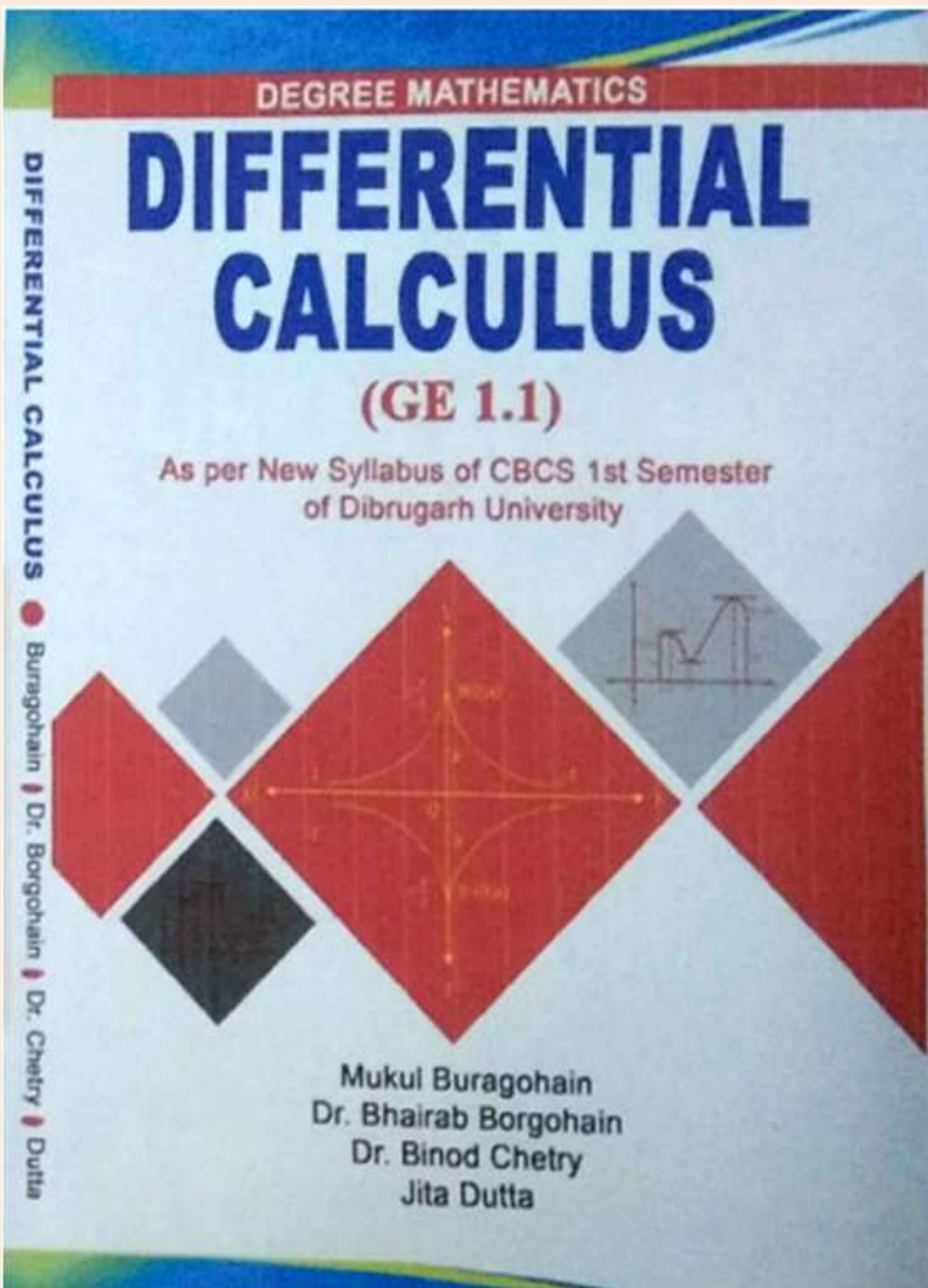
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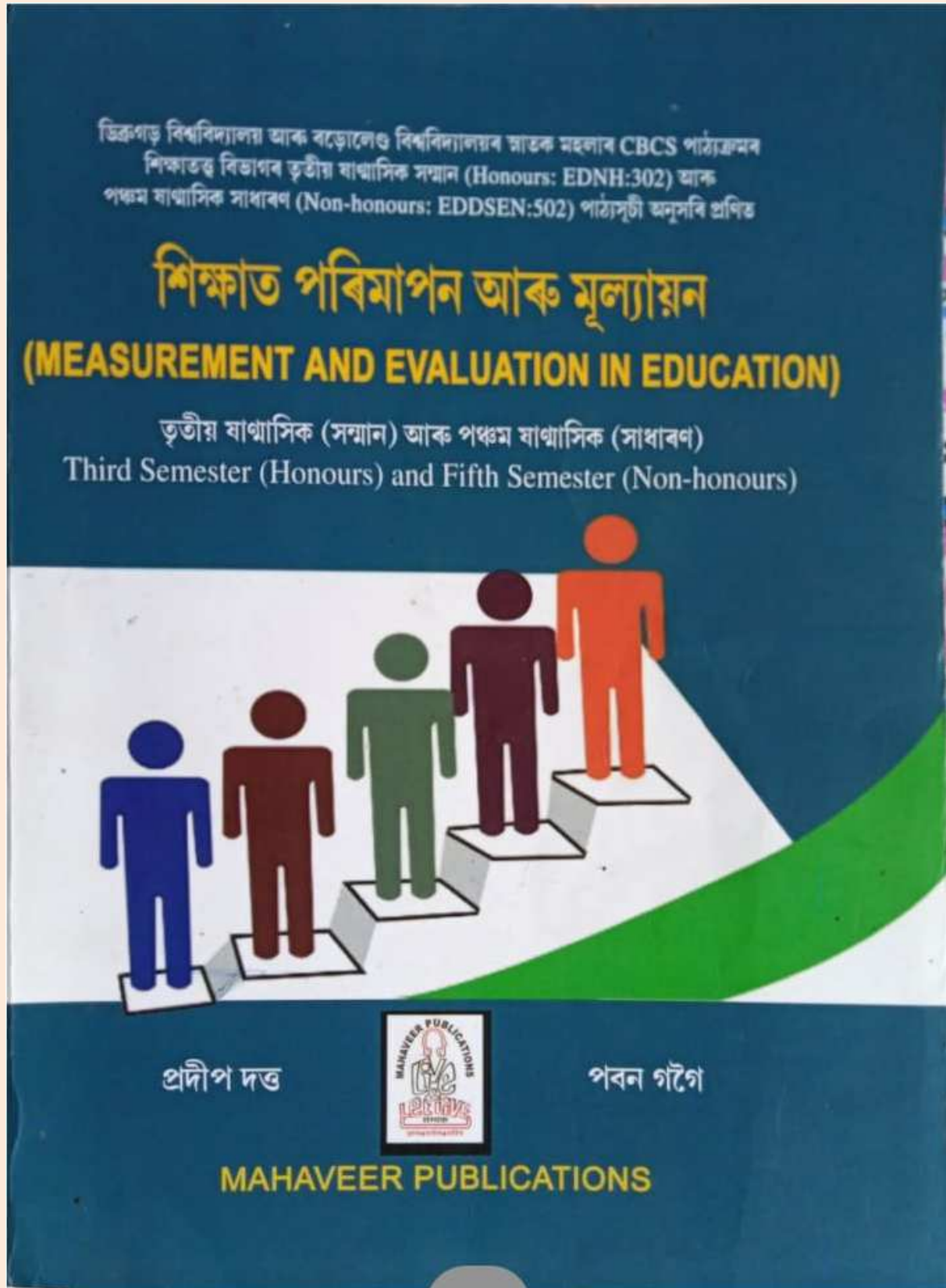
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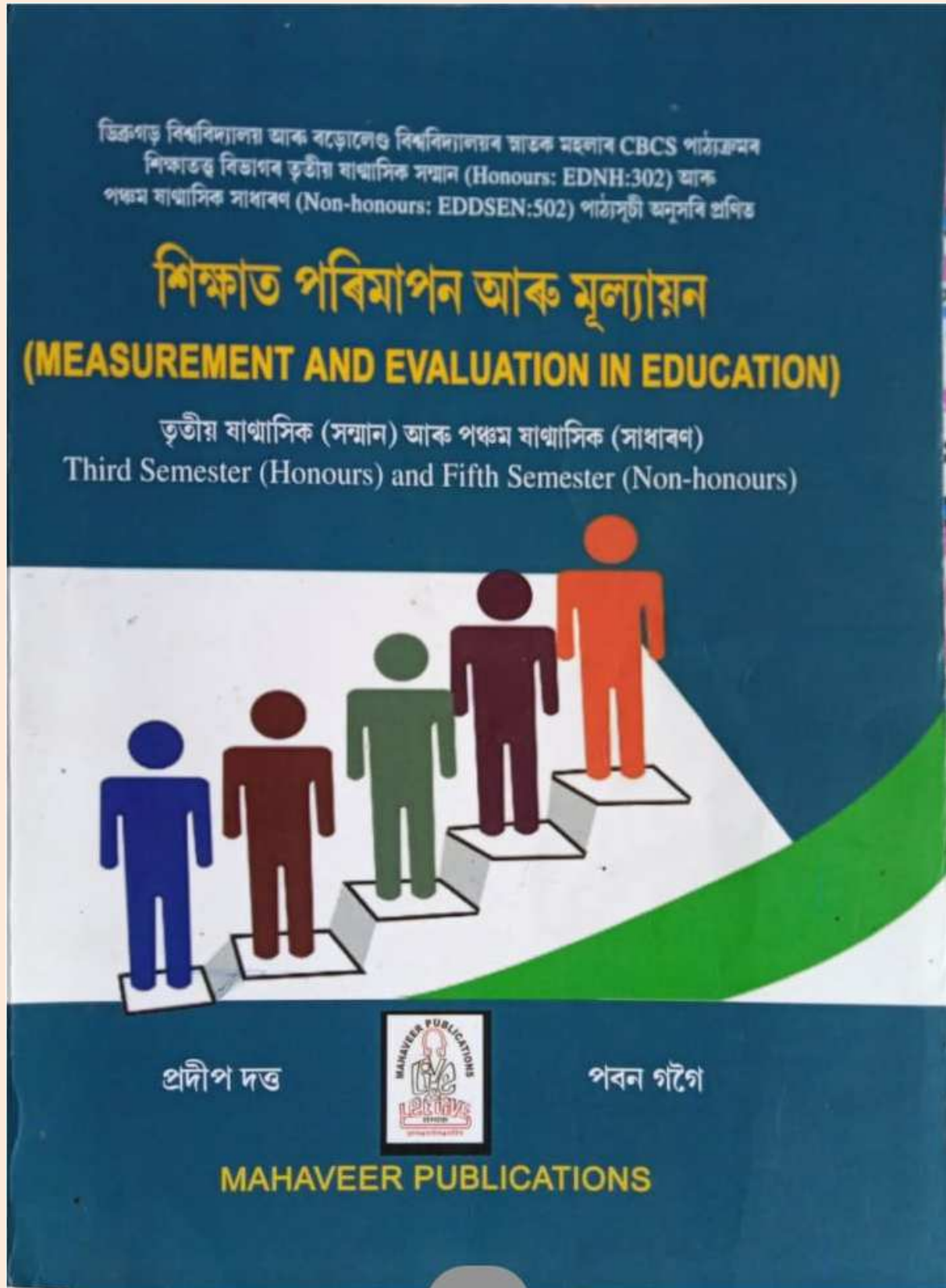
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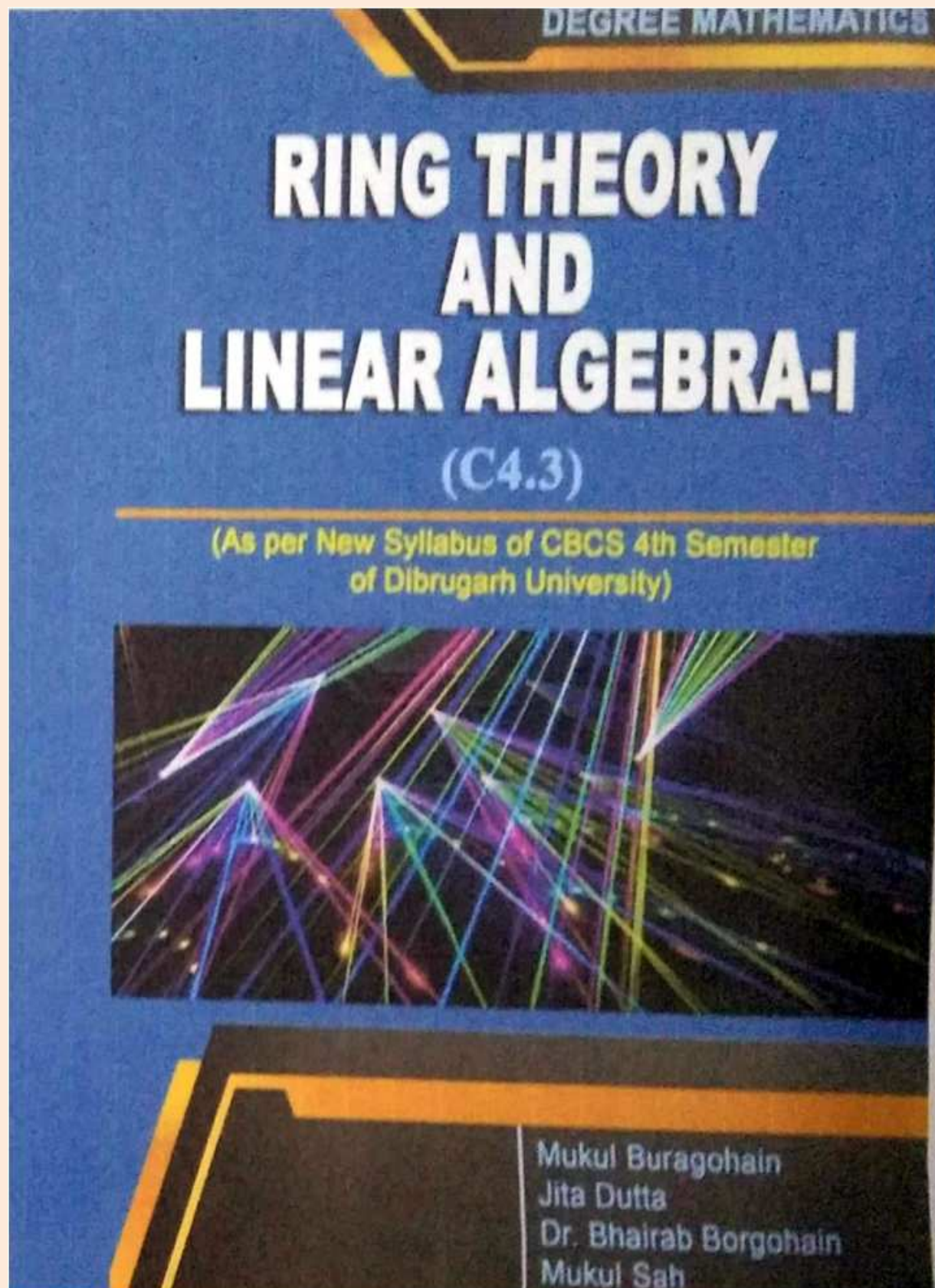
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MANAGEMENT ACCOUNTING

**For B.Com 5th Semester Course
of Gauhati, Dibrugarh & Assam University**

**K. R. Das
Dr. J. Goswami
Dr. N. Kalita
P. C. Das**

As per CBCS Syllabus

MANAGEMENT ACCOUNTING

**For B.COM 5th SEMESTER (MAJOR CORE) COURSE OF
GAUHATI, DIBRUGARH & ASSAM UNIVERSITY**

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Skill Enhancement Course in Library and
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Skill Enhancement Course in Library and Information Science

A Textbook for B.A/B.Sc/B.Com Students, As per
CBCS under Dibrugarh University

PART-I Basics of Library and Information Science

P. K. Mahanta

SKILL ENHANCEMENT COURSE IN LIBRARY AND INFORMATION SCIENCE

PART-1: BASICS OF LIBRARY AND
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Preface

This book is based on the syllabus recommended by Dibrugarh University for undergraduate students of skill enhancement course in Library and Information Science. The book will fulfill the requirements of the students as well as the teachers in the provincialised colleges under Dibrugarh University to perform their teaching and learning activities as per the curriculum based on Choice Based Credit System (CBCS).

This book is composed of four chapters. Chapter-1 describes the concept of the Library, Chapter-2 describes the Relation between the Library, Management and Education, Chapter-3 describes Information Sources, and Chapter-4 describes the Information Retrieval and Open Access Discovery Tools.

This book will help to enrich the student's credibility to use library, enhance to identify and access the various sources and services, enhance information literacy skill and understand the basics of library activities.

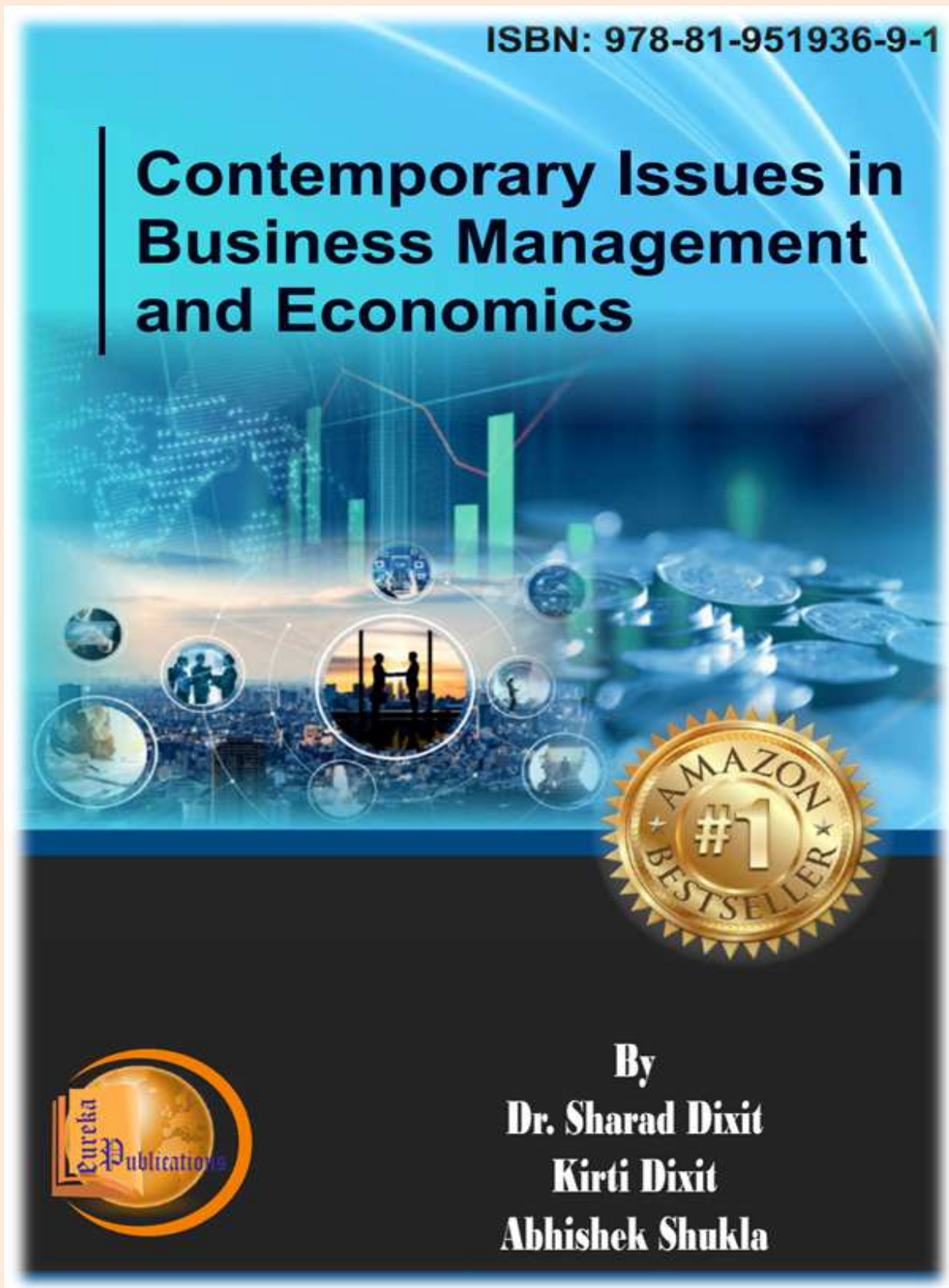
I would like to thank Notion Media Press Ltd., Chennai, Tamilnadu-600095 for publishing the first edition of the book title as "Skill Enhancement Course in Library and Information Science: Part-I: Basis of Library and Information Science."

I would like to thank all my friends and colleagues who have helped me to accomplish the work. I request all my friends and colleagues to kindly send their constructive suggestions for improving the book in the future.

11th March, 2021
Digboi, Tinsukia, Assam

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Sl. No. 92	Samrat Bharadwaj	Book: Contemporary Issues in Business Management and Economics (Chapter: <i>Insights into customer perception and preference towards Facemasks during Covid-19 pandemic: A study upon Generation Y and Generation Z Indians.</i>)
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Table of Contents

S. No.	Chapters	Page No.
1.	Contemporary Issues in Business Management and Economics <i>Abhishek Shukla</i>	1-10
2.	An Empirical Study on Micro Small and Medium Scale Enterprises MSMEs in Uttar Pradesh <i>Dr. Sharad Dixit</i>	11-18
3.	A Review of International Trade Theories-Its Linkages to Trade, Growth and Development <i>Saurabh Kumar Bharti, Dr. Syeedun Nisa</i>	19-29
4.	Achieving and Measuring Sustainable Competitive Advantage in Organizations <i>Mr. I.W.M. Bandaranayake, Prof. M.D. Pushpakumari</i>	30-57
5.	Assessing the attitude of stake holders towards the elephant Tourism in Jaipur: A case study on Hathi Gaon (Elephant Village) <i>Shraboni Puri</i>	58-72
6.	Business adaptation to crisis: An example in COVID-19 crisis <i>Rujittika Mungmungpantipantip, Viroj Wiwanitkit</i>	73-75
7.	COVID-19 vaccine tours: A new business during COVID-19 era <i>Khon Khon, Somsri Wiwanitkit¹, Viroj Wiwanitkit</i>	76-78
8.	CSR Initiatives by Selected Organisations during COVID-19 <i>Dr. Sumita Gupta</i>	79-91
9.	Digital Marketing in India: A Critical Review <i>Nidhi Thakur</i>	92-98

10.	E-Commerce Enlargement and Exceptions in Bangladesh <i>Nasif Ahmed</i>	99-115
11.	Emergence of Hedge Fund in India Implication on the Capital Market <i>Arun Kumar</i>	116-122
12.	Impact of E-Commerce on Operations Management <i>Akriti Kumari</i>	123-138
13.	Insights into Customer Perception and Preference towards Facemasks during COVID-19 Pandemic: A Study upon Generation Y and Generation Z Indians <i>Samrat Bharadwaj, Shabana Hussain</i>	139-164
14.	Nutritional Anaemia in North East India <i>Gayatri Gogoi</i>	165-181
15.	Role of Robotic Process Automation in the Field of Accounting and Finance <i>Dr. Azmath Rukhsana</i>	182-194
16.	Social Media Platform and Women Empowerment <i>Manasa Gowda</i>	195-199
17.	Socio-Intercultural Entrepreneurship Capability Building and Development <i>José G. Vargas-Hernández</i>	200-226
18.	Workplace Civility in Higher Learning Institutions-Developing Research Context from Reviews and Cases <i>Ms. Arunima Kalita, Prof. Arup Barman</i>	227-263
19.	Zero Budget Edupreneurship in Times of Economic Slump <i>Sivajith. S, Dr. Anil Nedumpana</i>	264-273

Insights into Customer Perception and Preference towards Facemasks during COVID-19 Pandemic: A Study upon Generation Y and Generation Z Indians

Samrat Bharadwaj¹, Shabana Hussain²

¹*Assistant Professor, Department of Commerce, Digboi College, India.*

²*Student, Department of M. Com, Gauhati Commerce College, India.*

Abstract

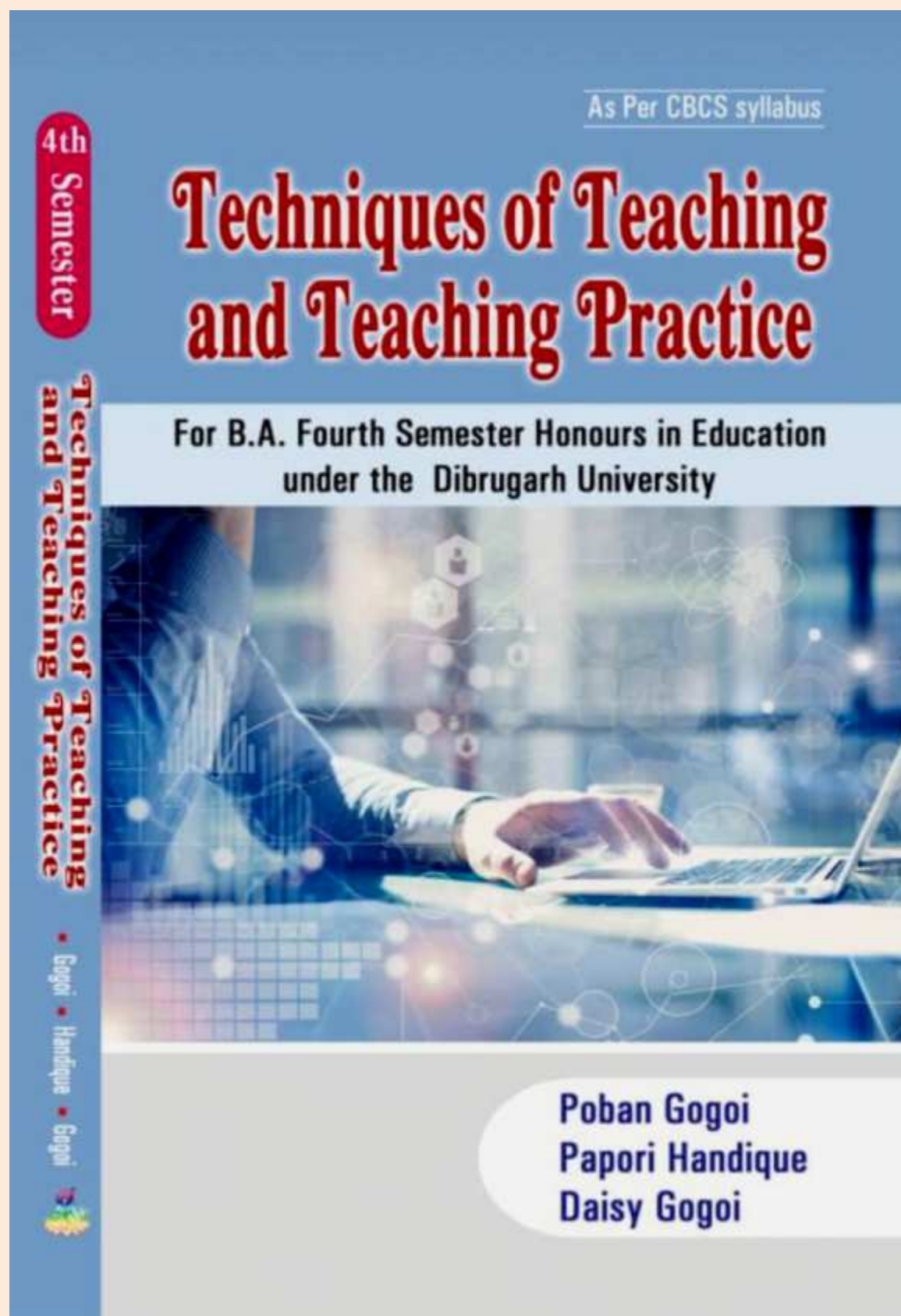
COVID-19 has posed new threats to the world and has proved to be a catastrophic pandemic since late 2019. The cruelty of the pandemic has affected India drastically since March 2020. Doctors from across the globe have been suggesting various precautionary measures to safeguard oneself from the virus. Out of the various such measures, using facemasks is one of the most popular preventive measures. However, there tends to be a difference in opinion regarding perception towards facemasks or preference towards their quality. Intending to analyze the difference in perception and preference towards facemasks among Generation Y and Generation Z Indians, the present study provides insights into the same across the 1st and the 2nd wave of the pandemic. Further, it also ponders upon the difference in preference towards branded facemasks and locally manufactured facemasks across the two generations. Based on 800 responses collected across two phases from India, the study applied a Two-way ANOVA test to check the applicability of two proposed hypotheses after testing the reliability of the research instrument. It finds that Generation Z has a better perception towards usage of facemasks and a better preference towards locally manufacture facemasks.

Keywords: COVID-19, Facemasks, Generation Y, Generation Z, India.

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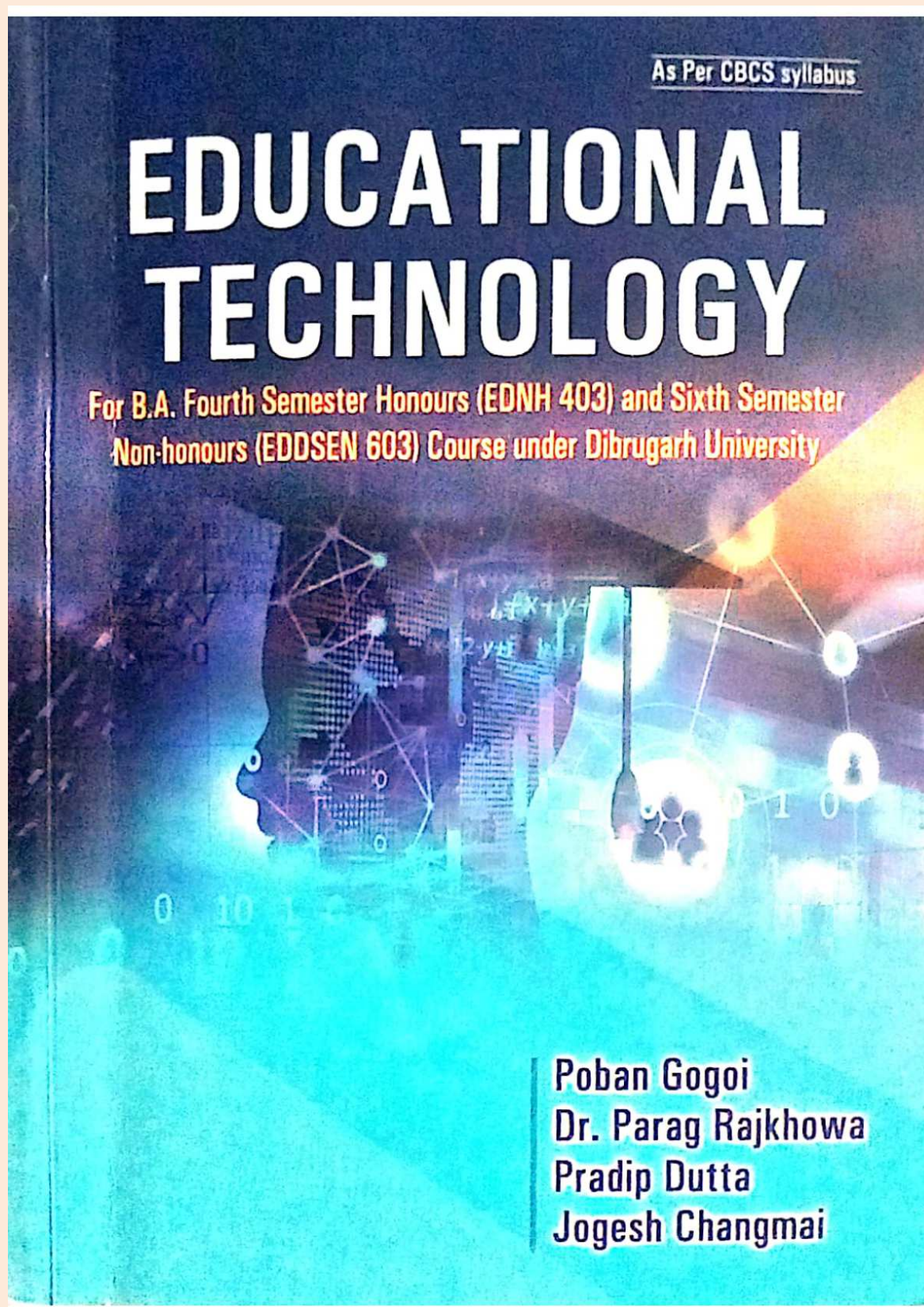
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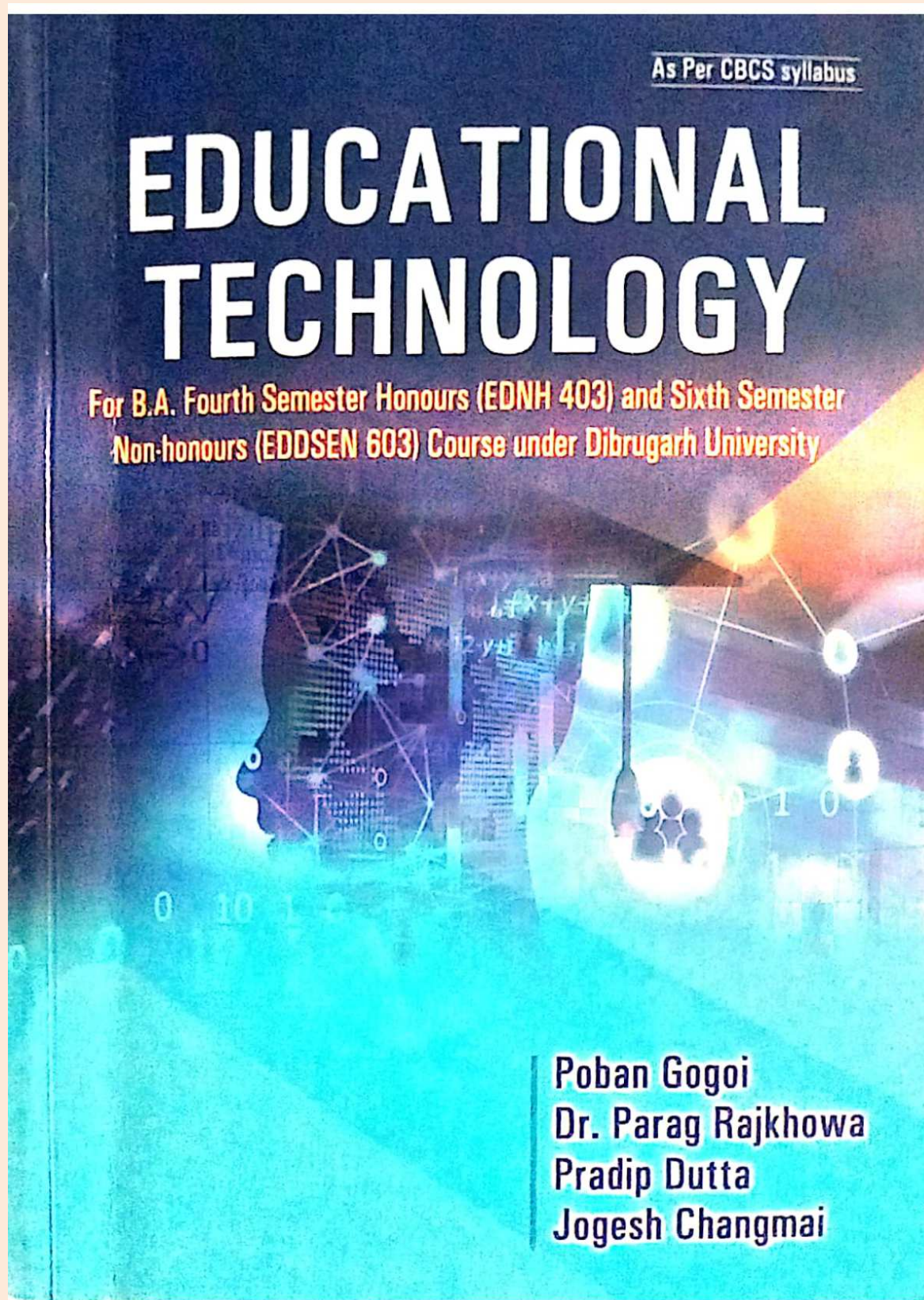
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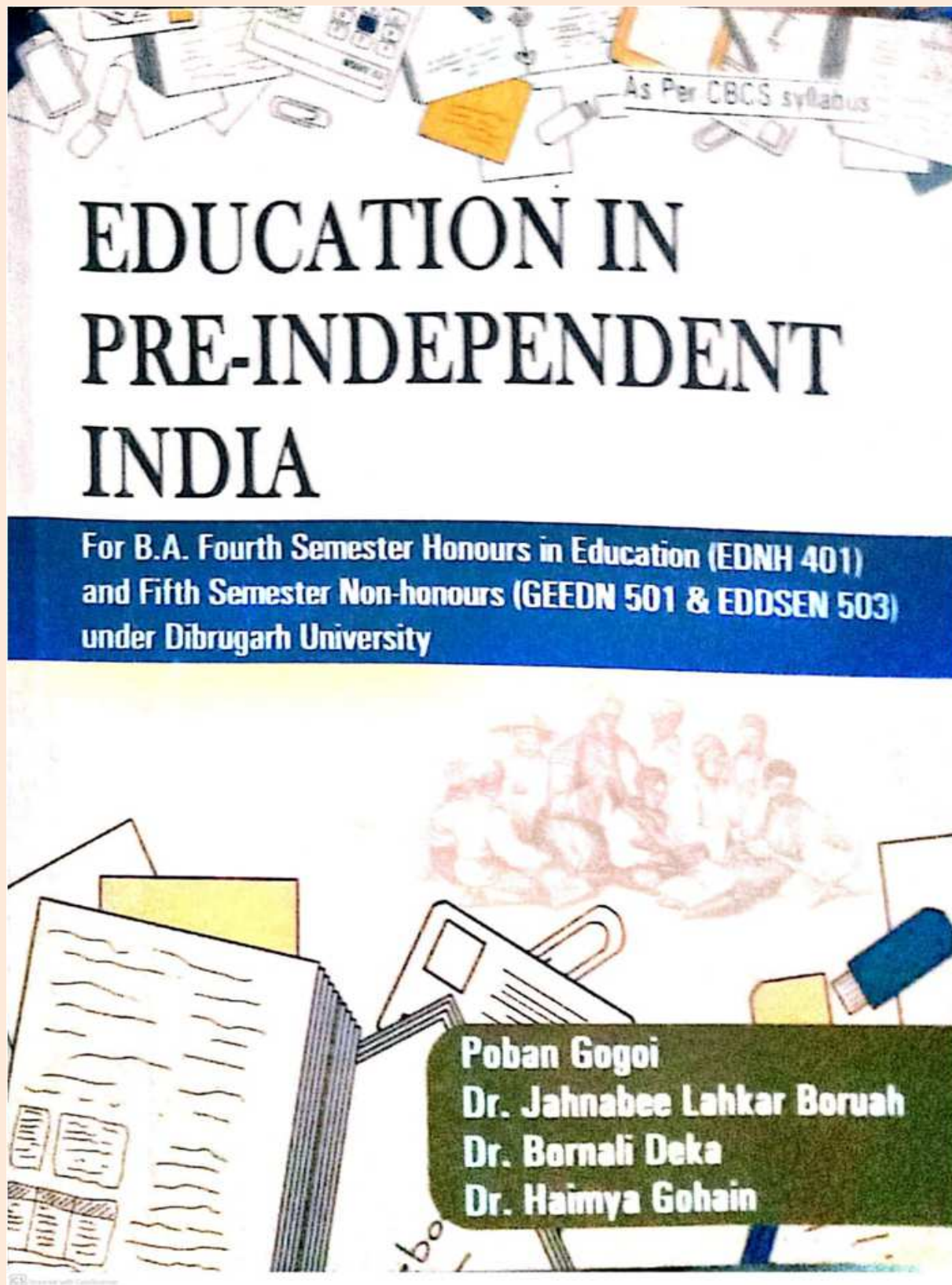
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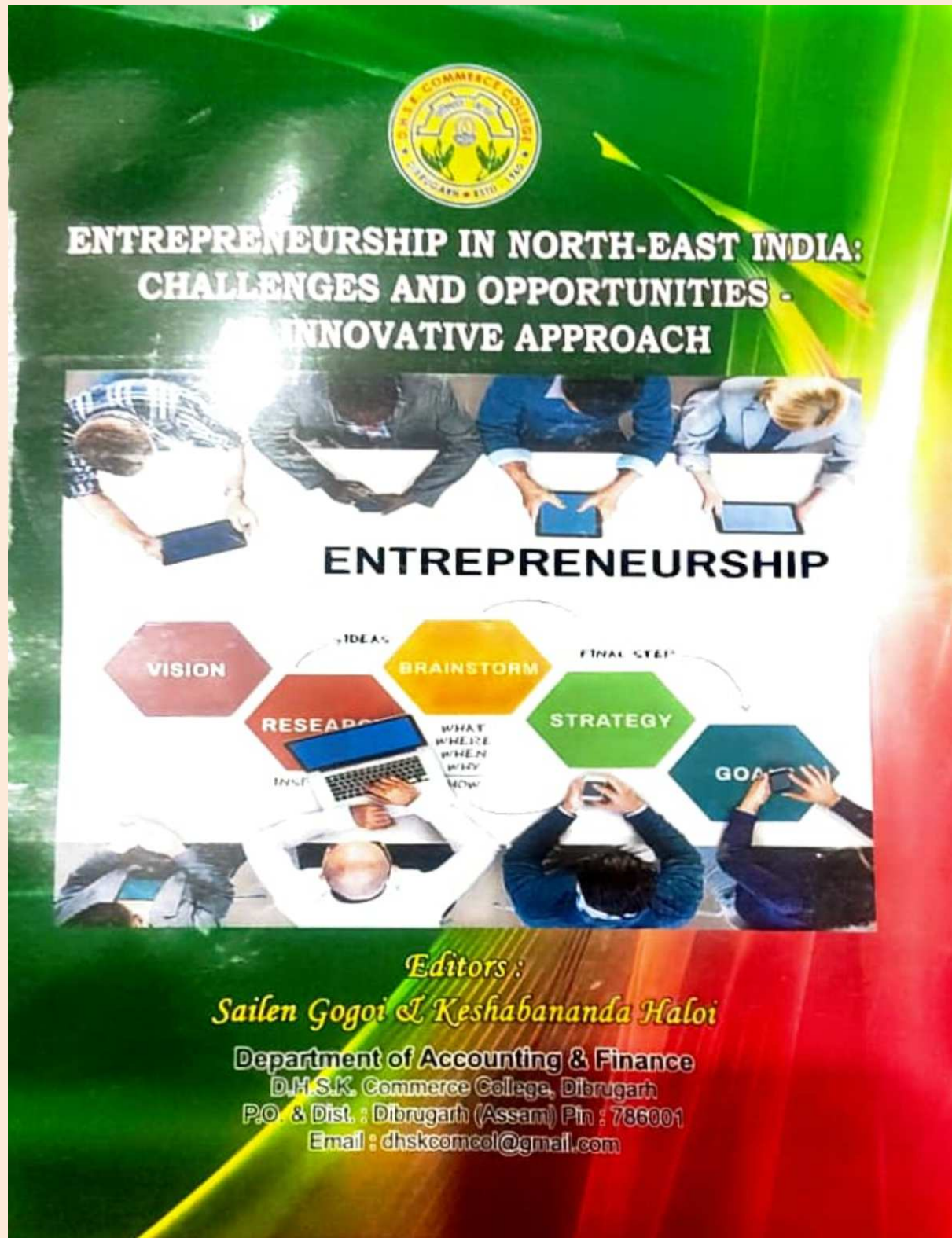
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ENTREPRENEURSHIP IN NORTH-EAST INDIA: CHALLENGES AND OPPORTUNITIES - AN INNOVATIVE APPROACH

A collection of Research Articles presented in the UGC sponsored National Seminar on Entrepreneurship in North-east India: Challenges and Opportunities - An Innovative Approach

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ENTREPRENEURSHIP IN FARMING : AN EMERGING OPPORTUNITY IN THE STATE OF ASSAM

*By- Murchana Gogoi,
Research Scholar,
Department of Commerce,
Dibrugarh University*

ABSTRACT :

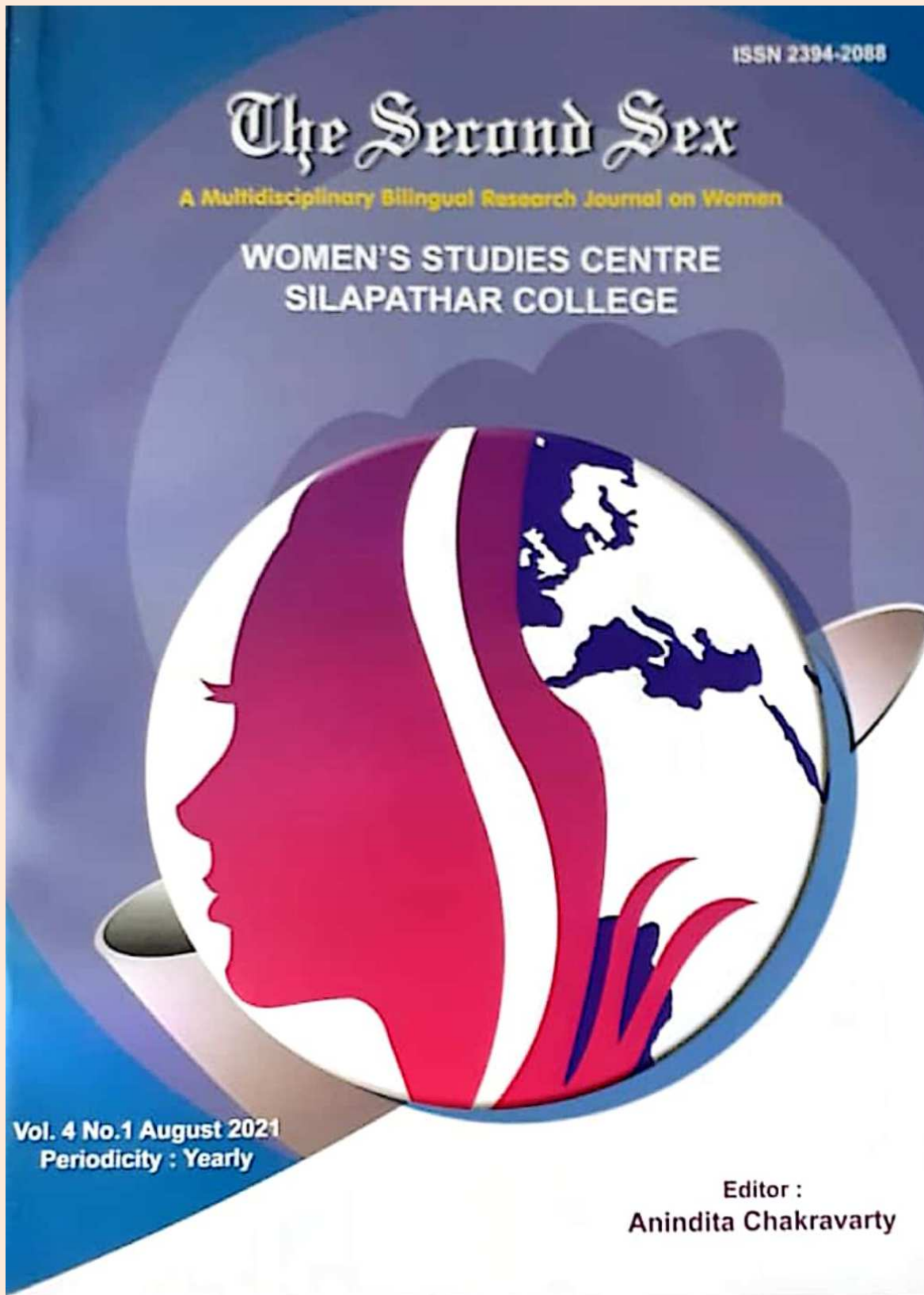
Assam has a rich reservoir of plant diversity and is one of the biodiversity hotspots in India. It is endowed with fertile land and abundant water resources attracting various farming activities all across the state. The farming sector in Assam comprises of agriculture, horticulture, animal husbandry, sericulture and fishery. Each sector has different opportunities to be looked upon by an entrepreneur. Farmers of Assam are mainly marginal and small scale in nature, they understand that there is little future unless they become more entrepreneurial in running their farming activities. With this, there comes the question whether small-scale farmers can be entrepreneurs? The answer is yes, many small scale farmers all over the world have shown a remarkable ability to adapt and look for better ways to organise their farms. Even Assam has success stories of small scale farmers to be looked into.

Entrepreneurship, market linkages and value chains are terms widely used in agriculture and farming. Under farming scenario there are two parts to entrepreneurship: First is the managerial skills needed to start and run a profitable farm business, second is the entrepreneurial spirit. Many farmers in Assam are excellent managers and have outstanding abilities to make the most of their resources. But they are hardly innovative and stick to their traditional activities, do not take risks and lack the drive that is usually associated with an entrepreneurial spirit.

The purpose of this paper as such is to provide a better understanding of the emerging opportunities in the farming sector and to encourage farming business among the farmers and upcoming entrepreneurs in the state.

Keywords : Biodiversity Hotspot, Entrepreneurship, Farmer, Farming, Assam

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CONTENTS

	Page No.
○ INCREASING TRENDS IN CRIMES AGAINST WOMEN IN ASSAM ▶ Dr. Baby Morang Doley	1-5
○ WOMEN PARA TEACHERS IN SCHOOLS: A THEORETICAL ANALYSIS ▶ Minu Lota Newar	6-16
○ WILD EDIBLE PLANT SPECIES AND ITS ROLE IN PRIMARY HEALTH CARE ESPECIALLY FOR WOMEN FROM ASSAM : A REVIEW ▶ Dr. Junali Chetia	17-27
○ IS TEACHING A FEMININE PROFESSION? IN THE CONTEXT OF SECONDARY SCHOOL LEVEL ▶ Dr. Nabanita Baruah	28-38
○ SHIFTING CULTIVATION AND TRIBAL LIVELIHOOD: A HISTORICAL AND CONTEMPORARY PERSPECTIVE AND ROLE OF WOMEN IN THE SYSTEM ▶ Dr. Lalhrilmoi Hrangchal	39-48
○ A STUDY ON POLITICAL PARTICIPATION AND REPRESENTATION OF WOMEN IN ASSAM ▶ Madhusmita Devi	49-68

- ETHNO-BOTANY OF MEDICINAL PLANTS
USED BY FEMALE OF ASSAM TO ADORN 69-77
 - ▶ Dr. Lipika Lahkar
 - ▶ Gautam Hazarika

- DISADVANTAGES AND DISPARITIES FACED BY
WOMEN IN PARTICIPATION IN PANCHAYATI
RAJ INSTITUTIONS 78-85
 - ▶ Dr. Jogesh Das
 - ▶ Dr. Ashwini Machey

- SILENCED VOICES OF PARTITION: A STUDY OF
VIOLENCE AGAINST WOMEN IN THE STORIES
OF SAADAT HASAN MANTO 86-92
 - ▶ Aakankhita Sharma

- মিচিং সমাজ আৰু সাংস্কৃতিক প্ৰেক্ষাপটত গাদু 93-102
 - ▶ ড° প্ৰমেলতা শৰ্মা

- অসমীয়া উপন্যাস সাহিত্যত মিচিং জনজীৱনৰ নাবীচৰিত্ৰৰ
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'মিক্‌চিজিলি'ৰ বিশেষ উল্লিখনসহ 103-110
 - ▶ ড° অৰুণিমা দাস

- স্বাবলম্বিতাৰ ক্ষেত্ৰত মহিলাৰ বৰ্ধিত অংশগ্ৰহণ
গ্ৰাম্য অৰ্থনীতিলৈ এক আশীৰ্বাদ : এক অধ্যয়ন 111-123
 - ▶ কৰুণা ফুকন

- গ্ৰাম্য মহিলাৰ বাবে কিমান উপভোগ্য ৰাজনৈতিক অধিকাৰ 124-127
 - ▶ দেৱীনা পামেগাম পেণ্ডু

স্বাৱলম্বিতাৰ ক্ষেত্ৰত মহিলাৰ বৰ্ধিত অংশগ্ৰহণ গ্ৰাম্য অৰ্থনীতিলৈ এক আশীৰ্বাদ : এটি অধ্যয়ন

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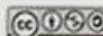
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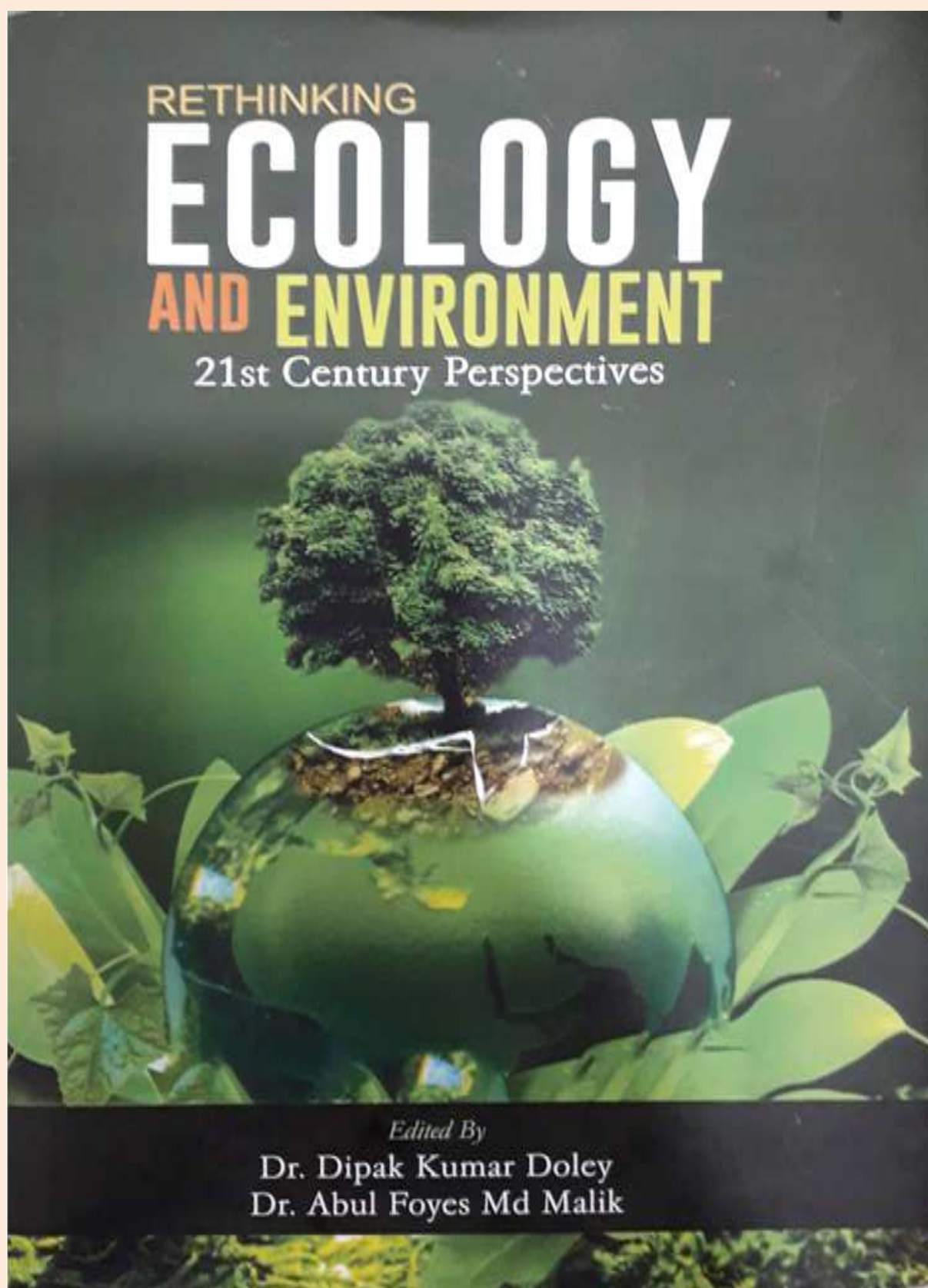
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RETHINKING ECOLOGY AND ENVIRONMENT

21st Century Perspectives

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17. Environmental Movement and Politics in the Post—Independence of India — <i>Dr. Bidhan Barman</i>	126
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19. Assessment of Disinfectants Entering Water Bodies During COVID—19 — <i>Dulu Moni Das</i>	142
20. A Study of Women and Nature in Desai's <i>Fire on the Mountain</i> and Dai's <i>The Legends of Pensam</i> — <i>Bhupasmita Das</i>	155
21. Ecology and Non—Violence in Jainism: A Review — <i>Susmita Sarma</i>	162

Assessment of Disinfectants Entering Water Bodies During COVID-19

Dulu Moni Das

Introduction:

“Prevention is better than Cure” This old theory to protect the people from infectious diseases is found to be very much effective measures to control the spread of Corona virus in present situation. According to World Health organization (WHO) to protect individuals from Covid-19 infection we must follow three important measures. First we need to wear mask, second we need to maintain social distance and third is that we need to wash our hand frequently with soap for 20 second or disinfecting our hand by using sanitizer. Research study has shown that while using soap or alcohol base sanitizer it will break the protein or lipid that present in the spike & in the capsid coat of the virus and hence it destroy it.

But use of disinfectant to wash hand to prevent contamination is not a new concept. In 2008, UNO declared 15th October as Global hand washing day. The concept of using of soap or disinfectant to prevent contamination was first introduce by Hungarian Physician Ignaz Phillip Semmelweis, who was also known as “Saviour of mother” who was pioneer of antiseptic procedure. Semmelweis notice that mother often suffer from Puerperal fever in obstetrical clinic of General hospital of Vienna can be protected by washing hands of medical staff who deals

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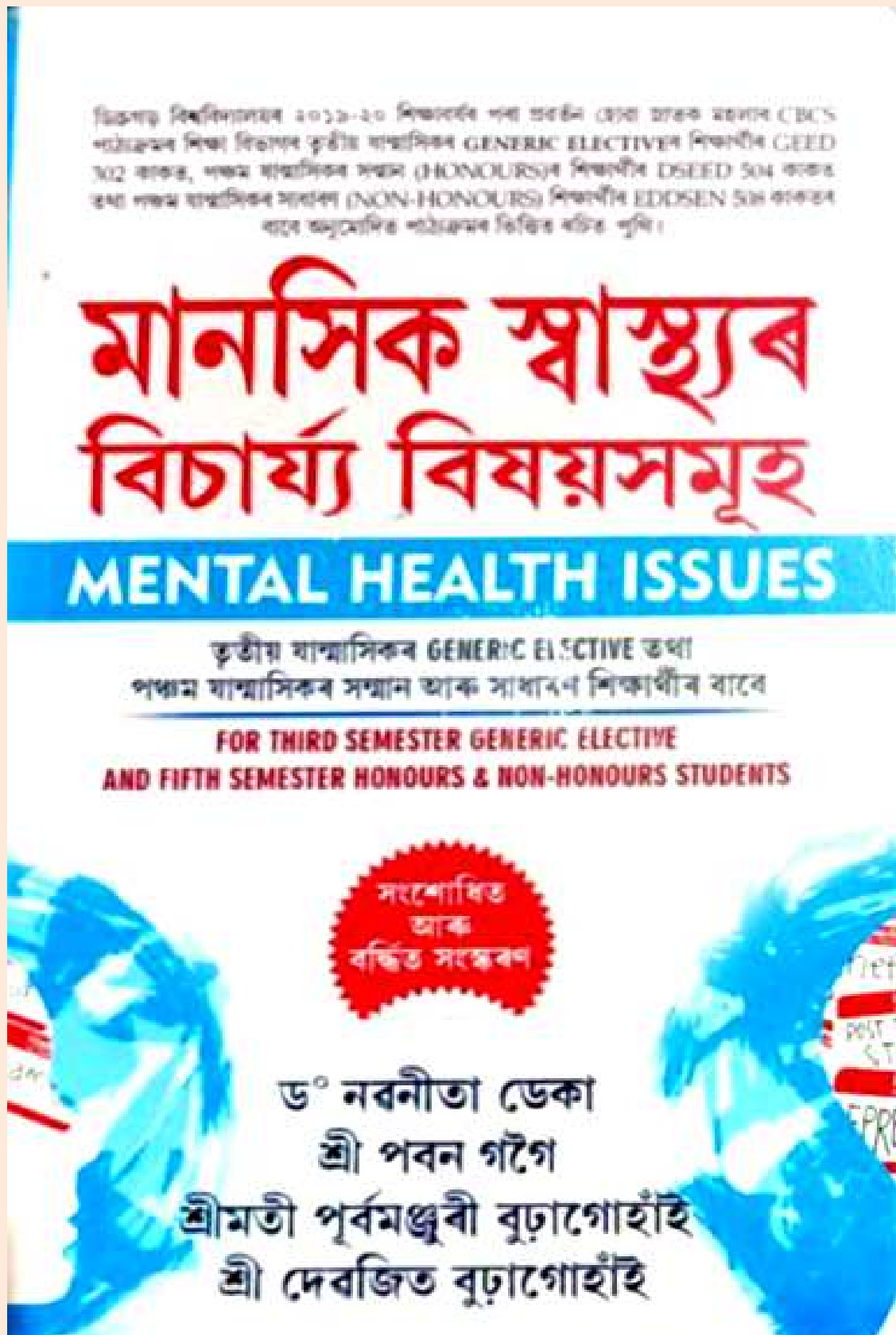
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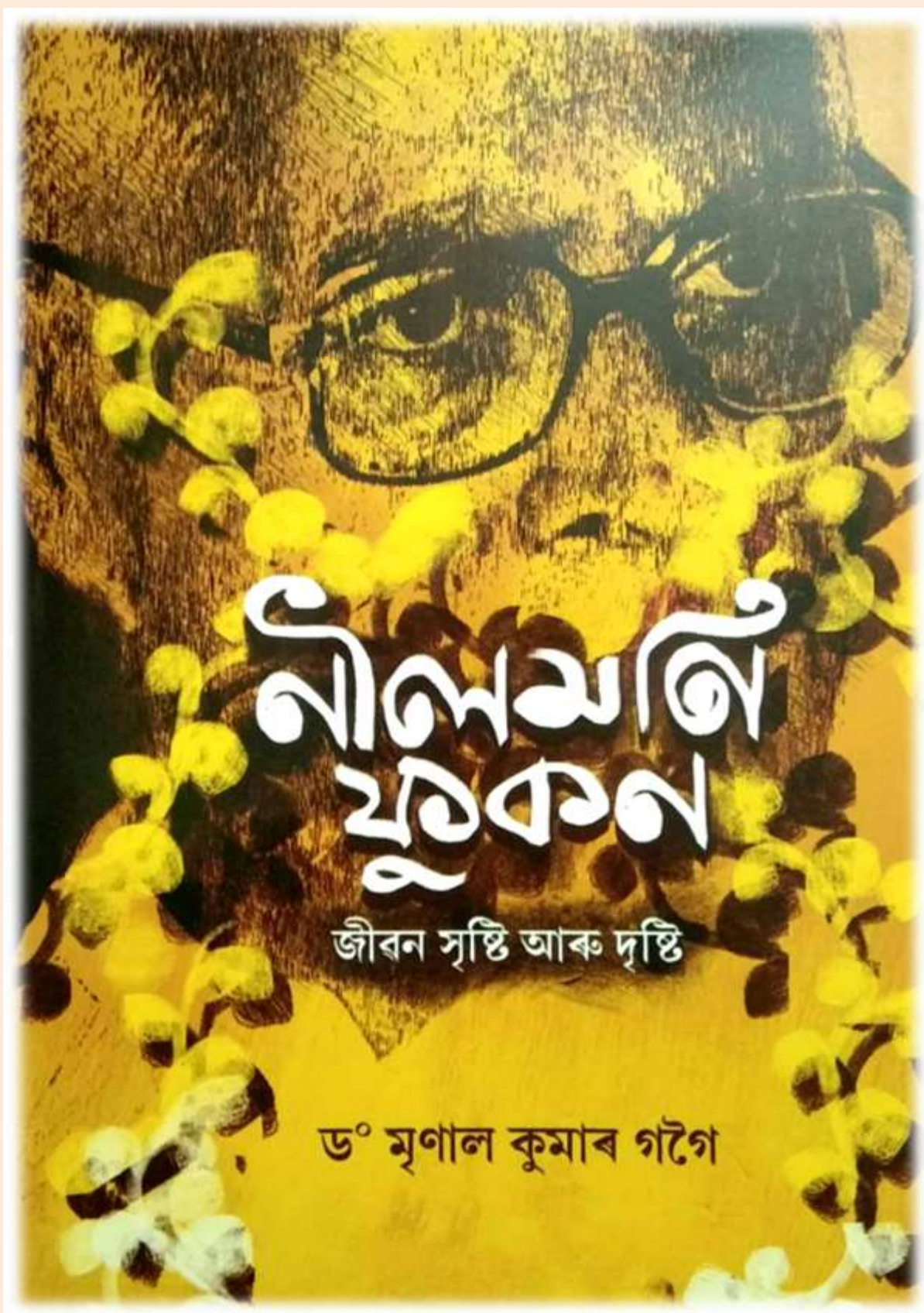
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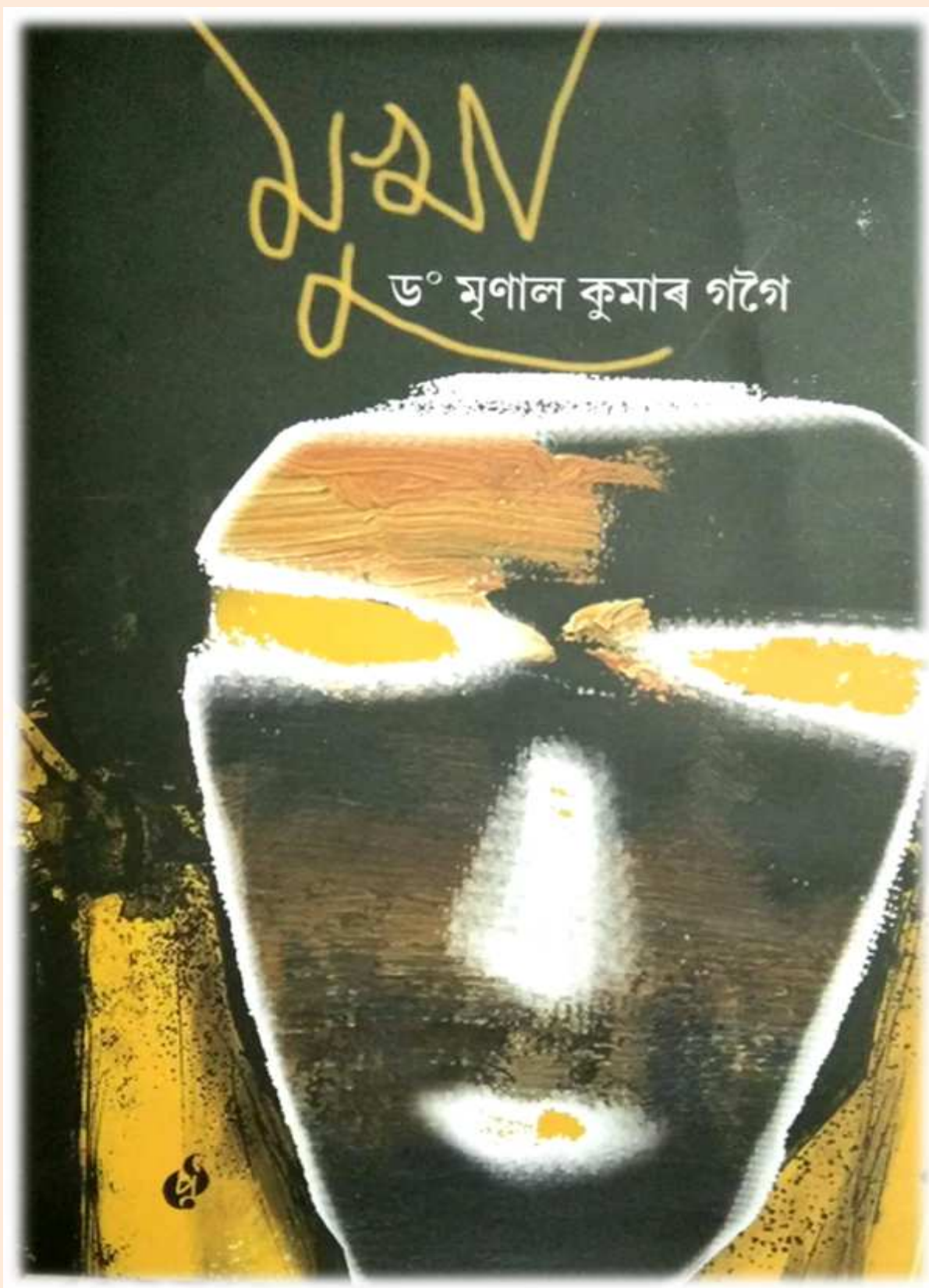
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