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**MGNREGA and Women's Empowerment: A Study of Bodoland Territorial Area
District in Assam**

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Abstract: Empowerment of women is the major key issue of women movement. Empowerment is acquiring a position to develop and progress one's own qualities with a view to foster one's life. It refers to increasing the political, social, spiritual, economic, decision making strength of Women. Woman is the inevitable push factor for growth and development of a nation like India. The Government has taken a conscious view to make adequate provisions in its policies and programmes to empower women. One such women friendly scheme is Mahatma Gandhi National Rural Employment Guarantee Act which was enacted in 2005. Though women empowerment was not its soul objective but with its developmental goals it comes up automatically. This paper tries to highlight the impact of MGNREGA in raising women empowerment in BTAD of Assam by using primary sources of data. The paper finds that this programme waved out the discrimination in employment, wage, training facilities through legislation and created a condition to increase the inner feeling of women for acquiring self autonomy in household and community activities. Women have benefited both as individuals and community in the BTAD area. Women are benefited individually because they are able to earn independently, spend some money for their own needs, contribute to family expenditure and participate in intra-household decision making. The gained benefits of women as community get reflected by their increased presence and participation in the Gram Sabha, increased access to bank and post office accounts and increased awareness about the provisions of the MGNREGA Act. At a fundamental level, it vindicates the normative part of the hypotheses put forwarded by Institutional and Marxist approaches to women empowerment.

Keywords: BTAD in North East, Institutional Approach, Marxist Approach, MGNREGA, Women's Empowerment,

Introduction:

Empowerment is acquiring a position to develop and progress one's own qualities with a view to foster one's life. The society is a composition of both men and women. Men are generally dominating the women and enjoy upper hand over the later. In most walks of life women are

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Chhanda Saha Roy

14. A Comparative Study of MGNREGA in the State of Assam and in the BTAD Area

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Abstract

Inclusive growth refers to growth of a country in such a manner that each and every individual can be able to gain the benefit of growth. This growth can be attained through substantial poverty alleviation strategy. The 11th and 12th five year plan gives much stress on inclusive growth by creating employment opportunities through substantial poverty alleviation strategy. Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is a key strategy for poverty alleviation by legally guarantying wage employment for hundred days in a financial year. This article tries to make a comparative analysis of the growth and progress of MGNREGA in BTAD and Assam with respect to physical and financial performances.

Key Words: Employment, MGNREGA, Poverty alleviation.

Introduction

Inclusive growth refers to growth of a country in such a manner that each and every individual can be able to gain the benefit of growth. This growth can be attained through substantial poverty alleviation strategy. The 11th and 12th five year plan gives much stress on inclusive growth by creating employment opportunities through substantial poverty alleviation strategy. Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) is a key strategy for poverty alleviation by legally guarantying wage employment for hundred days in a financial year. MGNREGA has now regarded as one of the important tools for rural development and to provide employment and income with durable asset creation. This study has been taken up in Bodoland Territorial Area Districts (BTAD) of Assam. BTAD was formed on 10th February, 2003 under the provision of the Sixth Schedule of the Constitution. In BTAD area also it was first launched in Kokrajhar district in 2006 and other three districts in 2008.

Objectives

This article tries to make a comparative analysis of the growth and progress of MGNREGA in BTAD and Assam. It examines the progress of MGNREGA with respect to



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রাজনৈতিক ও কৃষক আন্দোলনের প্রেক্ষাপটে উৎপল দত্তের নাটক

জয়া দে

প্রবন্ধা বাংলা বিভাগ, ফকিরাগ্রাম মহাবিদ্যালয়

স্বাধীনতা উত্তর কালে নাটক ও নাট্যভিনয়ের ইতিহাসে উৎপল দত্ত এক অবিস্মরণীয় ব্যক্তিত্ব। মার্কসীয় দ্বন্দ্বিক বস্তুবাদে বিশ্বাসী উৎপল দত্ত চেয়েছিলেন নাটকের মাধ্যমে সামাজিক জীবনের বদল ঘটাতে। ফলে তাঁর নাটকে বাস্তবতা এসেছে তীক্ষ্ণ ও অনাবৃতরূপে। গননাট্যের বিপ্লবী ভাবনা নিয়ে নাট্যসাহিত্য ও নাট্যভিনয়ের জগতে প্রতিস্পর্ধী ভঙ্গিতে উপস্থিত হলেন উৎপল দত্ত। জগৎ ও জীবনের কোমল, সুন্দর মোহময় রূপের প্রতি তাঁর কোন আস্থা ছিল না। তাই তাঁর অঙ্কিত চরিত্রগুলির মধ্যে রুদ্ধতা ও রুঢ়তা লক্ষ করা যায়। আর সে কারণে তাঁর নাটকের সংলাপ তীক্ষ্ণ এবং পরিবেশের সঙ্গে চরিত্রের সম্পর্কও অঙ্গাদী ভাবে জড়িত।

বাংলা নাট্যজগৎ ও বঙ্গরঙ্গমঞ্চের অসাধারণ শিল্পী উৎপল দত্ত এক বিস্ময়কর ব্যক্তিত্ব। অসামান্য ব্যক্তিত্ব ও ঐতিহ্যের প্রতীক, অসাধারণ পাণ্ডিত্য ও সৃজনশীলতার অধিকারী, বস্তুবাদী জীবনদর্শনে বিশ্বাসী ও শোষণ মুক্ত সমাজব্যবস্থা প্রতিষ্ঠায় অক্লান্ত সৈনিক উৎপল দত্ত বাংলা নাট্যসাহিত্যকে ফুলে ফলে সমৃদ্ধ করে দিয়েছেন। এমনকি নাট্য আঙ্গিক, নাট্য নির্দেশনা সংলাপ প্রয়োগে, রুঢ় বাস্তব পরিবেশ ও চরিত্রের নিখুঁত চিত্রনে এবং শিল্পের অসামান্য উৎকর্ষে উৎপল দত্ত বাংলা নাট্যসাহিত্যের অপ্রতিদ্বন্দ্বী নাট্যকার হিসেবে স্মরণীয় হয়ে থাকবেন। তাঁর লিখিত রাজনৈতিক ও কৃষক আন্দোলনের পটভূমিতে লেখা নাটক গুলো বাংলা সাহিত্যে এক নতুন মাত্রা যোগ করেছে।

ভারতের ঐতিহাসিক নৌবিদ্রোহ নিয়ে লেখা 'কম্রোল' উৎপল দত্তের অন্যতম শ্রেষ্ঠ রাজনৈতিক নাটক। ১৯৪৬ এর নৌ বিদ্রোহকে কেন্দ্র করে নাটকটি রচিত। এই সময় আজাদ হিন্দ-ফৌজের বন্দি মুক্তির দাবিতে দেশ উত্তাল, অন্যদিকে ছেচল্লিশের রশিদ আলি দিবসকে কেন্দ্র করে গনবিক্ষোভ সংগ্রাম, ছেচল্লিশের ডাক, তার কর্মীদের ধর্মঘটের সঙ্গে বোম্বাই ও কয়েকটি বন্দরে ভারতীয় নৌ সৈন্যের বিদ্রোহ ইংরেজ শাসনের ভিত কাঁপিয়ে দেয়। বোম্বাই বন্দরে যুদ্ধ জাহাজ 'তলোয়ার'-এর নাবিকেরা ১৮ ফেব্রুয়ারি বিদ্রোহ ঘোষণা করে। ইংরেজ অফিসাররা ভয় পেয়ে পালিয়ে যান। নাবিকেরা দাবি করেন-

ক) সমস্ত রাজনৈতিক বন্দিকে মুক্তি দিতে হবে।

খ) আজাদ হিন্দ ফৌজের বন্দি সৈনিকদের মুক্তি দিতে হবে।

গ) ইংরেজকে ভারত ছাড়তে হবে।

'তলোয়ার' জাহাজের নাবিকেরা ভারতীয়দের প্রতি ইংরেজদের বৈষম্যমূলক আচরণের প্রতিবাদে অখ্যাত আহতারের ছুতোয় প্রাচ্যরাসের টেবিল বসেই ১৮ ফেব্রুয়ারি যে বিদ্রোহের সূচনা করেন, পরদিন 'ক্যাসল ব্যারাক' ও 'ফোর্চ ব্যারাক' যুদ্ধ জাহাজের নাবিকেরাও বিদ্রোহ করেন। যুদ্ধ জাহাজগুলিতে ইউনিয়ন জ্যাকের পরিবর্তে উড়তে থাকে কংগ্রেস, মুসলিম লিগ ও কমিউনিস্ট দলের পতাকা। বোম্বাই ব্লগ অফিসার রিয়াল অ্যাডমিরাল রাইট নাবিকদের সঙ্গে আলোচনার মাধ্যমে মীমাংসা করতে চাইলেও রয়্যাল ইন্ডিয়ান নেভির ব্লগ অফিসার কামাডিং ছমকি সেন যে, নাবিকেরা নিজ নিজ জাহাজে ফিরে না গেলে গ্রেপ্তার করা হবে। নাবিকেরা জাহাজে ফেরা মাত্র মারাঠা রেজিমেন্ট দিয়ে 'ক্যাসল ব্যারাক' ঘেরাও করা হয়। কিন্তু নাবিকেরা আত্মসমর্পন করলেন না। নাবিকদের আক্রমণের আদেশ দেওয়া হয়, কিন্তু মারাঠা রেজিমেন্ট আদেশ অমান্য করে। তখন ইংরেজ সৈন্য এগিয়ে আসে। নাবিকেরা তাদের আক্রমণের জবাব দেয়। দশজন ভারতীয় ও পনেরোজন ইংরেজ নিহত হন। করাচিতে 'হিন্দুস্থানের' বিদ্রোহী নাবিকদের এদিকে বোম্বাইয়ের রয়্যাল এয়ার ফোর্সের কিছু ভারতীয় সৈন্য ও ধর্মঘট করেন। ২১ ফেব্রুয়ারি সংগ্রামী নাবিকেরা যুদ্ধবিরতি ঘোষণা করেন। ভারতের কমিউনিস্ট পার্টি নাবিকদের সমর্থনে সাধারণ ধর্মঘটের ডাক দেন। কংগ্রেস নেতা সর্দার বল্লভভাই প্যাটেল এবং মহম্মদ আলি জিন্নাহ নাবিকদের অস্ত্রত্যাগ করে আত্মসমর্পনের নির্দেশ দেন। এদের প্রতিশ্রুতির ওপর নির্ভর করেন নাবিকেরা আত্মসমর্পন করে এবং রাইটের সঙ্গে আলোচনা কালে নাবিকদের বন্দি করা হয়। স্বাধীন দেশের স্বপ্নে বিভোর কংগ্রেস ও লিগ নেতারা নীরব দর্শক হয়ে পড়েন।

CONTENTS OF ASSAMESE & BENGALI

S. No.	Title & Author	Page No.
31	বহনক্ষম উন্নয়নত জৈবিক কৃষিৰ ভূমিকা কবিতা মেধি	164
32	বিচ্যুতিৰ দিশ প্ৰতিভাত কবি শৈলীবেজ্ঞানিক দৃষ্টিভঙ্গীৰে চাহপৰী উপাখ্যানৰ এটি আলোচনা মহুফিয়া খাতুন	167
33	ৰাজনৈতিক ও কৃষক আন্দোলনৰ প্ৰেক্ষাপটে উৎপল মন্ত্ৰেৰ নাটক জয়া দে	172
34	কল্পনাময়ী "মা" গায়ত্ৰী দাস	175
35	ৰবীন্দ্ৰনাথৰ কবিমানসে কালিদাস বীণাপাণি চন্দ	177



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UGC Listed Journal
(Journal No. 40776)



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Prakashan**

CONTENTS OF ENGLISH

S. No.	Title & Author	Page No.
15	Gender Equality and Woman Empowerment Jayshree Das	82
16	Secessionist Movement in Nagaland Rashmi Rekha Deka	88
17	Religion and the Meaning of Life : A reflection After Radhakrishnan Shyamal Das	93
18	History of Women Education in India with Special reference to Ancient, Medieval and British Period Dr. Rijumoni Saikia	98
19	Indigenous Knowledge and Intellectual Property Rights : An Assessment Saiqul Islam Luit Hazarika	103
20	MSMEs Credit Risk Analysis Saurav Rathi	112
21	Conflict and Peace Building in Assam Ankita Sharma	117
22	Feminine Diversity in the Novels of Manoj Basu : The Quest for an Exclusive Entity Jaya Dey	122
23	Photojournalism; A profession in Assam Rupam Medhi Dr. Prasanta Bhattacharya	126
24	Hor - The Karbi Ritual Drink and Traditions Mrs. Bandita Teronpi	131
25	Association Between Government Expenditure on Health Care and Nation's Income : A Study of India Bandita Deka	142
26	Panchayati Raj Institutions and Empowerment of Women : A Study of Bajali Sub-division of Barpeta District (Assam) Pankaj Kalita	149
27	Discovering the Non-Conforming psyche : A Reading of Rosario Castellanos' Short Story Cooking Lesson Abhilasha Phukan	159

Feminine Diversity in the Novels of Manoj Basu : The Quest for an Exclusive Entity

Jaya Dey

Introduction :

Novel is a work of present time i.e of the modern days. It is a well-integrated art form. Although we have some glimpse of this form in the piece of "Alaler ghore Dulal" of Pyarichand Mitra (1814-1883) but the works of Bankim Chandra Chattopadhyay (1838-94) envisaged the true form of this art.

In his different novels Bankim Chandra has given a wide variety of picture of the feminine diversity. The characters of Kapalkundala (1866) novel, Surjamukhi and Kundonandini of "Bishabrikha" (1873). Indira of "Indira" (1873), Bhamar and Rahini of "Krishnakanter will" (1878) and prafulla of "Debi Choudhurani" (1884) etc have emerged to their entirety in the treatment of Bankim Chandra.

The novelist Bankim Chandra had Pioneered to give a kind of splendid start of Bengali novel and was well succeeded by Rabindra Nath Tagore (1861-1941) and Sharatchandra Chhottopaddhay (1876-1938) to its prosperity. In the contemporary and subsequent days quite a few novelists in Bengali marked their appearance who had tried to portray some specific features of woman characters. We find these in their works. The trend again continued in the works of some noted female novelists such as Anurupa Debi (1882-1958), Nirupama Debi (1883-1951) shanta Debi (1894-1984), Jyotirmoyee Debi (1894-1988), Sita Debi (1896-1974), Ashapura Debi (1909-1995) where women find expression with newer face. These novelists gave their personal touch to their characters. Manoj Basu (1901-1987) rightfully succeeded the trend of characterising women who made his maiden appearance in the prime of twentieth century.

He was evenly well versed in all spheres of literature. But I have been particularly impressed by his works on novel. We don't get enough discussion about the woman characters in his novels and these character undoubtedly have added a new dimension in the Bengali literature.

To discuss the women characters in his novels, I have divided the subjects of my discussions into four chapters.

First Chapter :- Life and Literature.

Second Chapter :- The women of Manoj Basu from the social and familial perspective.

Third Chapter :- The women of Manoj Basu from the political perspective.

Fourth Chapter :- The women in Regional Atmosphere of Manoj Basu.

CONCLUSION

First Chapter :- Life and Literature

Impact of Self-Help Groups on Socio-Economic Development of Women in Assam: A Review of Studies

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Abstract: Poverty in India is rampant with one-third of world's poor. Impact of SHGs had been proposed as a pilot but now it has become a revolution in rural economy and has been playing an important role for alleviation of poverty in rural poor especially the disadvantaged sections of the society namely women, small and marginal farmers and landless farmers. As a measure of financial inclusion India's world rank is 4th with 135 million people. NABARD, in 1992 launched a scheme to organise poor people into a group of 10-20 persons and linking the group with the banks. The idea of SHG was originally conceived and implemented by Bangladesh Grameen Bank but now the concept has been adopted by almost all the third world countries that has boosted the rural economy of their countries. The scheme covers only the marginal group of people with equal economic status and deposit a monthly equal share into the bank in a regular interval to form the habit of banking, small savings and being acquainted with banking and financial policies. The banks under SGSY schemes sanctioned loans to the groups with government subsidy to undertake different income generating schemes to boost their economic conditions. The present paper intends to explore and review the various aspects and impacts of SHGs on socio-economic development of women, studied under different renowned researchers.

Keywords: Financial Inclusion, Self-Help Group, SHG, Women Empowerment, Marginal Section

Introduction

SHGs are believed to be the vehicle for women empowerment and poverty alleviation. In words of Planning Commission of India SHGs is a self-governed, peer controlled small and informal association of the poor, from socio-economically homogeneous families who are organised around savings and credit activities. Members of SHG, meet regularly to discuss the relevant issues of their members and share information to overcome the same collectively and the undertake different income-generating schemes in a collective manner for the upliftment of their livelihood. The concept of SHG in India was piloted by NGO namely MYRADA in mid 80's but until NABARD's intervention in 1992 the progress was slow. Although the programme was proposed as a pilot project but now it has become an integral part of rural economy. The number of SHG linked to banks has increased to 500 in the early 1990's to more than 1.6 million in 2006. The SHG strategy has become an integral component of Government policies and programmes and Government's overall thrust to mitigate poverty lot of research work have been undertaken to measure the impact of SHG on socio-economic development of women which have been reviewed below.

Objectives

To study the socio-economic background of the members of Self-Help Groups in Assam the following objectives are to assessed:

- To know the prime reasons of joining SHG.
- To examine the activities of Self-Help Groups that has created employment generation in different field.
- To evaluate the political and entrepreneurial empowerment of SHG members.

Methodology

The present paper is mainly based on some secondary data that have been collected from different sources and tried to analyse and relate with the concerned topic.

Review of Literature

Vidyanthi (2000) conducted to explain the process of women's empowerment and find out the levels of awareness creation, decision-making for self and group. Empowerment among women from Self-Help Groups under comprehensive community development programme implemented in five slum areas of Chennai. He has found that members of SHGs are found to be more active in controlling social evils and they are involved in different income generation scheme and through which economic empowerment can be achieved.

Puhazendi and Satyasai (2000): A study on the NABARD's impact evolution of SHGs covered by the Bank Linkage Programme reveals the changes in socio-economic conditions of 560 members of 233 SHGs in 11 states before and after (Spanning of three period) their association with the SHG. The study findings also reveal that social impact was found to be the strongest in case of groups promoted by NGOs than in groups promoted by banks. Other positive activity experienced by SHG members related to increase in self-worth, communication skills and desire to protest social evils, improved response to problem situation and a decrease in family violence. A consistent increased access to various amenities such as water, health and sanitation, schools and markets is also indicated.



Social Change and Status of Women of North-East India

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ABSTRACT

Although the status of women in developing and developed countries can not be measured on a single scale yet the globalization of education has narrowed the gap between them. As women have a major contribution in respect of social reforms in the world and India is also not an exception. The women of India have also enormous success stories in different walks of their lives and the women of the North-East region are also not lagging. Irom Sharmila may be mentioned as an icon in respect of woman's status in North Eastern.

North-East India has also witnessed many important movements raising their voices against injustice, superstitious beliefs, child marriage, women trafficking, etc., and bringing change in society. Nupi Lan, Manipur, had a pivotal role to attract the attention of Britishers. Amnesty International has declared Irom Sharmila as a prisoner of conscience that has encouraged the women North-East to voice against the resentment of governmental activities. Mizo womens' movement under the banner of MHIP Mizo (Hmeichhe Insuihlchawn Pawl) is also an important Movement for reforms of Marriage laws. Naga women are also not lagging in social reforms if we take the example of NMA. Asom Mahila Samiti has also created a remarkable change in respect of social, economic, art, sports, culture, politics as they are contributing to considerable change in society.

Keywords: North-Eastern women, social change, social reforms.

INTRODUCTION

Indira Gandhi the former Prime minister of India once felt the need for women's emancipation and she, in the All India Women's Conference in 1980, stated, " we need women to be more interested, more alive and more active, not because they are women, but because they do comprise half the human race. In simple words, we can say that women share equal responsibility in respect of family maintenance, economic upliftment, educative pillar of a family, even she plays an important role in political decisiveness also. A nation's development is not possible without the involvement of women as we know that women constitute almost half the population in the world (UNO's report, 1980). Women are as valuable as the natural resources in the progress of our country. Although many endeavors have been made to improve the condition of women by the Indian govt. and different socio-reform organizations the status of women cannot be considered as deserving as expected due to discrimination and negligence on the part of male counterparts of the society.

Although the status of women in developing and developed countries can not be measured on a single scale yet the globalization of education has narrowed the gap between them. As women have a major contribution in respect of social reforms in the world and India is also not an exception. The women of India have also enormous success stories in different walks of their lives and the women of the North-East region are also not lagging. Irom Sharmila may be mentioned as an icon in respect of woman's status in North Eastern.

Significance of the study

North East India has also witnessed many important movements raising their voices against injustice, superstitious beliefs, child marriage, women trafficking, etc., and bringing change in society. Nupi Lan, Manipur, had a pivotal role to attract the attention of Britishers. Amnesty International has declared Irom Sharmila as a prisoner of conscience that has encouraged the women North-East to voice against the resentment of governmental activities. Mizo womens' movement under the banner of MHIP Mizo (Hmeichhe Insuihlchawn Pawl) is also an important Movement for reforms of Marriage laws. During the literature review, It is found that women are playing an important role towards social reformation and change which needs to be highlighted but there is a research gap observed that extensive study is not published relating to the contribution of North-Easter women in social change



A Study On The Different Paradigm Of Bodo People Of Aminkata Village In Gossaigaon Block Of Kokrajhar In Assam, India

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Abstract:

The Bodos are one of the major ethnic communities that settled early in the Assam state of northeastern India. Their custom, food habits, religion, faith, use of herbal medicines dresses, etc. are different from other people live in that state. They are rich in tribal culture. Bodo people in Bodoland Territorial Region (Eartswile BTC) speak the Bodo (Boro) language which is not the same as the Assamese language. This language has Tibeto-Burmese origins and now it has become one of the official languages of Assam. The language has also an important affinity with the Sino-Tibetan language family which is now recognized as one of the Twenty-two scheduled languages in the Indian constitution. Bodo Sahitya Sabha, being an important literary organization has been working hard to protect and promote the Bodo culture, language, and literature. As a result, now the language has been recognized as a scheduled language. Bodo is one of the plain tribes living in Assam for a long time with a separate individuality, culture, and language of its own. The present study wants to explore some important dimensions of the Bodo Tribal community of Aminkata village. The village is 13 kilometers away from the Gossaigaon Block office and 30 Kilometres away from the District Head Quarter i.e. Kokrajhar. The village is located in a rural area with mixed and multi-culture and community villages and is well connected both in road and railway connectivity. This paper has emphasized studying the socio-cultural, customs, and livelihood of the people of Aminkata village in a micro-level study.

Keywords: Bodo, Plan Tribes, Culture, Customs, Bodo Sahitya Sabha.



An Analytical Study On Handloom And Weaving Culture Of Bodo Women In Kokrajhar District Of BTR, Assam, India.

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Abstract:

The Bodos are one of the major aboriginal communities that settled early in the Assam in the northeastern part of India. Their language, custom, food habits, culture, religion, faith, dresses, etc. are something different from that of other people live in that state. They are rich in tribal culture. Bodo people in Bodoland Territorial Region (Erstwhile BTC) speak the Bodo (Boro) language which has not at all similar to the Assamese language. This language has Tibeto-Burmese origins and now it has become one of the official languages of Assam. The language has also an important root with the Sino-Tibetan language family which is now recognized as one of the Twenty-two scheduled languages in the Indian constitution. Bodo Sahitya Sabha, being an important literary organization has been working hard to protect and promote the Bodo customs, culture, language, and literature, etc in a wider perspective. As a result, after many struggles and agitations now the language has been recognized as a scheduled language. Bodo is one of the plain tribes living in Assam for a long time with a separate individuality, cultural identity, and linguistic differences. The present study wants to explore the weaving culture to be an integral part of Bodos or women folk of the Bodo society. The womenfolk of the Bodo society are very expert in weaving and contributing to their livelihood very significantly. They engage in weaving their useful clothes in the loom with traditionally beautiful designs. In the present context, their livelihoods depend on weaving clothes and making a significant contribution to their family economy. The beautiful traditional and innovative design clothes of Bodo women of the society are much popular among them and their traditional cultural heritage is also being carried forwarder generation to generation. At present, the weaving activity of the Bodo women has come up with new technology which is an impact on the development of science and technology.

Keywords: Aboriginal community, Official language, Scheduled language, weaving, handloom.

Introduction: The handloom sector, a predominantly non-farming activity is a rural-based traditional culture of a large segment of weaver populations. In agrarian Assam, this sector contributes livelihood to a large section of the rural population in Assam. It is one of the largest economic activities, after agriculture, providing a wider opportunity for income and thereby a significant way of direct and indirect employment. Thus, rural handloom weaving provides scope for economic inclusion and self-employment for rural women particularly. Different Tribal



Protection And Promotion Of Human Rights: A Historical Overview

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Abstract: Laski has rightly observed, "Rights are those social conditions of life without which no man can seek himself to be at his best". Like rights, human rights are also very essential for the development of his personality. The concept of human rights as it is understood today has evolved gradually over the centuries. Although the concept of "Human Rights" is considered a modern phenomenon, the essence of human rights is as old as human civilization. Human rights seem to have emerged recently but the concept of human rights can be observed by the idea of man, as a gregarious animal, has lived in communities, clans, villages, families, towns, or nations, and presented in independent world members. Kautilya in his masterpiece "Arthashastra" has defined and described the human rights of war prisoners. Human rights were evolved as civil rights, political rights, personal rights, legal rights, natural or divine rights, economic and social rights in the ancient period. Hence, there is a variety of expression, like 'inherent rights', 'natural rights', 'inalienable rights', 'basic fundamental rights', which are interchangeable terms to express the rights that a human being possess.

Keywords: Human rights, gregarious animal, natural rights, fundamental rights.

Introduction:

The concept of human rights was first reflected in ancient Greece and Rome, where it was closely confined to the Pre-modern natural law doctrine of Greek stoicism. The Greek idea of divine law and freedom and the practice of Roman law are at the heart of today's ideas of human rights. During the 18th Century, the so-called Age of Enlightenment, growing confidence in human reason, and of course, the perfection of human affairs led it to become a more comprehensive one. John Locke in England, Montesquieu Voltaire and Jean Jacques Rousseau in France, and others supported human reason and also tried to prove the superiority of natural law. The concept of natural rights has influenced the English, French and American Revolutions in a wider manner. The practical examples of England's glorious revolution 1688 and the Bill of Rights in 1689 as well provided a

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A Study on Women Empowerment And Its Challenges In Assam

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Abstract

Women empowerment is a crucial topic in the present context and an important variable for social change. The present paper attempts to analyze the status of women's empowerment based on various indicators based on some data from secondary sources. The study explains that the women of India are less empowered than their male counterparts and they enjoy lower status than men despite numerous efforts undertaken by the government. The paper finds that there is a huge gender gap prevailed in access to education, employment, and household decisions. Household decision-making power and freedom of movement are considerably varied with their age, educational attainment, and employment status. Fewer women have their say in the important household decision which is a major cause of women's backwardness. Women's less control over their property is also observed in the study which is a major concern for women empowerment. Rural women are more prone to domestic violence because rural women are comparatively less educated and unaware of their domestic rights. The study observes that the major cons of women empowerment in India and Assam are lack of quality education lack of employment opportunities for women, social barriers, and negative attitude of society towards women empowerment.

Keywords: *women empowerment, household decision, domestic violence, the gender gap.*

Introduction:

Women empowerment is the most important element that contributes to critical issues of gender and development. While discussing the status of women in society one has to confront the issues coming in the way of women in their march towards de-facto equality. One has to think why despite progress in education, economic and social consciousness, there is gender discrimination and gender injustice. It is important to analyze the situation from a women's perspective and assess the status of women with some definite parameters. In a country like India with a diversity of languages, customs and cultures, and hierarchy based on caste and classes and variety of religions and sectors it is very difficult to draw a simplified, common conclusion on the parameters of women empowerment. The dignity and status of a society can be measured from the facilities enjoyed by women in that society. The empowerment of women is found to be a significant key for the solution to many social problems. The empowerment of



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New Research Frontiers

Index

1	AN EFFICIENT ALGORITHM FOR LEAF DISEASE IDENTIFICATION (DIGITAL IMAGE PROCESSING) S. Jayashree, Dr. V. Sumalatha	1
2	INFLUENCE OF ARAB CULTURE ON INDIAN SOCIETY Dr. Shafiqul Islam Ansary	11
3	EMPOWERMENT AMONG EMPLOYEES WORKING IN SOFTWARE COMPANY AND ITS IMPACT TOWARDS THEIR JOB SATISFACTION Mrs.Sathya.M, Dr.D.M.Navarasu	16
4	ACCEPTANCE OF DISABILITY AND PARENTAL STRESS IN PARENTS OF CHILDREN WITH AUTISM Mony Singh, Sunita Rani	25
5	CUSTOMER SATISFACTION'S ROLE AND PERFORMANCE IN E-BANKING SERVICES IN KOLAR DISTRICT Krishna Kumar C.M, Dr. G.A. Venkatesan	30
6	CONSTRUCTION AND VALIDATION OF PERCEIVED ACADEMIC RESILIENCE SCALE V.GNANAVEL, Dr.S. MANI	35
7	SOCIAL INTERACTION ANXIETY ADOLESCENT SOCIAL MEDIA USERS Ms PL.Rani, Dr.G.Mettilda Buvaneswari	42
8	DIABETES DETECTION USING DEEP LEARNING TECHNIQUES: A SURVEY G. MOTHILAL NEHRU, Dr. D. NAPOLEON	51
9	A STUDY ON PROFITABILITY ANALYSIS OF SELECTED PUBLIC SECTOR BANKS IN INDIA Dr.A.Saravanakumar	57
10	DEVELOPMENT OF METALLIC FOAM BY CENTRIFUGAL CASTING PROCESS Abhishek Gupta, Mr. Surendra Kumar, Lokesh Singh	70
11	lwjtdqaM & gfj;k.kk dk ,d ,sfrgkfld /kjksgj fu'kk fdj.k] M, fcuk nhf{kr	77
12	CY;w ikWVjh esa xksiky lSuh dk ;ksxnku lqehr dqekj] M, fcuk nhf{kr	80
13	AUTOMATIC LIGHT CONTROLLER WITH BIDIRECTIONAL VISITOR COUNTER Archit singh	83
14	EXPLORING THE POPULARITY OF SIKKIMESE ETHNIC FUSION FOOD: AN EXPLORATIVE APPROACH Rupa Sinha, Puneet Gautam, Sanjay Nibhoria	88
15	LOW COMPLEXITY AND POWER EFFICIENT BOOTH MULTIPLIER FOR APPROXIMATE COMPUTING Thirumarai Selvi.C, J.Amudha, R.Sankarasubramanian	100
16	IMPACT OF SOCIAL-MEDIA ON BRAND AWARENESS OF SMALL-SCALE BUSINESSES Rajni Rani	110

17	ANALYTIC STUDY ON SHEAR STRENGTH PARAMETER SIMULATION ON BLACK COTTON SOIL BY RUBBER CRUMBS WITH FLY ASH Dr. GIRIPRASAD C, MARK REUBEN D, VISHAL KIRAN P ³ T SAI JASWANTH REDDY, THEJAS S N	123
18	A COMPARATIVE ANALYSIS OF RED SOIL AND BLACK COTTON SOIL WITH ITS CHARACTERISTICS AND STRENGTH WITH CHARCOAL POWDER BY ATTERBERG'S LIMIT AND PROCTOR COMPACTION TEST Dr Giriprasad C, Aman Bikram Thapa, Arpan Adhikari, Bishnu Prasad Sharma, Basant Khadka	132
19	FACE DETECTION AND FACE EXPRESSION RECOGNITION USING LOCAL BINARY PATTERN & GABBER FILTER: A SIMULATIVE EXPLORATION IN MATLAB Rahul Nandal, Dr. Anil Dudy	144
20	WOMEN'S POLITICAL ACTIVITY AND WOMEN'S POLITICAL AWARENESS Mr. Anowarul Islam	163
21	A STUDY ON PSYCHOLOGICAL HARDINESS AND ITS CORRELATES Samaresh Nath	167
22	POLITICAL POSITION OF WOMEN IN INDIA: HISTORICAL AND PRESENT SCENARIO Popi Mahanta	171
23	THE GROWTH AND DEVELOPMENT OF THE NEW ECONOMY Tarun Kumar Das	180
24	FORMS OF VIṢṆU IN SITE AND SHRINES OF UDAYAGIRI AND ERAN (MADHYA PRADESH): A STUDY IN VISUAL HISTORY Aparajita Bhattacharya	185

THE GROWTH AND DEVELOPMENT OF THE NEW ECONOMY

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Abstract

Under Economic Growth mean continually expanding volume of creation in country, or an expansion in total national output principle quantitative marks of creation for a time of one year .Economic advancement isn't just quantitative changes when it comes to the financial place of the nation, yet in addition subjective changes (changing the financial construction, the rise of new area sand businesses new positions, etc.). They lead to a superior and more complete fulfilment of all human requirements Production per capita is a proportion of the capacity of a general public to accomplish their objectives of social and financial advancement, all to meet the continually developing social necessities. The expansion in yield per capita in financial hypothesis is communicated as monetary development, without which no financial turn of events, however doesn't have any monetary development to be a component of financial turn of events.

Keywords : Economic Growth , quantitative , financial, developing, monetary development

Introduction :

The idea of the 'New Economy' was authored in the business press during the 1990s to mean an economy which can profit from the two patterns molding the world economy today-the globalization of business and the transformation in data and correspondence innovation (ICT). The main pattern can be characterized essentially as the victory of free enterprise after the breakdown of communism. Markets are being changed, and exchange and capital streams are being liberated from one side of the planet to the other. It is clear that global exchange and speculation presently assume a larger part in most nations' financial arrangements than 15-20 years prior. The main thrusts of the second pattern are the quick improvement in the nature of ICT hardware and programming and the sharp decrease in their costs, the assembly in correspondence and figuring advances and the quick development in network processing through the Internet. In the New Economy banter, it is additionally contended that the advantages from the globalization of business exercises and from the ICT upheaval should build as upgrades in efficiency and monetary development. The solid exhibition of the US economy during the 1990s is by and large presented as proof that there exists somewhere around one economy which has finished the assessment. Numerous US firms are believed to have figured out how to take benefit of the two powers molding the world economy in manners which get to the next level efficiency.

The overarching view in financial matters is that monetary development is without a doubt driven by progresses in innovation, that is to say, thoughts regarding how to create all the more effectively. Considering that data and correspondence innovation is for the most part viewed as the current sign of the continuous arrangement of mechanical transformations, ICT should be visible as the key consider driving monetary development present-day social orders. Be that as it may, while ICT has numerous noticeable consequences for the cutting edge economy-the development in the utilization of PCs overall and the Internet specifically its effect on efficiency and monetary development has been shockingly hard to distinguish. There is expanding proof that ICT speculation is related with an improvement in both firm and macroeconomic execution essentially in a few modern nations, yet concentrates on that gander at bigger examples of nations track down little relationship between's ICT venture and generally speaking usefulness in the rest of the world. From the perspective of the non-industrial nations, the issue is that differential access to ICT is much more articulated than public pay disparities across the world. At present, 55 nations represent 90% of the overall interest in ICT hardware, programming and administrations (WITSA 2000). The top 10 high salary OECD nations, having 14% of the total populace, produce 54% of the world's GDP and comprise 79% of the Internet clients (UNDP 2001: 40). Subsequently, if data and correspondence

WOMEN'S POLITICAL ACTIVITY AND WOMEN'S POLITICAL AWARENESS

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Abstract

Coordinated religion covers the expense of the reliable a variety of urban skills that enable political investment. By most criteria, women are stricter than males; nonetheless, strict women do not participate in legislative matters at higher rates. This contradiction raises a conundrum: religion may have varying effects on people's political activity. In this research, we look at the influence of biblical peculiarity, which is a widespread belief that the Bible is the true expression of God, on political interest. Lower political investment among women is shown by declines in these two variables. Our discoveries give new bits of knowledge into the manners in which strict and orientation personalities converge to impact political activation among ladies, with intriguing ramifications for an American political system in which both orientation and religion address fundamental characteristics that determine political behaviour.

Keywords : investment , women, religion , conundrum , widespread

Introduction

Women comprise right around 50% of the total populace and over two thirds of world's unfortunate populace of 1.3 billion. They accommodate 66% of the world's functioning hours however procure only one-10th of the pay and own just a single percent of world's property. Ladies involve 66% of the world's uneducated people and over two thirds of the world's poor.¹ The female section of Indian culture is a dismissed and taken advantage of parcel. Demonstrations of brutality and separation on ladies are a overall peculiarity. The significant underlying driver of orientation segregation is lack of education, universality, yearning and destitution. This typically happens when a ladies isn't given her due privileges just in light of the fact that she is a lady. It's undeniably true that a lady, even in her own home has been given a somewhat subordinate job to carry out. She is maybe everything with the exception of a person at standard with her partner man. In young age, as a little kid, she needed to constantly submit to her dad; when hitched, she needed to follow the orders of her significant other, and when turned old, she needed to be under the consideration and insurance of her child. In this way most ladies are overwhelmed by fathers, spouses and children and don't have the opportunity to take choices even regarding their own lives. Monetary autonomy is of fundamental significance for her to liberate her from the grasp of this unfair mentality. Actually this monetary reliance of on a man forces her to tolerate women silently endure harassment and ill treatment at the hands of family and society.¹

Gender Discrimination in India

The most profound types of orientation disparity had been assembled into the construction of conventional Indian culture. Through orientation imbalance exists an enormous measure in the general public under various aspects for quite a while, its significance has filled in the new times as it were. In the conventional society the imbalance among guys and females existed to a huge degree. Ladies were peered down socially, financially and strategically. Ladies became substitutes of numerous practices and customs.

She was severely killed for the sake of Sati. The act of youthful marriage, Kanyasulkam, and prostitution was accepted by society, and ladies had no voice for a long time. Women's job was confined to homegrown life particularly kitchen work and bearing and raising of kids. She is not welcome in financial and political exercises. Young lady kids were separated as far as essential necessities of life such as food, apparel and haven. Lady is the last person in the family to eat. She is the one who performs a variety of menial tasks. Her labour is unappreciated. Outside of the domestic front, the great bulk of women's labour is restricted to agricultural work movement (in farming) and