

# FAKIRAGRAM COLLEGE

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# FAKIRAGRAM COLLEGE

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Dated:

## UNDERTAKING

I hereby undertake and certify that the following information and documents as regards to **Number of books and chapters in edited volumes / books published and paper published in National / International / Conference proceedings (Metric No. 3. 3. 2)** during the **Academic Year 2017-2022** is true to the best of my knowledge.

(Dr. Chan Miah Ahmed)  
Principal  
Fakiragram College

Principal  
Fakiragram College

# SAMIKSHA

*UGC-Human Resource Development Centre  
Gauhati University*

**18<sup>th</sup> Refresher Course in Education**  
(23rd March–12th April, 2017)

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Panbazar, Guwahati-1

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GAUHATI UNIVERSITY

#### MESSAGE

It gives me immense pleasure to kn  
RC in Education that is been held in UGC-HRE  
23<sup>rd</sup> March, 2017 to 12<sup>th</sup> April, 2017 is  
entitled "SAMIKSHA" shortly.

I hope that the proposed book to b  
creative potential of the contributors.

I wish all success in the mission and  
will enrich readers.

Date : 05.04.2017

Address: Chandra Prakash, Panbazar, Guwahati-1, Assam 781014  
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◆ "Impact of Scouting Programme under Bharat Scouts and Guides in Acquisition of Life Skills" A study among Secondary Level Students of Dhemaji District <i>Mr. Gopal Tamuli</i>	52	◆ Legal Awareness of Women in the Rural Areas <i>Lata mani Gogoi</i>	117
◆ Role of Human Rights Education in India <i>Mofida Begum</i>	64	◆ Problems and Prospects of Tourism Development in Dokmoka of Karbi Anglong District of Assam <i>Dr. Molan Chandra Hira</i>	119
◆ Teacher Education in India at Secondary Level <i>Dr. Ranjit Kumar Das</i>	68	◆ Professionalism in Teaching <i>Mrs. Minati Rani Mohapatra</i>	129
◆ Education and Employment <i>Mrs. Anamika Das</i>	75	◆ Quality Education: An Overview <i>Purabi Deka</i>	136
◆ Education for Social Transformation <i>Mrs. Alaka Gogoi</i>	80	◆ A Study on the Growth of Youth Unrest in Pre-Independence and Post-Independence of the Country <i>Nitumoni Das</i>	143
◆ Gender Gap in Education at the Primary Level under Darrang District of Assam: An analysis <i>Usha Rani Deka</i>	85	◆ Challenges of higher Education in India <i>Kanchan Choudhury</i>	151
◆ Achievement and Failure of Educational Planning in India <i>Dr. Madhusmita Devi</i>	92	◆ Teacher's Accountability <i>Bubul Deka</i>	157
◆ Implementation of Rashtriya Madhyamic Shiksha Abhiyan <i>Aparna Misra</i>	98	◆ Team Teaching: An Effective Teaching Technique <i>Dr. Tasrina Hussain</i>	164
◆ Inclusive Education <i>Dr. Bilalcheri Brahma</i>	105	◆ Semester System at Undergraduate Level: Problems Andprospects <i>Swapnalima Chowdhury</i>	167
◆ Education for Child with Special Needs (CWSN): Role of Sarvha Sikhya Abhiyan (SSA) <i>Madhuchanda Das</i>	110	◆ Implementation of Sarva Shiksha Abhiyan <i>Ajanta Khargharia</i>	174
		◆ Need and Importance of Environmental Education <i>Rani Bora</i>	180

## Teacher Education in India at Secondary Level

*Dr. Ranjit Kumar Das,*  
Asstt. Professor  
Deptt. of Education  
Fakiragram College

### Abstract :

Education is one of the most important building blocks for a nation serving as an instrument of economic and social development. Teacher education is an integral component of the educational system. Teacher education is a complete professional function that takes place in pre-service education, induction program, in-service program, staff development and continuing education. Goal of teacher education largely depends on national goals of development set for the country. This field has been accorded special emphasis on the face of recent social, economic, political and technological, particularly the challenges posed by information and communication technology and the growing rate of knowledge. So, the task of a teacher is a highly respected and specialized, whether it is teaching in kindergarten, elementary education, high school, college or post-graduate courses. The teachers are required in all sector of education, and in order to be teachers themselves need to be educated by experts in their desired fields. Teacher education is a diverse field, covering Nemours subjects and various methods of teaching.

Secondary education occupies a very important place in the scheme of educational development of a country. Secondary education provides solid foundation for the structure of education and thus may be regarded as the pivot of all systems of education. The progress of a country largely depends on expansion and improvement of secondary education. The success of higher education in the field of science and technology is also depending on the existence of the co-ordinate system of secondary education.

**Keywords – Teacher education, secondary education**

### Introduction :

Teacher education at secondary level occupies a central place in the total program of education. It is the key to qualitative improvement of education in a country. The teacher is the backbone of the society who guides the students to proceed to the path of the light of knowledge from the darkness of ignorance. Secondary Education Commission (1952-53) had given more emphasis on the teacher education at secondary level. Without the training a teacher can not be a perfect. The Kothari Commission (1964-66) aptly said "A sound program of professional education of teachers is essential for the qualitative improvement of education." Teacher education program at secondary level is mostly responsible for equipping the teachers with appropriate knowledge and skills, competence and abilities so that they may guide the destiny of the nation through proper handling of the future citizens. The National Policy of Education (1986) remarked that the status of the teacher reflects the socio-cultural ethos of a society. Secondary education is the second stage of school education. It is the stage in the formal education of an individual and it covers the adolescence period of development. Secondary education means education suitable to the requirement of pupils, who have completed primary education and includes general, technical industrial, agricultural and commercial education. Secondary education provides solid foundation for the structure of education and thus may be regarded as the pivot of all



মমকালীন  
আম্মীয়া  
ভাষা-সাহিত্য-সংস্কৃতি



সম্পাদনা  
যুগল চন্দ্র সোনোবাল  
বিজুমণি দত্ত

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## সম্পাদনা সমিতি

### উপসেৱাঃ

ড° যোগেন চন্দ্ৰ কলিতা  
ড° তৰণী ডেকা

### সম্পাদনাঃ

যুগল চন্দ্ৰ সোনোৱাল  
বিজুমণি দত্ত

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দিনান্ত শৰ্মা  
ড° চুমী কলিতা  
ড° অমৰজ্যোতি দলে  
হেমন্ত মেদক  
জেহেৰুল ইছলাম  
হাজী মহম্মদ বদৰুল হক

সাম্প্রতিক অসমীয়া সাহিত্য, ভাষা, সংস্কৃতি আৰু লেখক সকল  
 ১৯ হাজী মঃ বদৰুল হক / ১২০  
 হোমেন বৰগোহাঞিৰ 'পিতা-পুত্ৰ' উপন্যাস : এক বিশ্লেষণাত্মক অধ্যয়ন  
 ১৯ হেমন্ত মেদক / ১২৭  
 অৰবিন্দ বাজবোৰৰ 'বেতসকুঞ্জ' গল্পত পৌৰাণিক আখ্যানৰ পুনৰ নিৰ্মাণ  
 ১৯ মঞ্জু আহমেদ / ১৩০  
 সাম্প্রতিক অসমীয়া কবিতাৰ জটিলতা : এক চমু অধ্যয়ন  
 ১৯ পৰিশ্ৰিতা শইকীয়া / ১৪০  
 সাম্প্রতিক অসমীয়া সাহিত্যত এক নব্য কাপ নগেন শইকীয়াৰ মিত-ভাষা : এক চমু অধ্যয়ন  
 ১৯ কৰা বুঢ়াগোহাঁই / ১৪৭  
 "বিশ্ব সাহিত্যত অনুবাদৰ গুৰুত্ব" এটি বিশ্লেষণাত্মক আলোচনা  
 ১৯ শিখা বাণী ভূঞা / ১৫০  
 সমসাময়িক অসমীয়া সাহিত্যত পাৰিপাৰ্শ্বিক সাহিত্য  
 ১৯ জেহেবুল ইছলাম / ১৫৭  
 ড° ভূপেন হাজৰিকাৰ গীতত জাতীয় শ্ৰেণী আৰু মানবতাবাদী দৃষ্টিভঙ্গীৰ প্ৰতিফলন  
 আৰু সাম্প্রতিক সময়ত ইয়াৰ প্ৰাসংগিকতা  
 ১৯ সীমান্ত বৰদলৈ / ১৬১  
 পাত্ৰদৰং অঞ্চলৰ লোক-কথা আৰু লোকগীতৰ অংশ বিশেষ  
 ১৯ ড° অদিত চন্দ্ৰ ডেকা (আদিত্য) / ১৬৭  
 সমকালীন অসমীয়া সংস্কৃতি : এটি অৱলোকন  
 ১৯ বিজুমণি দত্ত / ১৮২  
 বিশ্বায়ন আৰু বৰ্তমান অসমীয়া সংস্কৃতিৰ স্বৰূপ  
 ১৯ দিগন্ত শৰ্মা / ১৮৭  
 সাম্প্রতিক শ্ৰেণীপটত পৰিবেশ্য কলা হিচাপে আবৃত্তি : ঐতিহ্য, কপান্তৰ  
 আৰু আত্ম পৰিচয় সন্দৰ্ভত এটি আলোচনা  
 ১৯ যুগল চন্দ্ৰ সোনোৱাল / ১৯১  
 এক শব্দ ভাগৱতী ধৰ্ম গ্ৰহণকাৰী মিটিংসকলৰ ধৰ্মীয় পৰম্পৰা : এক বিশ্লেষণাত্মক  
 অধ্যয়ন  
 ১৯ কৰবী দাস / ১৯৮  
 দৰঙৰ লোক পৰিবেশ্য কলা খুলীয়া ভাউৰীয়াৰ সাজ সজ্জা এক চমু আলোচনা  
 ১৯ নিধিবাম নাথ / ২০০

কালী কিৰ পৰম্পৰা আৰু আধুনিকতা : এটি  
 ১৯ কপালী মুদৈ / ২০৮  
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 ১৯ সৰিতা শইকীয়া / ২১৪  
 খেজলপৰীয়া সংস্কৃতিত 'কলগছ'ৰ ব্যৱহাৰিক  
 ১৯ সুনীল চন্দ্ৰ ৰায় / ২২২  
 অসমৰ সামাজিক লোকাচাৰত বিশ্বায়নৰ প্ৰভাৱ  
 ১৯ তনয় জ্যোতি দুৱৰা / ২২৬  
 অসমৰ কেওট সকল : এটি চমু অধ্যয়ন  
 ১৯ তপন কুমাৰ শৰ্মা / ২৩১  
 অসমৰ সাম্প্রতিক সময়ৰ সাংস্কৃতিক পৰিবেশ  
 ১৯ বীতামণি ভূঞা / ২৩৬  
 অসমীয়া সত্ৰানুষ্ঠানসমূহত পালন কৰা উৎসৱ-  
 ১৯ ভূপেন চন্দ্ৰ দাস / ২৩৯  
 Address List of Participants / ২৫০



থা গৈছে। কবি বিচাৰিছে আৰু আন কিছুসংখ্যক  
বেহাৰ কৰি সাম্প্ৰদায়িকতাৰ সৃষ্টি কৰিব কিম্বা  
ৰ্মাণ কৰি থৈ গৈছিল সি যেন আজি ভাঙে  
ভিত্তিবোধক নিপাত কৰাৰ ক্ষেত্ৰত নিশ্চয় ড  
বসবাস কৰা থলুৱা লোকসকলৰ সগতে অ  
কলকো অসমীয়া বুলি গ্ৰহণ কৰিছে-

ভাবে যে প্ৰতিজন অসমীয়াই একোজনা ভাষা  
ই, অসমৰ সামূহিক মঙ্গলৰ কথা চিন্তা কৰ  
নাকেই অসমীয়া”।

গছে এই শক্তিৰে অসম, ভাৰত তথা সম্ৰ  
বীয়াত ইত্যাদিৰ সম্পৰ্কে জনসাধাৰণক সজ্ঞা  
চাৰাৰ মানসিকতা গঠন আৰু অসমত ক  
তীয় প্ৰেমৰ ভাব জগাই তোলাৰ ক্ষেত্ৰতে  
আৰু আগলৈকে থাকিব। যি মহান আৰ্শ  
নগণৰ অন্তৰ স্পৰ্শ কৰিব পাৰিছিল, অসমীয়া  
হৈছিল তেনে আৰ্শ আৰু উদ্দেশ্য শিক  
শচয় অসমীয়া সঙ্গীতে নতুন যাত্ৰা লাভ  
কিছু পৰিমাণে নিঃশেষ কৰিব পৰা যাব।

ৰিকাৰ গীত আৰু জীৱন বথ’। পৃষ্ঠা-৩৪।

অসমীয়া বোমাষ্টিক কবিতা’। নবজীৱন

ৰিকাৰ গীত আৰু জীৱন বথ’। পৃষ্ঠা-১৭৪।

ৰিকাৰ গীত আৰু জীৱন বথ’। পৃষ্ঠা-১২৪।

৪৭। এছ এইছ, শৈক্ষিক ন্যাস। পৰিষ্কাৰ

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## পাতিদৰং অঞ্চলৰ লোক-কথা আৰু লোকগীতৰ অংশ বিশেষ

ড. আদিত চন্দ্ৰ ডেকা (আদিত্য)

### পাতিদৰং অঞ্চলৰ চমু ইতিবৃত্ত:

আহোম ৰজাৰ শাসন কালত কামৰূপ জিলাখন ১৭ টা পৰগণাত বিভক্ত কৰি  
বহু অঞ্চলত আঁতৰি কৰিছিল। ব্ৰহ্মপুত্ৰৰ উত্তৰ পাৰত দৰং জিলা। দৰং জিলাৰ পশ্চিমে গাতে  
কৰি থকা এই বিৰাট অঞ্চলটোক পাতিদৰং বোলা হৈছিল। আহোম ৰজা শিবসিংহৰ  
কালত কামৰূপ জিলাৰ মানচিত্ৰত ১৭৪৩ শকত পাতিদৰং নামটি পোৱা যায়।

অতীজৰ পাতিদৰং বুলিলে দৰঙৰ পশ্চিম অঞ্চলসহ কামৰূপৰ পূব অংশকে  
বোলা যায়; মাজত থাকে বৰনলী। কিন্তু এটা বিশেষ উল্লেখযোগ্য কথা যে মংগলদৈ  
অঞ্চলৰ ভিতৰতো (বৰ্তমান জিলা) 'পাতিদৰং' নামে এখন গাওঁ আছে। দেওমৰনৈৰ  
পৰে লাগি আছে উক্ত নামৰ উন্নতি শীল গাওঁখন।

অতীতৰ পাতিদৰং অঞ্চলৰ কিছু অংশকে পূব-কামৰূপ বোলা যায়। বৰ্তমানে  
এই পাতিদৰং শব্দটোৱে দৰঙৰ সীমামুৰীয়া অঞ্চলটোকে বুজায়। অসম বুৰঞ্জী মতে,  
পাতিদৰংৰ পৰা কামৰূপলৈকে এই বিস্তৃত অঞ্চলটোকে 'পাতিদৰং' বুলি জনা যায়। অসমীয়া  
ভাষাত 'পাতি' শব্দৰ অৰ্থ সৰু; যেনে- পাতিকাটৰী (সৰু জাতৰ কাটৰী), পাতিহাঁহ  
(সৰু জাতৰ হাঁহ), পাতি কামি, পাতিনেমু (সৰু নেমু) ইত্যাদি।

আনহাতে, 'দৰং' শব্দটো ড॰ কালীকান্ত কাকতিয়ে মলয়-ভাষাৰ 'দৌৰ' (দলং)ৰ  
পৰা অহা বুলি অনুমান কৰিছে। কামৰূপৰ বুৰঞ্জীমতে, "পাতিদৰং ৰাজ্যত ৰংগ কৰোঁতে  
সহ হোৱা বাবে 'দৰং' নাম হ'ল। নামকৰণৰ কাৰণ যিয়েই নহওক 'দৰং' শব্দৰ আগত  
'পাতি' শব্দ যোগ কৰি 'ক্ষুদ্ৰদৰং' অৰ্থবা দৰঙৰ নিকতবৰ্তী নতুবা দৰঙৰ ক্ষুদ্ৰ সংস্কৰণ—  
এনে অৰ্থসূচক হিচাপেই যে—'পাতিদৰং' নামকৰণ কৰা হৈছে তাত সন্দেহৰ অবকাশ

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# Kaleidoscope

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/kahi/	/koki/	where
/kaji/	/kajiya/	quarrel

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**Conclusion:**

In which way Assamese language is enriched with adequate contribution of Tatsama, Tadbhava, semi-tadbhava, deshi and foreign words, likewise the 'Nalhariya dialect' is also proceeding on the same way of development containing the words that prevail upon the Assamese society and Assamese language due to the environmental intercourse.

**Note:**

/x/ has been used to indicate/

/a/ has been used to indicate/

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## The Beginning of Bodo Literature: A Study

Manik Narzary\*

**Abstract-**

*The Bodo tribe is one of the major plain tribal groups in Assam. They belong to Indo-Mongoloids stocks and speak language of Tibeto-Burman family of language. In earlier time Bodo language was only speaking language of Bodo people. The written literature of Bodo was started just after the coming of the Christian Missionary. In that time they spread over ideology of Christianity to the Bodo people of Assam and they studied language of Bodo. As a result they wrote some books regarding the grammar and folklore of the Bodos. This is the great contribution of Christian Missionary to the Bodo literature. To study the topic focused on some various field of the beginning of Bodo literature.*

**Keywords:-** Bodo tribe, Bodo language, Bodo literature and Scripts of Bodo.

**Introduction:**

The Bodos are one of the largest ethnic and aboriginal groups among the tribal communities of Assam under the North East

\*Asst. Professor of Bodo Department, Fakiragram College, Fakiragram Assam

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## PREFACE

Assam is one of the states of India and it is situated in the North-Eastern region with a land of socio-cultural diversity. Assam is a multi cultural, multi ethnic, multi religious and multi lingual state. The state of Assam has demographic, economic and strategic significance. Demographically, Assam is the hub of diverse social groups and economically is filled with natural resources including oil, tea, mineral and water resources. A wide range of ethnic group is also present in the region and they have contributed a lot towards the socio-cultural development of the state.

In the post- independent India, Assam was one of those states of North East which had to suffer from the development strategy of the Indian state. Assam is economically a backward region, though the state has a lot of natural resources which, if properly tapped, will bring a huge boost to their economic development and improve the living standards of the people. But unfortunately because of the absence of large scale industries these raw materials cannot be manufactured within the region and hence it has just become only a major supplier of raw materials. Agriculture in the region is quite primitive, subsistence farming is mostly practiced;

Another burning issue of the day is the role of media in women with the globalization process; inflow of foreign. Capital in corporate world is taking place. With the presence of MNC the impact of Western culture on our society is inevitable. The total struggle to free women from feudal bondage seems to be divert to gender relation issues equality and women of life hold. A women and men all round developed and confined within four wall's is now out breathing in free air and is empowered with education.

Gender relations, issues, equality in the context of the new economy are posing new challenges to the academics and women's movement and relation. □

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## THE BODO WOMEN WEAVE

Jamuna Basumatary

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Fakiragram College  
Dist. Kokrajhar, BTC, Assam

**ABSTRACT;** Dress and culture is play very important role in Bodo society. From the primitive age to modern, the traditional Weave of Bodo Women have played a very important role in molding the socio-cultural life of the Bodos. They have their own culture, tradition, belief and customs, etc. The women still wear their traditional dress like- *Dokhna, Gamacha, Jwngra Phali, Sadri and Aronai*. The Bodo people weave traditional hand woven dresses such as *Dokhna, Sadri, Gamsa and Aronai*. The Bodo women are bestowed with expertise in weaving their own traditional dresses. The Bodo women wear *Dokhna* and *Sadri*, while men wear *Gamsa and Aronai*.

**Key words:-** *Dokhna, Jwngra Aronai kharom, ficha, Thoosi, matha, bwirathi, Ago, Ithan*

Bodo women constitute an integral part of the society and actively participate in the socio-economic development process of the society. Weaving and sericulture is an integral part of Bodo women folk of the Bodo community. Every young women knows the art of weaving, which they learn from the early childhood within the family. Traditionally, they weave all required cloths for the family members, which includes. *Dokhna, aronai, gamocha, eri chadar maharar (bed-sheet) etc.* the eri and muga cloths produced by the Bodo women are very popular amongst the non-Bodos also. It is said that a Bodo women girls finds it difficult to get married if she does not know the art of weaving.

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collection of multi-lingual research based articles)

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## বনফুলের ছোটগল্পের সামাজিক পটভূমি

গায়ত্রী দাস

বাংলা সাহিত্যে প্রথম মহামুকোত্তর কালে বলাইচাঁদ মুখোপাধ্যায়ের আবির্ভাব হয়েছে। তাঁর জন্ম ১৯ জুলাই ১৮৯৯ মৃত্যু ৯ ফেব্রুয়ারি ১৯৭৯। তবে তাঁর ছদ্মনাম 'বনফুল'। কলতে গেলে, বাংলা ছোটগল্পে বনফুল একটি বিশেষ উল্লেখযোগ্য নাম। 'প্রবাসী' পত্রিকা দিয়েই তাঁর সাহিত্যের জয়যাত্রা শুরু হয়। 'প্রবাসী' পত্রিকায় ১৩২৯ সালের আশ্বিন সংখ্যাতেই বনফুলের প্রথম গল্প 'ছপা' হল। সাহিত্যের চতুর্দশ বর্ষে কলাকুশল জীবনশিল্পী তিনি। প্রাচুর্যে ও বৈচিত্র্যে তাঁর লেখনী অজস্রবর্ষী। নব নব রীতি ও রূপনির্মাণে তাঁর সুলনা নেই। বস্তুত, বিচিত্ররূপী কারুশিল্পী হিসাবে আধুনিক বাংলা সাহিত্যে ছোট গল্প জন্যাতেই বনফুলের কীর্তি অতুলনীয়। ছোট গল্পেই রয়েছে তাঁর ব্যক্তিত্ব ও প্রতিভার সাক্ষর। ছোটগল্পের ক্ষেত্রেই বনফুলের আত্মপ্রকাশ সবচেয়ে সার্থক ও সহজ হয়ে উঠেছে। এখানে তাঁর জীবনদর্শন সম্যক স্ফূর্তি পেয়েছে।

বনফুল রচিত ছোটগল্পে বহু মানুষের বহুরকমের ভাববৈচিত্র্য ধরা পড়েছে। কারণ, বনফুলই তাঁর কাছে মুখ্য। গল্প আকারে কত কত ছোট কত ছোটু ও হালকা হয়ে জীবনের কত বৃহৎ গভীর সত্যকে প্রকাশ করতে পারে তা বোধ করি সে কথা বনফুলের কথাশিল্পে রয়েছে। কত কম বলে কত বেশি বলতে পারা যায়— এ পরীক্ষায় ছোট গল্পের ক্ষেত্রে তাঁর জুড়ি নেই। এবং এখানে তাঁর শিল্পরীতি তাঁর ব্যক্তিত্বেরই প্রতীক হয়ে উঠেছে। বনফুলী সাহিত্যিক কবি প্রাবন্ধিক জগদীশ ভট্টাচার্য মহাশয় যথার্থই বলেছেন বনফুলের ছোট গল্প সম্পর্কে—ছোটগল্পে বহু ব্যক্তির বহুবৈচিত্র্য মুহূর্তের বহুনিষ্ট ভাব-ভাষার উল্লেখ। ভাবতই রূপে বর্ণে স্বাদেও গন্ধে ছোট গল্পের বৈচিত্র্য অন্তহীন। জীবনসত্য সেখানে রূপসী রূপটিই বিচিত্রভাবে ধরা দিয়েছে। কখনো তা সুন্দর, কখনো কুৎসিত, কখনো উদার, কখনো নীচ, কখনো আত্মসুখ পরায়নতার অতি সংকীর্ণ, কখনো পরার্থে আত্মসংগের মহিমায় গৌরবান্বিত। মানুষ খণ্ডের দেবতাও নয়, আবার নরকের শয়তানও

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## বর্তমান যুব সমাজে স্বামীজীর প্রভাব

গায়ত্রী দাস

স্বামী বিবেকানন্দকে আমরা সবাই জানি। যার জীবনী আমরা 'ছেটবেলার স্বামীজীর' বই পড়ে জানতে পেরেছি। যে স্বামীজী ২০ নভেম্বর সিকাগো শহরে ধর্মসভায় বক্তৃতা দিয়ে সমস্ত বিশ্ববাসীকে স্তম্ভ করে দিয়েছিল। যার প্রত্যেকটি কথা ও বাণী স্বর্ণকরে লিখিত রয়েছে বইয়ের পৃষ্ঠায়। যা পড়লে আরো পড়তে ইচ্ছে করে। যা জানলে আরো জানতে মন চায়। এবং কোথায় যে মন হারিয়ে যায় জানি না, মনের ভিতরের সর্বশক্তিমান অন্তরোদ্ভা জেগে উঠে সর্বশক্তি নিয়ে কিছু করার জন্য। আদৌ কি বর্তমান সমাজে অন্তরোদ্ভার মূল্য আছে? সত্যি কি কারো মন জন্য কাঁদে? যে স্বামীজী নব প্রজন্মকে অথবা ভারতবাসীকে জাগ্রত করার জন্য তার বাণী প্রচার করে গেছেন। চরিত্র গঠন করতে বলেছেন, মনুষ্যত্বের কথা বলেছেন, দুঃতার কথা বলেছেন, সাহসী হতে বলেছেন এবং নিজ স্বার্থ ত্যাগ করে নিঃস্বার্থ হতে বলেছেন। মানুষের মতো মানুষ হতে বলেছেন দুর্বলতা ত্যাগ করে মানসিক ভাবে সবল হতে বলেছেন, নিজেকে ইশ্বরের সন্তান মনে করে সর্বশক্তিমান হতে বলেছেন। নিজেকে কখনো হীন বলে ভাবতে মানা করেছেন। অসহায়কে সহায় করতে বলেছেন। দুঃখীর পাশে দাঁড়াতে বলেছেন। কিন্তু বর্তমান সমাজ কি আদৌ স্বামীজীর প্রভাব পড়েছে? এখানে অবশ্য এটাই আমার আলোচনার বিষয়।

আমরা সবাই জানি, ভারতের এক যৌর আমানিশার নিবিড় অন্ধকার কাঠাবার জন্য দক্ষিণেশ্বরের নিভৃত উদ্যানে ভগবত উপলব্ধির অদৃষ্টপূর্ব ভাবস্বরতা নিয়ে শ্রীরামকৃষ্ণর জীবনের আবির্ভাব ঘটেছিল। সেই জীবনের স্পর্শে স্বামী বিবেকানন্দের জীবন ও অশুরূপ বিমল বিভায় উজ্জ্বল হয়ে উঠে। তা ভারতের আমানিশার অবসান ঘটিয়েছে। আবার বিশ্বমানবের আধুনিক যুগের সংশয় তমসাজ্জন্ন প্রগতির পথেও অফুরন্ত নাবালোক সমাজাত করেছে।

রামকৃষ্ণর বিবেকানন্দের যখন আবির্ভাব ঘটল, ভারত তখন সর্ববিষয়ে অবনত। তার ললাট তখন পরাধীনতার কলঙ্ক কালিমালিপ্ত জনসাধারণের ভবিষ্যত তখন অন্ধকারময়। শ্রেম, পবিত্রতা, নিঃস্বার্থবরতা প্রভৃতি ধর্মের উচ্চ আদর্শগুলি তখন জীবনে কপায়িত না হয়ে কতকগুলি প্রানহীন আচার অনুষ্ঠান মাত্রে পর্ধবিস্ত। বিজ্ঞেতাঙ্গাতির সভ্যতার চাকচিক্যে মুগ্ধ নবভারত তখন বলছে যে পাশ্চাত্য ভাব, ভাষা, আহার, পরিচ্ছদ ও আচার অবলম্বন করলেই আমরা পাশ্চাত্য জাতিদের ন্যায় বলবীর্ষ সম্পন্ন হব। সে তখন বিস্মৃত নিজ অন্তর্নিহিত শক্তিকে বিকাশিত না করে, সিংহের মতো তেজবীর্ষ অস্তুরে না এনে শুধু সিংহচর্মািবৃত হলেই সিংহ হোরা যায় না। তখন নবভারত বলছে যে পাশ্চাত্য জাতির যা করে তাই ভাল। না হলে এরা এত প্রবল কি প্রকারে হল? পাশ্চাত্য অনুকরণ মোহ তখন আর নিজের বিবেক ছারা হয় না, পাশ্চাত্যবাসীরা যা ভাল বলে, এবং যা মন্দ বলে তাই মন্দ বলে বিবেচিত হয়। জাতীয় জীবনের এই দারুণ দুঃসময়ে, স্বামী বিবেকানন্দ সিংহের মতো গর্জন করে জাতির আত্মা সন্ধিৎ ফিরিয়ে আনলেন এবং বললেন যে, হে ভারত এই পরমানুবাদ

# Socio-Economic Issues of Assam

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## PREFACE

*Assam and it is a region with diversity. A ethnic, multi state. The demography significant the hub of economic resources in water resource group is also have contributed cultural development. In the Assam was one which had the strategy of economical, the state has which, if properly boost to their improve the level. But unfortunately of large scale materials can the region as only a major Agriculture in subsistence for*

## Gender Relation: A study

Samaresh Nath

Asstt. Professor, Deptt:- Education

Fakiragram College

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### Introduction:

Gender relations refer to relation between men and women that are socially determined by culture, religion or being. These relationships between men and women as they exist in most societies are characterized by that marginalization of women in decision making and other forms of power sharing in the home and places of authority. Society is powerfully structured by gender relation that conspires to Gender. Women less powerful than men, (The entry on gender defines. What the term means and the importance of recognizing its social construction). These social relations which are explained valuably by reference to class and to patriarchy, result in different and hierarchcalroles for and opportunitiesavailable to women and men, and structure their relationship with the Environment as well as with each other.

A country cannot progress completely if its women are marginalized. But in the contemporary patryarchal setup, women have to bear the burden of society you're more likely to be poor if you're a women. And as a women – accordingly to research – are likely to be doing most of the work. But this discrimination dose not start there – it actually starts much earlier. Girls are too often denied access to education, health and nutrition since birth this has to change and started Gender relationship of the society.

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# EDIFICATION

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## **A Study on Teaching and Learning of Mathematics and Students Attitude Towards the Subjects in Balijana Block with Special Reference to Goalpara Town in Assam**

**Dr. Ranjit Kr. Das<sup>1</sup>**  
**Md. Jahirul Islam Sheikh<sup>2</sup>**

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*Abstract : Learning is the modification of behaviour through experience and training .It gives us various perfect knowledge and this can be applied to adjust in different situations. We learn from various subjects. Among these subjects mathematics is one, which gives us the numerical and calculation part and it is very important of human life and knowledge. It helps us to gives exact interpretation to our ideas and conclusions. It also dominates almost every field of one's activities. Mathematics is disciplines the mind, system arises ones thought and reasoning. It has the rich potentialities of affording true enjoyment to its studies. It is also called the science of logical reasoning.*

*Through this paper the authors highlighted, mathematics in teaching learning and student's attitude in a block level study of Goalpara town in Assam.*

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### **Chapter-1**

#### **INTRODUCTION**

##### **1.1 MATHEMATICS :**

Mathematics now dominates almost every field of one's activities. In this age of science and technology, it has permeated through the human life in such a way that, it has now become every man everyday concern. Mathematics disciplines the mind, system arises ones thought and reasoning. The subject has also rich potentialities of affording true enjoyment to its studies. Hence it is the numerical and calculation part of human life and knowledge. It helps us to gives exact interpretation to our idea and conclusions. It deals with quantitative facts and relationship as well as with problem involving space and form. It also deals with agnitudes. It enables the man to study various phenomenons in space and establish various relationships between them.

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1. Assistant Professor, Department of Education, Fakiragram College  
2. Assistant Teachers

# CHANGING STATUS OF WOMEN

Myth and Reality with Special Reference to  
Northeast India

Volume : I



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## Women and Educational Access and Transformation

*Dr. Ranjit Kr. Das*  
*Assistant Professor, Department of Education*  
*Fakiragram College*

### Introduction:

The North-Eastern region of the country comprises the Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Tripura and Sikkim. All these units, excepting the two former states of Manipur and Tripura, constituted the erstwhile composite Assam. Women are the fairest creation of God. Without women we even imagine the existence of human world. Women constitute almost half of its population in the world as well as in India. In Indian women are worshipped as in the form of Durga, Saraswati etc. In ethnically and culturally diverse North-East India, one facet which is homogeneous and unique is the regions status of women in the society. This aspect usually goes on unnoticed has thereby remained unexplored. Since ages the north eastern Indian women have a significant social status as compared to most of their contemporaries living in other parts of the Indian sub-continent. Their commendable participation in and contribution to the social, cultural, economic and political affairs of the states have received the recognition it deserves. Apart from doing household work the women here have shared the work on the fields and have been generating income along with their male counter parts. This has lowered their level of dependency on the men. Among the tea tribe in Assam the women folk who considered the perfect tea leaf pluckers and hence the primary bread earners of their family. There also exist matriarchal societies in the region, such as Khasi's of Meghalaya, which are distinctive phenomena witnessed in the Indian context. A lot of social evils practices which are commonly practiced in other parts of the India are not prevalent in the North-East. Evil practices such as sati, female feticide, honor killing, child marriages are non-existent among the natives of the region. The women therefore educated and employed in the presence be seen every professional sphere. A number of the daughters of this region have achieved great feats in as diverse fields sports, literature, etc.

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গায়ত্রী দা

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যুগ পরিবর্তনের সাথে সাথে বর্তমান সমাজের নারীরা সব দিক দিয়েই উন্নত। তবে আজকাল ছেলেদে চেয়ে মেয়েরাই শিক্ষিত বেশী। না-গান, পড়াশুনা, অভিনয়, খেলাধুলা কেনকিছুতেই মেয়েরা পিছিয়ে নেই আজকাল নারী ডাক্তার, ইঞ্জিনিয়ার, অফিসার, Scientist, Teacher, Pilot, উকিল, মন্ত্রী, নার্স, আবে অনেক অনেক উচ্চপদে কাজ করছে। তারপর গৃহবধু হয়েও নানারকম কর্মে ব্যস্ত নারী। আমরা সকলে জানি, প্রাচীন কাল থেকেই নারীরা অনেক নির্যাতিত যন্ত্রনা ভোগ করে আসছে। দেখা যায়, সে যুগে মেয়েদে ছোটবেলা বিয়ে দেওয়া হতো। তারপর বিধবা হলে তাকে ঐ বিধবার বেশেই থাকতে হত। নারীদের স্কুল কলেজ পড়াশুনাও নিষেধ ছিল। এমনকি মেয়ে জন্ম একটা অনেক বড় অপরাধ ছিল। তার চেয়েও বড় ক হল, যে মেয়ে জন্ম দিত তাকে অনেক পারিবারিক লাঞ্ছনা ভোগ করতে হতো। তবে দেখা যায়, বর্তমা অনেক শিক্ষায় শিক্ষিত হয়েও নারী অন্দরমহলে কিংবা অন্তরমনে প্রতিনিয়ত অনেক মানসিক, শারীরিক পারিবারিক লাঞ্ছনা ভোগ করছে। তা হয়তো বাইরে থেকে কিছুই বোঝা যায় না। সাধারণত নারী স্বর্গ সংসার এবং সন্তানের দিকে তাকিয়ে অনেক সহ্য করে। যাতে তাদের সংসার ভেঙ্গে না যায়। তবে কো নারী সহজে চায় না তাদের তিল তিল করে গড়ে তোলা সংসার ভাঙতে। সংসারের চার দেওয়ালে আব ঘরের ভিতরে যে কত বড় অশান্তি থাকে, তা হয়তো যারা উপভোগ করছে তারাই জানবে। তাদের মনের ক বাইরের লোক কোনদিনই কেউ জানতে পারে না, কিংবা কেউ জানতেও চায় না। বাইরের লোক-ত দুঃ কথা, এমনকি বাড়ীর লোককেই দেখা যায়, যে দেখেও না দেখার ভান করে, হয়তো বা অনুভব করার প্রচেষ্টা করে না। এরকম অনেক নারীর যন্ত্রনার কথা আছে, যাদের কথা এখানে হয়তো বা অনুভব করার প্রচেষ্টা করে না। এরকম অনেক নারীর যন্ত্রনার কথা আছে, যাদের কথা এখানে আলোচনা করব। যারা ং সহ্য করে যায়, প্রতিবাদ করার মতো শক্তি সামর্থ্য কিংবা সহযোগীতা পায় না তারা।

প্রথমেই একটা ঘটনার কথা বলি, যে মেয়েটি টেকনিকাল ইঞ্জিনিয়ারে 1st Class Gold Madeli: চাকরি পেয়েছিল, কিন্তু করেনি। কারন সেই মেয়েটির অডিট অফিসারের সাথে বিয়ে হয়েছিল। অর্থের বে অভাব ছিল না। সুখ-স্বাচ্ছন্দের সংসার ছিল। তাঁদের জীবনে একটি কন্যা জন্ম হলো। সেই শিশু সন্তানকে নি মেয়েটি আঁকড়ে বাঁচতে চাইল। কারন তার স্বামী সন্দেহের জন্য তাঁকে প্রত্যেকদিন অফিস থেকে বাড়ী এসে রাতে নানরকম অত্যাচার করত। অত্যাচার কি, সিগারেট দিয়ে তার হাত, পা ও শরীরের নানা জায় পুড়িয়ে দিত, মারধোর করত, শেষ পর্যন্ত একদিন তাকে আগুনে পোড়ানোর চেষ্টা করল। কিন্তু সে পারল :

ফকিবাহাম কলেজ, বাংলা বিভাগ



**ISSUES AND CHALLENGES OF  
NORTH-EAST INDIA**

**A MULTIDISCIPLINARY PERSPECTIVE**

*Chief Editors*  
Anita Basumatary  
Dr Dhananjoy Brahma

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**ISSUES AND CHALLENGES OF NORTH-EAST INDIA:  
A MULTIDISCIPLINARY PERSPECTIVE: A book published by Publication  
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## HUMAN RIGHTS AND VALUES IN EDUCATION

SAMARESH NATH  
ASSTT PROFESSOR  
DEPTT. OF EDUCATION  
FAKIRAGRAM COLLEGE

Human Right have emerged as the most powerful concept of our age. Human Right are those rights, without which (Human Rights) no men and women can spent a meaningful life. It is the first essential quality to develop the personality of all human beings. The concept of human rights acknowledge that every single human being is entitled to enjoy his or her human rights without distinction as to race, colour, sex, language, relation, national or social origin, property, birth or other status. Human rights are guaranteed by human rights law.

The concept of human rights evolved originally in the ancient Greek epoch and it was nurture in the Roman Period in the form of law. This concept erected it roots in the great Charter act of Magna Carta of 1215 in England the declaration of rights etc.

The concept of Universal human rights as declared on 10<sup>th</sup> December 1948. It has caught the eye of World Community. Government of India has adopted human rights measure both in the union and state level immediately after Independence. Part III of Indian Constitution from article no. 14 to 32 contains six fundamental rights which are largely for protection of Human Rights of the citizens of India.

# CHANGING STATUS OF WOMEN

Myth and Reality with Special Reference to  
Northeast India

Volume : I



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This book is a comp  
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have multidisciplinary  
have varied themes,  
utmost sincerity to c  
volume, utmost care  
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Further, we would li  
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## Women Literature: Problems, Causes and the Solution of Women Education

*Tarun Kumar Das*  
Assistant Professor  
Dept. of Economics  
Fakiragram College

### Introduction:

Women constitute half of the world. They have been oppressed for centuries. Only the female body differs from that of the male. The human mind does not have a gender neither does the human heart nor the spirit. Women's experiences whether physical, emotional or psychological differ from men. Some of these differences are more obvious than others. Sometimes, a woman is given a rather subordinate role to play even at her own home. Women have been depicted differently in history, literature, art, religion, social intercourses, education and culture. Their status is glorified and they are invested with Devine potential. Impossible roles are attributed to them. In truth sense women have always had a very stereotypical role in society. If married, they stayed at home to look after her children while the husbands worked and brought the money at home.

According to the former Prime Minister Morarji Desai, "Literature is an invaluable input for the development of the country, for strengthening democracy for intelligent and judicious participation of the citizen. Illiteracy is a kind on mental slavery. This slavery is a worse than physical one. So it has to be removed. The situation in regard to literacy in India is disappointing. After the seventy years of independence more than half of the total illiterates of world are living in the country. It is a stain to the nation. The best thing is that our P. M. has taken a very good initiative towards the girl child education through "Beti Bachao Beti Padhao" campaign in villages. As per his views, if we want to see our country developed, then we have to make all girls educated.

Literacy is an important source of general awakening and awareness. It protects check the exploitation and prepares a person to adopt innovation and entrepreneurship. For developing societies, it is one

of the pre requisite easy for the powerf (1988) has stressed an indispensable co essential tool for co knowledge and infor in the development.

### Objectives of the St

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### Methodology:

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### A Profile of Assam:

In the North Es state out of 8 states. TI January/1950.

### Area:

Total area of 77476.23 Sq. K.M. and

### Population:

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Sex ratio: 958 Child

ISSUES AND CHALLENGES OF  
NORTH-EAST INDIA

A MULTIDISCIPLINARY PERSPECTIVE

*Chief Editors*  
Anita Basumatary  
Dr Dhananjoy Brahma



# Problems of Agricultural Development of North East India with Special Reference to the Bodoland Territorial Council

Jamuna Basumatary  
Asstt. Professor,  
Deptt. of Bodo  
Fakiragram College

**Abstract:** The study area named BTC is a agriculturally resourceful area with a substantial growth of agricultural production. The present study is based on some secondary data that have been collected from different sources like published article, Govt. handbooks, magazines and Govt. of India reports etc. The Bodoland Territorial Council area is basically an Agricultural belt where various crops are grown among which one is paddy and it is the main occupation of the people of this area. Factors like the inadequate supply of agricultural credits, limited supply of irrigational facilities, fertilizers and slow farm mechanization are mainly responsible for the poor performance and development of Agriculture in the BTC. Since the inception of five-year planning, various programmes have been undertaken to increase the production in the BTC but until now the yield per hectare in the BTC is low. The present study has explored the main causes of concern for agricultural development in the North-East India and of BTC in particular.

**Keywords:** Agricultural credit, irrigation facilities, BTC.

**Introduction:** The Bodoland Territorial Council area is basically an Agricultural belt where various crops are grown among which one is paddy and it is the main occupation of the people of this area. Factors like the inadequate supply of agricultural credits, limited supply of irrigational facilities, fertilizers and slow

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**ISSUES AND CHALLENGES OF NORTH-EAST INDIA:  
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# Dawn

A collection of research articles

Editor  
Dr. Manoranjan Roy

## *Dawn*

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*the honourable Founders of*  
*Fakiragram College.*  
*Fakiragram, Dist. Kokrajhar.*  
*B T A D. Assam*

## Tools and Materials Used in Traditional Bodo Weaving

1. Dr. Manaj Kumar Brahma

Asstt. Professor

Fakiragram College, Dist. Kokrajhar, BTC Assam.

2. Jamuna Basumatary

Asstt. Professor

Fakiragram College, Dist. Kokrajhar, BTC Assam.

**ABSTRACT:** Dress and culture is play very important role in Bodo society. From the primitive age to modern, the traditional dresses and ornaments have played a very important role in molding the socio-cultural life of the Bodos. They have their own culture, tradition, belief and customs, etc. The women still wear their traditional dresses like- Dokhna, Gamacha, Jwmgra Phali, Sadri and Aronai. The Bodo people weave traditional hand woven dresses such as Dokhna, Sadri, Gamsa and Aronai. The Bodo women are bestowed with expertise in weaving their own traditional dresses. The Bodo women wear Dokhna and Sadri, while men wear Gamsa and Aronai. . The

202 (1 down 1)

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. 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 forward 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.

**Key words:-** Dokhna, Jwmgra, Aronai, khorom, ficha, Thaosi, matha, bwirathi, Agor, Ishan.

**Introduction:** The Bodo or Boro belongs to the Mongoloid stock of the Indo-Tibetans and linguistically they belong to the branch of the Tibeto-Burman family of language. They constitute a very important section of the different ethnic and races people settling in Assam with their distinct cultural, social and linguistic traits. They are the largest ethnic tribal people of Assam. The Bodo women are not only the mistress of house but also the expert spinner, weavers and handloom embroidery. They weave various kinds of clothes like-Endi Si, Dokhna, Zwmgra, Aronai, Gamsa, Alon etc. They also known the art of dying of various colours. They have certain fondness of colours costume. They make beautiful handloom embroidery in their various clothes and costume. Some of the embroidery is like design of dove eye, various flowers, hill designs, etc. In present days the Boro clothes are competent enough with various clothes of their neighbors from quality to valuation. The Bodo male people wear Gamsa woven in their home from loin to knee and below it and the women from the ancient to present wear Dokhna hangs from the armpit to ankle or toe including blouse and Alon are put and wrapped on the body. The Bodo ethnic identity is clearly identical

(1 down 1) 203

## **An Outline of Human-Rights Education**

**Mr. Sanowar Hussain**

Asstt. Prof, Fakiragramcollege, Fakiragram

### **INTRODUCTION :**

As a powerful emerged concepts of human rights of our age, it is considered as an unavoidable components of the existence of mankind. Again human rights education is a lifelong process that builds knowledge and skills, as well as attitudes and behaviors, to promote and uphold human rights. It contributes to protecting the dignity of all human beings and to building societies where human rights are valued and respected. Human rights education lies at the heart of all efforts to develop a culture of human rights and a society that embraces dignity, inclusion and equality. It bestowed to social cohesion, democracy, conflict prevention and resolution and understanding of diversity. The provision of human rights education is a legal obligation on states under international human rights law and on which is essential for the enjoyment of all other rights in a pluralistic

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## **Diasporic Concern and its pangs as expressed in Jhumpa Lahiri's Interpreter Of Maladies.**

**Rajendra Prasad Roy**  
Assistant Professor  
Fakiragram College

### **Introduction**

In today's literary world, Indian literature in English has taken on a significant role. Short stories are one of the most popular literary forms in South Asia, and they are used by writers from many backgrounds to depict the region's culture, social, and political concerns. Displacement, existential rootlessness, alienation, nostalgia, and the search for identity are all topics explored in diasporic literature. It focuses on topics of the fusion or dissolution of civilizations. The Indo-American diaspora is one of the most important diasporas, having had a significant effect on the literary world and producing today's creative greatness.

## A brief study on Portrayal of Indian culture and society in some novels of R. K. Narayan.

Dr, Manoranjan Roy  
Assistant Professor  
Fakiragram College

The fictional world of R. K. Narayan in its exploration is the familial relationship of the domestic world. It is largely devoted to the study of the family and various family relationships in detail, as the family forms the basic unit for any society. Narayan presents his protagonists against the background of their families and familial relations. He skillfully draws particular attention to the various details of their families. Many of them are seen as rooted in the traditions, customs, beliefs, and superstitions of their families. Thus every one of the important characters is given a recognizable identity and helped to come alive. V. Pandurang Rao is right when he

comments about commitment to ce which Indians are moral, for the pro largely ethical." R of setting and char derives from deepl The action of the n presenting two diff in the legendary M offered by Rosie-N embellish Marco's stream flows in the dimension of India a celebrated Swami the close affinity be Rosie and Marco be While Marco's aspir treasures of India's creative channels of and lively audience. future ending into a Marco is a cultural prophet of the future Narayan res limit. Like the dwell superstitious. They Almighty. Naturally t challenges of life tha surrender themselve now and then. If cultu reflected in the mode and outlook of life an



A MITTAL PUBLICATION

# GENDER AND DEVELOPMENT



**Dinesh Das**

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## Empowerment of Women as a Strategy for Poverty Eradication

CHHANDA SAHA ROY

### Introduction:

Poverty is one of the most bottleneck factors for growth and development of a developing country like India. It leads to hopelessness, lack of confidence level and multidimensional vulnerabilities. In spite of many anti-poverty programmes women's poverty in India is glaring. Women constitute a major share of chronically poor population. According to Planning Commission Report in 2001-02 the total population below poverty line is 246.8 million. Out of this population women live in below poverty line. According to poverty estimates during 2011-12, 21.9 percent lives below poverty line. Men and Women are experiencing poverty differently. Women bear the greater burden of poverty than men. They are facing vulnerabilities of life. Gender discrimination has been seen in terms of education, employment, access to property and resources, involvement in decision making process in public, political and household spheres. Women represent nearly half of the population and possess a great potential for the growth of the nation. Hence women empowerment is necessary to make the society fully compatible.

### Review of Literature:

Islam and Nurukman (2017) analysed the real effect of women empowerment on poverty reduction in Bangladesh. To explore the correlation between women empowerment and poverty reduction they used correlation coefficient with various variables empowerment, education, training, group participation, political affiliation, credit, income poverty index. They found positive correlation between empowerment and other variables. 38 percent respondents told empowerment changed their economic status where 31 percent told empowerment changed their social status.

Sharma (2006) examined the gender dimensions of poverty with analysis of rural and urban area specific variations. He focused the combined impact of gender and poverty through a detailed account of rural-urban poor women's economic, educational and employment status. His study shows that the compound growth rate of poverty estimates over 1993-94 to 2004-05 are higher for females than males. Women in urban areas are also affected by poverty as well as gender based discriminations. Head count ratio of poverty among female headed households is higher in urban areas compared to the male headed households. Poorer women report a higher work participation rate in comparison to other categories.

Sharma & Kumar (2009) in their study in Karimnagar district of Andhra Pradesh found that MGNREGA holds a bright prospect of bringing major changes in the lives of women. MGNREGA is playing a substantial role in empowering women economically and laying the basis for greater independence and self-esteem. By creating equal opportunities for male and female workers and increasing the minimum wages MGNREGA contributed substantially for the improvement of standard of living and economic conditions. Their study was conducted in 2009-10 by selecting 500 women workers. Out of the 670 workers, 74.62 percent are women and the rest are men. The beneficiaries expressed that MGNREGA helped in reducing the debt burden to some extent.

Sharma (2009) examined the impact of MGNREGA on gender empowerment in Morigaon and Bongaigaon districts of Assam. The study has used both quantitative as well as qualitative approaches. It showed that almost 70 percent of sample workers had meaningful income other than unpaid family work during pre-NREGA. Majority of the workers feel that they are now in better position to fulfill their own requirement without looking at others. Nearly 65 to 70 percent women workers attended gram-sabhas meeting held in connection with NREGA. In Bongaigaon district, a large number of women card holders were found who have become panchayat representatives.

Sharma (2009) through their study found that this act empowered rural tribal women in Sikkim and Meghalaya by increasing their confidence level and by ensuring some degree of financial independence. They mentioned that in the traditional system like Durbars women are not allowed to have political representation. But mandatory involvement of women in MGNREGA has given boost to women empowerment in the state. Around 94 percent of the women workers in Sikkim and 98 percent in Meghalaya felt that they have been able to access health facilities better after working in MGNREGA.

# Dawn

A collection of research articles

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Editor  
Dr. Manoranjan Roy

*Dawn*

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## A short Appraisal of India's Actions on Climate Change

**Dr. Chhanda Saha Roy**  
Asstt. Professor  
Fakiragram College

**Introduction:** Climate change is principally caused by the enrichment of greenhouse gases (GHGs). It can be followed by higher average temperature, changed rainfall patterns, increased floods, large water resource problem etc. Climate change is not only due to current level of emissions but also cumulative impact of the accumulated stock of emissions in the atmosphere. It mainly occurs due to human activity. Our natural resources need to be preserving from the adverse affects of climate change. It presents threats to the livelihoods of the people. It can slow down the rapidity of development. India has been suffering from high degree of climate variability. India emitted 2,299 million tonnes of carbon dioxide in 2018 which is higher than last year. It is growing at faster rate than any other major energy consuming country. India's CO<sub>2</sub> emissions are about 7 percent of the global CO<sub>2</sub> burden in 2018. Various

## DIPLAI BEELAS AN IMPORTANT TOURIST PLACE: A BRIEF ANALYSIS

Mr Hasmot Ali

Assistant Professor, Fakiragram College

Dr. Azmal Hoque

Asstt. Professor, Sontali College

### INTRODUCTION

Kokrajhar district which is under Bodoland area of Assam is endowed with myriad of Rivers, Forests, beels and natural beauty. Bodoland, officially the Bodoland Territorial Area District (BTAD) presently known as Bodoland Territorial Region (BTR) consisting of areas located in the extreme North on the North bank of Brahmaputra river within the state of Assam, in the North East region in India by the foothills of Bhutan and Arunachal Pradesh. The region is predominantly inhabited by the indigenous Bodo people. The official map of Bodoland include four districts (Kokrajhar, Baksa, Chirang, Udalguri) of BTAD recognized by the Government of India. The region is also the gateway to the North-Eastern region of India. It is currently an autonomous administrative unit consisted under the 6<sup>th</sup> schedule of the constitution of India.

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## **“Influence of Arabic and Persian Vocabularies in Assamese Folk Songs: A Brief Study”**

**Dr Adit Chandra Deka**  
Assistant Professor, Fakiragram College

**Abstract:** Folk-songs are the repository of traditional arts and culture, held in Assamese language in diversified types; their representation usually appears in the folk culture of the people of Assam along with the characteristics of her language intact. It is aware of the fact that Assamese language consists of foreign vocabularies and Perso-Arabic words have also played an important role there-upon. Likewise Assamese folk songs are pregnant with them as well. Looking at this matter, this paper has been brought into account in view of making it conversant with the present issues of Assamese literature.

**Key Words: (Respository, Intact, Perso-Arabic, Pregnant)**

### **Introduction:**

Folk songs are considered to be the assets of folk-culture; they are created in the working experience of common

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## **JAYAPRAKASH NARAYAN'S CONCEPT ON PARTICIPATORY DEMOCRACY: A RIVEW**

**Dr. Chan Miah Ahmed**  
Assistant. Professor.  
Fakiragram College

A galaxy of dedicated leaders of India played a significant and crucial role to make India Independent. Amongst them, Jayaprakash Narayan popularly known as JP remains one of the most devoted leaders in India. As a nation maker, he never fixed him with any 'ism' or ideology and never compromised with the prosperity of the country. He was born at Sitabdiyara village in Bihar on 11 October, 1902. Besides Gandhiji, Loknayak Jayaprakash Narayan was deeply influenced by BalGangadharTilak.

## **Soil Erosion and Its Effects on Environment- A Study**

**SAMARESH NATH**

Asstt. Professor, Fakiragram College

Anowarul Islam

Assistant Professor, Fakiragram College

### **Introduction**

The world we live in is full of a variety of natural resources. The natural resources are the components of the atmosphere, hydrosphere and lithosphere essential for life. These includes energy, air, water, soil, minerals, plants and animals. The soil fauna which is often directly limited by soil conditions. Different factors are affecting soil erosions such as climate, soil structure and composition, vegetative cover, topography, agricultural practices, deforestation, roads and urbanization, climate change, sand degradation, sedimentation of aquatic ecosystems, airborne, dust pollution, tectonic effects etc. This paper I have mainly discuss the human activities that increase erosion rates.

### **Objectives of the Studies**

# Gender and Development

*Edited by*

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59. Role of Bodo Women in the Social Development of Bodo Society: A Comparative Study of Different Social Systems	337
– SUMI NARZARY	345
60. Gender Gap in Higher Education: A Study in Assam	
– RAHIN CHANDRA DAS	
61. Role of Informal Credit in Economic Empowerment of Rural Women - A Study on the Women of Khoirabari VCDC, Udalguri District	353
– DR. NRIPESH KALITA & DR. DEBABRATA SEN	359
62. Development and Women Street vendors: An analysis from different Cities of India	
– BARNALI SARMA	379
63. Role of Inclusive Education and Women belonging to different Communities in Bajali Sub-Division	
– KRISHNA TALUKDAR	385
64. Microfinance and Economic Empowerment of Rural Women	
– LIPIKA DUTTA & KAMALIKA HAZARIKA	391
65. Women Empowerment and Their Challenge with Special Reference to India	
– TARUN KUMAR DAS	397
66. Awareness of Gender-Based Violence among the Students of Higher Education	
– DR. JEEMINA BAGLARI	
67. Bodo Women and Contemporary Culture: As Reflected in Bodo Literature (With special reference to two selected short stories, one from Nilkamal Brahma and one from Jonil Kr. Brahma)	405
– RUPNATH OWARY & BANDANA BORO	409
68. Women Workforce Engaged in Agricultural Production: With Reference to Barpeta, Assam	
– GANESH CHANDRA SAHA	413
69. Gender Discrimination in Anita Desai's Novel – "Fasting, Feasting"	
– JOYNAL ABEDIN	
70. Economic Development and Gender Sensitization in Higher Education Institution: Juxtaposition with Women Empowerment	417
– PANKAJ CHOUDHURY	
71. Gender Participation in Capture Fishery, A Means of Livelihood and Sustainability Issues for The Sankosh Basin Dwellers, Assam, India	423
– DR. NIRANJAN KUMAR BRAHMA & DR. DAUD CH. BARO	429
72. Gender Budgeting in India with Special Reference to North East States of India	
– RAJEEB BORA	435
73. Role of Education as a key factor for Empowering the Rural Women in Assam	
– PRIYANKA GOGOI	439
74. A Study on the Attitudes of Women towards Retention of Traditional Values and Knowledge	
– DR. BABITA DAS	443
75. Gender Disparity in Primary and Secondary Education in India	
– MINAKSHEE PATHAK	
76. Reconfiguring the Changing Dimensions of Gender Relations in Bodo Society through Traditional Role of Bodo Women	449
– DHARMENDRA BARO	
77. Domestic Violence against Women in Assam with special reference to Guwahati	453
– NABANITA DAS	
78. Gender Discrimination in Education among the Harijan: A Study Based on Harijan Women under Greater Guwahati	457
– PALLABI BARUAH & PROF. SEEMA V. BORBORA	

## Women Empowerment And Their Challenge With Special Reference To India

TARUN KUMAR DAS

### Introduction:

Human development is the most important element that contribute 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 in spite of progress in education, economic and social consciousness, there is gender discrimination and gender injustice. It is important to analyze the situation from women's perspective and assess the status of women with some definite parameters. In a country like India with a multiplicity 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. The dignity and culture of a society can be detected from the status of women in that society. Empowerment of women has become the key solution to many social problems. Empowerment of women empowerment of family or household and in turn development of a nation of a country. Empowerment of women leads benefit not only to the individual women and to women groups but also to the families and community as a whole through collective action for development.

### Review of Literature:

- (1) H. Subrahmanyam (2011) compares women education in India at present and past. Author highlighted that there is a good progress in overall enrolment of girl students in schools. The term empower means to give lawful power or authority to act. It is the process of acquiring some activities of women.
- (2) Venkata Ravi and Venkatraman (2005) focused on the effects of SHG on women participation and exercising control over decision making both in family matter and in group activities.
- (3) Doepke M. Tertilt M. (2011) Does Female Empowerment Promote Economic Development? This study is an empirical analyses suggesting that money in the hands of mothers benefits children. This study developed a series of non-cooperative family bargaining models to understand what kind of frictions can give rise to the observed empirical relationship.
- (4) Duflo E. (2011) Women's Empowerment and Economic Development, National Bureau of Economic Research Cambridge, The study argues that the inter relationships of the Empowerment and Development are probably too weak to be self-sustaining and that continuous policy commitment to equality for its own sake may be needed to bring about equality between men and women.

### Objectives:

- (1) Highlighting the need of women empowerment in India
- (2) To study the challenges faced by the women.
- (3) To highlight the government schemes implemented for women empowerment.
- (4) To suggest some measures to solve the problem for development of women.

### Methodology:

Considering the nature of the topic, this paper is basically descriptive and analytical. In this paper an attempt has been taken to analyze the empowerment in India the data used in it is purely secondary sources according to the need of the study.

**Women empowerment:** Women Empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal-right to women, and to make them confident enough to claim their rights, such as:

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Surya Prakash

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(আদিকালৰ পৰা ১৮২৬ খ্ৰীষ্টাব্দলৈ)

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## পাতনি

বিশ্ববিদ্যালয় অনুদান আয়োগৰ নিৰ্দেশনাৰ ভিত্তিত গুৱাহাটী বিশ্ববিদ্যালয়ে স্নাতক পৰ্যায়ৰ শুভাৰম্ভণি বৰা Choice Based Credit System (CBCS) বাবে ছাত্ৰ-ছাত্ৰীসকলে সৰ্বভাৰতীয় পৰ্যায়ৰ লগত সমপৰ্যায়ৰ পাঠ্যক্রম অধ্যয়ন কৰি যোগ্যতা আৰু দক্ষতা অৰ্হকৰ কৰাৰ সুযোগ আৰু সুবিধা লাভ কৰিছে। ইয়াৰ বাবে আয়োগৰ লগতে গুৱাহাটী বিশ্ববিদ্যালয় ঘনাবানৰ পাত্ৰ।

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- আহোম-মোগলৰ যুদ্ধ বা সংঘৰ্ষসমূহ ১৬৩৯ খ্ৰীঃ সন্ধি, শৰাইঘাটৰ যুদ্ধ (১৬৭১ খ্ৰীঃ)
- আহোম প্ৰশাসনীয় ব্যৱস্থা : পাইক প্ৰথা
- চুবুৰীয়া পাহাৰীয়া জনজাতিসমূহৰ প্ৰতি আহোমৰ নীতি
- প্ৰথাবলী

গোটে : ৫

২৩৯-২৭৫

- আহোম সাম্ৰাজ্যৰ অৰ্ধনতি আৰু পতন : মোকামৰীয়া বিদ্ৰোহ; মানৰ অৱক্ষমণসমূহ
- অসমৰ বাৰ্জনীকৃত ইকোজ ইষ্ট ইণ্ডিয়া কোম্পানী : ইয়াতাপু সন্ধি আৰু অসম
- প্ৰথাবলী

দানববংশীয় আৰু অসুববংশীয় ৰজাসকল

২৭৬

আহোম স্বৰ্গদেউসকল

২৭৭-২৭৮

গ্ৰন্থপঞ্জী

২৭৯-২৮০

গোটে : ১

- সমলৰ গুলমূল জৰীপ : সাহিত্যিক, প্ৰত্নতাত্ত্বিক, লিপিপত্ৰ, মুদ্ৰাগত আৰু বিদেশী ভ্ৰমণকাৰীৰ টোকা
- ভূ-ভাগ আৰু জনসমষ্টি - প্ৰব্ৰজন মাৰ্গ
- দক্ষিণ-পূব এছিয়াৰ সৈতে সাংস্কৃতিক সংযোগ : ডিমা হাফ্ৰাণ্ডৰ শিলৰ বহুল পাত্ৰ

(ক) সমলৰ গুলমূল জৰীপ : সাহিত্যিক, প্ৰত্নতাত্ত্বিক, লিপিপত্ৰ, মুদ্ৰাগত আৰু বিদেশী ভ্ৰমণকাৰীৰ টোকা  
(A brief survey of the sources: literary, archaeological, epigraphic, literary, numismatic and accounts of the foreign travellers)

সমল (Sources) :

লিখন পদ্ধতিৰ প্ৰধান আহিলা হ'ল ইতিহাসৰ সমল, যাৰ জৰিয়তে ইতিহাসৰ পুনৰ গঠন কৰিব পাৰি। অতীতক পুনৰ গঠন কৰিবলৈ যাওঁতে ইতিহাসবিদে সেইবোৰ উপকৰণৰ ওপৰত নিৰ্ভৰ কৰিবলগীয়া হয়, যিবোৰ অতীতৰ ঘটনাক্ৰমৰ লগত জড়িত বা যিবোৰে অতীতৰ ঘটনাক্ৰম সজোৱাত সহায় কৰে। এই সমলক ইতিহাসবিদসকলে প্ৰধানতঃ প্ৰাথমিক আৰু সহায়ক নামেৰে দুটা ভাগত ভাগ কৰিছে। প্ৰাথমিক সমল হৈছে সেইবিলাক সমল, যিবোৰ ঘটনাতো ঘটাব সময়ত থাকি যায় বা ঘটনাৰ চাক্ষুৰ প্ৰাথমিক তথ্য।

সূৰ্য প্ৰকাশ

Surya Prakash

CBCS পাঠ্যক্ৰমৰ আধাৰত

# ভাৰতৰ ইতিহাস

দ্বিতীয় পৰ্ব

পুৰাহাটী বিশ্ববিদ্যালয়ৰ স্নাতক মহলাৰ ইতিহাস বিষয়ৰ  
দ্বিতীয় ষাণ্মাসিকৰ সন্মান (Honours) পাঠ্যক্ৰমৰ বাবে  
কাকত : HIS-HC-2016



ড° হাছমত আলী  
বিনয় কলিতা

CBCS পাঠ্যক্রমৰ আধাৰত

# ভাৰতৰ ইতিহাস

দ্বিতীয় পৰ্ব

(History of India- II)

গুৱাহাটী বিশ্ববিদ্যালয়ৰ স্নাতক মহলাৰ ইতিহাস বিষয়ৰ  
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কাকত : HIS-HC-2016

ড° হাছমত আলী

সহকাৰী অধ্যাপক, ইতিহাস বিভাগ  
ফকিৰাগ্ৰাম মহাবিদ্যালয়, ফকিৰাগ্ৰাম

বিনয় কলিতা

সহকাৰী অধ্যাপক, ইতিহাস বিভাগ  
বিমলা প্ৰসাদ চলিহা মহাবিদ্যালয়, নগৰবেৰা



সূৰ্য প্ৰকাশ

পাণবজাৰ, গুৱাহাটী-১

**Bharatar Itihash-Dwitiya Parva** : A text book of History for three years Degree Course of Gauhati University under new CBCS syllabus written by Dr. Hasnot Ali and Binay Kalita and Published by Surya Prakash, Panbazar, Guwahati-1, Assam.

First Edition : April, 2022

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মনোৰঞ্জন মালাকাৰ

সূৰ্য প্ৰকাশ

পানবজাৰ, গুৱাহাটী- ১

ফোন : ৮৮১১৮৫৩৪০২

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অক্ষৰ বিন্যাস, অলংকৰণ আৰু বেটুপাত

বিনীত বুক বিন্ডাৰ্ছ

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Guwahati, Assam

লেখকৰ দ্বিগিত অনুমতি অবিহনে এই কিতাপৰ কোনো অংশেই কোনো ধৰণৰ পুনৰ মুদ্ৰণ নাইবা কোনো যান্ত্ৰিক উপায়েৰে (গ্ৰাফিক, ইলেক্ট্ৰনিক বা অন্য কোনো মাধ্যম, ফটোকপি, টেপ বা পুনৰুৎপাদনৰ সুযোগ সৃষ্টি কৰা) তথ্য সঞ্চয় কৰি বন্ধন কোনো পদ্ধতি) প্ৰতিলিপি কৰিব পৰা নাযাব। এই স্বত্ব উলংঘিত হ'লে উপযুক্ত আইনী ব্যৱস্থা গ্ৰহণ কৰা হ'ব।

## পাতনি

বিশ্ববিদ্যালয় অনুদান আয়োগৰ নিৰ্দেশনামৰ্মে প্ৰচলিত পছন্দভিত্তিক মান পদ্ধতি (CBCS)ৰ আধাৰত গুৱাহাটী বিশ্ববিদ্যালয়ৰ স্নাতক মহলাৰ দ্বিতীয় বাম্বাসিকৰ সন্মান (Honours) পাঠ্যক্ৰমৰ আধাৰত "ভাৰতৰ ইতিহাস-দ্বিতীয় পৰ্ব" গ্ৰন্থখন প্ৰস্তুত কৰা হৈছে। গ্ৰন্থখন প্ৰস্তুত কৰোঁতে বহুতো ইংৰাজী আৰু অসমীয়া মাধ্যমৰ ইতিহাসৰ কিতাপৰ সহায় লোৱা হৈছে। গ্ৰন্থখন সম্পূৰ্ণ নিজস্ব সৃষ্টি নহয়। ইয়াত নমস্যা ঐতিহাসিকসকলৰ লিখনিৰ সহায় লোৱা হৈছে। এই ছেগড়ত সেইসকল নমস্যা ব্যক্তিক কৃতজ্ঞতা জনোৱাৰ লগতে তেওঁলোকৰ নাম শ্ৰদ্ধাৰে সুৰ্বিছে — আৰ চি মজুমদাৰ, আৰ এছ ত্ৰিপাঠী, এছ চি ৰায়চৌধুৰী, হেমচন্দ্ৰ ৰায়চৌধুৰী, কে এল খুৰাণা, প্ৰফুল্ল বৰুৱা, ৰমেশ চন্দ্ৰ কলিতা, চেনেহী বেগম, মুদুপৰন গোখামী, পি মাইটি, ৰামানুজ গাংগুলী, সৈয়দ আব্দুল হাফিজ মইনুদ্দিন, এ এল বসাম, ৰোমিলা থাপাৰ, দি পি চট্টোপধ্যায়, আৰ এছ শৰ্মা আদি।

- কৰ্ম, জাতিৰ ঠাল-ঠেহুলী : বিবাহ আৰু সম্পত্তিৰ পৰিবৰ্তিত নীতি
- বাজমৌতিক প্ৰকৃতি : গুপ্ত সাম্ৰাজ্য আৰু সমসাময়িক বাজাসমূহ
- চণ্ডোত্তৰ যুগৰ বাজনীতি - পল্লবসকল, চালুক্যসকল আৰু বৰ্দ্ধনসকল
- প্ৰশাসনী

গোটি : ৪ ১৪৩-১৬০

### ধৰ্ম, দৰ্শন আৰু সমাজ

(খ্ৰীষ্টপূৰ্ব ৩০০ ৰ পৰা ৭৫০ খ্ৰীষ্টাব্দলৈকে)

- ব্ৰাহ্মণ্য ধৰ্মীয় পৰম্পৰাৰ সুদূতকৰণ : ধৰ্ম, বৰ্ণাশ্ৰম, পুৰুষাৰ্থসমূহ, সংস্কাৰসমূহ
- ইশ্বৰবাদী সম্প্ৰদায় (খ্ৰীষ্টপূৰ্ব দ্বিতীয় শতিকাৰ পৰা): মহাত্মা, পৌৰাণিক প্ৰথা
- তাত্ত্বিকবাদৰ আৰম্ভণি
- প্ৰশাসনী

গোটি : ৫ ১৬১-১৯১

### সাংস্কৃতিক বিবৰ্তন/বিকাশ

(খ্ৰীষ্টপূৰ্ব ৩০০ ৰ পৰা ৭৫০ খ্ৰীষ্টাব্দলৈকে)

- সংস্কৃত, পালি, ব্ৰাহ্মী আৰু তামিল সাহিত্যৰ চমু পৰ্যালোচনা, বৈজ্ঞানিক আৰু প্ৰযুক্তিগত ৰচনাসমূহ
- মৌৰ্য, পৰবৰ্তী মৌৰ্য, গুপ্ত, পৰবৰ্তী গুপ্ত যুগৰ শিল্প কলা আৰু স্থাপত্য; ইয়াৰ গঠনসমূহ আৰু পৃষ্ঠপোষকতা
- প্ৰশাসনী

Bibliography

১৯২

গোটি ৪ ১

## অৰ্থনীতি আৰু সমাজ

(খ্ৰীষ্টপূৰ্ব ৩০০ ৰ পৰা খ্ৰীষ্টাব্দ ৩০০ লৈকে)

Economy and Society  
(circa 300 BCE to circa CE 300)

খ্ৰীষ্টপূৰ্ব ৩০০ ৰ পৰা খ্ৰীষ্টাব্দ ৩০০ লৈকে বিস্তৃত সময় যোৱাত ভাৰতত কেবাটাও ৰাজবংশ যেনে মৌৰ্য ৰাশ, গুপ্ত ৰাশ, কাছবংশ, ইণ্ডোগ্ৰীক, শক, কুশান, সাতবাহন, চেব, চোল আৰু পাণ্ড্যসকলে ৰাজত্ব কৰিছিল। এই সময়ছোৱাত নগৰৰ উন্নয়ন হোৱাৰ লগতে কৃষি আৰু ব্যৱসায় বৰ্তিবলৈ বিকল সাধন হৈছিল। বেছিভাগ লোকৰ জীৱিকাৰ প্ৰধান উৎস আছিল কৃষি। কৃষিকাৰ্যত লোৰ ঘৰা নিৰ্মিত উন্নত আহিলাৰ ব্যৱহাৰ, জনসংখ্যাৰ বাৰহা আদিয়ে কৃষিভিত্তিক অৰ্থনীতি সম্প্ৰসাৰণত বিশেষ অৰিহণা যোগাইছিল। অৱশ্যে অঞ্চল ভেদে মানুহৰ অৰ্থনৈতিক প্ৰয়োজন পূৰণৰ উপকৰণ আৰু পদ্ধতি কিছু বেলেগ বেলেগ আছিল।

(ক) কৃষিভিত্তিক অৰ্থনীতিৰ সম্প্ৰসাৰণ : উৎপাদন সম্পৰ্কীয়  
(Expansion of Agrarian Economy: Production Relations)

কৌটিল্যৰ 'অৰ্থশাস্ত্ৰ', মেগস্থিনিচৰ 'ইণ্ডিকা', সমসাময়িক চৈন, বৌদ্ধ, তামিল সাহিত্য, প্ৰত্নতাত্ত্বিক সমল আদিয়ে মৌৰ্য আৰু পৰবৰ্তী মৌৰ্য যুগৰ কৃষিভিত্তিক অৰ্থনীতিৰ বিষয়ে সবিশেষ জনাত সহায় কৰে। এই যুগৰ অৰ্থনীতি মূলত কৃষিৰ ওপৰত নিৰ্ভৰশীল আছিল। এইযুগত পশুপালন আৰু খাদ্যসংগ্ৰহ অৰ্থনীতিৰ অন্ত পৰে আৰু ইয়াৰ বিপৰীতে স্থায়ী কৃষিভিত্তিক খাদ্য উৎপাদনৰ অৰ্থনীতি মূৰ্তভাৱে প্ৰতিষ্ঠা হয়। কৃষি প্ৰধানতৈ বহুযুগৰ ওপৰত নিৰ্ভৰশীল

স্বপ্ন প্রকাশ



Swarna Prakash

CBCS পাঠ্যক্রমৰ আধাৰত

# অসমৰ ইতিহাস

(খ্ৰীষ্টাব্দ ১২২৮-১৮২৬)

বড়োলেণ্ড বিশ্ববিদ্যালয়ৰ স্নাতক মহলাৰ ইতিহাস বিষয়ৰ  
চতুৰ্থ মাধ্যমিকৰ সন্মান (Honours) পাঠ্যক্রমৰ বাবে

কাকত : C-9



ইমবান লুছাইন, ড° দেৱান নজৰুল কাদিৰ  
ড° হাছমত আলী, ড° মহন্ত তালুকদাৰ

CBCS পাঠ্যক্রমৰ আধাৰত

# অসমৰ ইতিহাস

(খ্ৰীষ্টাব্দ ১২২৮-১৮২৬)

*History of Assam (1228-1826)*

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লেখকৰ লিখিত অনুমতি অবিহনে এই কিতাপৰ কোনো অংশকেই কোনো বকলৰ পুনৰ  
মুদ্ৰণ নহিব কোনো যান্ত্ৰিক উপায়েৰে (প্ৰাথমিক, ইলেক্ট্ৰনিক বা অন্য কোনো মাধ্যম, যন্ত্ৰমণ্ডল,  
টোপ বা যুগ্মক্ৰমিক সূচনাৰে) তথ্য সংগ্ৰহ কৰি বন্ধন কোনো পদ্ধতি প্ৰতিদিনে  
অন্য পৰা ন্যায়। এই স্বত্ব উপস্থিত হ'লে উপযুক্ত আইনী ব্যৱস্থা গ্ৰহণ কৰা হ'ব।

## পাতনি

বিশ্ববিদ্যালয় অনুদান আয়োগৰ নিৰ্দেশনা অনুসৰি বড়োলেণ্ড বিশ্ববিদ্যালয়ত প্ৰচলিত CBCS পাঠ্যক্ৰমৰ আধাৰত মাত্ৰ মহলাৰ ইতিহাস বিষয়ৰ চতুৰ্থ যাত্ৰাসিকৰ সন্ধান পাঠ্যক্ৰমৰ ছাত্ৰ-ছাত্ৰীৰ বাবে 'অসমৰ ইতিহাস (খ্ৰীষ্টাব্দ ১২২৮-১৮২৬)' পুথিখন প্ৰস্তুত কৰা হৈছে।

পুথিখনত আহোমসকলে কিদৰে অসমত সাহাজ্য প্ৰতিষ্ঠা কৰি ৬০০ বছৰ কাল শাসন পৰিচালনাৰে বিকল কৃতিত্ব অৰ্জন কৰিছিল সেই বিষয়ে আলোচনা কৰা হৈছে।

পুথিখন প্ৰস্তুত কৰোঁতে নিৰ্ভুল আৰু সৰ্বাংগসুন্দৰ কৰিবলৈ যত্ন কৰা হৈছে যদিও তুল বৈ যোখাটো তেনেই স্বাভাৱিক। সকলো তুল-ত্রুটি আত্মগিৰাহি দি বিদ্বান সমাজে গঠনমূলক পৰামৰ্শ আগবঢ়াই উৎসাহিত কৰিব বুলি আশা কৰিলোঁ।

গ্ৰন্থখনক সাক্ষৰ ৰূপ দিবলৈ যাওঁতে আমি ইতিপূৰ্বে প্ৰকাশিত ভালেমান গ্ৰন্থ, ইণ্টাৰনেট আদিৰ অধ্যয়ন কৰি অগণবাঢ়িছোঁ। লগতে আমাৰ সামান্য চিন্তা-চেতনাকো কৰ্মণ কৰাৰ চেষ্টা কৰিছোঁ। যদ্যত্নমত সহায়ক গ্ৰন্থসমূহৰ স্মৃণো আমি বিনয়েৰে স্বীকাৰ কৰিছোঁ।

পুথিখন প্ৰকাশ কৰি উলিওৱাত আগভাগ লোৱা সূৰ্য প্ৰকাশৰ সকলো কৰ্মকৰ্তাৰ লগতে বিনীত বুক বিল্ডাৰ্ছৰ বিকাশ শৰ্মাইলৈ ধন্যবাদ জ্ঞাপন কৰিছোঁ।

শেষত ছাত্ৰ-ছাত্ৰীসকলে এই পুথিখনৰ জৰিয়তে বিশেষভাৱে উপকৃত হ'ব বুলি আশা কৰিছোঁ।

জুন, ২০২২

— লেখকবৃন্দ

অসমৰ সামাজিক-ধৰ্মীয় অবস্থা : শাক্তধৰ্ম, জনজাতীয় ধৰ্ম, নৱবৈষ্ণৱ আন্দোলন, ভক্তি আন্দোলন ইত্যাদি

- সামাজিক অবস্থা
- ধৰ্মীয় অবস্থা
- শৈব ধৰ্ম
- শাক্ত ধৰ্ম
- তান্ত্ৰিক পন্থা
- বৈষ্ণৱ ধৰ্ম :
- বৌদ্ধ ধৰ্ম :
- ন্যায় সম্প্ৰদায় :
- অন্যান্য সম্প্ৰদায় :
- অসমৰ নৱবৈষ্ণৱ ধৰ্ম :
- শংকৰদেৱৰ সমাজ-সংস্কাৰ আন্দোলনৰ পটভূমি :
- শংকৰদেৱৰ সমাজ-সংস্কাৰ আন্দোলনৰ বিভিন্ন দিশ
- জাতিভেদ প্ৰথাৰ দুৰ্বীকৰণ
- এখন শান্তিপূৰ্ণ সমাজ
- গণতান্ত্ৰিক আন্দোলন আৰু সংঘাত
- সাম্য আৰু মানৱতাৰ ভিত্তিত সমাজ গঠন
- নান্দঘৰ : সমাজ সংগঠনৰ এক আধাৰ
- আহাৰৰ সাত্বিকতা
- বস্ত্ৰৰ সাত্বিকতা
- অস্ত্ৰবিখ্যাস দুৰ্বীকৰণ
- পৰিষ্কাৰ-পৰিষ্কাৰতা আৰু শংকৰদেৱ
- শংকৰদেৱৰ সাহিত্যত সমাজ-সংস্কাৰৰ মনোভাৱ
- সাংস্কৃতিক বিকাশ
- চিত্ৰকলাৰ বিকাশ
- স্থাপত্য আৰু ভাস্কৰ্য
- সাহিত্যৰ বিকাশ
- প্ৰথাৱলী

অসমৰ ইতিহাসৰ সমলসমূহ : প্ৰত্নতাত্ত্বিক  
আৰু সাহিত্যিক (দেশীয় আৰু বিদেশীয়)  
[Sources of Assam: Archaeology and literary  
(indigenous and foreign)]

অসম বুৰঞ্জীৰ উপাদানসমূহ (Sources) :

ভাৰতৰ উত্তৰ-পূব সীমান্তত অৱস্থিত অসমখন অতি প্ৰাচীন দেশ। এইখন দেশৰ ইতিহাস অধ্যয়ন কৰিবলৈ হ'লে আমি বিভিন্ন সমলৰ ওপৰত নিৰ্ভৰ কৰিবলগীয়া হয়। এই সমলসমূহৰ ভিতৰত আটাইতকৈ গুৰুত্বপূৰ্ণ সমল হৈছে সাহিত্যিক সমল। কিন্তু বৰ্তমান সময়ত মানুহে যেনেকৈ এখন দেশৰ ইতিহাস লিখে, তিক তেনেকৈ পুৰণিকালত অসমৰ মানুহে তেনেধৰণে ইতিহাস লিখা নাছিল।

ত্ৰয়োদশ শতিকাৰ আগভাগত বিখ্যাত 'শান' বা 'টাই' জাতিৰ মানুহ আহোমসকলে অসমৰ পূব অঞ্চলত বাস কৰিবলৈ লোৱাৰ পিছৰ পৰাই অসমত বুৰঞ্জী লিখা প্ৰথা আৰম্ভ হৈছিল। গতিকে আহোমসকল অহাৰ দিনৰ পৰাহে ধাৰাবাহিকভাৱে অসমৰ লিখিত বুৰঞ্জী পোতা যায়। আহোমসকলৰ পূৰ্ব কালছোৱাৰ ইতিহাস জনাৰ কাৰণে আমি প্ৰাচীন কালৰ বিভিন্ন পুঁথি যেনে— ধৰ্মমূলক আৰু ধৰ্মনিৰপেক্ষ সংস্কৃত পুঁথি, বিদেশ ভ্ৰমণকাৰীসকলৰ টোকা, তামলিপি, শিলালিপি, ভাস্কৰ্য, স্থাপত্য প্ৰাচীন নিদৰ্শন আদিসমূহৰ ওপৰত নিৰ্ভৰ কৰিব লাগে। সেই সমলসমূহৰ ভিতৰত সাহিত্যিক সমলে এক বিশিষ্ট স্থান দখল কৰি আছে।