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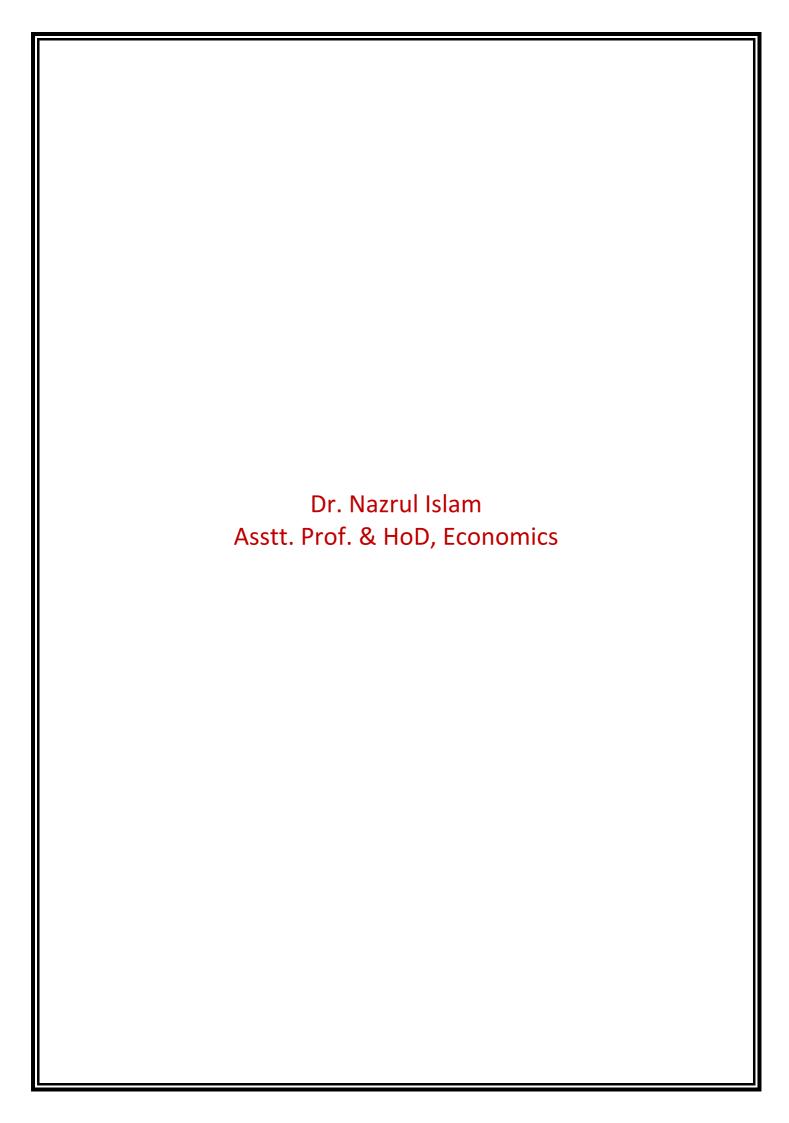
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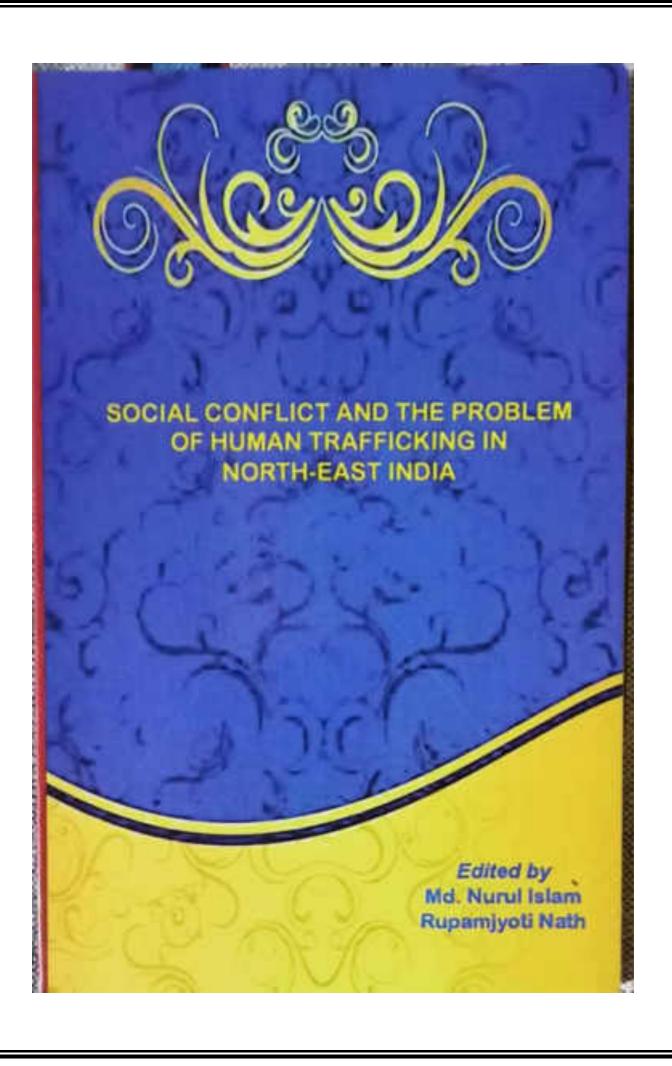


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A Study on Causes and Remedies of the Problem of Women Trafficking in North East India with special reference to Assam

Nazrul Islam'

Introduction:

Trafficking in human beings is a global phenomenon and occurs in most precarious sectors with weak labour rights, such as the sex industry, building and agricultural sectors, but also in private households. Trafficked persons are exploited for their labour and experience a series of rights violations, ranging from restriction of movement and confiscation of pay, to violence and abuse.

Among the cases of human trafficking, the most critical and terrible one is a woman trafficking. Women's trafficking is the largest growing illegal activity throughout the world. Trafficking of women in its form is a major threat to humanity and the so-called human rights. Trafficking of women not only include sexual exploitation, but it also violet several human rights. It includes violation of the very right to life, right to liberty and human dignity and security of persons, the right to freedom from torture or cruelty, inhuman and degrading treatment, right to home and family, right to education and proper employment, the right to health care and everything that makes for a life with dignity.

In the North East region of India, trafficking of women and girl child takes place within the states in the region and other states in India, and also across the borders of Myanmar, Bangladesh and Nepal due to poverty and unemployment, declining traditional economy, militarization and armed conflict, urbanization, migration, displacement, proximity to the international border and influx of security personnel, businessmen and others. Today, cases of women trafficking have also been grown large problem in Assam like Northeast region.

^{*} Mr. Nazrul Islam is an Assistant Professor in the department of Economics in Dalgoma College, Matia, Goalpara (Assam)

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AN EMPIRICAL STUDY ON THE RELATIONSHIP BETWEEN POVERTY AND ENVIRONMENT WITH SPECIAL REFERENCE TO FOREST RESOURCES IN GOALPARA DISTRICT IN ASSAM

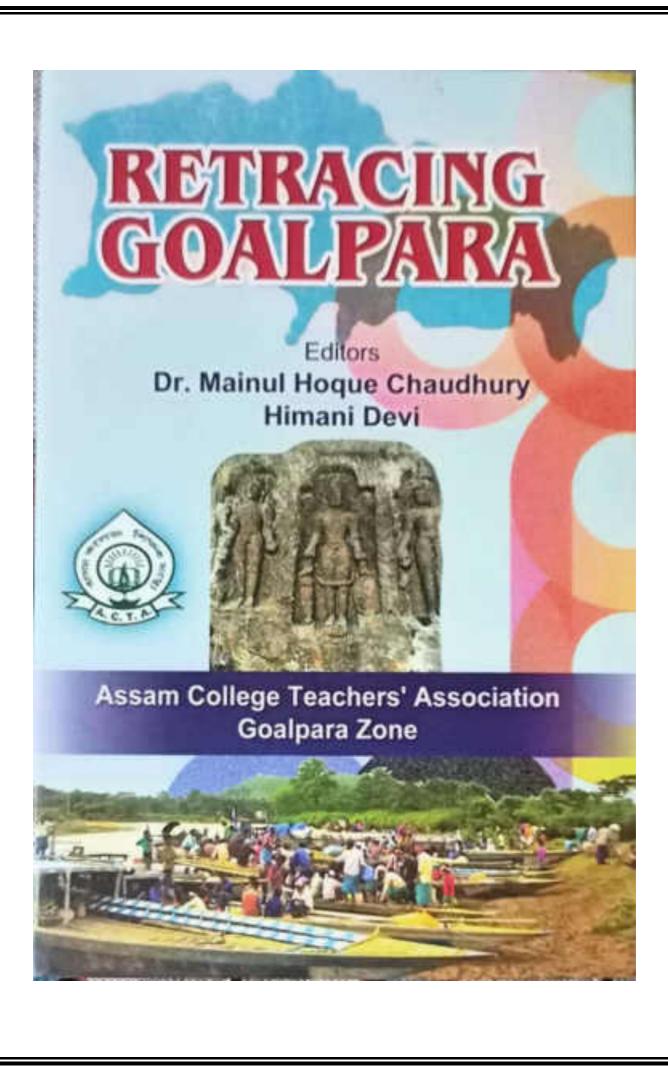
Dr. Nazrul Islam

Assistant Professor & HoD, Department of Economics. Daigama Anchalik College, Dalgoma, Matia-783125 Goalpara, Assam, India

ABSTRACT:

Poverty and forest resources are inseparably interrelated. This process starts in the district of Goalpara with the increase of population from 2,16,763 in 1951 to 10.08.184 in 2011 Explosion of population signifies increase in poverty and poverty is the root cause of many economics and environmental problems, of which forests in particular is one of the prominent among them. Goolpara Forest Division, under Goalpara district in Assam (India) out of the total area 19.62 per cent area is under forest cover which is so meagre in comparison to some in earlier years. This type of forest shrinkage involves nexus with poverty. Poverty has significant rule in depletion of forests, the greedy riches keep themselves hidden, and poverty stricken people are used for the purpose. Many poverty prone tribal peoples depend on forests for their livelihoods. Moreover, poverty is significantly high in Goolpara being 40.5 per cent of total population. Here, the number of marginal workers, widely known as BPL is also very high. Providing shelter to the andless people along with the ethnic conflict victims, etc even in the RF areas fuelled the situation. Many people earn their livelihood by collecting firewood, food rts. Conversion of forestland for agriculture, shifting cultivation and settlement are also the factors in this regards. People belonging to low economic background and dwelling in neighbouring villages, districts and flood-affected areas have regreted and encroached these forest areas. Biodiversity has also faced serious mirror due to overexploitation and habitation destruction. World Development Resort, 1992 rightly states, ". poor families often lack the resources to avaid digrading their environment. The very poor, struggling at the edge of subsistence. are pre-occupied with day-to-day survival." Thus these results provide evidence in repears of existence of a poverty and forest depletion nexus in our area of study as propounded hypothesis.

KEY WORDS: Faverty, Forest Resources, Goalpara Forest Division, Forestland, Flood Pictima



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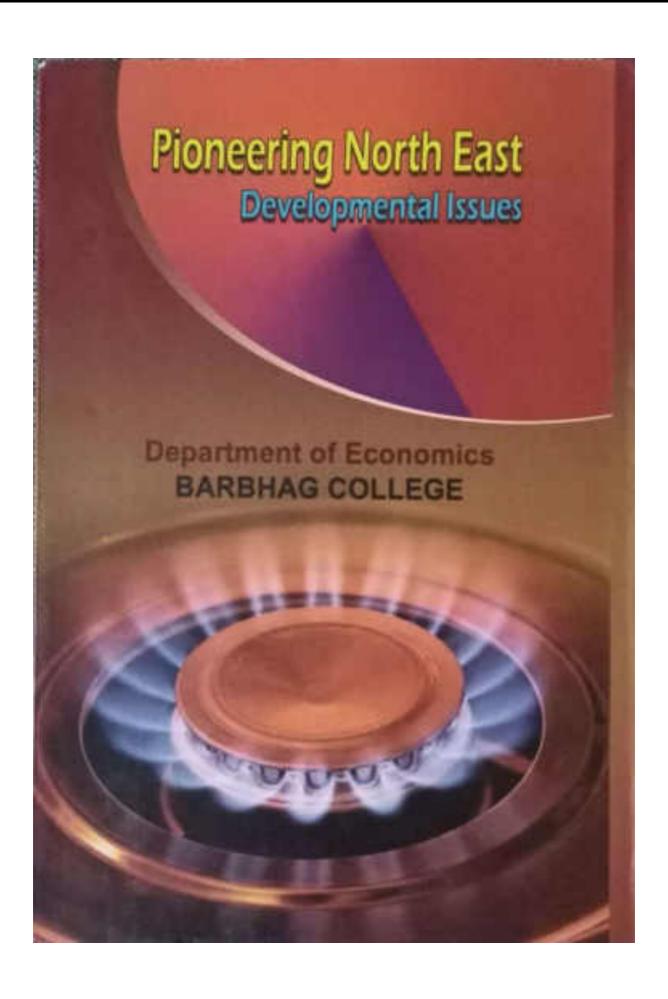
An Empirical Study on the Relationship between Poverty and Environment with special reference to Forest Resources in Goalpara district in Assam

Dr. Nazrul Islam

Assistant Professor & HoD. Department of Economics, Dalgoma Anchalik College, Dalgoma, Goalpara (Assam)

Abstract:

Poverty and forest resources are inseparably interrelated. This process starts in the district of Goalpara with the increase of population from 2,16,763 in 1951 to 10,08,184 in 2011. Explosion of population signifies increase in poverty and poverty is the root cause of many economics and environmental problems,



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Environment Vs Development A Study with reference to Assam and Northeast India

Nazrul Islam

Introduction

Environment and development are inseparably interrelated.

Environment is a system where the people survive and without developmental process of the system, the progress of human being is found absent. The abnormal rush for economic development has, over the years, led to a wide environmental degradation accompanied by massive resource depletion. It may be mentioned here that there is a lot of danger due to environmental degradation. Thus, the focus has gradually shifted to 'environmental protection and sustainable development According to World Development Report, 1992. environmental problems can undermine the goals of development in two ways. "First, environment quality- water that is safe and plentiful and air that is healthy- is itself part of the improvement in welfare that development attempt to bring. Mere benefits from rising income or quality of life by pollution cannot be called development. Secondly, environmental damage can undermine future productivity. Soil that are degraded, aquifers that are depleted and ecosystem that are destroyed in the name of raising incomes today can jeopardize the prospects for earning income tomorrow "Therefore, environmental protection should form a part of any comprehensive program of development. In this context, the economists now emphasize on the concept of sustainable development. The term. Sustainable development is defined by Brundtland, as "meeting the needs of the present without compromising the ability of future generations to meet their own needs. Environment is sum total of water, air and land,



Effectiveness &
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With special reference
to North East

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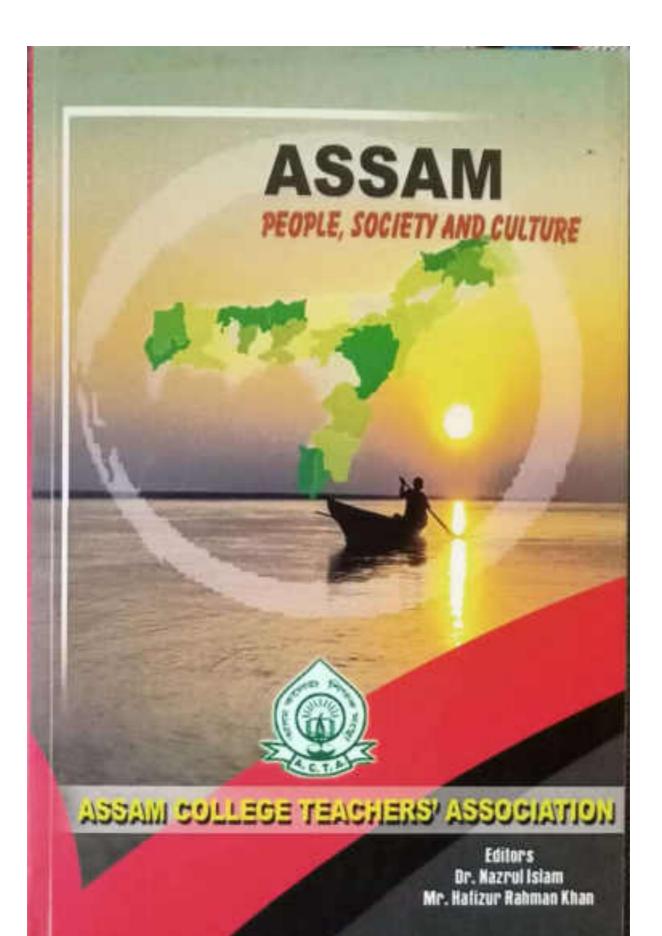
An Empirical Study on the Selective Poverty Alleviation Programmes implemented under Panchayati Raj in Goalpara District in Assam

Nazrul Islam

Abstract

Poverty is a serious problem with a peculiar character that has been experienced by many countries of the world. The poverty is a situation where a section of the society is denied of even banc necessities of life. To eradicate poverty a multi-pronged approach has been adopted in India since the First Five Year Plans. From the Community Development Programme (CDP), introduced in 1952 to the National Rural Employment Guarantee Scheme through an Act of 2005, a number of income as well as employment generating programmes for rural development and poverty alleviation were being implemented by the Governments. The Panchayati Raj Institutions has been playing a pivotal role in implementing these Poverty Alleviation Programmes. Like the country and the state, the poverty stricken district, Goalpara in Assam has been doing some improvements with these programmmes. The Human Poverty Index calculated in 1999 indicates that 26.30 percent of the population in the district was in poverty. In 1999-2000, according to an estimate of the Department of P&RD, Govt. of Assam, the Goalpara district bears 75.25 per cent BPL families, which has been decreased to 55.6 per cent in 2002. Through this paper, it is intended to see the performance levels of selective Poverty Alleviation Programmes and the role played by the Panchayati Raj Institutions in implementing these programmes.

Keywords: Poverty, Panchayati Raj, Poverty Alleviation Programmes, Goalpara district, BPL Families.



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Economic Potentiality and Utilisation of the Riverine Water Resources of Assam

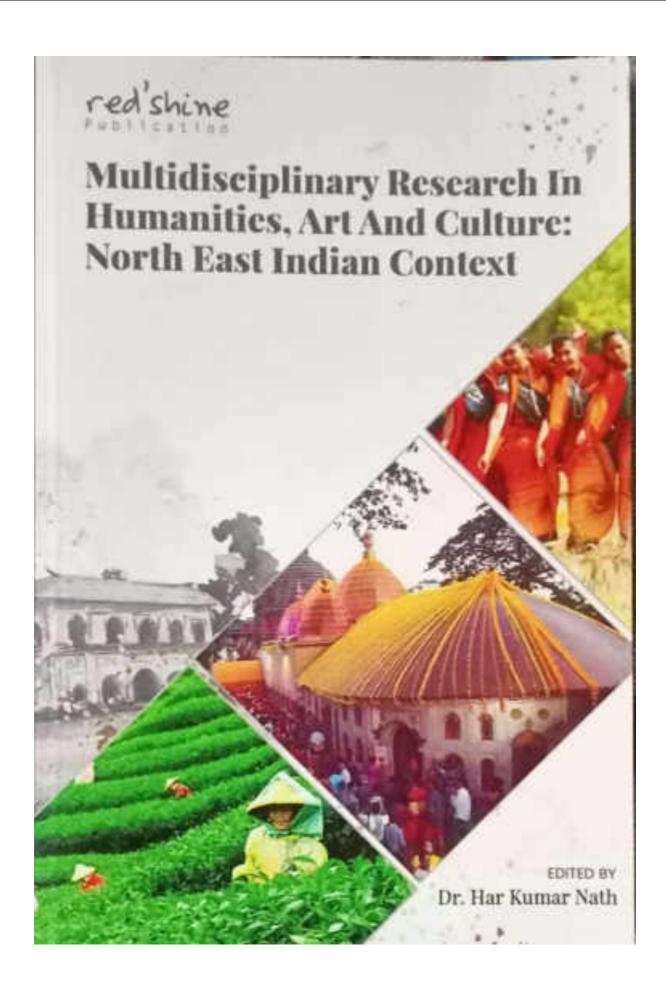
Dr. Nazrul Islam*

1. Introduction:

Assam is a resourceful state. Plenty of natural resources make the state rich and proud. Among all the natural resources, water is considered as one of the most vital resources of the state. Water is not only essential for the survival of all human, animal and plant life, but also important for the development of certain aspects like agriculture, fishery, animal husbandry and industries. Water is generally classified as over ground (surface) and underground resources. Rainfall and rivers are the major sources of surface water. Rainfall itself is an important source of water in one side and the rivers receive strength on the other hand.

Assam for ages has been a riverine civilization. We cannot imagine the socio-culture and economy of the state without the mighty river of 'Brahmaputra'. This river with a network of so many tributaries has influenced almost all concerned aspects of the Assamese people. Assam has a simple economy basically has three important components i.e., livelihood, infrastructure and institutions. It is an established belief that the Brahmaputra is being considered as the life line of Assam. It is because it has predominantly been

^{*} Assistant Professor, Dept. of Economics, Dalgoma Anchalik College





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Foundations of Multidisciplinary Studies Embraced Twenty First Century

Dr. Abdus Salam

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CHAPTER 7

Religious Ideas and Practices of the Rabha Tribes in Assam: An Analytical Study

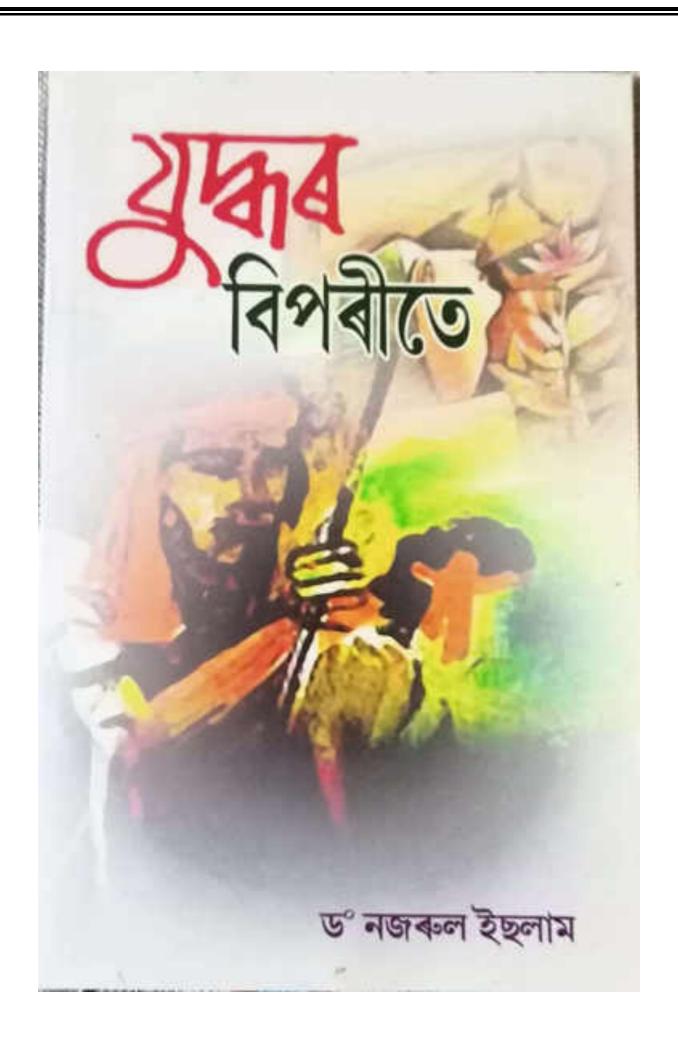
Dr. Nazrul Islam

Summary

Religious thoughts of human race is a commonly found phenomenon and it is too a controversial and complicated subject in religious studies. The contentious matters of religious ideas and practices of any tribal race are generally found so much interesting than that of other races. Although they are Hindu now, the Rabha Tribes in Assam has been regarded as one of the unique in religious ideas and practices, they have been following since ages. These uniqueness and wide range of religious faiths, ideas as well as practices are always the matter of attraction to study, which has been intended in this paper.

Robbins are an indigenous Tibeto-Burman community of Assam, Meghalaya and West Bengal. They speak Rabha, a Tibeto-Burman language, as well as Assamese. In Assam, the Rabbas live mostly in Goalpara. So far as the religion is concerned Hinduism is the main religion of the Rabba people today. However, they more often follow a faith, which is a blend of some Hindu and a few animistic rituals. There are Rabbas who follow Christianity (wikipedia.org. 2018).

Scholars are in the opinion that the prehistoric tribal community was a "religious universe" in which all living was a sufigious way of life. The eminent anthropologist Evans-Prachard smore that tribal communities "have just as long a history as our own, and white they are less developed than our own society in

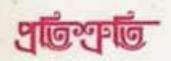




প্রেরিলালার জিলার মলপোলা আথালিত মহারিমালানর অক্টাতির অধ্যালিক ও নজকা ইছলানে কলৈ বংগজত পথ দিন ১৯৯০ ৯০)র পরা কারা হয় করি আহিছে। মুদ্রবিশেরতে তেওঁকাই পরা সাম্প্রতিক সমালে তেওঁকরা উচ্চ করা হচাবেই ফলে। মানুহ, দেন আৰু নান্তির বার্তিই হৈছে উন্তালকা ইচলামন বার্লিভ্রেরান্তির মূল উপার্টিন।

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প্রকাশক





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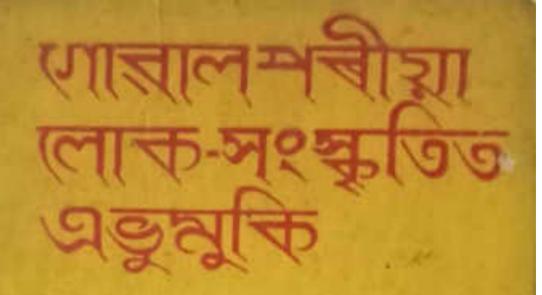
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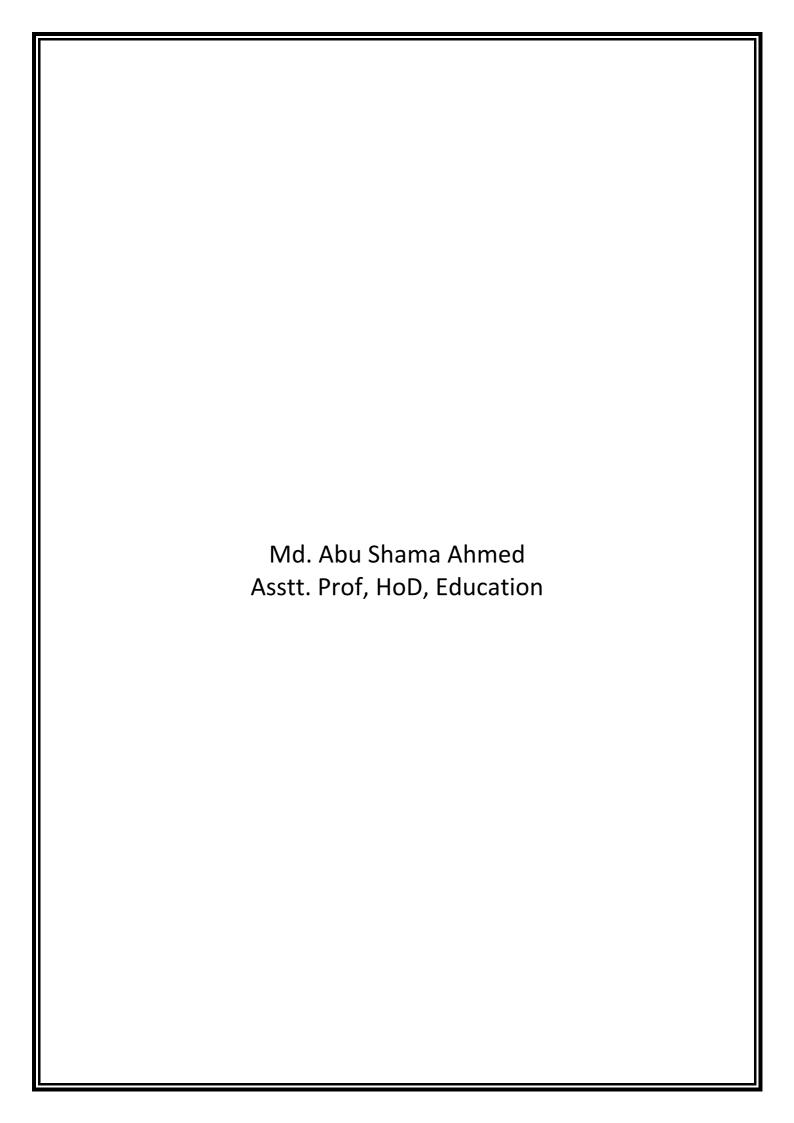
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সাজতিব কথা চিতা কৰিলে লামি আমিব লাগিব সাজতিব আৰু । "এটা লাভিব আছাৰ বিচাৰ, আচাৰ-বাবহাৰ, বৰ্ম-বিভাস-সাজাৰ, নৃত্য-গতি, চিত্ৰ-ভাজৰ্ম আদি লগ লাগিবল লয় সংস্কৃতিব ।" সংস্কৃতিব লবিসৰ বাালক: লোক সমাজৰ জনজীৱনেই লোক নাঞ্জুতি । অৰ্থাং দৈনন্দিন জীবনত সাম্বিতি জাতিটো কামেই আনা কথাত সংস্কৃতি । ইয়াত আছে খোৱা বোৱা, চলা কুবাৰ নীতি নিহম, আচাৰ-বাবহাৰ তথা শিষ্টাচাৰৰ বিবিবাহন্তা, ধৰ্মনৈতিক, সমাজতান্ত্ৰিক তথা অৰ্থনৈতিক চিত্তাখাৰাৰ হু-সমন্বয়, নৃত্যগীতৰ বিভিন্ন কলা কৌশলৰ পায়াভৰ লোকসাহিতা, মূৰ যালবা জনস্কৃতি, বা বিহ্নস্কৃতি, চিত্ৰবলা আৰু ভাষ্ট্ৰৰ বিভিন্নকা ওবা বিহিন্তৰ আদি এশ এবুৰি চিন্তাখাৰাৰ সমন্বয় । এই বোবেই সংস্কৃতিৰ এটা গ্ৰহ্ম কেব ।

প্ৰদি একবোৰৰ মতে বৰভোৱাৰ পৰা দিকৰা। লৈ এই বিশাল
ক্ষনভূমিতেই প্ৰণি কামৰূপ যা আজিৰ সম্ম প্ৰদেশ। সেই বামৰূপৰ
ৰক্ষণীন, কামপীন, স্বৰ্ণীন আৰু সৌমাৰূপীন এই চাৰিটা ভাগৰ
পশ্চিমৰ বক্ষপীনেই আজিৰ গোৱালপাৰা (অবিভক্ত) জিলা। বাজ্বনৈতিক পাকচন্ত্ৰত বহিও গোৱালপাৰা তিনিভাগত বিজ্ঞা হ'ল,
তথাপি গোৱালপাৰা সনায় গোৱালপাৰা, গোৱালপ্ৰীয়া সংস্কৃতি সনায়
গোৱালপ্ৰীয়া সংস্কৃতি।

বিভিন্ন জনগোটা বোলেতে কোনবিদাক জনগোটা খোৱাজপাৰাত বাদ কৰে জাক জনাটো আচীৰ প্ৰয়োজনীয়। গাবো, ৰাভা, চাজা, বড়ো-কছাৰী, কোচৰাজবংশী, সেচ, যোগী (নাখ), নম,শৃত্ৰ, গোদাই, মহন্ত,

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Soil Erosion and Its Socio-Economic Impacts in Barpeta District with special Reference to Mandia Block of Assam

Md. Abu Shama Ahmed

Introduction:

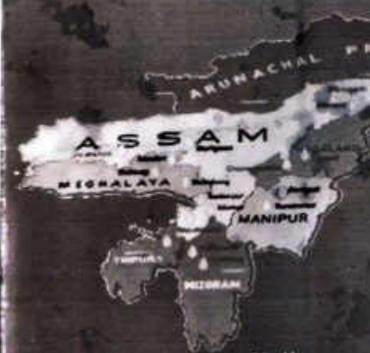
Soil erosion is the process by which soil particles are taken away from one place to another through agents such as water and motion of wind. It is the transference of the upper part of the soil from one place to another. River erosion means river current hit to break up the banks take away the soil in its water flow which create most sensitive and dangerous situation in river based areas.

Assam is full of natural resources and the main livelihood of the people of the state is agriculture. Total population of Assam in 2011 is more than 3 crores and 74 percent of the total population is engaged in agriculture.



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Mr. Dhanya Ram Roy Mr. Robin Kumar Kalita

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'সহকাৰী অধ্যাপক, অসমীয়া বিভাগ 'সহকাৰী অধ্যাপক, শিক্ষা বিভাগ 'সহকাৰী অধ্যাপক, শিক্ষা বিভাগ দলগোমা আকলিক মহাবিদ্যালয়, মলগোমা

अकारन :

ভাৰতৰ উত্তৰ পূব আংশৰ এক ব্যাপক ভূভাগ আগুৰি থকা অসম, মেখালয়, তৰ্তভাত হাণপুৰ আৰু ৱিপুৰা নামৰ এই সাওখন ৰাজ্যক লৈ একেলগে গঠিত হোৱা টাতৰ পূব পৰিষদকে উ**ত্তৰ পূৰ্বাঞ্চল বুলি কোৱা হয়। অৱশো** ১৯৫৭ চনৰ পূৰ্বে এই সাংখ্যম ৰাজঃ মিলি এক অসম নামেৰে জনাঞ্চন আছিল। বিভিন্ন সময়ত প্ৰাণাড়েলা হৈমপুৰ, ব্যৱস্থাপ, অসম আদি নামেৰে জনাজাত এই দেশৰ প্ৰাকৃতিক সৌন্দৰ্য ৰৈচিত্ৰমত। এই বিচিত্ৰ প্ৰাকৃতিক সৌন্ধৰ্যৰ অধিকাৰী অসম তথা উত্তৰ পূৰ্বাঞ্চলত অতীত আলংৰ পৰা বিভিন্ন জাতি-জনগোষ্ঠীৰ প্ৰৱন্ধন হৈ আহে। প্ৰৱন্ধিত এই লোকসকলৰ বাশ্যবসকলত লৈয়ে গঠন হৈছে অসমীয়া জাতি আৰু সংস্কৃতি। সেয়ে অসমীয়া সংস্কৃতি কোনে সুকীয়া খেল বা কৈদৰ সম্পত্তি নহয়। এই সংস্কৃতি বিভিন্ন জাতি-জনগোষ্ঠ ৰ সংক্রিক্তলত গাঢ়ি উটে। অসমীয়া সংস্কৃতিৰ ইতিহাসৰ বিভিন্ন সৌতত উঠি অহা আই, কিবাত, নিয়াদ, প্ৰাক্তি, আক্ৰমণকাৰী মোগল, পাঠান, চাহ বাণিচাৰ বনুৱা, মাৰোৱাৰী, বিহাৰী মঞ্দুৰ বভালী বৃদ্ধিজীৱী, মৈখনসিতীয়া পমুৱা, পাঞ্জাৱী, দিখ আদিৰ সংখিত্ৰণ ঘটিছে সাংস্কৃতিক আৰু সমন্ত্ৰয় সাধিত হৈছে। ইতিহাসৰ বিভিন্ন সোঁতত ভাৰত তথা উত্তৰ প্ৰাক্ষণাল প্ৰৱন্ধিত হৈ অহা বিশ্ব-মুছলমান এই লোকসকলে অসমীয়াক মাতৃ ভাগা স্বৰূপে চাংশ কৰিছে আৰু অসমীয়া জাতি গঠনত ভাষা আৰু সংস্কৃতিৰ পৰি পৃষ্টিত শক্তি অনুসৰি সহায় কৰিছে। অসমীয়া জাতি গঠন আৰু সংস্কৃতিৰ পৰিপৃষ্টিত সহায় কৰা ৰতমানৰ অসমধাসী আৰু অসমীয়া এই লোকসকলৰ প্ৰৱন্ধনৰ লগত কিবা নহয় কিবা ইতিহাস জাত্তিত হৈ আছে। আমাৰ এই ক্ষুত্ৰ গৱেষণা পত্ৰখনিত অমসলৈ জ্বাঞ্চিত হোৱা মৃত্যুমানসকলৰ আগামনৰ হতিহাস আৰু অসমীয়া ভাষা সংস্কৃতিলৈ তেওঁলোকৰ অংশন সম্পর্ক চনু আলোচনা করার প্রয়াস করা হৈছে।

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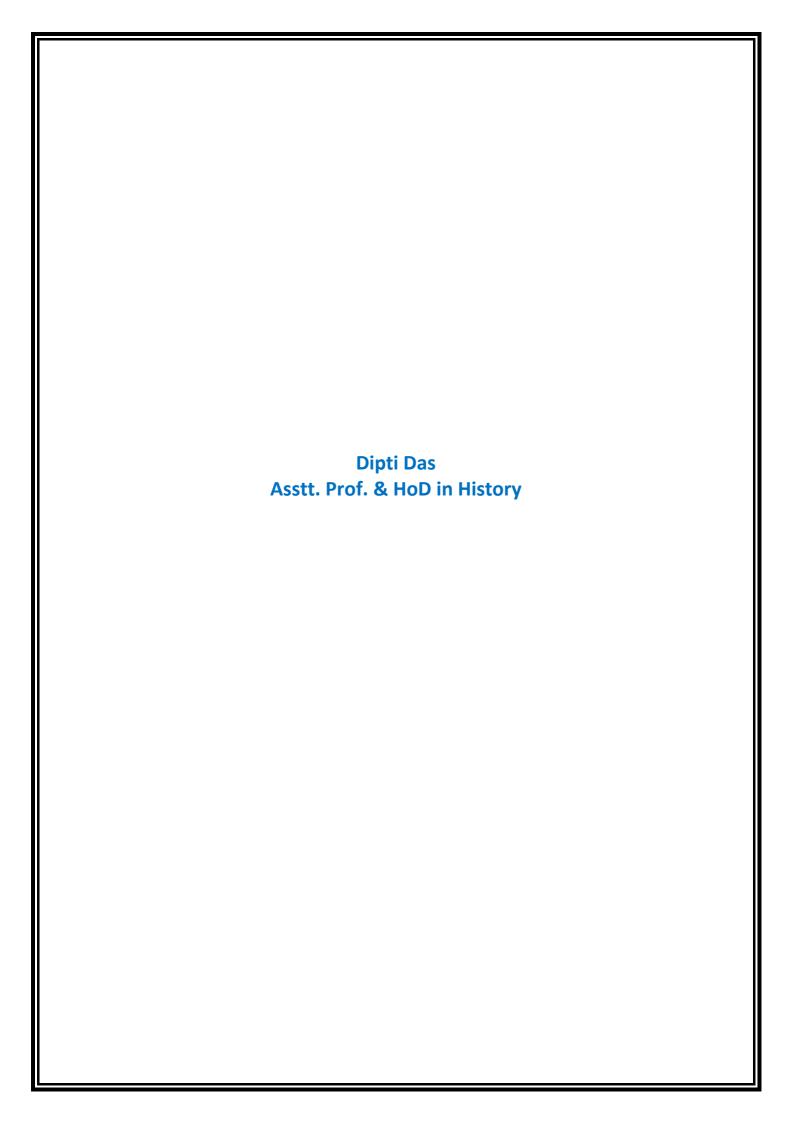


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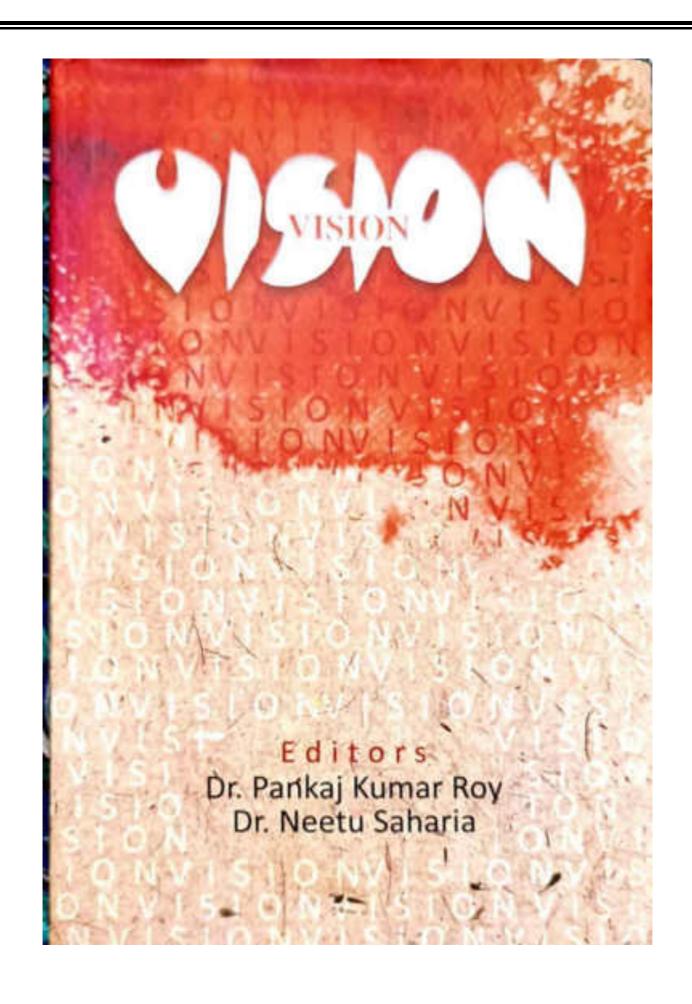
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দীপ্তি দাস

দীপা ৰাণী দাস

প্রস্থাবনা :

অসমীয়া জাতিয়ে যি সৃ-সংগঠিত সমাজ, ভাষা, সাহিত্য, কৃষ্টি, সংশ্বৃতি, সংগীত কলাক লৈ গৌৰবান্ধিত হৈ এটি জাতি হিচাপে হিচাপে পৰিচয় দিব পাৰিছে, তাৰ গুৰিতেই হ'ল মহাপুৰুষ শ্ৰীমন্ত শংৰৰদেব আৰু তেখেতৰ বহুমূলীয় অৱদান। তেওঁ হ'ল বৰ অসমৰ প্ৰাণ প্ৰতিষ্ঠাতা। যিটো সময়ত অসমীয়া সমাজ্য অন্যায়, বাভিচাৰ, হিংসা, কপট, দুনীতি আদি বৃদ্ধি হৈ সং চিন্তা, মানবতাবাহ, নৈতিকতাৰ অভাৱ হৈ কলুষ কালিমাই ছাটি ধৰি অসমীয়াৰ জাতীয় জীৱন পণ্ড কৰি তুলিছিল তেনে এক সংকটাপন্ন অৱস্থাত মহাপুৰুষ শংকৰদেৱ আৰ্বিভাৱ হয় আৰু তেওঁ মৃতপ্ৰায় অসমীয়া সমাজ খনক উদ্ধাৰ কৰিবলৈ বিভিন্ন ধৰ্ম, আচাৰ আদিৰ অৱসান ঘটাই হিন্দু ধৰ্মাৰে এক সংস্কাৰিত ৰূপত একেশ্ববাদী নৱ-বৈষ্ণৱ ধৰ্ম প্ৰৰত্নক কৰে। এই নৱ-বৈষ্ণৱ ধৰ্মই মানুহৰ মাজত হেবাই ফেই সন্ধৰ বিশ্বাস ঘূৰাই আনি উচ্চ-নীচ, স্পৃশা অস্পৃশা, জাত-পাত আদি ভেদ ভাই আত্ৰাই সকলোকে একে লগে ধৰ্ম ক্ষেত্ৰৰ একে খন মঞ্জিয়াত বছৱাই বৃহৎ অসমীয়া জাতি গঠনত অগ্ৰসৰ হৈছিল। এই ধৰ্মৰ প্ৰভাৱ আছিল সুদুৰ প্ৰসাৰী। শংকৰদেৱ কেৱল ধৰ্ম প্ৰৱৰ্তকে নাছিল, তেওঁ আছিল সংহতিৰ প্ৰতীক, বহুমূৰী শংকৰদেৱ কেৱল ধৰ্ম প্ৰৱৰ্তকে নাছিল, তেওঁ আছিল সংহতিৰ প্ৰতীক, বহুমূৰী



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Counselling and Guiding Young Learners - Role of Teacher

+Dipti Das*

Introduction :

Meaning of Counselling and Guidance: Counselling is usually viewed as one part of guidance services. Its main objective is to bring about a voluntary change in the individual or client. Counselling is often seen as assistance given to individuals to attain a clear sense of identity. Counselling as well as the total guidance programme, stresses rational planning, problem- solving, and support in the face of situational pressures. The counselling relationship is usually characterised by much less intensity of emotional expression.

Guidance is a process through which an individual is helped to guide himself. It is a process by which individuals are assisted in the making of their life and their career to better adapt to the environment and enjoy temporary worldly life. Guidance stands for creating a spirit of self-dependence in the individual, thus helping him to solve his own problems by himself.

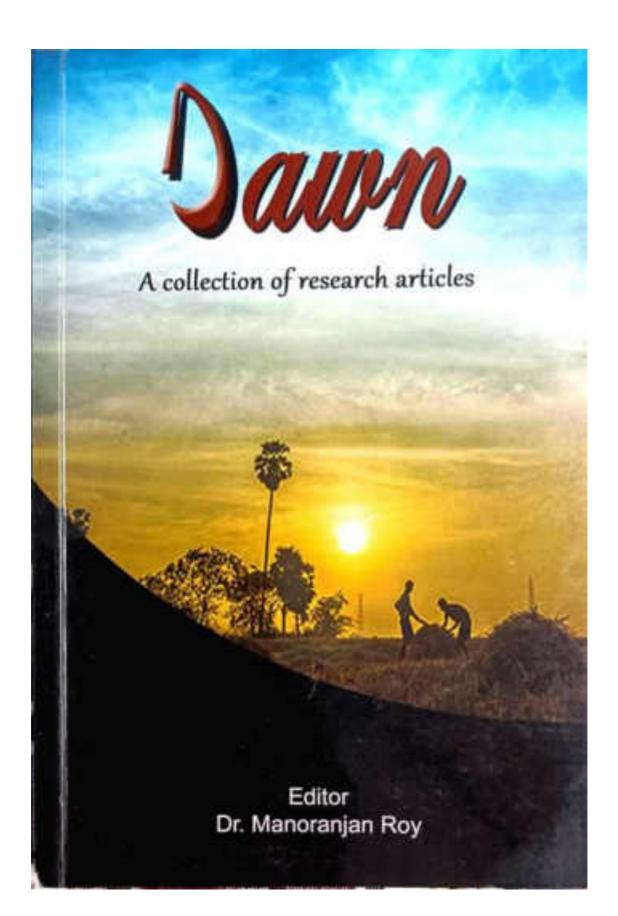
Definitions of Counselling and Guidance:

Webster's Dictionary: "Counselling" means "consultation, mutual interchange of opinions or deliberating together."

Ruth Strang: "Counselling is a face to face relationship in which growth takes place in the counsellor as well as the counseler."

GE. Smith: "Guidance process consists of group of services to individual to assist him in securing knowledge and skill needed in making

^{*}Assistani Professor, Depn. of History, Dalgoma Anchalik Coffege, Dalgoma



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Human Rights Violation to Women In India - An Analytical study.

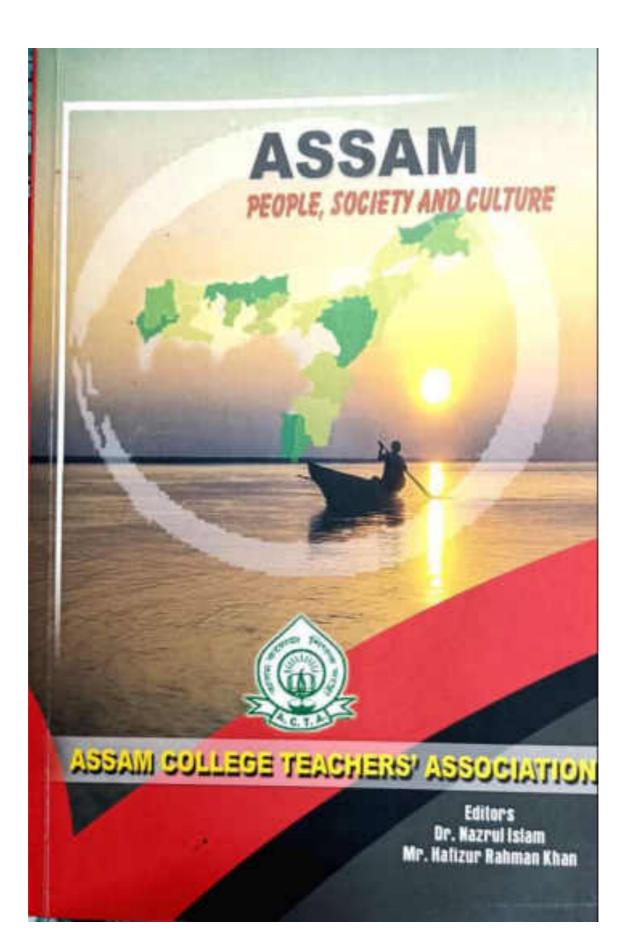
Dipti Das Asstt. Professor. Anchalik College, Dalgoma, Goalpara

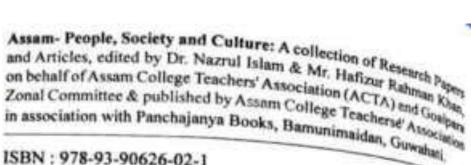
Introduction

The society comprises of both man and women and

for the homogeneous

development of the society, both men and women should equally step forward. As women account for nearly half the total population of the country, women are considered as most of the powerful resources for the development of any country. Both male and female are two sides of a coin. It is true that there is a basic physical difference between man and women. The Constitution of India has granted men and women equal rights. Though the Constitution of India guarantees 'Equality of Status' to women, they do not enjoy full equality in the society. Violation of human rights to women is seen in every field of the society in which girls are often considered





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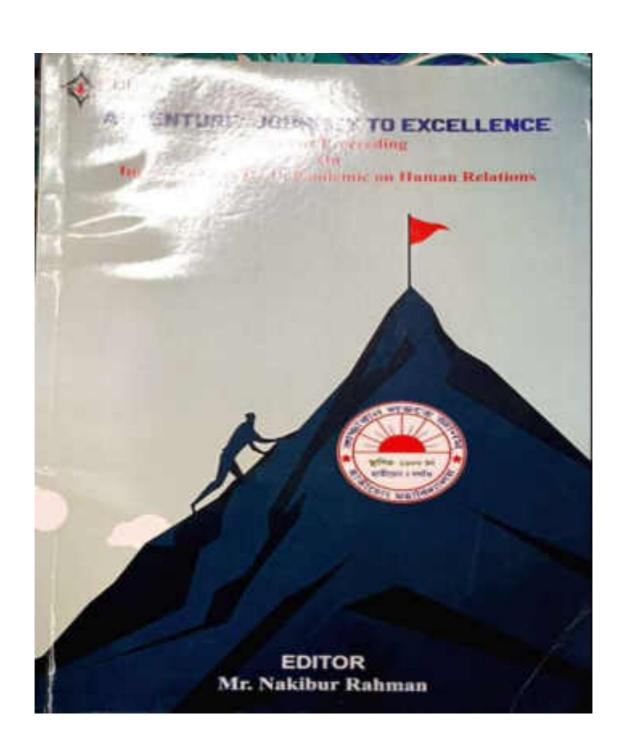
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मीखि माम*

সংক্ষিপ্তসাৰ :- অসম বিশাল ভাৰতবৰ্ষৰ উত্তৰ-পূব কোণত অৱস্থিত এক ৰাজা। অতি প্ৰাচিন কালৰে পৰা অসমত নান জাতিৰ লোকে বসতি কৰি আছে। অসমৰ আদিম বাসিন্দা কোন সেই প্ৰশ্নৰ উত্তৰ আঞ্চিও অলাত। বর্তমান সময়লৈকে কোনো নিশিষ্ট জনগোষ্ঠীকেই মূল অসমীয়া বা আদি বাসিন্দা বুলি কব নোবাৰি। প্ৰব্ৰজিত বিভিন্ন জনগোষ্ঠীৰ সংমিশ্ৰনেৰে বৃহত্ত অসমীয়া জাতি গঢ় লৈ উঠিছে। সেয়েহে অসমীয়া জাতি গঠন প্রক্রিয়া হতি বৈচিত্ৰময়। বিভিন্ন সময়ত বিশ্বৰ বিভিন্ন প্ৰান্তৰ বিভিন্ন ভাষা-ভাষী মানুহ আহি অসমৰ বৈশিষ্ট্যৰ লগত নিজকে মিলাই দিছে। সেই সকলেই হ'ন অসমীয়া। যি সংমিশ্ৰন আৰু সমন্বয়ৰ বৃহত্তৰ অসমীয়া জাতিৰ গঠন হঞিয়া সমগ্ৰ বিশ্বৰ ইতিহাসৰেই এক বিৰল ঘটনা। নৃতাত্তিক দৃষ্টিকোনৰ পৰা অসমত বিভিন্ন গোষ্ঠীৰ পৰিপূৰ্ণ যাদুঘৰ বুলিব পাৰি। বিভিন্ন সময়ত বিভিন্ন জনগোষ্ঠীৰ লোক যেনে- নেপ্ৰিটো, মঙ্গোলীয়, ককেচাচ, আলগাইন, ইন্মে আৰ্য ঠালৰ লোক সকলে অসমলৈ আহিছিল আৰু তেওঁলোক অসমৰ হয়-পানীৰ লগত মিলি গৈছিল। এয়োদশ শতিকাত আহোম সকল অসংগৈ আহে আৰু আহোম-মোগলৰ সংঘৰ্ষৰ মাজতেই ইছলাম ধৰ্মীয় লোকসকল অসমলৈ আহিছিল। আহোম সকলৰ আগমনে অসমীয়া ভ্ৰাতিৰ গঠন প্ৰক্ৰিয়া দ্ৰুত গতিত আগবাঢ়ি যায়। মহাপুৰুৱ শঙ্কৰদেৱৰ বৈফাৱ ধৰ্মই অসমৰ সকলে

শহকাৰী অধ্যাপিকা, ইতিহাস বিভাগ, দলগোমা অঞ্চলিক মহাবিদালঃ.
 দলগোমা



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Covid-19 Pandemic and Gender Issues in India

Aver Any Depte Of History Delposes Astronom Capage Dalgrams, Gospan

INTRODUCTION

DUCTION

The vocate comprised of host runs and women Both male and fortale are two sides up a few properties of instance. It is to be a secure of restore. It is to be a secure of restore. The society comprised of body room. Societies, which is the creation of risture. It is then up over Men and societies are not social decision over and societies. General discrimination is also because core. Men and incomer me out served characteristics. Gender discrimination is a space there is a busic placetal difference between the sendocated and violentable women in stand there is a basic physical difference between the southeasted and videorable women in such as no of furear generator, in a partnershall society, the southeasted and videorable women in India a. of busine practices, in a paymental according of life in our assuriny. Wemper in India has been based to face exciton problems at every step of life in our assuring. Wemper in India has been been been assured by the content based by the content by the content based by the content based by the content based by the content based by the content by the con have to face carried problems at every one times, but even now-a-days who women have been sufferers from the past. Not only to earlier times, but even now-a-days who women have be been discrements, injunious and dishement in Indian society

Trades the Could 10 wires has crusted a sentile estuation all over the movid. As we as Trades the Cavid-10 views has request of the society and sufficient. During that purchase have that then be Cavid-10 views all meteors and origins against separate water that many hance that then to Corold-10 views an intelligent and others against sometr water the man, but significant the minute and the types of challenges and others, against sometry water that man, but significant the minute and the types of challenges and others, against sometry water that minute and the types of challenges and others, against sometry water that man, but significant the control of th amazioni fin mittati and the types of changing the spread of Covid-19 virus, the sate way, the lockdome, which the major way to prevent the spread of Covid-19 virus, the sate way, the lockdome, which the major way to prevent the spread of that sespect for many the lockdown, which the many was manufactors. It is observed that respect for second indeclined considerable in societies across the moral.

OBJECTIVES

The present paper has some objectives. These objectives are as fishows:

- To lices on the social, accounts challenges and dissentic violence against woman during the Covid-19 predense period
- To find out tousance to solution their percenting problems.

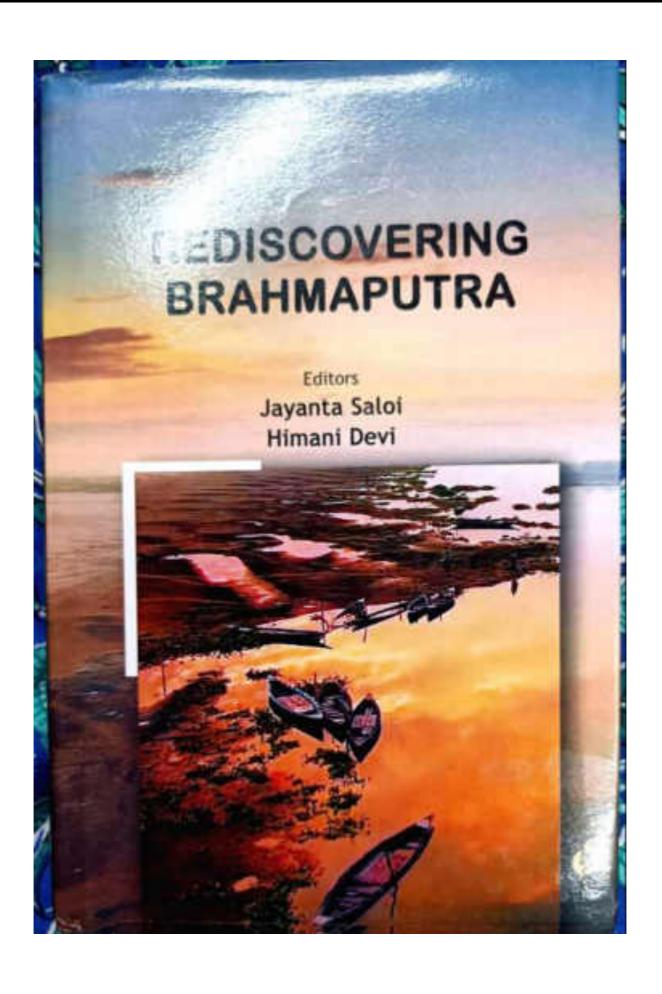
METHODOLOGY

The paper is herically based on secondary data collect from books, journals, internal sec. The study follows analytical and descriptive merical.

DISCUSSION

As we all know that Covol-19 years has affected the lives of all people in the world. During this pundemic period challenges has come every supert of life. Social life totally damaged all more the world. The lock-lowe assessed by the poveroment to prevent the spread of the virus has made it impossible to move firm one place to mother. In this situation, the exchanges of ideas, larging and chatter because finited to mobile and internet. People have to refruit from social events that have how going on for sges. People sitting at home forget their duty and responsibility. At this critical line is uncury, increased the crime rate such as cybercrime, theft, mechaning, kidnapping, extortion sto.

Wirmon first the adverse effect of an investment and exceptational profiters for more than ment do in the society. Their position has worstead considerable in almost every agleen of life.



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অসমীয়া ভাষা-সংস্কৃতিৰ সংহতি আৰু সমন্ত্ৰয়ত চৰ-চাপৰিৰ মুছলমানসকলৰ অবদান ঃ এক চমু অধ্যয়ন /82 ড° সাজেদা খাতুন

ভূপেন হাজৰিকাৰ গীতত ব্ৰহ্মপুত্ৰ'/92 ৰাজেন দাস

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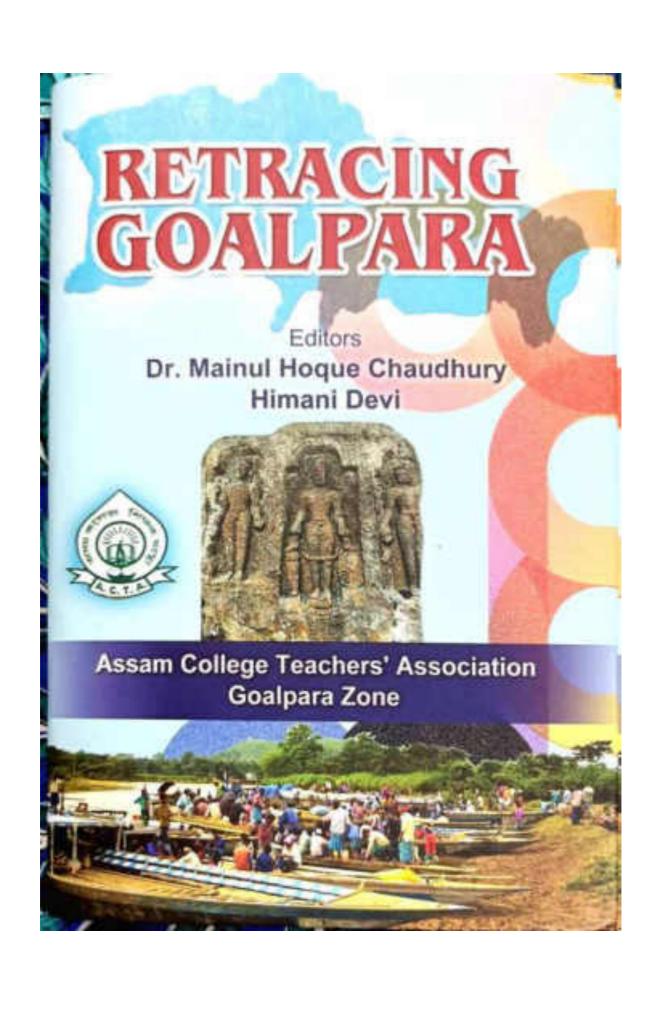
मीखि माम*

অৱতৰণিকা ঃ

অসম ভাৰতৰ উত্তৰ-পূব অঞ্চলত অৱস্থিত ৰাজ্যসমূহৰ ভিতৰত এখন লেখত লবলগীয়া ৰাজ্য। উত্তৰ-পূব আৰু দক্ষিণ দিশত পৰ্বতমালাই আৱৰি থকা ব্ৰহ্মপুত্ৰ নদীৰ দুয়োপাৰে প্ৰায় ৭৮,৪৩৮ বৰ্গ কিলমিটাৰ ইয়াৰ মুঠ মাটি কালি। পূবৰ পৰা পশ্চিমলৈ অৰ্থাৎ শদিয়াৰ পৰা ধুবুৰীলৈ দৈখা প্ৰায় ৭০০ কিলমিটাৰ। শদিয়াৰ পৰা ধুবুৰীলৈকে ব্ৰহ্মপুত্ৰ উপত্যকা বুজাবলৈ ব্যৱহৃত অসম নামটো মধ্যমুগৰ দান। প্ৰশাপুত্ৰ আৰু ইয়াৰ অসংখ্য উপনৈৰ সাৰুৱা পলসেবে এই ভৃখণ্ড গঠিত। বিভিন্ন জাতি, জনগোষ্ঠীৰ মিলন ভূমি এই ব্ৰহ্মপুত্ৰ উপত্যকা। অসমৰ জনগাঁথনিলৈ লক্ষ্য কৰিলে দেখা যায় যে, অতীতৰ পৰা এই ভৃখণ্ডলৈ অন্তিক, মংগোলীয়, আৰ্য আদি বিভিন্ন জনগোষ্ঠীৰ সোঁত বৈছিল আৰু সময়ৰ গতিত ই বিভিন্ন জাতি, উপজাতি, সম্প্ৰদায়ৰ মিলনভূমি হৈ পৰে। ব্ৰহ্মপুত্ৰ উপত্যকাৰ চাৰিওফালৰ পৰ্বতমালা আৰু তাৰো সিপাৰৰ পৰা বিভিন্ন সময়ত প্ৰব্ৰজন কৰি একো একোটা জনসমন্তি ব্ৰহ্মপুত্ৰ উপত্যকাৰ জনজীবনৰ লগত মিশ্ৰিত হৈ গল।

অতি প্ৰাচীন কালৰে পৰা অসমত বসবাস কৰি থকা বিভিন্ন জনগোষ্ঠী সমূহৰ ভিতৰত গাৰো সকলো এটা লেখত লবলগীয়া জনগোষ্ঠী। এওঁলোকৰ আদি বাসস্থান

সহকাৰী অধ্যালিকা, ইতিহাস বিভাগ, দলগোমা আঞ্চলিক মহাবিদ্যালয়, Email - diptidas2255@gmail.com



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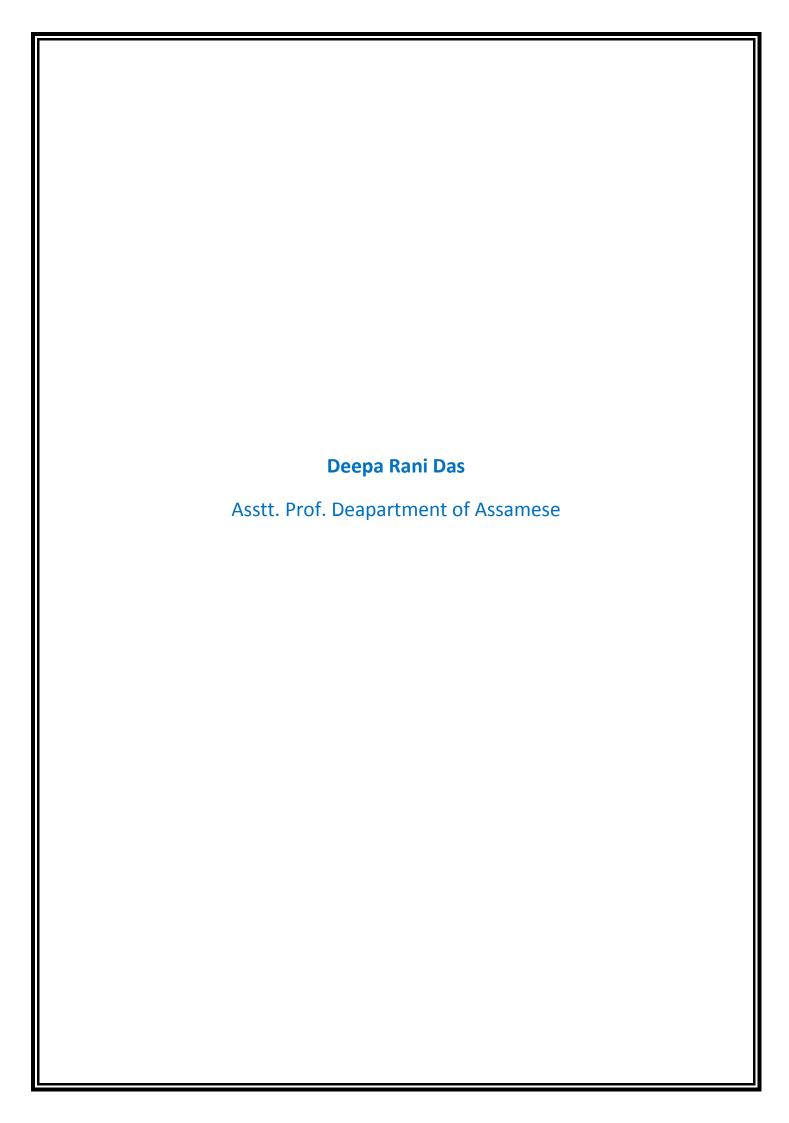
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মান্তি দাস

সহকাৰী অধ্যাদিকা, ইতিহাস বিভাগ, নদাগোমা আঞ্চলিক মহাবিদ্যালয়, নদাগোমা

সংক্রিপ্রসাব :

বাবেবহণীয়া কৃষ্টি, সংস্কৃতিৰে অসমীয়া সংস্কৃতিৰ ভিৰাল চহকী কৰা ঐতিহ্যতিত গোৱালপৰা জিলাখন অসমৰ পশ্চিম সীমান্তত অবস্থিত। গোৱালপৰা জিলাখন অসমৰ পশ্চিম সীমান্তত অবস্থিত। গোৱালপৰা জিলাখন কাৰণে কোনো সূকীয়া বুৰজী নাই যদিও নিভিন্ন ঐতিহাসিক গ্ৰন্থ মেনে : ফিন্দোৰ্ভীৰ 'প্যাহনামা' তবকাত-ই-নাচিৰি, বাহাবিপ্থম-ই-মাইবী, পানিয়াহনামা, অহিন-ই-আকবৰী আৰু আকবৰনামা, ইউন ইভিয়া, আমানুমাৰ কোন ৰাজাৰ ইতিহাস আৰু অসম বুৰজীসমূহত গোৱালপাৰাৰ বিষয়ে বহুতো তথা পোৱা যায়। 'গোৱালপাৰা' নামৰ উৎপত্তি সম্পৰ্কে বহুকেইটা মতবাদ পোৱা যায়। ক্ষাল, গালিটিপক, গোৱালপুনী, 'গোলা' শব্দৰ পৰাই গোৱালপাৰা নামটো হোৱা বুলি ইতিহাসবিস্কৃত্যন্দ মত পোৱা কৰিছে। ১৮২২ চনলৈকে কোনো জিতাপত্ত



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मेलि माञ

मिना वानी प्राप

शक्ताकरा १

অসমীয়া কাভিয়ে যি মূ-লংগানিক স্মাক, ভাষা, সাহিত্য, কৃষ্টি, সংস্কৃতি, সংগীত কলাক লৈ গৌৰবাধিক হৈ এটি কাভি হিচাপে হিচাপে পৰিয়ে দিব পৰিছে, তাৰ ওবিতেই হ'ল মহাপুৰুষ শ্ৰীমন্থ পৰেনদৰ আৰু তেপেকৰ বন্ধুনীয়া অকান। তেওঁ হ'ল বৰ অসমৰ প্ৰাপ প্ৰতিষ্ঠাতা। মিটো সময়ত অসমীয়া সমাজত অনাম, ব্যক্তিয়াৰ, হিংলা, কপট, কুনীতি আদি বৃদ্ধি হৈ সহ চিন্তা, অসবভাৱোম, মৈতিকপ্ৰাৰ অভাৱ হৈ কপুৰ কালিয়েই ছাটি ধৰি আসমীয়াৰ আগ্ৰীয় জীৱন পাছে কৰি বুলিছিল তেনে এক সংকটালয় অৱস্থাত মহাপুৰুষ পাতৰক্ষেত্ৰ আৰিয়াৰ হয় আৰু তেওঁ মূল্যায় অসমীয়া সমাজ কনক উদ্ধান কৰিবলৈ নিভিত্ত বৰ্ম, আচল আদিৰ অকান্য গ্ৰীয় হিন্দু বৰ্মান এক সংকটান্ত কলাত আদি কো কৰিবলৈ নিভিত্ত বৰ্ম আলে বৰ্মা প্ৰবৃত্ত কৰে। এই বন্ধ-বৈষদ্ধৰ বৰ্মি মানুহৰ মাজত হেনাই মেন্ত কৰাৰ বিন্দাৰ ক্ষান্ত আদি জেল কৰি কালিয়া ক্ষান্ত কৰাৰ বৰ্মা ক্ষান্ত কৰাৰ হালি কৰাৰ ক্ষান্ত কৰাৰ বুলি অসমীয়া আভি বাইনাত অসমৰ মৈছিল। এই বৰ্মাৰ প্ৰথমৰ আছিল সুকুৰ প্ৰসাদী। অনুক্ৰমন্ত কোনত কৰাৰ বৰ্মা প্ৰথমৰ অসমৰ ক্ষান্ত কৰাৰ ক্ষান্ত কৰাৰ প্ৰসাদ আদিৰ সুকুৰ প্ৰসাদী। অনুক্ৰমন্ত কোনত কৰাৰ ক্ষান্ত ক্ষান্ত কৰাৰ ক্ষান্ত ক

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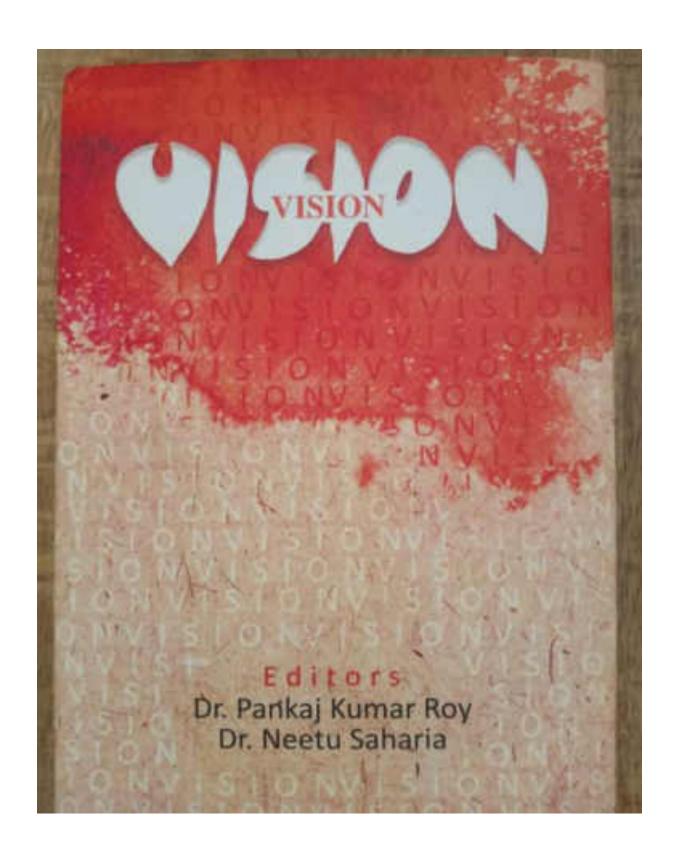
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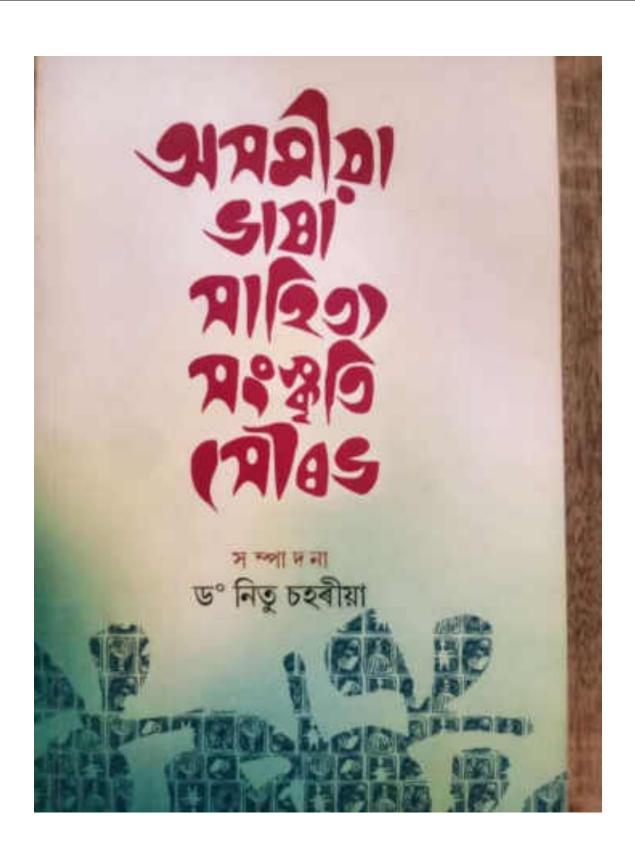
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মনকৰৰ 'মনসা কাব্য'ৰ শব্দ-সম্ভাৰ

विश्व भागे सम्ब

গৈছবিক সাহিত্যৰ চহা গীতে-কাগ্য-সাধু আদিৰ পৰা আৰম্ভ কৰি আকৰ বাদেলৈকে ক'লো নিখিত অসমীয়া সহিত্যৰ সম্পূৰ্ণ বিশ্বসংখ্যা। পুৰবি মানেকি পাৰ্থাল নাই। প্ৰথমতে, ্টাম খন বা দেহা, বিতীয়তে 'কৃত পূৰণ' আৰু কৃতীয়তে 'শ্ৰীকৃষ্ণ কীৰ্তন', অসমীয়া-বঙ্গা ভাষাৰ এই তিনিটিয়ে ঘাই খাপ ততে সংক্ষেত্ৰ নাই। ইয়াৰ পিছতে অসমীয়া ভাষাৰ বিস্তুত নিচৰ্কা আছে পুৰণি অসমীয়া সাহিত্যত। কমতাপুৰ ৰাজ্যৰ ৰক্ষা দুৰ্লভ নাৰায়ণৰ আমোনৰ পূৰ্ব হৈছাৰ কৰিসকলৰ ভিতৰত হোম সৰস্বতী 'প্ৰস্থান চৰিত' (ছায়োদশ শক্তিকা) পৃথিতনিতে অসমীয়া সাহিত্যৰ গাড়ীনতম নিৰ্দান হিচাপে বেছিলাগ সমালোচকে দাঙ্কি ধৰে। কৰাই বাল মহামানিকৰ পৃষ্ঠপোষকতাত 'অপ্ৰয়ানী কৰি' মাধ্য কথানিৰ 'ৰামানে' খান আন্মীয়া ভাষা সাহিত্যৰ এটা অতি উল্লাভ স্তৰৰ সাঞ্চা বছন কৰে। মাধ্য কদলিৰ 'বামাংগ'খন কৰেল ভাষা দায়িয়েৰ পিনৰ পৰাই নহয়। ঐতিহাসিক দৃষ্টিকেপৰ পৰাৰ অতি মূল্যবান গ্ৰন্থ। মাধ্য কললিৰ পাঞ্জত অসমীয়া ভাষা সাহিত্যৰ প্ৰথমতী বিশিষ্ট পাছিলিকে ছ'ল পাংকনদের (১৪০৯-১৫৬৮ প্রীয়াকলৈ)। মহাপুরুত্ব পাংকরদেরৰ সুদূৰ প্ৰসৰী প্ৰতিন্তাই অসমীয়া সাহিত্যৰ কোটো দিশেই প্ৰতিফলিত হৈছে আৰু সিবিলাকৈ অসমীয়া ভাষা সাহিত্যৰ এটা উচ্ছল ৰূপ সংৰক্ষণ কৰিছে। ট্ৰিক এই সময়তে ক্ষমীৰ পদলশ-যোৱন পতিকাত মনতৰ, দুৰ্গাবৰ কাছছ আৰু লীতামৰ কৰিব মানিবৰি হয়। এবলৈক তিনিওজন বৈষ্ণৱ যুগৰ সমস্যমন্ত্ৰিক হৈছে। বৈষ্ণৱ লাছিক্তৰ লক্ষ্যৰ পৰ পুথক মাজিল বাংগ এপ্রলোকক বৈকার বুলৰ মালৈকত কবি বোলা হয়। হ'লেও শংকরণেক শ্ৰশামনিক হোৱা বাবে দেই সময়ত ৰচিত গ্ৰছবানিক ভাষা আমাৰ আলোচা মনকৰ নিৰ্বাচিত 'অনুমা কাৰা'ত প্ৰতিফালত হোৱা কোনা যায়।

শারকারী ক্যালিকা, অসমীয়া বিভাগ, কাহেমার আঞ্চলিক বংগাল, গোরালগাৰ



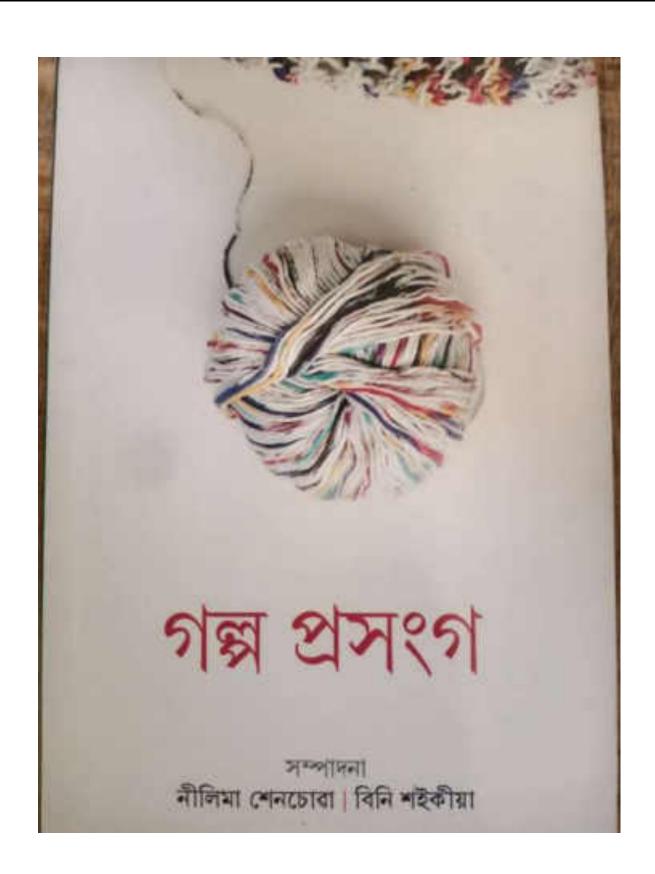
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(सरकाषु नकतान काना भावनाः आमि मुबान मुकलि करन	কৰিৱাৰ বিশেষ
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অসমীয়া ৰোমাণ্টিক কবিতাৰ ভাৱধাৰা

अमीना वानी मामन

অন্তানশ প্রতাদীর শেষভাগত গঢ়ি উঠা পাশ্যাক্ত সাহিত্যর নতুন ফুগটেরক বোমাণ্টিক যুগ বোলা হয়। অসমীয়াও ইয়াৰ নামকৰণ হৈছে নতন্যান যুগ। কল্পনাৰ অভুতপূৰ্ব প্ৰসাৰ আৰু অনুভূতিৰ তীপ্ৰতাই সাহিত্যত এই নতুন আন্দোলনৰ বিশেষত্ব। বেবল কাব্য বা সাহিত্যাৰ ক্ষেত্ৰতে নহয় বুৰঞ্জী, দৰ্শন, ৰাজনীতি সকলো ক্ষেত্ৰতে এই আদৰ্শন প্ৰভাৱ দেখা যায়। বছৰো সমালোচকে এই আপোন্দাক ভাব প্ৰকাতাৰ আভিশ্বা বুলিও আখ্যা দিয়ে। এই আন্দোলন আৰম্ভ হোৱাৰ আগমুহুওলৈকে প্ৰচলিত হৈ অহা সাহিতাৰ ধাৰানৈক ক্লাচিতেল আন্মানে সাধানণতে ভূষিত কৰা হৈছিল। ক্লাচিতেল বা প্ৰাচীন সাহিত্য সকলো বিষয়তে সীমাবছ আছিল। এই সাহিত্যক শৃত্যালা সংখ্যে আৰু বৃদ্ধি নিষ্ঠাৰ প্ৰতীক বুলিব পাৰি। এই সাহিত্যৰ কবিসকলে প্ৰাচীন কালনে পৰা প্ৰচলিত হৈ অহা গতানুগতিক পঞ্চাভাৰৰ ত্বক ৰীতিকেই সাহিত্য প্ৰকাশৰ অভান্ত পথ বুলি মানি লৈ সংঘত বন্ধনাৰ যোগেদি শ্ৰেণী বিশেষৰ সুৰ-মুখ ৰাপাহিত কৰিছিল। তেওঁলোকে সাহিত্যক শুদায় শুসূত বুলি ছীকাৰ নকৰি মন্তি ছ প্ৰসূত্ৰ বুলিয়ে বিশ্বাস কৰিছিল। গতিকে এনে সংকীৰ্ণ, চাৰিওফালে প্ৰাচীৰে খেৰা সাহিত্যক সৃস্থ আৰু সধল কৰিবলৈ মৃক্ত বতাহৰ গ্ৰয়োজন বোধ কৰিয়েই নাটাদশ শতিকাৰ শেষৰভালে বাৰ্নাচ, ব্ৰেকচেটাবটন, থমচন আৰু উনবিংশ শতিকাৰ আদিছোৱাত বৰ্জাবৰ্থ, কলেৰিজ, শোলী, বাইকন, কীডচ্ আদি সাহিত্যিকসকলে এই নৱন সাহিত্যৰ পুৱাৰ মুকলি কৰে। সাহিত্যৰ বুৰঞ্জীত এই আন্দোলনতে ব্যেমান্ডিক বিভাইভেল বুলি মাখা দিয়া হৈছে। এই আন্দোলনৰ সৃষ্টিত সমসামত্তিক ঘটনাই ভাগেখিনি অনুপ্ৰেকা যোগাইছে। গণতত্ত্বৰ অভ্যাত্মান, মানুহৰ ব্যক্তিত্বৰ মূলাবৃদ্ধি আৰু বাছটোতিক সচেতনতা, *SM (Social Contract, State of Nature) 4 (1988 (MINN) SUS WHEE

^{*}বহরারী অব্যাশিক,অসমীয়া বিভাগ, দলগোমা আকলিক মহাবিদ্যালয়, গোরালগার।



সূচীপত্ৰ

লক্ষ্মীধৰ সমাৰ চুটিগল্প : এটি পৰ্যালোচনা 🕒 ৯পার্থায়িয়া পর্মা देशस सामृत प्राणिका शक्त-तक प्रमू समाजाका /३% % में लिखा करता গল্পকৰে বীৰেন্দ্ৰ কুমাৰ স্বামীসাৰ্গা / ১১ % समुची (आरमाराम (मारांश्य मंत्राव शंह - क्रक त्रमान व्यार्थां मारांश्या । ०० अभीशांकि प्रदा ৰামধ্যেনু মুখ্যৰ গল্পকাৰ মহিম বৰাৰ গল্প : বিচাৰ আৰু বিজ্ঞান / ০০ A WELLINE সৌৰত কুমাৰ চলিহাৰ গল্প ঃ এক আলোকপাত / ৫ ৷ NE RESERVE नामदभन् पुन्तव कृतिशक्तवान क" कटनक्तानाथ भक्तिया /कर h-(मीइमी सह तस्त्र) क्षांदरन संबद्धावाजिक प्रतिनात : अपि क्षम् व्यादमान भाव , us SAREH HOUSTON (मारम्भ नवरगामानिस्म 'शांति' । नाति नार्वारामाञ्चा / ५४ ऋरील क्वीसम

হোমেন বৰগোহাঞিৰ 'হাতী'ঃ এটি পৰ্য্যালোচনা

अमीला नानी मानः

সাংঘদিত, তবি, উপনাসিক, গ্ৰাকাৰ হিচাপে সনামত প্ৰতিষ্ঠা লাভ কৰা কৰেবী শক্তিশালী লোগত হ'ল হোমেন কাগোহাকি। 'বিভিন্ন কোৰাছ', 'প্ৰেম আৰু বৃত্বৰ বাৰমে, বিভিন্ন কোৰাছ', 'প্ৰেম আৰু বৃত্বৰ বাৰমে, বিভিন্ন কৰক', 'কাছ বৃত্বি আনি তেওঁৰ গ্ৰহু সংকলন। ভাববছৰ নতুনত্ব অৰু আনিকাৰ আনিকাশ্বৰ অনাক্ষিক। অভিনতকোৰ অনানীয়া চুটাগছত কোনোয়াকিয়ে কাল নতুনত্ব বান কৰিছে। প্ৰিমীয়া বানপৰি প্ৰভাৱতাৰ কোনিকাশ্বৰ বানিকাশ্বৰ কালিত। চলোটাছ আৰুছ আৰু অভিনতনান কমি বেওঁৰ সৰহভাগ গলতে পৰিস্কৃতি হৈ উঠিছে।

্বানিক হ'ল প্ৰতিশীল মানৱ ক্লীমনৰ কোনো এটি নিশ চাভিমনন হোৱা এক প্ৰামণ্ডত কল। তেনে এক ইংগিডলমী বাৰ্ত্তা কটিয়াই আনিছে হোমেন প্ৰথমবানিক মধ্য গ্ৰহালয়।

গম্বানিত বাৰ্ণত কলোবাম মেনি আচাবস্থ লোক। তেওঁৰ বাসে চাকি কুনি বাব হৈ গৈছে। তেওঁৰ কোনো অভাৱ নাই। খানে-খানে, মাটিয়ে বাৰ্ণায়ে তেওঁৰ খাৰ অবস্থা নিজাখনৰ ভিতৰতে চকুত লোৱা। তেওঁল লাবুলি মুখত ক্ষতাল হাতী এটা বাভি যাব পৰিলে তেওঁৰ আভিয়োৱাৰ গৌৰত গৰিমা পূৰ্ব হয়। সেয়ে তেওঁ 'ধাৰি কুটলীয়া উপল

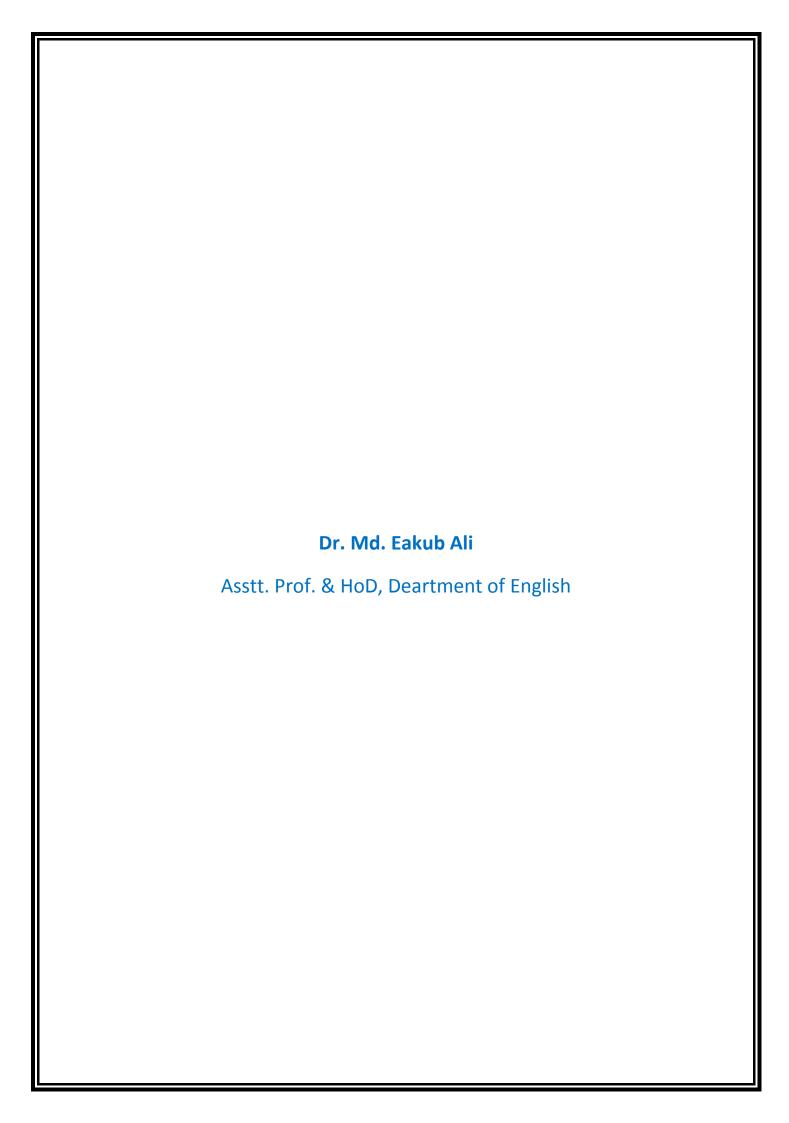
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VOLUME - II

Editor
Dr. Nara Kanta Adhikary

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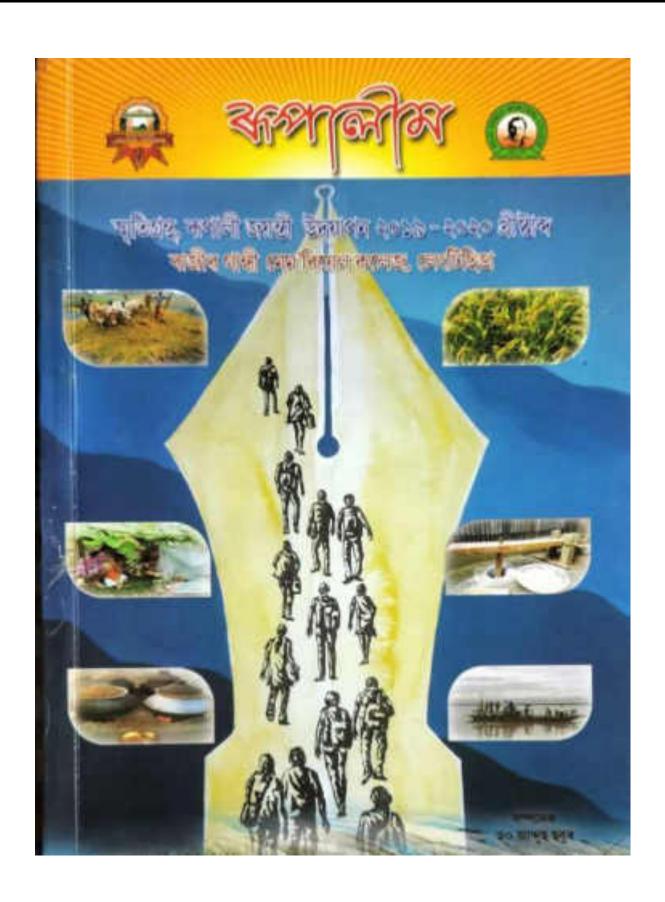
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Role of Assam in the Freedom Movement of India with special reference to Goalpara Subdivision

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Lakhipur College, Lakhipur

Introduction

The East India Company came to India for trade but ultimately they became the ruler of the land. During the two hundred years of rule the British harmed India a lot. So a large number of Indians became revolutionarytand tried to throw them out of India by any means. Under the baner of IndianNational Congress and under the able leadership of Mahatma Gandhi the Indian People began the freedom struggle which was totally



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সম্পাদনা সমিতি

উপদেস্তাদ্বয় এম. ছফিউৰ ৰহমান, প্ৰতিষ্ঠাপক অধ্যক্ষ ড০ ৰীতা শৰ্মা, ভাৰপ্ৰাপ্ত অধ্যক্ষ

> সভাপতি আয়ুব খান সম্পাদক ড০ আন্দুছ ছবুৰ

সদস্য মণ্ডলী

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EDUCATION SYSTEM IN THE CHAR-CHAPARIS OF ASSAM:

PROBLEMS AND REMEDIES



Dr. Md. Enkub Ali

Assam, the abode of the multilingual and multicultural Assamese society is a north-eastern state covering an area of 78,438 sq. km which is about 2.4 percent of the total land area of the democratic Republic of India. According to 2011 census, the state is inhabited by 22.63 million people belonging to different racial stocks, ethnic identity and religious background. Char-chaparis cover an area of 3608 sq. km of the Bruhmaputra basin, which account for 4.6 percent and 9.35 percent of the state's total area and population respectably. In these char areas the Muslims, the Nepalis, the Missings, the Ahoms, the schedule tribes, the schedule castes and some upper caste

Hindus have been living with the glorious heritage of "unity in diversity" since long. Their literacy rate and state of education are very dismal. A part of the char areas of Assam, the largest river island Majuli achieved a special dignity, permanence and heritage in the world. The people living in Majuli are rich in education, culture and economy compared to the people residing in many places outside the char areas of Assam. Except Majuli and Sadiya where the light of education spread during the British regime, the present study tries to highlight in brief the education system in the other char-chaparis of Assam.

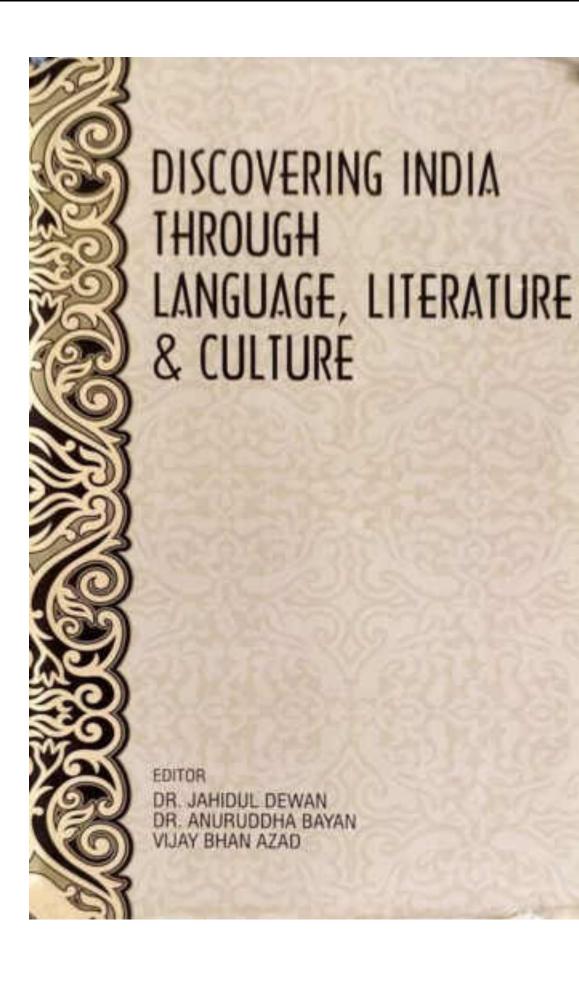
Char-chaparis are an integral part of the fluvial regime of the mighty river Brahmaputra and its tributaries in the Indian state of Assam. The word 'char" means a small land surrounded by water in a river while "chapari" means an area of sandy land of the bank of a river attached to the main land. It is found that innumerable mid-channel bars or river islands locally called charchaparis detached from the geographical main land dot the 720 km. stretch of the mighty river Brahmaputra. The char areas of Assam are distributed across 23 sub-divisions of 14 districts along the course of the river Brahmaputra from Sadiya in the



Effectiveness &

Challenges in India
With special reference
to North East

Dr. Anjan Jyoti Borah



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Dr. Jahidul Dewan Dr. Anuruddha Bayan Vijay Bhan Azad



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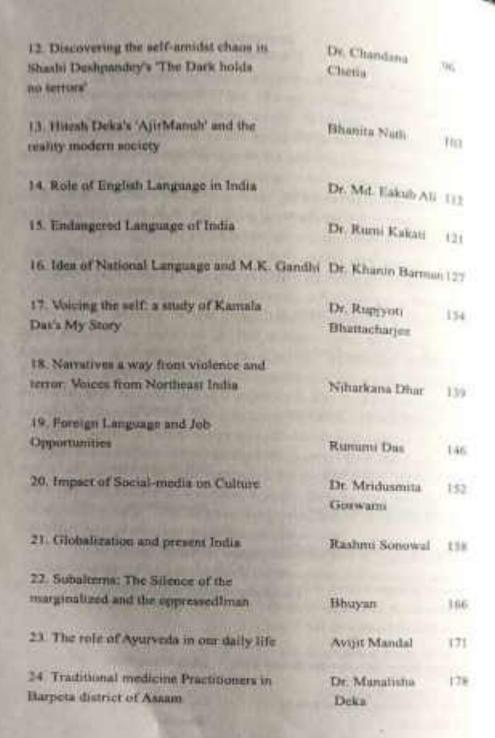
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Empowerment of Women through Education in India: A Critical Study

Dr. Md. Eakub Ali

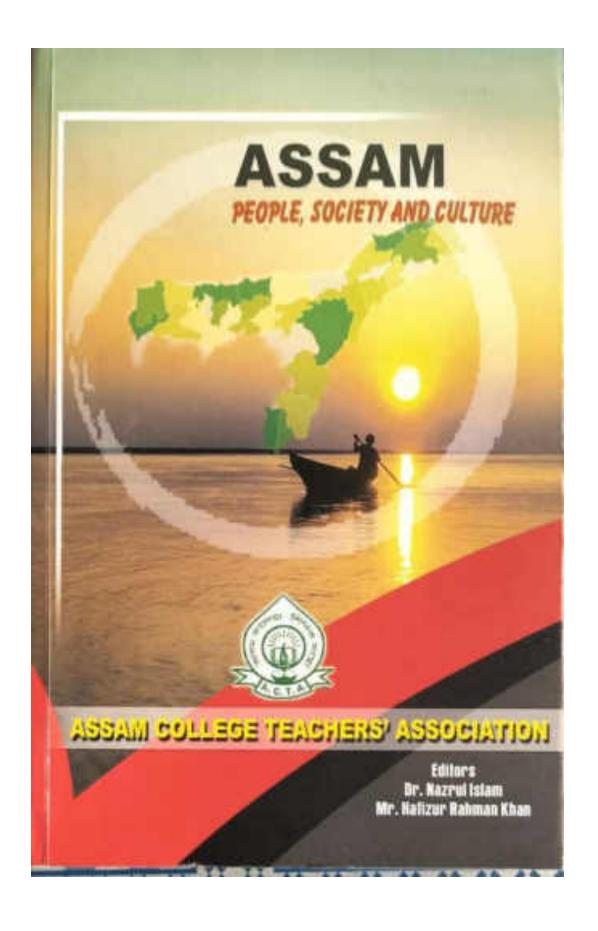
Abstract

Empowerment of women has become a global issue in the modern world. Education plays a vital role in the process of empowerment of women. Empowerment is the process of enabling or authorizing an individual to think, behave, take action and central work in an autonomous way. It is the process by which people can gain control over destiny and the circumstances of their lives Empowerment can be viewed as a means of creating a social environment in which one can make decisions and choices either individually or collectively for social transformation. Empowerment of women enables autonomy and control over their lives. The women who are empowered become agents of their own development, able to exercise choices to set their own agenda and be strong enough to challenge and change their subordinate position in the society. Empowerment of women in the Indian contest means the development of women capacity to make informed choices and expansion of their capacity to manage their domestic and economic environment efficiently. Therefore, empowerment of women as a concept encompasses the political empowerment, economic independence and social upliftment of women. Education helps the Indian women in achieving all these quite significantly.

Keywords: Empowerment, Women, Education, Autonomy.

Introduction

The concept of 'Empowerment of Women' was introduced in 1985 at the International Women's Conference held at Nairobi.



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Problems of Translation from Assamese into English: A Study with Special Reference to Bhabendra Nath Saikia's The Hour before Dawn

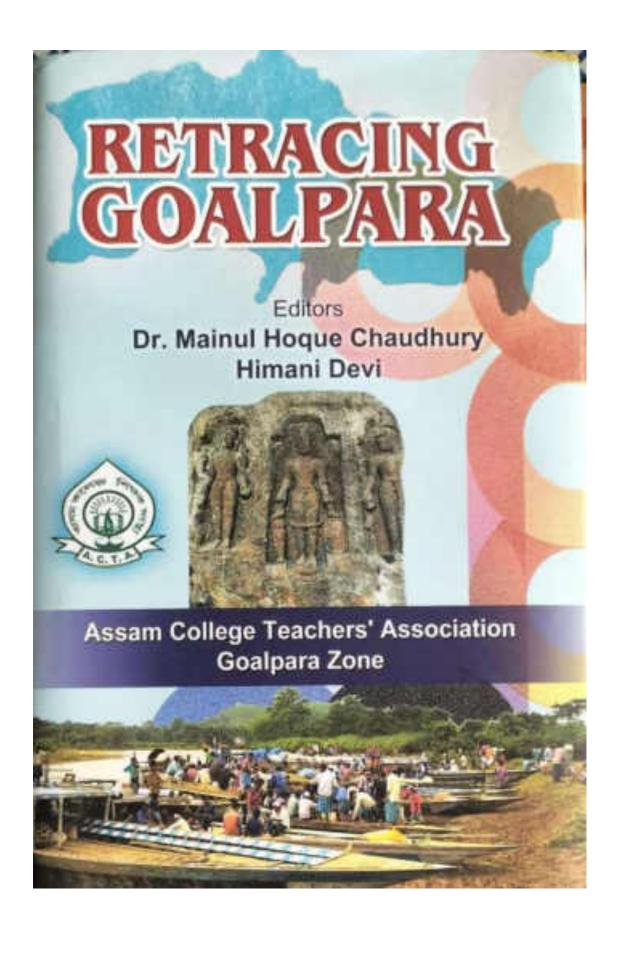
Dr. Md. Eakub Ali*

Abstract: Translation is a practice of changing a text originally in one language belonging to a certain culture into a different language belonging to another culture. The primary purpose of translation is to transfer the meaning of the source language text into its equivalent and intended elements of meaning in the target language text. The act of finding the full equivalence of a source language word in another word in the target language is a difficult task for the translator. As no two languages function alike, rendering a source language text into a target language text creates problems.

Key Words: Translation, Equivalence, Culture, Problems and Language

Translation is a typical human activity a bilingual process of retextualizing the essence of the source language text to the reader of the target language. J. C. Catford in his A Linguistic Theory of Translation defines translation as "the replacement of textual materials in one language (SL) by equivalent materials in another language" (20). According to Nida, "Translation is a process in which a person who knows both the source language and the receptor language, decodes the message of the source language

Assistant Professor, Department of English. Dalgoma Anchalik College, Dalgoma, Matia, Goalpara



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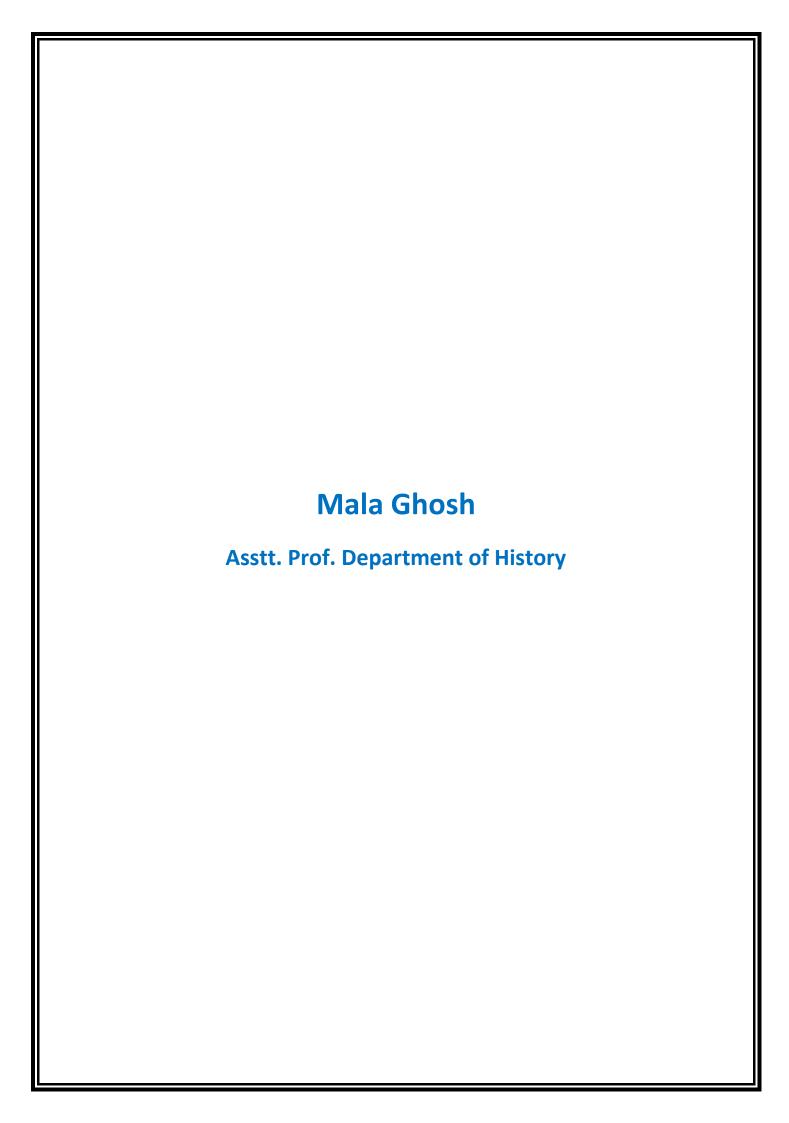
Teaching English as a Second Language and Its Challenges in the Rural Colleges of Goalpara

Dr. Md. Eakub Ali

Assistant Professor, Department of English, Dalgoma Anchalik College, Dalgoma, Matia, Goalpara (Assam)

Abstract:

In the 21" century globalised world the language which is considered to be the global lingua franca is English the most popular and widely spoken language in the world. India is a country of linguistically plural setting in which most of the languages have been learned and taught only where the particular language is spoken. English in India is a non-native language which is considered one of the Indian languages. It was introduced formally to teach in the country since the British



Place of Assam in Indian Society, Culture and Economy

VOLUME - II

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Role of Assam in the Freedom Movement of India with special reference to Goalpara Subdivision

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The East India Company came to India for trade but ultimately they became the ruler of the land. During the two hundred years of rule the British harmed India a lot. So a large number of Indians became revolutionarytand tried to throw them out of India by any means. Under the baner of IndianNational Congress and under the able leadership of Mahatma Gandhi the Indian People began the freedom struggle which was totally

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History and Historians of Undivided Goslpara District. Since 1826 to 1947, A Study

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The activates of more of the pour are recorded in the interes of their own. These activates also goods to playe the flavor. Therefore, it is noted by the pour are recorded in the interes of their own. Therefore, factors found history in a pure flavor. Therefore, it is noted history in a pure flavor of the flavor. The kinney of monoral history. Received in his a promotion improvement of his of the exciting grave of regional history. The kinney of discount flavor of the information in a horizontal state of discount flow the property made in the property of Greekland to receive the information in a horizontal masse. As promoted one flows the property of Greekland accompand to receive the information in a horizontal masse. As promoted one flows was professional historium and more measurable with the new of serious history on the discount flows are properly flow algorithms and the discount of the disco

Key words: Historian Necessary Information Confessor District, Social-Cultural

Introduction

History records the activities of men of the past. These activities also guide to shape the fature. Therefore, it is necessary to know our past so that we can think for a better future. Local history is a pan of national history. Because, it has a tremendous importance to fill up the existing gaps of regional history. The history of Asiam does not portrait each information about undivided Goalpara District except some socio-cultural sides. Significantly andivided Goalpara District had played an important role on observation, economy, exhigion and freedom more ment have people from different parts of the district developed the idea to reand the events have on some local information or though personal experience and their contributions may serve as source materials to recombine a comprehensive history of undersided Goalpara District.

As pointed out from time to time the people of Gostpara attempted to record the information in a bistorical manner. But as none of them was professional hotorion and was not acquainted with the art of sering history, no true and proper history of the district has come out. The proposed study will show how people from different parts of the district developed the idea to record the events hased on some local information or through personal experience and their contributions may serve as source materials to recondruit a comprehensive history of undivided Gostpara District.

Aims and objectives :

1) To focus the historical background and importance of undivided Goalpara District.

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ভূমির ব্যবহ অর্থ বন বা বৃহ। লাভাবন তা পাঁন্দির সহায়েবে নিজৰ অবতে বাতি টাত হাতের নিৰ্বাচনাৰ দিয় কাৰ্য্য সম্পন্ন কৰিব পাৰি লাগেই কৃতিৰ পিছা লোগে। কৃতিৰ পিছাই এটা মাজিব চৰ্বচ larger, wifes may offer, but the man will arrait more married for the size and মানুহে নিমাৰ কৈবনিক জীৱনৰ লাগতিয়াল সামাত্ৰিকৰ চায়ত কৰি ভোলাত পাৰ্গত। উপাহৰণকৰ महिन्द्राच्यात देवात कर कृता, गाउँ, गाउँ, गाउँ, गाउँ हैं वार्य । एक समाव करोग पटन अनाव औ कृति निकार मिन्नुबाक कर्यभट्यान्स कि महिलात हुरीतन्त्र तथ्य नार्यभाग स्थाप कवि कावित्य। कान्य पूर्ण CHRESCO COSCUMA WHICH THE STATE OF THE STATE WHEN DROKES HERED IT

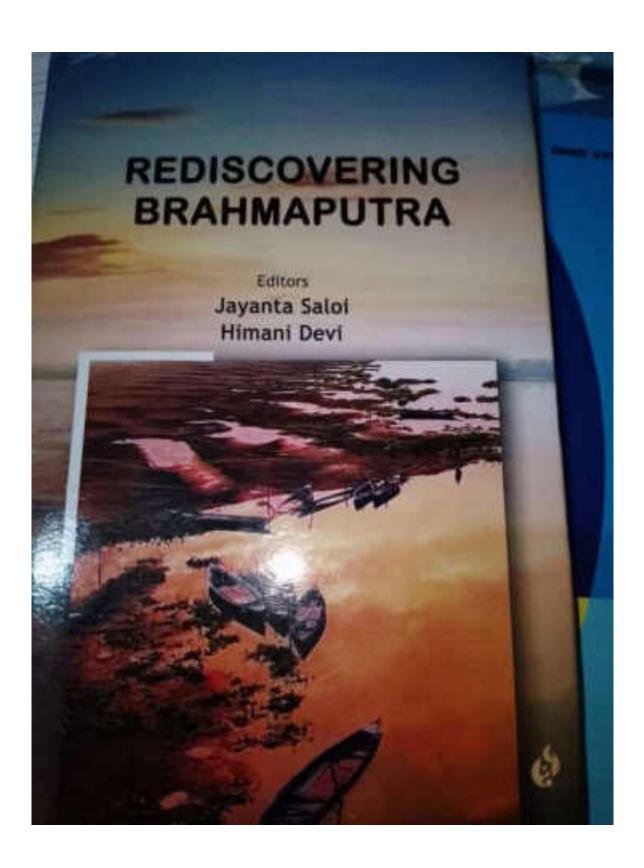
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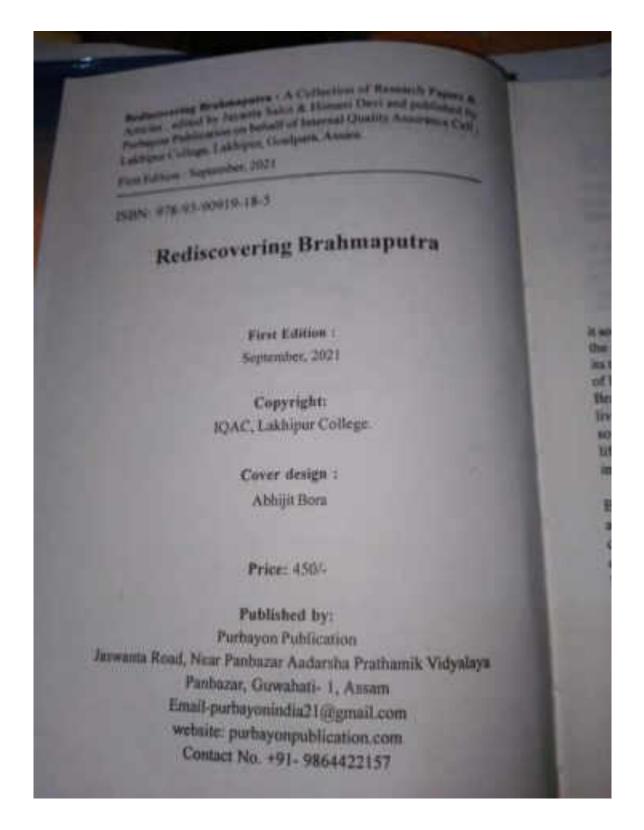
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व्यक्तिका

वनित्रका देशहरू सम्बद्ध कार्टिन प्रातिनान प्रतान। है वान कुटीवा निवन उत्तनप्रमुद्धर महुरीम प्रतान এর ভারত অর্থ-সামারিক সমস্য। এই বনিত্রত সমস্যা পৃথিতে সকলো কাইতে বিবসম। বিশ





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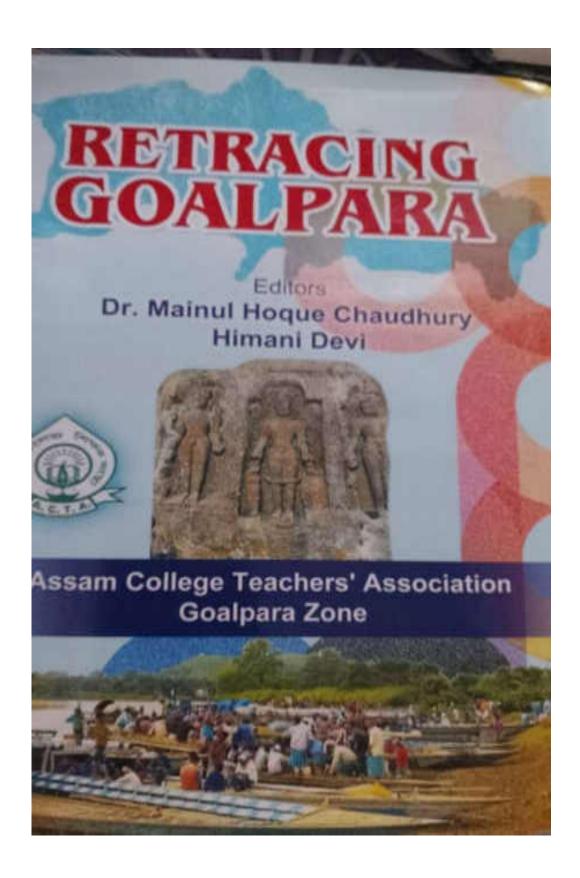
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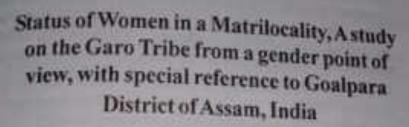
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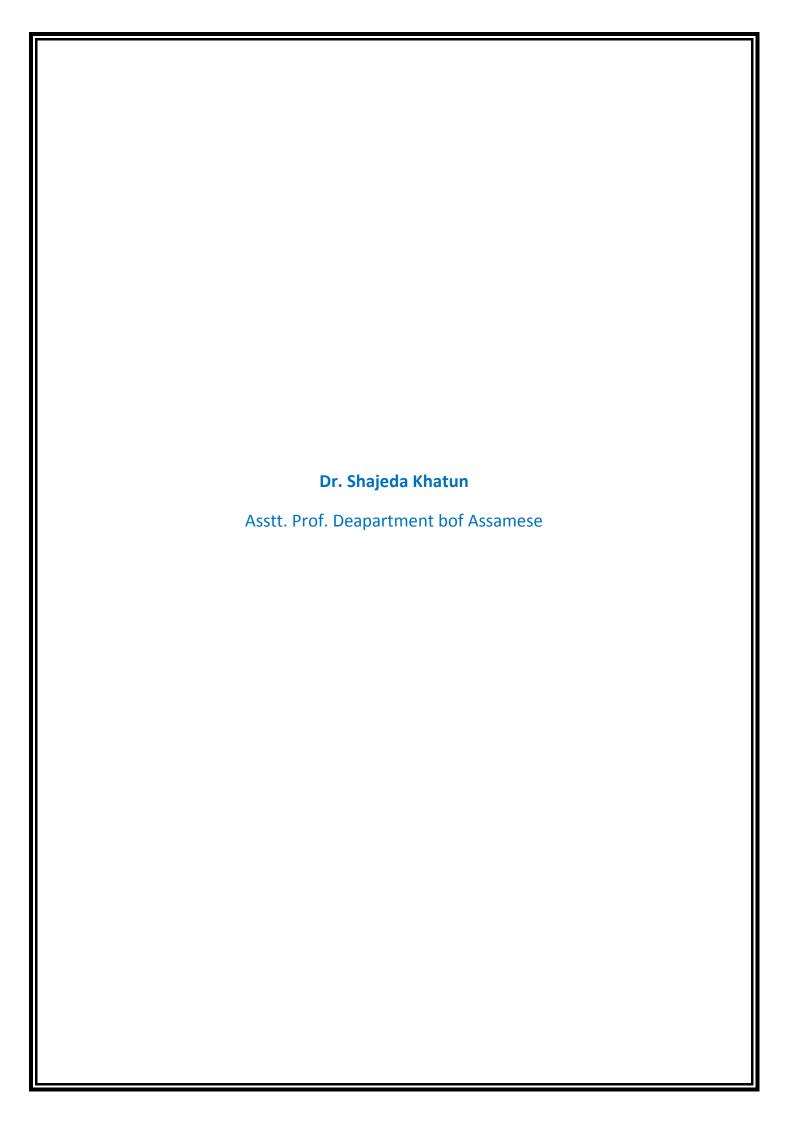
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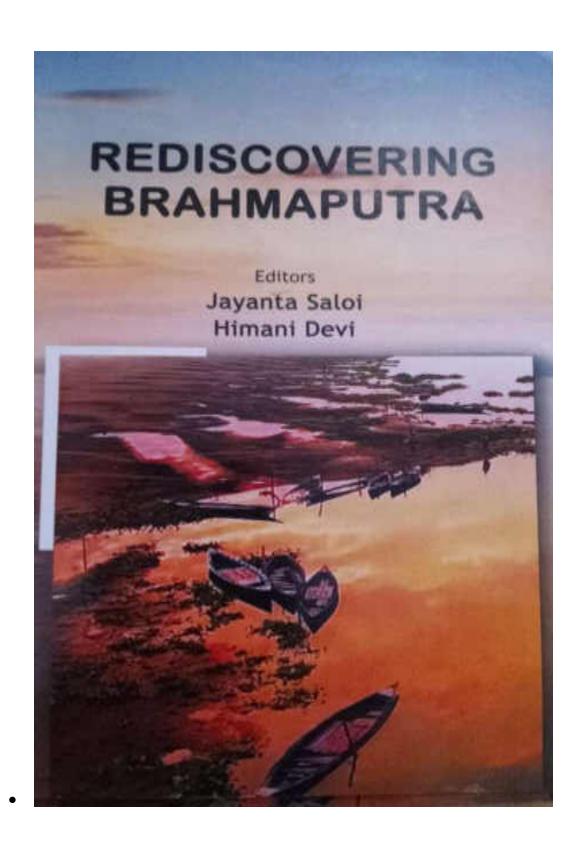
Introduction

The Garos are an ethnic tribe living in India and Bangladesh.

In India they live in Meghalaya and Assam. They call themselves

Achik Mande or Mande means hill people. Garo is the name given to
them by non Garos. The Garo population believed to be approximately





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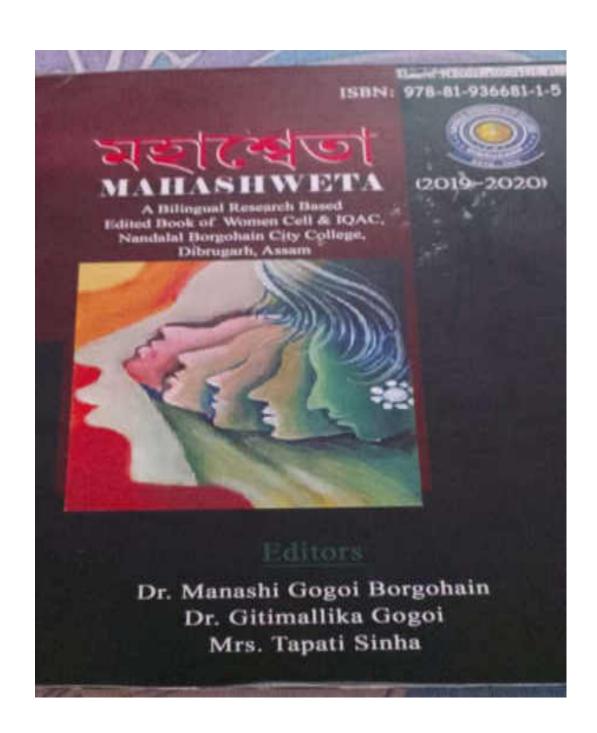
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প্ৰাৰখীয় সংস্কৃতিৰ উপধাৰণ অসমীয়া সংস্কৃতি কোনো সুকীয়া গেল বা ফৈন্দ নিজস্ব সম্পতি নহয়। ই ইতিহাসৰ সোঁৱত বিভিন্ন আন্তৰ পৰা ইনলৰ পিছত দিনলতে প্ৰাঞ্জিত হৈ অহা অপ্তিক, মঙ্গোলীয়, আৰ্থ, আললাইন আনি বিভিন্ন আতি জনগোৱাঁৰ সংমিত্ৰণত গঢ় লোৱা যোগিক সংস্কৃতি।

প্রাকৃতিকভাবে নিচিত্র এই অসমভূমিত প্রৱজিত হৈ অহা এই নিভিত্র জাতি জনগোষ্ঠীন লোকে ইয়ান মাটি লানীন মানজতাত ভোলে গৈ ইয়ানে মাটিল আপোন কৰি লৈ ইয়ান পৰা উলটি যাবলৈ লাহনি গৈছে আৰু যুগ যুগ ধনি শক্তেন-মাধ্য-আজানন এই পৃথাভূমিত ঘেতিয়াই বি আতিয়ে লগালৈ কৰিছে তেতিয়াই নিজন নিজন গৈলিয়ান লগতে সম্পূত কৰিছে অসমন বেঁচা মাটিন লনশত গঢ় লৈ উটা এই সুকীয়া সংস্কৃতিন। এনেকৈয়ে সম্পূতিন বৈছে অসমীয়া সংস্কৃতিন বোনতৌ নিজনি। অসমীয়া জাতি গঠন আৰু ভাগা সংস্কৃতিন পৰিপুত্তিত উটি অহা জিয় সংস্কৃতি সম্পূত্র আতি অন্যোষ্ঠীয়ে শক্তি অনুসৰি সহায় কৰি অসমীয়া সংস্কৃতিন এক সংহতে কলন সৃষ্টি কৰি সমন্বান সেতু বাচনা কৰিছে। এই ক্ষেত্রত নামনি অসমন চন-চালনিবাসী মুছলমানসকলন অভলনো কম নহয়। আমৰ আলোচনাত চন-চালনিবাসী মুছলমানসকলন অভলনো কম নহয়। আমৰ অলোচনাত চন-চালনিবাসী মুছলমানসকলন অভলনো কম নহয়। আমৰ পৰিপুত্তিত কিয়নে ক্ষেত্ৰনা আল্বব্যুক্তিয়ে ভাক চমুকৈ বৰ্ণনা কৰা হ'ব।

^{*} সংকাৰী অধ্যানিকা, অসমীয়া বিভাগ ,দলগোমা আঞ্চলিক মহাবিদ্যালয়, দলগোমা



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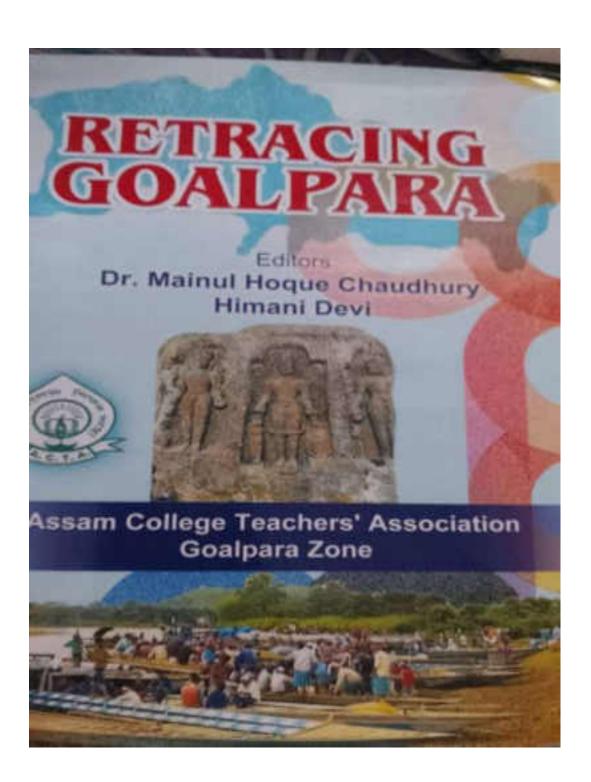
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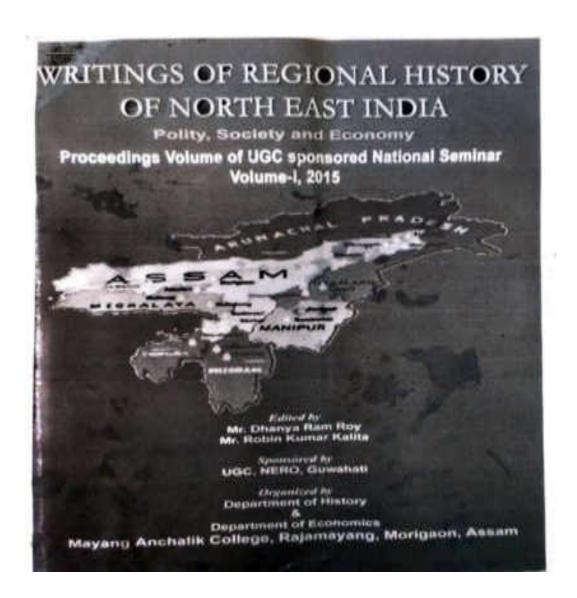
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অসমীয়া সংস্কৃতিত ভোগালীৰ লোকাচাৰ আৰু লোকবিখাল হ এক বি কা মেনমন্ত্ৰী ডেকা অসমীয়া সংস্কৃতিত লক্ষ্যবাগত সাজলাৰ আৰু আ-অলংকাৰ হ এটি কা মীনা কুমাৰী মান	543.510
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ভাৰতৰ স্বাধীনতা আলোলনত অসমৰ অৱধান যোৱা, কৃষক, অমিক ভালা নাৰী সজ্জাৰ বিশেষ সম্পৰ্কত) এই কাশৰাজ্ঞিতা জেকা এই কাশৰাজ্ঞিতা জেকা	ancere.
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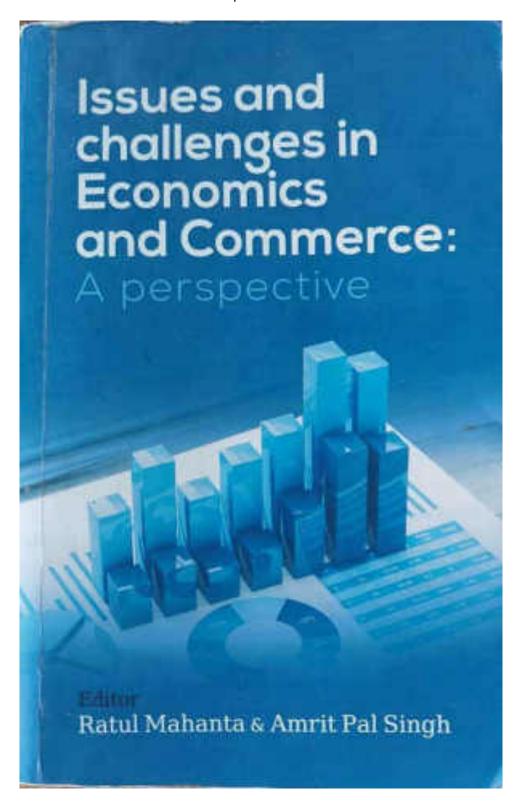
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"Sustainable Development in a Rural Backward area"- A Case study of Matia C.D. Block under Goalpara District of Assam

S.Rajmohan Kalito

Abstract

Sustainability of any resource area in inversely release to economic activities performed by man which are inevitable of survival as well as for achieving a bentz levelihood of the growing population. Sustainability, in sample words refers to meeting the needs of the generations without compromising the needs of the fitture generations.

Therefore, a project has been undertaken to understand the issue in general and economic sustainability with the integrated Wasteland Development Project (IWDP) of Matia C.D. Block, under Goalpara District of Assam in particular. On the basis of secondary and primary information this paper intends to shed light on the problems of the economy and sustainability of Mana Block. It is located to the north side of Dudhnos, and side of Goalpara town about 25 km away of this project.