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Autistic Children and Their Education

Shamima Khanam Juna

[**Abstract** : Autism is one of the developmental disorders characterised by deficit in social interaction and communication and repetitive behaviour. It generally manifests at birth or within the first two and half years of life. Prenatal environment, Infectious process and other environmental factors cause autism. Parents can identify autism in their children by observing their communication pattern from a very early stage. Providing a normal life to the children with autism is not an easy task as they lack in interaction and communication skills. They can be given a regular life only through education. Parents and teachers should keep in mind children with autism can be given education in regular classroom setting too along with some specialised programs designed for them.

Keywords: Autism, Education of Autistic Children.]

Introduction

Autism is one of the developmental disabilities that affect multiple areas like thought, communication and behaviour. Autism is one of five developmental Disorders included under the umbrella of the Pervasive Developmental Disorders. In addition to autism, other disorders in this family are Asperger's Syndrome, Rett's Disorder, and Childhood Disintegrative Disorder, and when full criteria for one of the above disorders is not met, a child may be diagnosed with Pervasive Developmental Disorder-Not Otherwise Specified (often written as PDD-NOS). Autism is characterized by deficits in social interaction

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**DIBRUGARH UNIVERSITY
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Meena Sharma

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Interrogating the Idea of India : A Study of Cinematic Representations of Kashmir Conflict from Bollywood and Beyond

Somjyoti Mridha

Abstract

The conceptualization and creation of the singular political entity called India from the multitudinous and disparate elements comprising many regions, religions, races, castes, languages that constitute modern Indian nation state continues to be an uphill task for our political as well as our intellectual fraternity. This profusion of differences coalesced to form a singular nation state primarily, on the basis of certain core principles that guide its existence. Despite innumerable problems and lacunae in various spheres, the Indian nation state remains united though not politically unchallenged. Fissiparous secessionist/ ethno-nationalist movements in Kashmir and the North-east as well as Maoist movement in the tribal belts of central India have erupted since independence trying to tear asunder the very fabric of the Indian nation state. This paper is primarily concerned with the politics of representation of Kashmir conflict in Indian cinematic narratives from Bollywood as well as from Kashmir. By delving deep into the representational politics of Kashmir conflict, this paper tries to arrive at an understanding of the ideology and the power structure embedded within the 'regimes of representation'. The primary objective of the paper is to interrogate and simultaneously arrive at an understanding of the ideas governing the Indian nation state and its praxis in the day to day reality of Kashmir through its representation in cinematic narratives. This paper takes into consideration the political potential embedded within these cinematic narratives which are produced and disseminated in conditions of profound inequities existent in the realms of politics and culture.

Keywords : Cinema, Representation, Kashmir

For all its magnificent antiquity and historical depth, contemporary India is unequivocally a creation of the modern world. The fundamental agencies and ideas of modernity—European colonial expansion, the state, nationalism, democracy, economic development—all have shaped it. The possibility that India could be united into a single political entity is the wager of India's modern, educated, urban elite, whose intellectual horizons were extended by these modern ideas and whose

Peter Carey's *True History of the Kelly Gang* and the Kelly Legend in Australia: A Historiographic Metafictional Reading

Anjan Saikia

Abstract

Peter Carey is one of the most popular and significant names in contemporary Australian writing in English. Carey, one could argue, is Australia's most widely recognized writer in English and the popularity and critical appreciations from reviewers have made him a literary heavyweight. Carey can, indeed, be claimed to be the legitimate heir to Patrick White's standing in the world of Australian literature. The basic objective of the study is to examine the Kelly legend in Australia and scrutinize the presentation of the same in the form of a fiction titled *True History of the Kelly Gang*. The text may be meaningfully engaged with through the framework of historiographic metafiction as pronounced eminently by Linda Hutcheon. The article looks into the issues and complexities involved in the meeting of both history and fiction, and thus, it would delve deep into the exploration of the crucial aspects of authenticity/ inauthenticity, objectivity and the notion of absolute truth in history through the basic understanding of the chosen text for study.

Keywords: Peter Carey, Metafiction, History, Postmodernism

The relationship of literature and history has been the subject of multiple scrutiny and interpretations at various stages of the evolution of human history especially from the 19th century onwards in a robust manner. In the 19th century, both history and literature were considered as the branches of the same tree of learning which sought to interpret experience for guiding and elevating man. In the modern era, a crucial reversal took place resulting in the separation of both history and literature and the consequent emergence of two distinct and formidable branches of learning. In the postmodern approaches of studying literature and history, this very separation of the discourses has been challenged heavily and thus has been focused more upon identifying what these modes of writing share than on how they differ from each other.

The meeting of metafiction and historiography has unambiguously produced a new kind of experimental writing in postmodernism, and quite

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Basil N. D. Diengdoh



Department of English, Dibrugarh University
Dibrugarh, Assam

Hamari Jamatia

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DEMYSTIFICATION OF THE POSTMODERN DIALECTICS OF SPACE AND IDENTITY IN PETER CAREY'S *JACK MAGGS*

Anjan Saikia

Abstract

The discourse of "Postmodernism" is an exasperating and problematic one to define precisely due to its encapsulation of a wide range of objects and phenomena, and the diverse levels of conceptual abstractions. Its complex anti-modernist strategies erupted into the scene from the late 1950s and received widespread momentum during the 1970s and 1980s at an unprecedented level. Apart from freeing it from any extraneous influence, it also brings into critical discussions the seminal ideas of indeterminacy, plurality, fragmentation, fracturing, and rejection of grand and metanarratives as such. In fact, the different aspects of postmodernism have impacted the contemporary social, economic, political, philosophical and cultural productions in a significant manner and extent. The paper frames the notions of space and identity as operating within postmodern discourse and how these emerge as representations in the works of Peter Carey.

Keywords : Peter Carey, space, identity, postmodernism.

In the Postmodern discourse, the notion of 'space' has occupied a central position for its thematic and conceptual importance. It has, in fact, re-emerged as an important means of analysis in literary and cultural studies in recent years. In other words, the discourse of postmodernism has especially emphasized the importance of space, geography and cartography, especially in relation to modes of transgression, transcendence, multi-focalization and fragmentations as well. Besides, in the aftermath of the hyper-localization of experience, there have been calls for orienting and re-orienting the efforts of mapmaking and space. In the "Preface and Postscript" of the book *Postmodern Geographies: The Reassertion of Space in Critical Social Theory* (1990), Edward Soja significantly states

Today, however, it may be space more than time that hides consequences from us, the 'making of geography' more than the 'making of history' that provides the most revealing tactical and theoretical world. This is the insistent and promise of postmodern geographies. (1)

Similarly, the notion of 'identity' has also been given the status of a focal issue of discussion in the postmodern era owing to its significance, relevance, and

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*Self Allocated
Dibrugarh*

INDIAN FEDERALISM AND THE ISSUE OF ILLEGAL IMMIGRATION IN ASSAM: CONTEXTS AND CONTESTATIONS

Robin Hazarika

Introduction

Federalism is a political system of promoting self rule and shared rule and it is a way of balancing the interest of the nation and the regional units. Typically in Federalism power is equally divided into the national government and the other governmental units, so that it could maintain a balance between the two units of government. Federalism is a constitutional design of sharing of power between the governmental units and it is also a societal mechanism of bringing government closer to people by maintaining their distinct identity and reconciling the conflicting interest among the different cultural groups. Federalism as political mechanism has been a topic of debates and discussion among the scholars and has been receiving wide academic attention. Federalism being an institutional means of establishing an orderly arrangement among the different tiers of government has been getting wide responses in different countries of the world. Indian constitution is also based on the spirit of federalism although it is not explicitly mentioned nowhere in the constitution. Indian federalism is the offshoot of its own circumstances which prepared the design of creating an Indian nation with strong centre and cohesive states. Although Indian model of federalism cannot be counted among the world's oldest federal system, nevertheless it is steadily emerging as a salient feature of Indian political system.

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Role of Matriarchy in Promoting Sustainable Patriarchal Hegemony – A Study of Easterine Kire's *A Terrible Matriarchy*

Gautam Kumar Salkia

Introduction:

Contemporary Indian English Writing from Northeast has multifaceted voices and presents a panoramic view of the mountains, rivers, myths, legends, traditional and cultural practices of the people of diverse origins. The writers of this region express their concerns for the loss of traditional values and strongly advocate for preservation of native tradition, culture and identity. The writers of the Northeast had, behind their writing, a strong desire to take their culture, 'life' and 'ways of thinking' of this region to global scenario.

Easterine Kire is one of the flagship writers from Northeast who in her various literary outputs including the fictional works has dealt with some major social issues confronted by the people of Nagaland. Her *A Terrible Matriarchy* is one of the famous novels echoing the practices of patriarchy in which women have to accept a modest and passive role in the traditional social set up. Since time immemorial women have been treated as the 'other' and the 'marginal'. Gayatri Spivak in her seminal essay *Can The Subaltern Speak?* raises the problems of colonial woman. She interrogates the significance of woman's voice in a colonial setting. Following this model the woman writers from Northeast including Easterine Kire have tried to recover their voice and alter the historical and traditional perspective regarding woman as a passive and submissive being dominated by men. Easterine Kire has succeeded to a great extent in discovering their voices and identity as woman.

The novel *A Terrible Matriarchy* by Easterine Kire takes the reader into the traditional world of Naga society which has been questioned by a 'mild assertive' four year old girl. Although it seems to be a simple story of a little girl coming of age, *A terrible Matriarchy* is also a book about the rural life in Naga village, where the concept of 'matriarchy' is very much elusive. Thus, the novelist seems to have deliberately prefixed the adjective 'terrible' to 'matriarchy' to give it an ironic twist.

Objective of the study:

Some of the key questions that will be dealt with in this paper are - search for roots, self-assertion, ecological concern, yearning for socio-political rights etc. This paper tries to explore some aspects of the patriarchal world of the Angami society. At the same time the paper also attempts to throw some light on some core issues like - identity, culture, inheritance of loss and gender discrimination as reflected in Easterine Kire's novels and especially in *A TERRIBLE MATRIARCHY*. This paper also makes an attempt to examine and analyse the ways in which women are subjugated and relegated to a man constructed inferior status.

REFLECTION OF TRADITIONAL NAGA SOCIETY AND ITS SOCIO-CULTURAL PRACTICES IN EASTERINE KIRE'S NOVEL WHEN THE RIVER SLEEPS
GAUTOM KUMAR SAIKIA

 Associate Prof, Dept. of English Kamargaon college
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ABSTRACT

The present paper attempts to examine various socio-cultural, religious and mythological beliefs and practices of the people of Nagaland with special reference to Easterine Kire's novel *When the River Sleeps*. It focuses on the simple, natural life of the traditional Naga society with its customs, rituals, taboos, superstitions and conflicts. The paper also attempts to analyze the novel from ecological perspectives. It also wants to throw some light on the condition of women in traditional Naga society where matriarchy plays a pivotal role in turning women into a subaltern state. It is observed that the traditional Angami society has a strong belief on magical world of spirits and this particular belief constitutes theme of the novel *When the River Sleeps* in which the principal character Vilie undertakes a dangerous journey in search of a magical stone. The novel presents a wide spectrum of traditional Naga society.

Key Words : Mythological beliefs, rituals, taboos, ecological perspectives, matriarchy, world of spirits, Angami society, wide spectrum.

Introduction :

Literature is a product of the age in which it is written and therefore the socio cultural set up of the age plays an important role in shaping the life and works of a writer. Among several thematic considerations, identity crisis, a sense of alienation, racial discrimination and exploitation, cultural and religious conflicts, gender politics, insurgency and other social issues are quite prominent and recurring themes of North East English literature. These themes have been the burning issues of the North East for decades and the writers belonging to this region have dealt with them from various perspectives. Easterine Kire, through her works, has vividly portrayed the socio-cultural life of the Naga people. Through her fictional narratives, Kire has focused on the uniqueness of the Naga oral culture and especially the folklore and traditional beliefs including various superstitions of Naga society. In her novels, *A Naga Village Remembered*, *A Terrible Matriarchy*, *Mari*, *Life on Hold* and *Bitter Wormwood*, *When the River Sleeps* the novelist has tried to present a true picture of the tribal people of Nagaland. In the words of Kire, "I have always used the real history of my people... The 'native individual' is my raw material and I can write with confidence about their context because I have lived it too" (Kire, Email Interview, 2 March 2014). Kire's

Space and its Dialectics in Peter Carey's *Illywhacker*: A Postmodern ReadingAnjan Saikia¹¹anjan@kcam.ac.in, anjan@kcam.ac.in¹Kamargaon College, Golaghat, Assam, India.**Abstract**

The notion of "space" has acquired a central position in postmodern geography. Its re-emergence in postmodern geography aptly demonstrates the crucial importance of the physical places in moulding human experiences, identity, culture, actions, and existence as well. Space in postmodern geography incorporates into the seminal aspects of the inseparable connection of place with human experiences, existence, and identity as well. These issues of space and place have great importance in the context of the nation of Australia due to the appropriation/misappropriation of the land and the consequent unsettling. All these have become areas of investigation in Australian literature, and here in this context the name of Peter Carey, an eminent Australian novelist in English, poses significance. Carey in his novels has dexterously portrayed the spatial issues in Australia and the continued contestations over the land between the British Whites and the Aboriginals. This article intends to critically appropriate the notion of space and its dialectics in the Australian contexts from a postmodern perspective based on a reading of Carey's one of the widely read novels namely *Illywhacker*. The article digs into the continuing spatial dilemma, politics, and contestations in the nation of Australia through illustrations from *Illywhacker* and eventually demystifies its ramifications and wide impacts.

Keywords: Postmodern geography, space, dialectics, place, Australia, Spatial contestation

Introduction

Space as a concept can be considered a crucial experiential phenomenon in human history. The theoretical propagations of postmodern geographers like Henri Lefebvre, Edward W. Soja, Gaston Bachelard etc., have explored the very concept of space and spatial dialectics in a meticulous manner across various disciplines. Thus, space today denotes something more than the common folks' understanding of landscape. Before this re-emergence of space in postmodern

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Subversion of the Rhetoric of *Terra Nullius* in Peter Carey's *A Long Way from Home*

Anjan Saikia

ABSTRACT:

Published in 2017, Peter Carey's *A Long Way from Home* vividly divulges the loss of a timeless civilisation in Australia in the aftermath of British intervention. Through the description of a brute car race in Australia popularly known as the Redex Trial, Carey here explores the Aboriginal predicament and their traumatic life experiences. Through the mouths of his central characters namely Irene Bobs, Titch Bobs and Willie Bachhuber, Carey here deliberates upon Australia's forgotten history and Black-White encounter, and subsequently questions the validity of the rhetoric of *terra nullius*. Thus, by delineating the British presence as well as sufferings of the Aboriginals, the novel potentially subverts the notion of *terra nullius* and unearths the concealed history of Australia through some shocking revelations. The article is an attempt to demystify the falsity lying in the rhetoric of *terra nullius* and the subversion of it in Carey's seminal novel *A Long Way from Home*.

KEY WORDS: *Terra nullius*, Black-White encounter in Australia, Aboriginals, British white.

INTRODUCTION:

Peter Carey is one of the most recognised Australian novelists in English. He was awarded the Booker prize for *Oscar and Lucinda* in 1988 and for *True History of the Kelly Gang* in 2000. In almost all his novels,

Women in the Gandhian Philosophy: A Study from Feminist Perspective

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Abstract: Gandhi was remarkably forward looking in his attitude towards women. Gandhi not only allowed the social disabilities the women suffered, but also critical towards prevailing ideas of inequality such as the performance of male children, stereotypes of female timidity, exploitative male sexual attitude and the relegation of women to the home. Gandhi's view about women and their role in public life was a departure from those of the 19th century reformers. Gandhi saw women as a potential force in the struggle to build a new social order. He opposed the view that women's real sphere of activity was the home, instead of it he was instrumental in creating conditions which could help women break the shackles of domesticity. In this paper an attempt is made to understand how far the Gandhian philosophy on women is able to meet the prevailing ideas of feminism and how far Gandhi was consistent in affirming his identity with keeping in view of the ideas of women empowerment.

Key Words: Gandhi, Philosophy, women, feminism.

1. INTRODUCTION:

The term feminism can be used to describe a political, cultural or economic movement aimed at establishing equal rights and legal protection for women. It advocates gender equality for men and women, campaigns for women's right and interests. In India under the colonial influence and as a part of 19th century reform movement, the feminist idea begins to spread. During the pre independence period feminist questions revolved round some major issues like the spread of education, abolition of sati system, campaign for widow remarriage etc. Sarbani Guha Ghosal in her article 'Major trends of feminism in India' wrote that in colonial India social reform movement modernized gendered relations in some upper caste families. Rammohan Roy and Vidyasagar though have made important contribution towards the emancipation of women in the country, unfortunately their efforts largely remained confined to particular echelons of society and failed to touch the grassroots (1). During the pre-independence days, it was Gandhi who played an important role in mobilizing women. He seems to have been the first public figure in India to use the idea in a feminist context by arguing that the sexes are fundamentally equal because the most important aspect of each, the soul is the same (2).

1.1. OBJECTIVE:

Here in this paper an attempt has been made to discuss the following objectives-

1. Ideology of Gandhi on women and how his ideology is different from that of his contemporary society.
2. How far Gandhi's philosophy on women is acceptable from feminist perspective?

2. DISCUSSION:

The social reformers of the 19th century were the pioneers in raising discussion on women's issues like child marriage, prohibition of widow remarriage, *purdah*, denial of education to women etc. They felt that opening of educational opportunities to girls, legal reform and creation of awareness to the disabilities faced by women will help bring about social transformation. The social reform movement did not challenge the patriarchal value system, nor did it argue for wider participation of women. In fact the wife and the mother role was re-emphasised by the social reformers with a proviso that these roles be performed more efficiently (3). The call to women to join in public life was a far cry till the later part of the 19th century. In fact, a new journal for women, begun in 1875, stated: "we will not discuss political events and controversies because politics would not be interesting or intelligible to women in this country of present" (4). In 1889, four years after the Indian National Congress was founded, ten women attended its annual meeting. From this time on, women attended every meeting of INC, sometimes as delegates, but more often observers. Attending with their fathers and husband, their contribution was both decorative and symbolic (5). It was Gandhiji who gave emphasis on women participation in freedom movement to lead it to a mass movement. He was of the opinion that there was no difference between man and women. Even he said that morally women are stronger than men. Gandhi's first encounter with women power took place in Africa. There he realized real strength of women and later in India he decided to involve women in struggle for independence to make it a mass movement (6).

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mdu*

Politics of Language and the Contested Idea of Multiculturalism: A Case of Assam

Phulmoni Das
Robin Hazarika

Abstract

Language has always been a contested notion in a multilingual and multiethnic nation like India. Despite the instrumental role that language has been playing in mobilizing and formulation of an identity of a community, it also assumes the serious political dimensions leading to the disturbances in the social, economic, and political life of a country. Assam is a land of diverse culture, ethnicity and multiple languages that have been leading to the citation of a multicultural state. Assam, in spite of being a plural land, that endorses the principle of equality of different groups failed to theorise the concept of multiculturalism. Escalating ethnic conflicts and identity politics among the different ethnic groups have not only generated tension, but also provided a serious impetus to the notion of multiculturalism. In this paper, however, an endeavour will be made to examine the role of language in terms of building nationalism in Assam and in this process how this politics of language has also been a source of identity formation among the different ethnic groups, which later on also became a cause of contentions in the Assamese society, will be highlighted. The paper will also deal with the issues of linguistic nationalism and how it affects the idea of multicultural ethos of the land.

Key Words: Assam, Ethnicity, Identity, Politics, Language, Multiculturalism

Introduction

Revisiting multiculturalism in the context of linguistic differences in Assam

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Book Review

Kikon Dolly and Karlsson Benget G., *Leaving the Land: Indigenous Migration and Affective Labour in India*, Cambridge University Press, 2019, pp. 164 Rs. 536.

Robin Hazarika

The book 'Leaving the land: Indigenous Migration and Affective Labour in India' is an in-depth ethnographic research work done by Dolly Kikon and B.G Karlsson on the migrated youths of North East India. The process of Migration is something beyond people moving from one place to another, migration is self explanatory. The story of migration is neither homogenous nor follows a uniform pattern. Every case of migration has its own context to be understand and can be described from its own social and historical peculiarities. Therefore understanding the process of migration is a complicated affair. Experiences of migration of the migrants cannot be solely measured on economic terms. It is a collective experience of their socio-cultural, economic and political status and how they encounter state, capital and citizenship that they have to undergo as a migrant in the different metropolitan areas. In the book 'Leaving the land: Indigenous Migration and Affective Labour in India' the authors have focused on the migrated youths primarily from the northeast India who moved to the other metropolitan areas of India. It is mentioned in the book that according to a 2017 study done by the North East Support Centre and Helpline, a Delhi-based organization, the outmigration from the Northeast region has increased 12 times in the last five years, and over 5 million people from Northeast India are likely to become migrants in the next five years. Looking at the wide scale and visibility of the migration of northeast youths to the other cities of India, it has become an important question to understand the life, desirability, aspiration, struggle and the everyday life of a migrant in the other parts of India. The book has provided new insights into the increasing trend of migration among indigenous youths from Northeast India and through this study authors have tried to deal with the insecurities, desires, and expectations among indigenous youths of north east in global India.

State Politics: BJP's Thumping Victory in Assam

Dr. Phulmoni Das, Assistant Professor, Department of Political Science, College of Mass Education, Tezpur, Assam, India 781005
Robin Hazarika, Assistant Professor, Department of Political Science, Kamrup College, Tezpur, Assam, India 781005

Electoral Politics of Assam has been witnessing different dimensions since its independence. It was the Congress which dominated the electoral politics of late British and the early post-independence period. Till 1996, the party had suffered defeat only in 1978 and 1985 assembly elections. But the electoral politics of the state since 1985 became a turning point in Assam politics. It was the period which seen the debacle of congress and it also coincided with the emergence of community based smaller parties often called regional parties. The one party dominant system was giving way to a multi-party system in which political parties of various ethnic groups or smaller cultural communities began to play a significant role. This period also showed the emergence of Bharatiya Janata Party (BJP) and which has also gradually playing a significant electoral force in the politics of the state. It is in this context the rise of BJP in the politics of the state can be contextualised. Therefore the present paper is an attempt to understand the BJP's return to power and the paper also tries to highlight the major grounds on which BJP's success in the state election 2021 in Assam can be interpreted.

Key Words: Power, Politics, Assam, BJP, Political Mobilisation

Introduction:

Electoral Politics of Assam has been witnessing different dimensions since its independence. It was the Congress which dominated the electoral politics of late British and the early post-independence period. Till 1996 the party had suffered defeat only in 1978 and 1985 assembly elections. But the electoral politics of the state since 1985 became a turning point in Assam politics. It was the period which seen the debacle of congress and it also coincided with the emergence of community based smaller parties often called regional parties. The one party dominant system was giving way to a multi-party system in which political parties of various ethnic groups or smaller cultural communities began to play a significant role. This period also showed the emergence of Bharatiya Janata Party (BJP) and the party has been gradually playing a significant electoral force in the politics

of the state. Electoral politics in Assam is also reflecting the political significance of its multi-ethnic reality and which has consequently played a predominant role in the electorate politics of the state. Rise of regional political party as well as rise of BJP in the state politics has not only challenged decade old dominance of Congress but also added new dimension to political scenario of the state. Despite having regional political party and the presence of Congress as the dominant political party, BJP has been continuously rising and able to make its stronghold in the state politics by winning both parliamentary and state assembly election of Assam. It is in this context the rise of BJP in the politics of the state can be contextualised. Since General elections 2014, the Bharatiya Janata Party (BJP) has successfully challenged the dominance of Congress, particularly in the state of Assam. Similarly, since 2016 and subsequently followed by

2019 as well as recently gained state assembly election of 2021 in the state. This also given impetus to the rise of BJP in the state politics. In the past few years of Assam, under the leadership of BJP, the party has also expanded its reach in the centre too. With its grand sweep in 2014, the BJP made a formidable rise in the political arena. In the Parliament and State (2014). Following the 2014 general election, the BJP steadily expanded its electoral footprint across India, especially in states where the party was not previously considered a viable option. Along the way, the party extended its reach across great swaths of the country. The BJP's electoral powerful force has prompted many observers of Indian politics to suggest that Indian politics is once more witnessing a dominant-party phase, but this time with the BJP rather than the Congress as the central player (Paishkar, 2017). Therefore, in this context this paper seeks to understand the return of BJP in the state of Assam consecutively for the second term by focusing on three key questions. First How far BJP's win in Assam can be socio-historically contextualized? Second How far the decline of Congress and AGP helped BJP to ascendancy in the politics of the state? Third, Despite facing stiff criticism for its Citizenship Amendment Bill (2016), what factors helped BJP to retain its position in 2021 state assembly election? State has witnessed massive protests against the Citizenship Amendment Bill (2016) and what else in further paved the way for the emergence of the two regional political parties in Assam. Here in this context the BJP's winning the election is interesting in the state. The above mentioned questions are discussed in different section of the

Dr. Phulmoni Das
Robin Hazarika

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ties of Language and the Contested Idea of Multiculturalism: A Case of Assam

Phulmoni Das
Robin Hazarika

Abstract

Language has always been a contested notion in a multilingual and multi-ethnic nation like India. Despite the instrumental role that language has been playing in mobilizing and formulation of an identity of a community, it also signifies the serious political dimensions leading to the disturbances in the social, economic, and political life of a country. Assam is a land of diverse culture, ethnicity and multiple languages that have been leading to the citation of a multicultural state. Assam, in spite of being a plural land, that endorses the principle of equality of different groups failed to theorise the concept of multiculturalism. Escalating ethnic conflicts and identity politics among the different ethnic groups have not only generated tension, but also provided a serious challenge to the notion of multiculturalism. In this paper, however, an endeavour will be made to examine the role of language in terms of building nationalism in Assam. In this process how this politics of language has also been a source of identity formation among the different ethnic groups, which later on also became a cause of contentions in the Assamese society, will be highlighted. The paper will also deal with the issues of linguistic nationalism and how it affects the idea of multicultural ethos of the land.

Key Words: Assam, Ethnicity, Identity, Politics, Language, Multiculturalism

Introduction

Revisiting multiculturalism in the context of linguistic differences in Assam

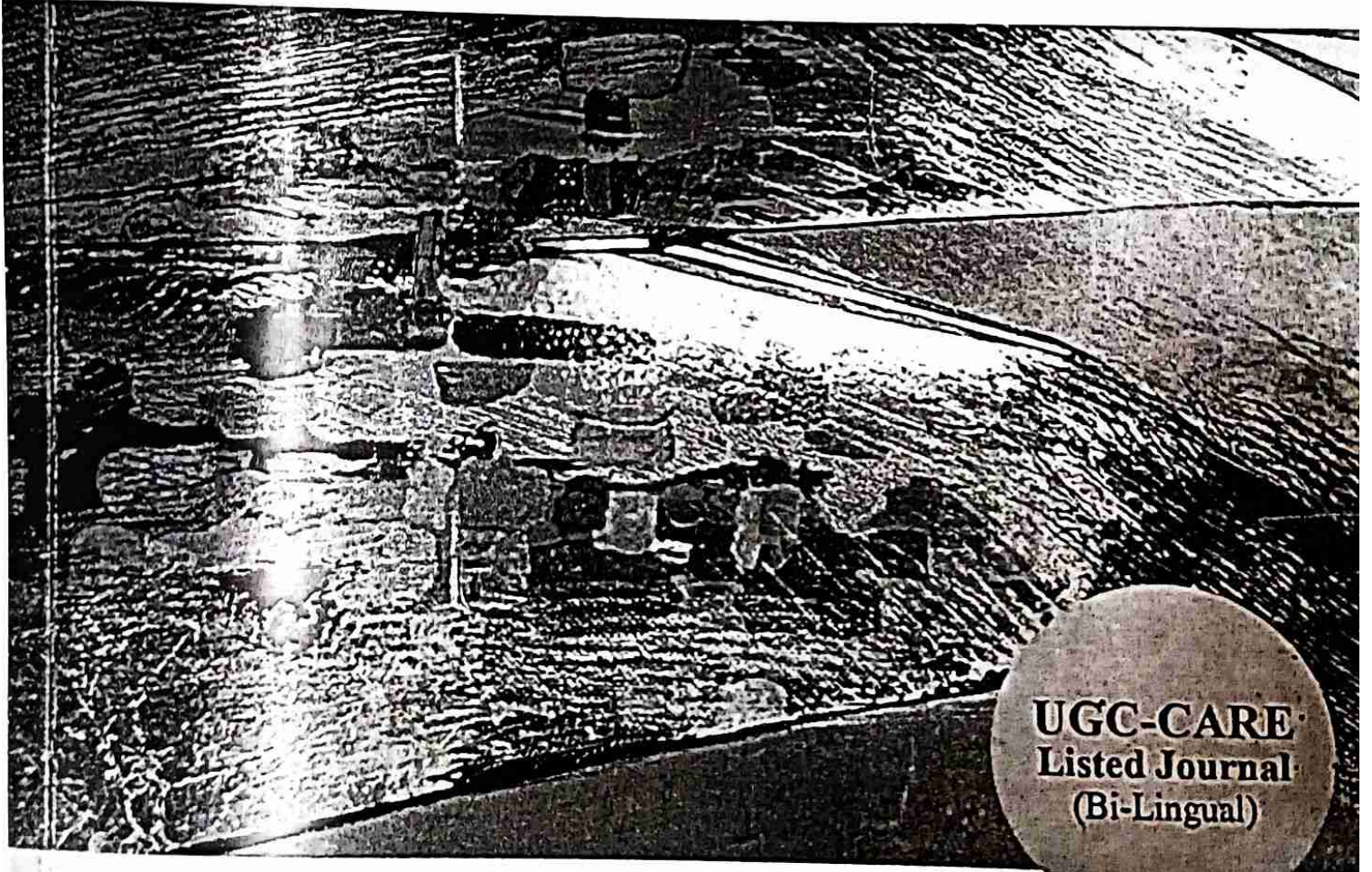
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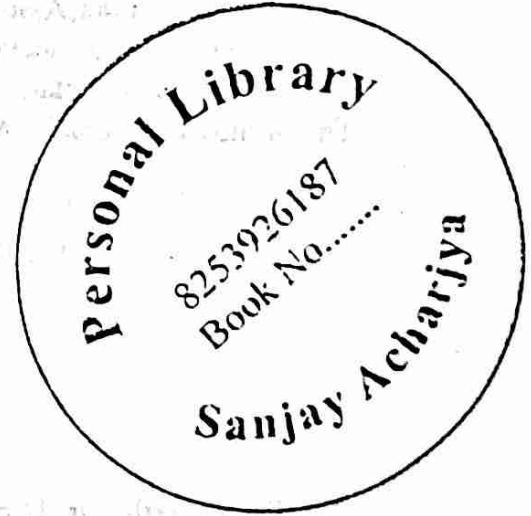
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শিশুৰ মন কল্পনাস্ৰিত। প্ৰাণচঞ্চল, কল্পনাৰ মায়াজালত আবদ্ধ থাকি শিশুসকলে ভাল পায় সেয়ে তেওঁলোকক ওমলোৱা, খেলা ইত্যাদি কামত সততে অতিপ্ৰাকৃত উপাদানৰ প্ৰয়োজন বিদ্যমান। সাধাৰণতে শিশুৰ মন-মগজুক স্পৰ্শ কৰিব পৰাকৈ বিভিন্ন বিষয়সমূহ মানসিক আৰু বসোৱাৰীণ ভাষাত প্ৰকাশ কৰা সাহিত্যই হৈছে শিশু সাহিত্য। য'ত তেওঁলোকৰ মানসিক উৎকৰ্ষ সাধন, অনুসন্ধিৎসু ভাব ইত্যাদি জাগ্ৰত কৰাত গুৰুত্ব দিয়া হয়। অসমীয়া শিশুৰ ক্ষেত্ৰখনত শিশুক বিশেষভাৱে প্ৰাধান্য দি সাহিত্য চৰ্চা কৰা ব্যক্তিজন হৈছে গগণ চন্দ্ৰ অধিকাৰী। অধিকাৰীয়ে শিশু সাহিত্যত ব্যংগচেতনা, শিশু মনস্তত্ত্বক বিশেষভাৱে গুৰুত্ব দি সাহিত্য চৰ্চা কৰিছিল। এই শিশু মনস্তত্ত্ব অৰ্থাৎ শিশু মনোবিজ্ঞান হৈছে মনোবিজ্ঞানৰ এটা শাখা; যি প্ৰধানতঃ শিশুৰ মানসিক অৱস্থা আৰু আচৰণৰ সম্পৰ্কে গুৰুত্ব আগবঢ়ায়। অধিকাৰীয়ে কবিতাৰ মাড্ৰেৰে অতি চাতুৰ্য আৰু মানোগ্ৰাহীকপত শিশুৰ মানসিক অৱস্থাৰ বৰ্ণনা কৰিছে। ঠিক একেদৰে তেওঁ ব্যংগ কবিতাৰ মাড্ৰেৰে শিশুৰ সমাজৰ সমস্যাবোৰৰ সৈতে সাধাৰণভাৱে পৰিচয় কৰোৱাত সিদ্ধহস্ত। তাকো হাতৰ প্ৰয়োগেৰে। সেয়ে আলোচ্য গৱেষণা প্ৰবন্ধটোত গগণ চন্দ্ৰ অধিকাৰীৰ শিশু সাহিত্যত প্ৰকাশিত ব্যংগ আৰু শিশু মনস্তত্ত্ব সম্পৰ্কে আলোচনা কৰা হৈছে।

শব্দ : গগণ চন্দ্ৰ অধিকাৰী, শিশু সাহিত্য, ব্যংগ, শিশু মনস্তত্ত্ব।

EXPLORING THE MISING CULTURE THROUGH FOLK SONGS

Dr. Ranju Morang

Assistant Professor, Department of Sociology, Kamargaon College

ABSTRACT

The Mising oral tradition seems to be particularly abundant in the domain of songs and folklore. This tribe of present day Assam particularly after their migration from the hills have shared relations with the people of the plains on various levels. The Misings inhabit from the same genealogy as the Adis or the Apatani and the hill Miris of Arunachal Pradesh. It is quite interesting that the tribe has efficiently nurtured their culture through the evergreen varied folk songs. The religious traditions to day to life of men and women can be discerned from the songs, sung in either festivals or even when fishing or ploughing. Through the folk songs, the socio-cultural life of the tribe can be deeply perceived.

KEYWORDS: Oral tradition, Assam, migration, culture, folk songs.

INTRODUCTION

The Misings, well known in earlier times as the 'Miri' and as declared as such in the constitution of India are the present contemporary Mising ethnic community. Ethnically, the Misings inhabit from the same genealogy as the Adis or the Apatani and the hill Miris of Arunachal Pradesh. They boldly call themselves the 'Tani' which in Mising language means a man bestowed with abundance from the Gods and the Goddesses. Both the tribes embrace semblance in their language, traditions and culture.

The origin of this tribe is in the mountain ridges situated amidst the Subansiri and the Siang districts of Arunachal Pradesh. The Mising Oral tradition evince that they migrated towards the plains of Assam in exploration of a peaceful and better economic life comparatively in early times. The traditional beliefs and the customs of the tribe are quite distinctive as in other parts of the world. The Donyi-Polo religion is followed by the tribe. Donyi is the Mother Sun and Polo is the Father Moon. Although in the 17th centuries and even after, the tribe has been influenced by the vaishnavite doctrines of Assam consequent to the practising of Vaishnava beliefs and practices, their indigenous beliefs, rituals and customs still predominate their social life. The Misings are mostly cultivators. Interestingly, there are ceremonies and festivals associated with agriculture such as 'Ali-A:ye-Ligang' and 'Po:rag'.

Similar to the other Indian family structure, the Misings tribe is a patriarchal system. Social village organisations such as the 'Murong' is the most significant and useful traditional socio-cultural institution of the Mising people. It is comparable with the dormitory system existing in other tribes and is one of the main elements of tribal life. The marriage system of the tribe is interesting as it consists of three types of marriage. First, *Daro Midang* which is arranged by the elders of the family members. Second is the *Dugla La:nam* in which the marriage is conducted by elopement with the consent of the parents of both of the groom and bride. The third is now not being practised, which is *Kumna sola la:nam* and it is without the consent of the family members. The traditional death rituals of the tribe's religion is the belief about the soul of the dead and human immortality. Their beliefs connote that the moment the soul leaves the body, death occurs to it according to their beliefs. A ritual called 'Urom Apin' is performed for the departed soul within a month and finally the last rites is as 'Dodgang' which can be performed whenever comfortable even after five years or so.

The folk songs have been evolving throughout the lives of the people which is the only way to experience the origin and the day-to-day lives of the tribe. This colourful tribe embraces innumerable folk songs reflecting their old culture and tradition whether it is *Le:ke Nitom* or *Anu Ni:tom*. *Le:ke Ni:tom* are the traditional songs which have been tracing its existence since the beginning of mankind. The *Anu Ni:tom* are the modern songs which mostly portray the linkage between rural and urban relations, sometimes love but more often disputes. The *Le:ke Ni:tom* are divided into few such as *A:bang* (Religious Songs), *Oi Ni:tom* (Songs of Love), *Kabaan* (Songs of Lamentation), *Ko:ni:naam* (Lullabies) and *Moman* (Rhymes). The *A:bang* folk songs are the religious poetical compositions of praise and worship to the Gods and the Goddesses which highlights the importance of the supernatural beings in the Mising community. The *Oi ni:toms* are popular among the non-Misings which are similar to the *Bihu* and *Bon geets* of Assam. The *Kabaans* are the songs of lamenting one's sadness for separation, death or any distancing from the partner. The *Ko:ni:naam* are the songs that are sung to lull the children to sleep. The *Moman* or rhymes are prevalent which are to build moral values among children.

REVIEW OF LITERATURE

Writings on the missing culture are not common. It's rare compare to writings on other cultures. Professor Tabu Ram Taid, a well-known linguist and an educationist of the Mising tribe has compiled a book titled, "Mising Folk Tales" (2016) under the broad area of Indian Literature in Oral Languages which he translated into English and is published by the Sahitya Academy.

Dr. J. J. Kuli, MBBS and well known writer for his huge contribution to the literature of the Mising community of Assam. The folk culture of the community is explained with detailed information in his book 'Folk literature of the Misings'.

OBJECTIVES OF THE PAPER

The present paper is based on exploring the Mising culture through their folk songs. Some of the major objectives are-

- I) To understand the meaning and the influence of folk songs in the Mising Culture.
- II) To analyse the presence of day to day lifestyle of the Mising tribe.
- III) To highlight the importance of the decaying culture are traditions in the Mising folk songs.

METHODOLOGY

The research methodology culminates in the representation of culture in the folk songs of the Mising tribe of Assam. Its importance can be traced from the presence of cultural tradition since the ancient times in the same folk songs sung during festivals or even while fishing and ploughing. Data for the present paper has been taken from primary sources. Alongside, the analysis and interpretations of the researcher are evident to validate the researcher's standpoint.

DISCUSSION

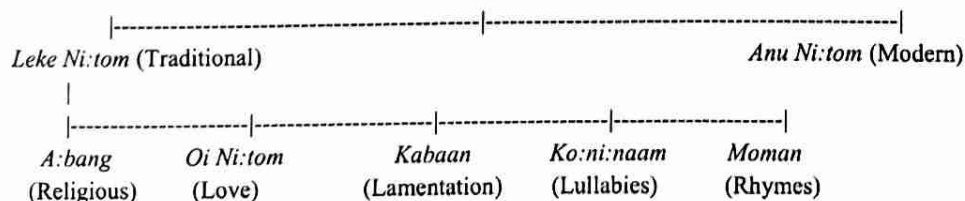
The Mising tribe of Assam also known as the Miris embodies a flake of the greater Mongoloid family inhabiting the hills of north-eastern India. Sir George Grierson has categorised these families into (a) primitive long headed, (b) less primitive short headed and (c) Tibeto-Mongoloids.

Interestingly, the Puranas and the Tantras formulated persistent references to the people having Mongoloid countenance. The literary works of the medieval period, evidently those of the period of the Vaishnavites and the Ahom 'Buranjis' or the records make persistent presence of the Misings in relations with the Vaishnava saints and the Ahom Swargadeos¹. Apart from this, the contemporary Persian written accounts include sources to the regions of the northeastern regions, mentioning about the Misings, fragmently. It is remarkable how the British have collected and documented with detailed records of the tribes of the northeast. However, these have been the primary sources to construct the history of the tribe of recent times, although lacking in sources to form the frame of the early history of the Mising tribe of Assam.

It is quite evident that dance and music are an integral part of the tribe. The age-old traditions have been retained from one generation to the other. The dances are accompanied by appropriate songs and music. The tribe has some musical instruments made of bamboo in unique structures. The musical instruments include *dumdum*, *marbang*, *lc:nong*, *pempa*, *yoksa* and many more.

The folk songs are classified in two categories, such as

CLASSIFICATION OF MISING FOLK SONGS



¹ Etymologically means the Gods of Heaven. The Ahom kings are referred to as Swargadeo.

The Mising tribe comprise folk songs reflecting their old culture and tradition whether it is *Le:ke Nitom* or *Anu Ni:tom*. *Le:ke Ni:tom* are traditional songs that have existed since the beginning of mankind. The *Anu Ni:tom* are the new songs which mostly portray the linkage between rural and urban relations, sometimes love but more often disputes.

1. *A:bang* (Religious songs)

These religious songs conquer an elevated portion in the lives of the tribe. It is a verse of hymn of praise and worship to the Gods and the Goddesses. These songs narrate not only the songs of the supernatural beings but also the different modes and ways of life of the tribe. These songs had been traditionally carried on by the *Mibus*².

Without a *Mibu*, religious occasions are impossible. Some festivals like *Po:rag* can never be performed without a *Mibu*. During this festival, the *Mibu* with the presence of the young girls and boys, sings the *A:bangs* throughout the night to appeal to the Gods and Goddesses. It is believed that the *Mibu* gains supernatural powers from the supernatural beings. The origin of the Mising priest has no determinative tracing. These songs have been transmitted orally from the past centuries amongst the *Mibus*. The *A:bangs* have got a direct and positive relation with the *Mibus* in their origin and popularity. Thereafter, the *Mibus* are considered as the religious guide of the community and hence these *A:bangs* are called the religious songs.

One such *A:bang* to please and seek forgiveness to the Goddess of rain invoking to shower with rain whenever there is a drought. Here is an instance,

Dclo Pcdong Na:nc
Na:nc mumpong rayi lendobong
Kcyum yidum bottalang
Kero pcdong na:nc lang
Ginnyi dodicm simin sukai

The people sing this song so the rain Goddess would eventually rain and remove the dry drought.

2. *Oi Ni:tom* (Love songs)

The *Oi ni:toms* are popular among the non-Misings which are similar to the *Bihu* and *Bon geets* of Assam. These songs are sung in all seasons. It is sung both when one is working alone in the paddy fields and also during collective feasts and festivals such as *Ali-aye-ligang* and *Po:rag*. Sometimes they even sing while fishing in the rivers or harvesting in the fields. It throws light on social life customs, domestic relations and occupations as well. In the festive occasions, the youths decorated themselves with their traditional woven clothes and danced following the tunes of the *Oi ni:toms* in accompaniment of the musical instruments.

Bittognc asidcm billad oiya mola:mang
Agom lu:man koncdcm Nowc lulap mola:mang
Si:ri oiya siya:dc era li oi moyadc
Agom luma: luma:pc ngokkc asin dodubong

This exemplification of the *kabaan* reflects the cultural importance in the tribe. The inclusion of these folksongs is quite absorbing. Here, the man sings for his lady love to let the river of emotions and love gush out like a river as she is shy and innocent.

3. *Kabaan* (Songs of lamentation)

The *Kabaans* are the songs of lamenting one's sadness for separation, death or any distancing from the partner. They focus on the misfortune or the sorrowful events such as the separation or death of a loved one and so on. These songs are sung when alone in the fields harvesting or fishing in the river.

² Mising traditional priest

Kinsng ya:mvo nokke asindem
Oi ngo scmmcpc singagoi ma:ya:pc
Kinseg po:yamclo nokke mcnamdem
Oi ngo scmmcpc siango ma:ya:pc
Mc:nam kalasin okopc sebikan
Bvrdug ni:tomcm okkcmpe mobikan
Si:ko Ka:ma:nc lambe bclampc
Oi:ngom gvmo:dunng longc lo:tu:pc

Through this *Kabaan*, like always the singer solitarily sings out her pain and agony all by herself, consoling herself to fade away the decaying and sweet memories in the field or beside the river, away from the rest of the people.

4. *Ko:ni:naam* (Lullabies)

Ko:ni:naam are the songs that are sung to lull the children to sleep. The themes of the lullabies are varied.

Sometimes mothers make it a point to praise the forefathers to instil in the child an affection for such kith and kin particularly the maternal uncle with his ancestral wealth and influence. The babies are usually cheerfully comforted by singing lullabies. However, these lullabies embrace some significant characteristics. Agriculture is the mainstay of the Mising people which forces them to work hard in the field irrespective of gender and age during the season of agricultural production. The women of this tribe work both at home and in fields. When the mother leaves for work at the field the young tender aged girls are given charge to look after the little children. These young babysitters are called *Nbvng* and they sing most of the lullabies.

The culture through one of the lullabies is as follows,

Oiyawa kappo:yo: pkkauc dc:ma:da
Dc:dv din pv:pvcma kablangka

The above lullaby is a song for the crying baby who is stopped to cry stating that the little doves are sleeping and because of the baby's wail the mother dove will fly away leaving the babies alone.

5. *Moman* (Rhymes)

The *Moman* or rhymes are also prevalent in the Mising society. A considerable number of rhymes are orally transmitted amongst the village children from centuries past. These songs are sung in groups. These songs reflect their happiness. Some songs are of competitive nature between two groups-boys and girls. These songs are sung and danced in open fields and sometimes in premises. Hence, these songs can also be called *Lotta Moman So:man*.

One such interesting Rhyme on 'Good Encouragement' has the same as the title. It goes on as,

"Narc:n asi tv:langka,
aro agom lulanga.
Narc:n galug gclangka,
Abvng agom tadlangka.
Narc:p vrpu: sulangka,
Ponam mcnggabbonamlangka."

The Rhymes on good encouragement advises the children to drink clean water, always speak the truth, wear clean clothes, listen to the advice of the elders and bath and study everyday. When a child recites these Rhymes, he or she is definitely encouraged by the positive values and life skills.

CONCLUSION

The folk songs of the Mising 'tribe' are the representation of the community throughout the lives of the people which is the only way to witness the origin and the day-to-day lives of the tribe. The presence of the innumerable folk songs reflecting their old culture and tradition whether it is *Le:ke Nitom* or *Anu Ni:tom* are extremely cultural and

significant. Most significantly, these five types of folk songs are the most unique identity of the people of the Mising community. The varied folk songs exemplify various cultural and traditional structures. It is interesting to witness that it signifies the presence of religious beliefs in the lives of the tribe as well as the socio-cultural aspects and also the day to day lifestyle from childhood to old age.

Significantly, the people of the enriching Mising tribe hold a legacy of rich and varied folk songs with the orchestration of their flamboyant culture. It is evident in the Mising folk songs that the endorsements are about plants, birds, family, love, jealousy, cruelty and loneliness. Some contain a combination of myth and legends. Moreover, nature is the most elevated epitome of their imagination with the blend of their culture. Nonetheless the varied folk songs of religion, love, lamentation, lullabies and rhymes embody their tradition, religious beliefs and social customs.

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THE MISING WOMEN AND THEIR CULTURAL ENTREPRENEURSHIP

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ABSTRACT

The Misings, well known in earlier times as the 'Miri' and as declared as such in the constitution of India are the present contemporary Mising ethnic community of Assam. The Misings are originally and naturally a peace loving community of Assam and are inclined to abide by the laws for smooth running of the society. The origin and the lifestyle of the Mising tribe are being woven through the oral tradition. The Mising of Assam makes a substantial contribution to Assam's weaving culture, enhancing the artistic talent of the women's population in the village. The basic objective of this article is to present the cultural entrepreneurship of this tribe.

KEYWORDS: Handloom, weaving, Mising, women, culture, entrepreneurs.

INTRODUCTION

The Misings, well known in earlier times as the 'Miri' and as declared as such in the constitution of India are the present contemporary Mising ethnic community. Ethnically, the Misings inhabit from the same genealogy as the Adis or the Apatani and the hill Miris of Arunachal Pradesh. They boldly call themselves the 'Tani' which in Mising language means a man bestowed with abundance from the Gods and the Goddesses. Both the tribes embrace semblance in their language, traditions and culture.

The Misings are an ethnic group inhabiting the districts of Dhemaji, North Lakhimpur, Sonitpur, Tinsukia, Dibrugarh, Sibsagar, Jorhat and Golaghat of Assam. The total population is more than 8 lakhs in Assam. They are one of the largest tribal groups in North east India. Interestingly, the women of this community are playing a significant role in socio-economic life by playing a vital role in the income and in the family management, by taking part in agriculture, fishing and also by weaving clothes, rearing cattle, preparing local rice beer, collecting firewood and many more. They are engaged in the small businesses although witnessing many challenges.

Cultural entrepreneurship promotes a country's heritage, resources and creative talents through products, services and experiences. It shapes the country's cultural economy, enables economic growth, innovation and sociocultural development. The Mising Women are continually growing and proving their success in cultural entrepreneurship development even though facing huge challenges. This paper draws attention to the importance of developing the cultural entrepreneurship of the indigenous Mising Women and their economic life.

OBJECTIVES

- (1) To analyse the role of the Mising Women in their economy based on their socio-economic lifestyle,
- (2) To discuss the causes and factors responsible for the role of their cultural entrepreneurship,
- (3) To highlight the challenges faced by the Mising Women in cultural Entrepreneurship

RESEARCH METHODOLOGY

The research methodology culminates in the representation of Mising Women as cultural entrepreneurs amidst the growing challenges. This study is based on the primary sources of information which is collected from the villages of Golaghat and Dhemaji districts. Alongside, the analysis and interpretations of the researcher are evident to validate the researcher's standpoint.

DISCUSSION

The Mising tribe of Assam is composed of many small sub tribes, but there is no difference in their religious beliefs, customs and practices. The process of religious contact with the people of the plains, however, made the Misings a part of the regional culture of the plains of Assam as well as the great tradition of Hinduism. In the recent past, a considerable number of the Misings have been converted into the Bhagavatiya or Mahapurusha sects of Hinduism. Nevertheless, most of them would tactfully preserve their own ancient customs, religious traditions and credences as it is and have been continuing till today in the plain of Assam as it was practised earlier while inhabited in the Siang valley of the present Arunachal Pradesh. In fact, the present religion followed by the Misings can be safely described as a mixture of their traditional religious practices with Vaishnavism. More recently, Christianity has pervaded various Mising areas of Assam, particularly in the world famous Majuli island, giving a new dimension to their religious and socio economic life.

Folklore of the Misings suggests that they were originally a hill tribe domiciled in the mountain ranges situated amidst the Subansiri and the Siang districts of Arunachal Pradesh. The Mising Oral tradition evince that they

migrated towards the plains of Assam in exploration of a peaceful and better economic life comparatively in early times. The traditional beliefs and the customs of the tribe are quite distinctive as in other parts of the world. The Donyi-Polo religion is followed by the tribe. Donyi is the Mother Sun and Polo is the Father Moon. Although in the 17th centuries and even after, the tribe has been influenced by the vaishnavite doctrines of Assam consequent to the practising of Vaishnava beliefs and practices, their indigenous beliefs, rituals and customs still predominate their social life. The Misings are mostly cultivators. Interestingly, there are ceremonies and festivals associated with agriculture such as 'Ali-A:ye-Ligang' and 'Po:rag'.

The women of the Mising community have been primarily contributing a vital role in the field of cultural entrepreneurship. For a long time, this community has been developing women entrepreneurs on a small scale. They have been indulging with the selling of traditional clothes, baskets, hats, even preparing rice beer, smoked pork and many more. The contribution and role of the Mising Women in the vast field of cultural entrepreneurship reflects in their socio-economic life and status in the society, few of them are as discussed below,

Firstly, the women in general entirely contribute to the income of the family by the rearing of poultry specially fowls and pigs. They sell these poultry products in the form of meat, egg or even as a whole product. However, these are sold at a very low price in the village level, very rarely in the town areas. The Animal Husbandry and Veterinary department has taken few major steps to enrich and strengthen this type of economic growth for the development of the community and the state.

Secondly, the women are mainly engaged in the agricultural works, however alongside they also participate in the household industries, some even work individually, such as weaving, sericulture, local forestry, organic farming and traditional handicrafts. It is very intriguing that the traditional textiles of Mising weaves through sericulture are very high at market value. Sericulture is a major cottage industry in Assam, comprising of both Mulberry and Non-Mulberry silk worm culture and production of its natural silk. Women themselves rear the silk cocoons, cut the threads and weave in their traditional looms. For the male, the women weave khadi jackets, eri scarfs, shirts and apparels in any desired forms. For Women, traditional 'ege', the lower garment and 'gasor' the upper garment, 'ribi', a upper garment specifically in red colour with green and black narrow stripes, 'gaseng' with the same design like ribi but with broader stripes. The 'gero', usually cream colour, worn around the chest to the knees is also woven. Another interesting Mising apparel is the 'gadu', a traditional Mising blanket. Nevertheless, the women also rear silkworms for primary and selling purpose. The silkworms are reared and made into yarns themselves. Then they produce muga and *paat ege gasor* for selling purpose. Cotton and eri are also reared with great care and enthusiasm. Furthermore, they are also engaged in the selling of traditional food in small stalls to restaurants. The most common is the famous 'Apong', a type of rice beer locally made by women. Apong is produced by fermenting cooked rice with *Épob* or starter cakes, which in turn is prepared from a mixture of rice flour and many plant ingredients. Preparation of starter cakes and extraction of Apong is particularly prepared by women. This has a high demand as it is complimented by all that the Apong of the Mising community has a better taste than any other in Assam. Along with the beer, the smoked pork is also sold at a reasonable price. These small incomes add to the ascendancy of the Mising Women cultural entrepreneurship.

THE CHALLENGES ENCOUNTERED BY THE MISING WOMEN ENTREPRENEURS

It is unavoidable that the Mising Women Entrepreneurs have been growing in their income spheres through small businesses. However, it is observed that they will be able to achieve more if the natural challenges would not be isolating their possible talents and hardwork. Few of the challenges encountered by the Mising Women Entrepreneurs are as follows,

- (1) **Economic barriers** : The earning source of the women is comparatively very low to accomplish the needs of a joint family. The large family size decreases the value of the income. For instance, in a family of one woman, the members may consist of old parents and small children more than five. Although, the building of their home every year because of the devastations caused by the flood annually washes off their income and raises huge challenges.
- (2) **Social barriers**: The Mising community has different culture as compared to the communities in the town areas of Assam. They are shy and simple which stops them from moving out of their comfortable spaces, ultimately leading to the decrease in their entrepreneurship.
- (3) **Regional barriers**: The Mising villages are mostly situated on the banks and near the rivers. The travelling expenses and time shortens their business space. Also, the type of customers, the low and medium earners abide them from growing their income to a higher extent.

- (4) Educational barriers: Education is a great term for the Mising community. They are hardly educated especially in the interior areas. At times they are often cheated by the customers in the price values and the quality of their products. The lack of education also makes them more unadjustable and unsociable.
- (5) Communication barriers: The Misings mostly are learned to communicate only in their own Mising language. Their improper speaking of the Assamese language builds a barrier in communicating with the non Mising customers. Most of the time the Mising Women Entrepreneurs fail to justify their efforts to the non Mising customers which builds a bridge towards monotony among the customers.

CONCLUSION

It is extremely unavoidable that there is a positive contribution of the sector for cultural entrepreneurship among the Mising Women. The determination and hard work of their traditional skills had been a great way to their tremendous success. The barriers related to economy, society, region, Education and communication If the present challenges are encountered and are inclined in overcoming them then there is a huge way in welcoming light in the field of cultural entrepreneurship among the Mising Women of Assam.

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এটা প্ৰেমৰ কবিতা বিচাৰি- ৩৯
জিমি শইকীয়া
অণুগল্প- ৪৭
কবিতা- ৪৮

নীলা খামৰ চিঠি- ৪৬
মৃদুস্মিতা শৰ্মা
অনুবৰ বেৰাংকন- ৪৭
কিশোৰ মোহন ভট্টাচাৰ্য
কেৰিয়াৰ গাইড- ৫০
ডঃ বুলজিৎ বুঢ়াগোহাঁই



ৰূপচৰ্চা
শাৰদীয় পূজাৰ বতৰত ছাল
আৰু চুলিৰ যতন- ২১
প্ৰাৰ্থনা হাজৰিকা

পূজাৰ বেচিপি- ২৪
মনোৰমা শইকীয়া

চিকিৎসা
ফেল'পিয়ান টিউব ব্লক
আয়ুৰ্বেদিক চিকিৎসা- ২৭
ডাঃ মনোজ শইকীয়া

সংস্কৃতি- ৫৫
ক্ৰীড়া- ৫৭
অলকানন্দ কাকতি
শেষ পৃষ্ঠা- ৬০
মণিমালা গগৈ

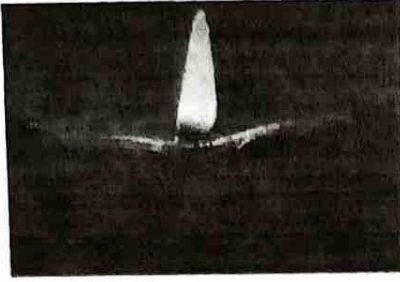
বিন্দু স্মাৰ্ট বেচৰকাৰী স্বেচ্ছাসেৱী সংস্থাৰ উদ্যোগত ড° অনামিকা কলিতাৰ দ্বাৰা প্ৰকাশিত
গৃহ নং- ৫৮৫, শান্তিপুৰ, এ. টি. ৰোড, পেষ্ট্ৰ'ল পাম্পৰ ওচৰত, গুৱাহাটী- ৯

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পৰম্পৰা

কাতিৰ কুঁৱলীসনা মায়াময়তাত আশাৰ এগছি বন্তি



ড° দীপশিখা কলিতা

একোটা জাতিৰ অস্তিত্ব, আচাৰ-বিচাৰ, সভ্যতা-সংস্কৃতি, কৃষ্টি-কলাৰ প্ৰতিফলন হয় জাতিটোৱে স্বতঃস্ফূৰ্তভাৱে পালন কৰা জাতীয় উৎসৱৰ মাজেৰে। এনে উৎসৱৰ স্বকীয়তাই অটুট ৰাখে মানৱ সভ্যতা আৰু সংস্কৃতিৰ সমন্বয়। এনে অকৃত্ৰিমতাই জাতিটোক যুগমীয়া কৰি ৰখাত মুখ্য ভূমিকাও পালন কৰে। আহিনৰ কঁহুৱাৰ বা আৰু কাতিৰ কুঁৱলীৰ সংক্ৰান্তি (দোমাহী)তেই কাতি বিহ পালন কৰা হয়— এয়া সৰ্বজনবিদিত, যাৰ আন নাম কঙালী। ভোগৰ প্ৰাচুৰ্যবিহীন এই কঙালীৰ প্ৰাপ্য নহয় অধিক ওলহ-মালহো। সেয়ে চাগে কাতি বুলি কোৱাৰ সময়তে মনলৈ আহে এই অভিধা— ‘কঙালী’। যেন আড়ম্বৰহীনতাৰ প্ৰতীক, অথচ উৎসৱৰ পৰিপূৰ্ণতাৰ বিশেষ তাৎপৰ্যৰে মহীয়ান কঙালী বিহ। স্বাভিমানেী অসমীয়াৰ চহা জীৱন সৰ্বস্ব সুখ আৰু ভোগৰ বিপৰীতে কাতিয়ে কঢ়িয়াই আনে উদং ভঁৰালৰ খবৰ। সেয়ে হয়তো সুখতো সুখিৰ আৰু দুখতো স্থিৰ মনৰ চহকী অসমীয়াই দুগুণ উৎসাহেৰে কঁকালত টঙালি বান্ধে অনাগত দিনবোৰত ভঁৰালক মেটমৰা কৰাৰ অধীৰ অপেক্ষাৰে, আশাৰে, আন্তৰিক প্ৰতিশ্ৰুতিৰে।

শৰতৰ সুকীয়া সৌন্দৰ্যৰে সুবাসিত ধৰ্মীয় আচাৰ-নীতি সৰ্বস্ব কাতি বিহ যেন শৰতৰ দৰেই স্নিগ্ধ, সমাহিত। প্ৰাপ্তিৰ প্ৰাচুৰ্যৰ বিপৰীতে উৎসৱৰ আন এক মধুৰ ৰূপৰ আবিৰ্ভাৱ হয় কাতি বিহৰ মাজেৰে। সংস্কৃতিৰান অসমীয়াৰ চাৰিওফালৰ নদন-বদন অৱস্থা, প্ৰাপ্তিৰ পূৰ্ণতা আৰু প্ৰাচুৰ্যৰ অহংকাৰ যেন বিনাশ কৰে কাতি অথবা কঙালীয়ে। মানৱ জাতিৰ স্থিতাবস্থাৰ বাবে এয়া যেন অতি প্ৰত্যাশিত প্ৰয়োজন। কাৰণ অহংকাৰৰ বিপৰীতে কৰা আত্মানুসন্ধান মানুহৰ অন্তৰ জুয়ে পোৱা সোণৰ দৰে আধ্যাত্মিকতাৰ ন-জ্বেউতিৰে আলোকিত কৰে। কৃষিজীৱী অসমীয়াৰ ক্ৰমাৎ উদং হৈ অহা ভঁৰালে সোঁৱৰাই দিয়ে যে প্ৰাচুৰ্য চিৰ প্ৰবাহমান নহয়, ইয়াৰ বাবে প্ৰয়োজন ন-উদ্যম, নৱ প্ৰচেষ্টাৰ। ধৰ্ম বিশ্বাসৰ লগতে বৈজ্ঞানিক ভিত্তি থকা এই উৎসৱত নতুন ফচলৰ সুফল প্ৰাপ্তিৰ বাবে কাতি বিহ পালনৰ যোগেদি বৃহত্তৰ অসমীয়া জাতিয়ে বাৰিষাৰ বানে ধুই নিকা কৰা অন্তৰৰ পৱিত্ৰতা আৰু নিৰ্মলতাময় আধ্যাত্মিক প্ৰাচুৰ্যৰেহে শান্তিময় কৰিব খোজে জগৎ। হিন্দু ধৰ্মত অতি পৱিত্ৰ বুলি গণ্য কৰা তথা শাস্ত্ৰত লক্ষ্মী দেৱীৰ প্ৰতীক হিচাপে

উল্লেখ থকা ‘তুলসী’ৰ তলত এই বিশেষ সন্ধ্যাটোত সভক্তিৰে বন্তি জ্বলাই আকুল প্ৰাৰ্থনা কৰে কৃষিজীৱী অসমীয়াই সমগ্ৰ মানৱ জাতিটোৰ সকলো যাতনা দূৰ হৈ সুখ, শান্তি আৰু সমৃদ্ধিৰ বাতৰি আহিবলৈ।

বিশ্বায়নৰ ঘূৰ্ণা বতাহেও মোহাৰি নিব নোৱাৰা স্থিতপ্ৰজ্ঞ অসমীয়াই ঐতিহ্য আৰু পৰম্পৰা ৰক্ষা কৰি বাপতিসাহেন বিহৰ দিনা সমন্বয়ে গায়—

“তুলসীৰ তলে যুগপহ চৰে

তাকে দেখি বামচন্দ্ৰই শৰ-ধনু ধৰে।”

অসমৰ ঘৰে ঘৰে তুলসীৰ তলত জ্বলি উঠা বন্তিগছিয়ে অনাটন-অশান্তি নেওচি উভৈনদী শান্তি কঢ়িয়াই আনিবলৈ প্ৰণিপাত জনোৱা অসমীয়াই এই বিশেষ সন্ধ্যাটোত আকাশবন্তি জ্বলায়। ঘৰে-বাহিৰে, ভঁৰালে-ঢেঁকীশালে, বন্তিৰ প্ৰজ্বলিত পোহৰে যেন বিনাশে আঁউসীৰ একাৰ। তাৎপৰ্যপূৰ্ণভাৱে প্ৰচুৰ আশাৰ সন্তোষনাময় বাস্তৱক সোণগুটিৰ ৰূপ দিবৰ বাবেই লহপহকৈ বাঢ়ি অহা গঁৰ ধৰা শ্যামলী শস্যৰ কোমল দলিচাক যাতে কীট-পতংগৰূপী কোনো অপশক্তিৰে মৰিমূৰ কৰিব নোৱাৰে তাৰ বাবেও পথাৰত আধ্যাত্মিকতাৰে সিক্ত হৃদয়েৰে সঘতনে জ্বলায় হেঁপাহৰ এগছি বন্তি। কেৱল এটা দিনতেই নহয়, সমগ্ৰ কাতি মাহটোতে প্ৰতিঘৰ অসমীয়াৰ চোতালৰ ঔষধি তুলসীতল পোহৰাই ৰাখে প্ৰতিৰক্ষাৰ প্ৰতীকৰূপী আশাৰ বন্তি গছে। প্ৰতিটো সন্ধ্যা মুৰ্খিত হয় ইষ্টদেৱতাৰ চৰণ চিন্তি কৰা প্ৰাৰ্থনা, নামেৰে।

অসমীয়াৰ পদূলিত সমাগত কাতি। আকৌ জ্বলিব ঘৰে ঘৰে তুলসী তলত বন্তি। পথাৰত, আকাশ বন্তি। ক্ষয়িষ্ণু মানৱতা অৱনমিত এই সময়ত আকৌ আবিৰ্ভাৱ হওক বামচন্দ্ৰৰূপী অতিমানৱৰ। হাতত মহা মানৱতাৰ শক্তিশালী ধনু ধৰি এফালৰ পৰা মৰিমূৰ কৰি নিয়ক অন্যায়, অনীতি, অশান্তি, বৰ্বৰতাৰ পাশৰিক মূৰ্তমান ৰূপ। প্ৰজ্বলিত হওক কাতিৰ গৰ্ভতেই সেউজীয়া আশা আৰু শান্তিৰ অংকুৰ এগছি বন্তি। আমাৰ হুমুনিয়াহবোৰ সম্প্ৰীতি হৈ ফুলি উঠক। কাতিৰ কুঁৱলীসনা মায়াময়তাত আশাৰ বন্তি গছিব চিৰ প্ৰবাহিত উজ্জ্বলতাই বিনাশ কৰক সাৰ্বিক অস্বা-অপ্ৰীতি। কাতিয়ে বহন কৰক অপাৰ সন্তোষনাৰ উদিত সূৰ্য। অপশক্তি নিপাত যাওক।

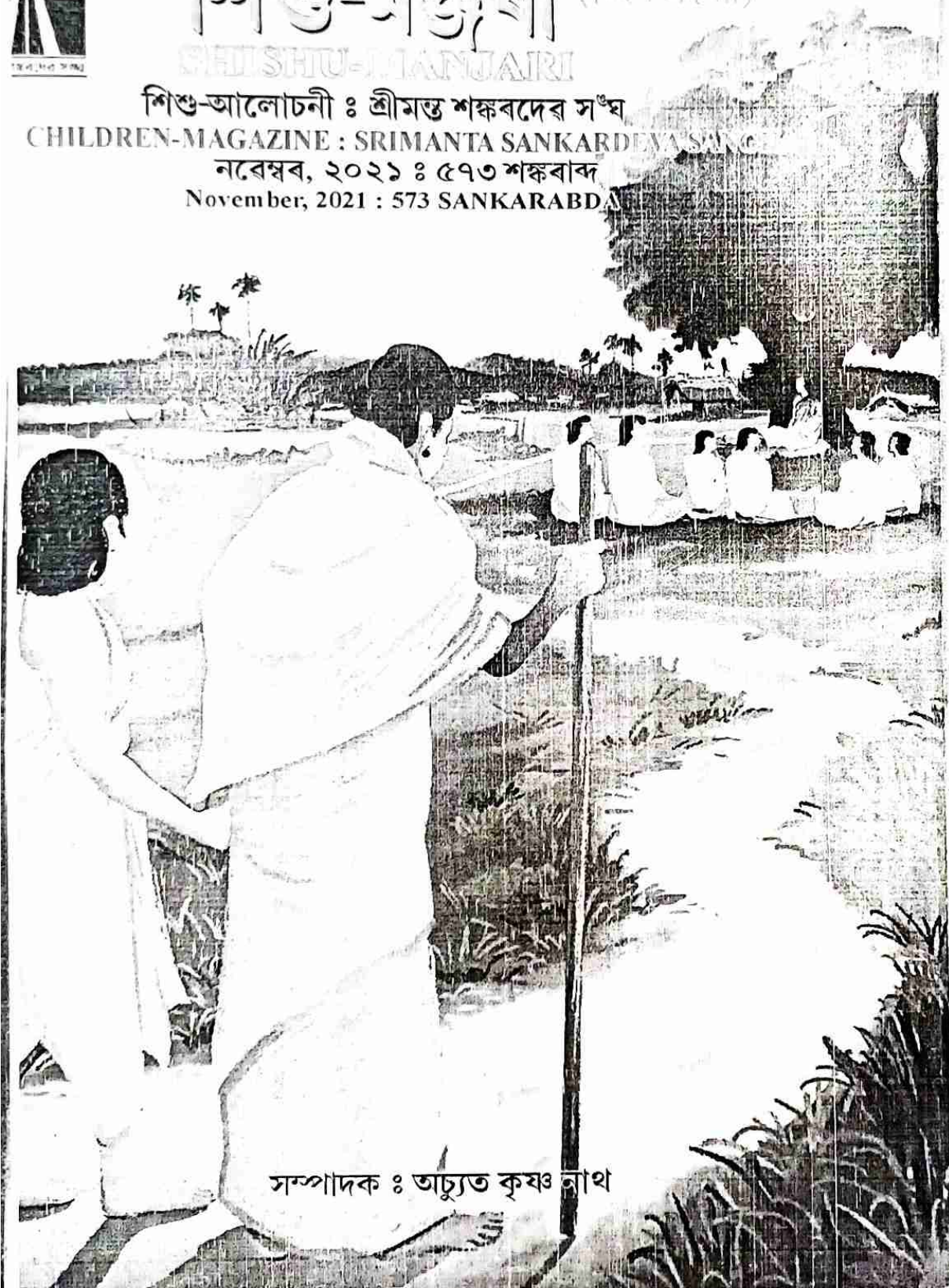


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১৫/৩

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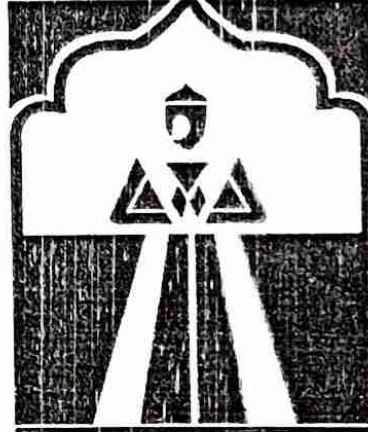
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জয় গুৰু শঙ্কৰ



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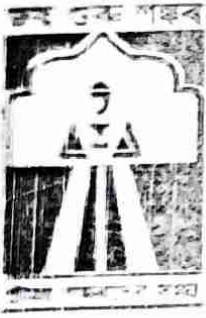
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কবিতা আবৃত্তি : কিয় আৰু কেনেকৈ

শ্ৰী ড° গায়ত্ৰী বৰা কাকতি
সহযোগী অধ্যাপক, কমাৰগাঁও মহাবিদ্যালয়।

শিশু তথা ছাত্ৰ-ছাত্ৰী সকলৰ বহুতেই আবৃত্তি কৰি ভাল পায়, তেওঁলোকৰ কিছুয়ে পুৰস্কাৰ পাইছে কবিতা আবৃত্তি কৰি আৰু বহুতেই আনে আবৃত্তি কৰা শুনি ভাল পায়। আজিকালি আমি স্কুল কলেজৰ কিতাপ, বহী, কলম লৈ লিখা পঢ়া কৰোঁ। কিন্তু, হেজাৰ বছৰৰ আগতে ভাৰতবৰ্ষত ছাত্ৰসকল গুৰু গৃহত থাকি শাস্ত্ৰ অধ্যয়ন কৰিছিল আৰু তেতিয়া কথাবোৰ বা শ্লোকবোৰ গুৰুয়ে আবৃত্তি কৰিছিল আৰু ছাত্ৰসকলে শুনি শুনি মুখস্থ কৰি আওঁৰাইছিল। পিছত সেই ছাত্ৰসকলেই কালক্ৰমত গৈ গুৰু হৈছিল আৰু শাস্ত্ৰৰ কথাবোৰ আবৃত্তিৰ জৰিয়তে ইজনে সিজনক জনাইছিল। পুৰণি কাহিনী গীত, নাটক, মহাকাব্যবোৰৰ বিভিন্ন আখ্যানসমূহ ইজনে পৰা সিজনলৈ মুখ বাগৰি আহিছিল আবৃত্তিৰ দ্বাৰাই। আখৰ লিখাৰ আগৰ পৰাই আবৃত্তিৰ ব্যৱহাৰ হৈ আহিছে। ভাগৱত শাস্ত্ৰও পাঠকে পাঠ কৰে, ভাৰবীয়াই বচন মাতে আৰু দুন্দৰ উচ্চাৰণেৰে গুৱলাকৈ পাঠ কৰিলে বা অভিনয় কৰিলে সকলোয়ে আনন্দ পায়। একেদৰে কবিয়ে কবিতা লিখে আৰু সেই কবিতা কিতাপত ছপা হয়। একেটা কবিতা সুন্দৰকৈ ৰাইজৰ আগত আবৃত্তি বা পাঠ কৰিলে

একেসময়তে বহুজনে কবিতাটো শুনিব, অনুভৱ কৰিব, বুজি পাব আৰু কবিতাত নিহিত ভাব আৰু ৰস আনন্দন কৰিব পাৰিব। সেয়ে আবৃত্তিৰ গুৰুত্ব অধিক।

আবৃত্তি কৰিবৰ বাবে কবিতাটো বাবে বাবে আওঁৰাই মুখস্থ কৰিব লাগে। আবৃত্তি স্মৃতিনিৰ্ভৰ আৰু পাঠ দৃষ্টি নিৰ্ভৰ। সেয়েহে কাগজৰ পৰা চাই চাই কবিতা মাতিলে সি আবৃত্তি নহৈ পাঠ হ'ব। মনৰপৰা মুখস্থ মাতিলেহে আবৃত্তি হ'ব। মুখস্থৰ লগতে কবিতাটো বুজি পাব লাগিব। ছাত্ৰ-ছাত্ৰী সকলে পাঠ্যপুথিৰ বিষয়বোৰ যিদৰে খৰচি মাৰি বুজিবলৈ যত্ন কৰে, একেদৰে কবিতাত থকা সকলো শব্দৰ অৰ্থ বুজি কবিতাটো কবিয়ে কিয় সেইদৰে লিখিছে, কিয় লিখিবলগা হ'ল আৰু কাৰ বাবে লিখিছে, সেই সকলোবোৰ কথা বিচাৰি পালেহে আবৃত্তি কৰিবলৈ সুবিধা হ'ব। বোধসম্পন্ন ভাবে কৰা আবৃত্তি শুনাৰ তা সকলে ভাল পাব।

আবৃত্তি কৰিবৰ বাবে উচ্চাৰণ স্পষ্ট, পৰিশীলিত আৰু শুদ্ধ হ'ব লাগিব। উচ্চাৰণ হুল হ'লে অৰ্থ বেলেগ হ'ব পাৰে। বিশেষকৈ অসমীয়া ভাষাৰ 'ও' কাৰ আৰু 'উ' কাৰৰ পাৰ্থক্য, 'ব' কাৰৰ উচ্চাৰণ শুদ্ধকৈ কৰা উচিত।

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শিক্ষাজ্যোতি

Sikshajyoti

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Jorhat-8, Assam**



**Jointly edited by
Runu Borah Saikia
Tarun Saikia**

Awareness of Schedule Caste Parents Towards Education With Special Reference to Amguri Block of Sivsagar District, Assam

Punendra Das

**Assistant Professor, Department of Education
Kamargaon College, Golaghat**

Introduction

Education brings equality, stability and modernity in human society. Education enhances the skills and knowledge of the peoples. The role of education has been realised in human society since ancient period. In today's society Education is much more important than other elements like instruments, machineries, medicines and even language. Without education, man would still have been living an uncivilised life. Education is one of the most important elements in the development of any community or society.

In a vast country like India, creation and transformation of education to all the communities of the society is really a challenge for the government. Some sections of the Indian community are still struggling to attain education. The accessibility of quality education to all sections of the society is still a dream in the country. Whatever may be the reason, the socially disadvantaged communities of the country are struggling to access quality education. Most of the education takers of these communities are first generation learner. In this context, utmost care needs to be taken to bring the socially disadvantaged community into the mainstream of Indian education system. Education has social significance particularly for the weaker sections of the Indian society.

2021-22

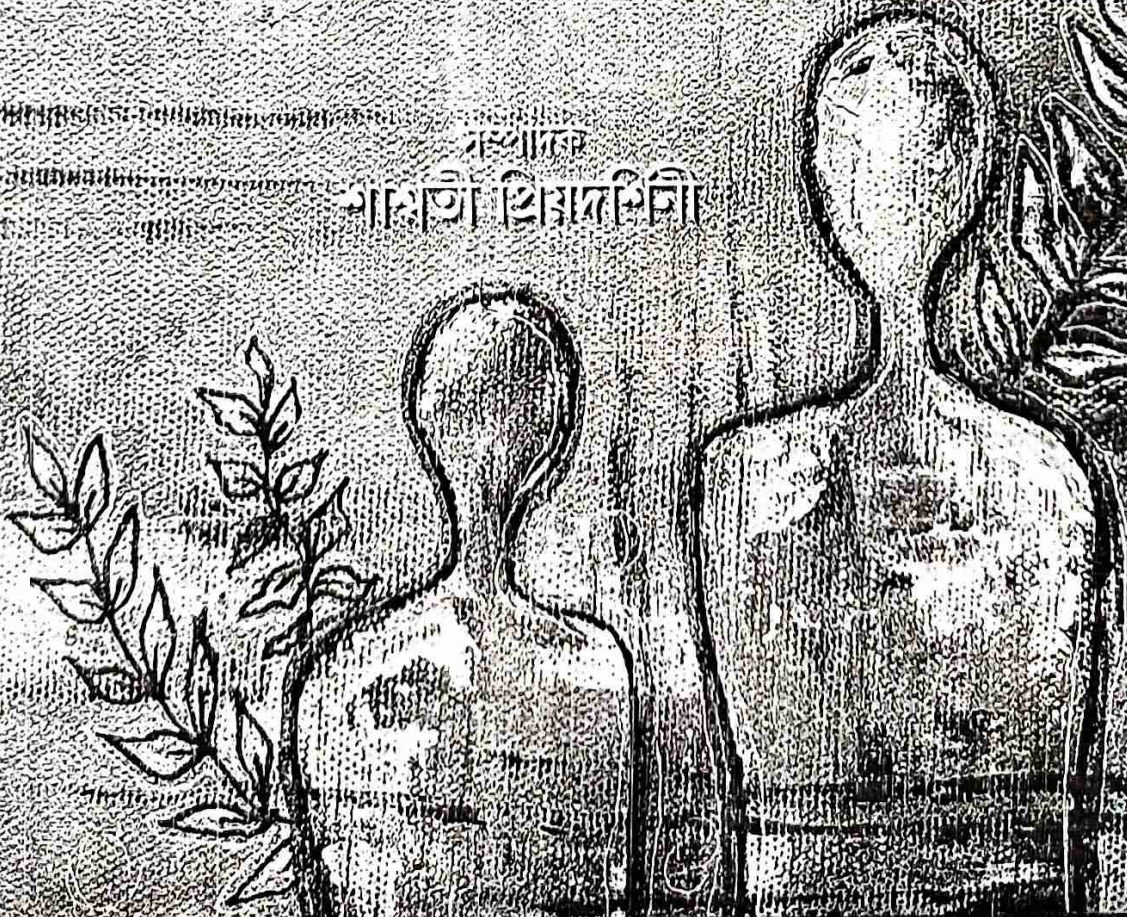
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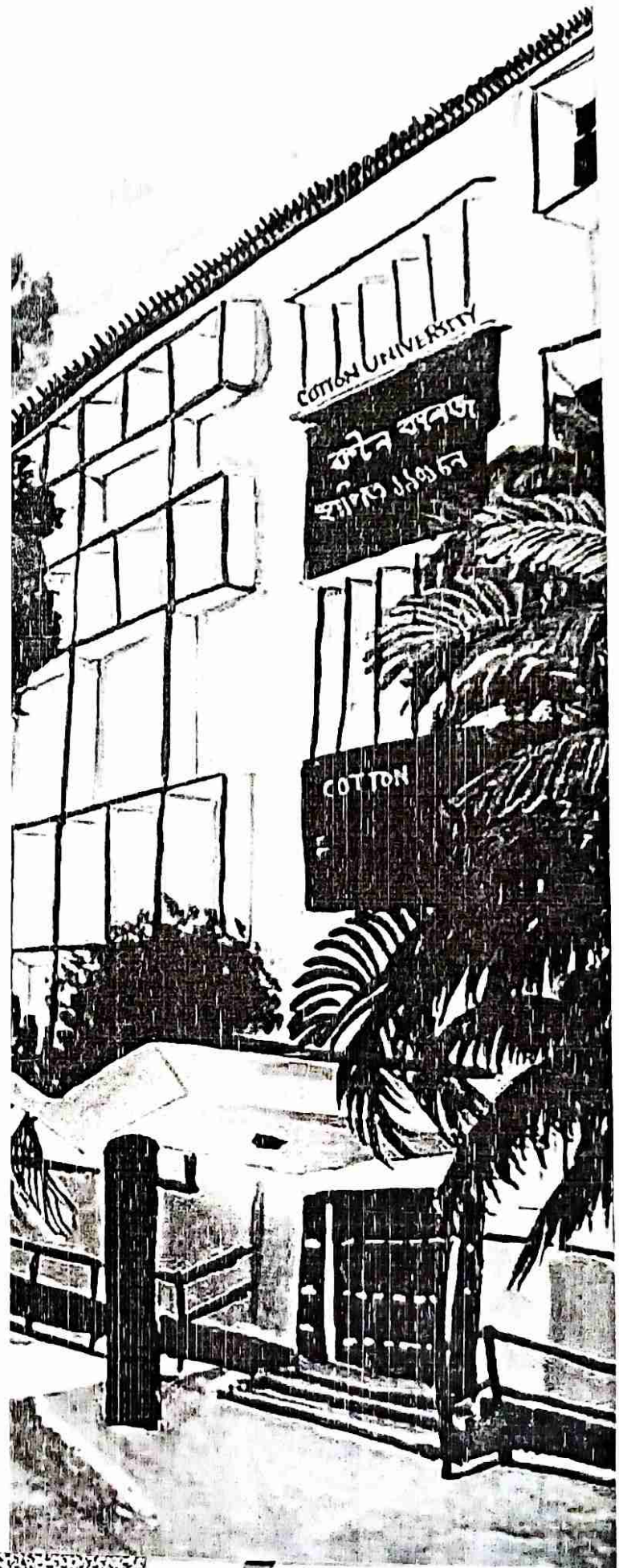
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ক'ত কি আছে?





প্ৰথমতে মিঠা গোক্কাটোৱে মোক আপুত কৰিছিল, মেৰিয়াই ধৰিছিল। মই য'লৈকে নাযাওঁ কিয় মিঠা সুবাসখিনিয়ে মোক কৈছিল— মই আছোঁ। গোক্কাৰ উৎস নজনালৈকে মই অকুলভাৱে হাঁহাকাৰ কৰি উঠিছিলোঁ। ক'ৰ পৰা আহিছে এই গোক্কা আইতাৰ কাষে কাষে ঘূৰিলো— খুন্দা তামোল আৰু ধঁপাতৰ গোক্কা। দেউতাই বাৰীত কাম কৰি আহিছে— ধূলি আৰু মটিৰহে গোক্কা। খুড়াৰ কাষত উগ্ৰ চিগাৰেটৰ গোক্কা। দাদাৰ কাষত থিয় হৈ পালো পুৰণা কিতাপ আৰু ঘামৰ মিশ্ৰিত গোক্কা। নক সাৰটি ধৰিলোঁ— পাকঘৰৰ মচলা আৰু বিবিধ ব্যঞ্জনৰ মিশ্ৰিত সুবাস। ক'ৰ পৰা আহিছে এই গোক্কা? আৰু এদিন অচম্বিতে গম পালোঁ— এই পকা মিঠৈৰ দৰে মিঠা সুবাসৰ গছজোপা আমাৰ ঘৰৰপৰা কিছু দূৰৰ হাবিখনতে আছে। গছৰ তলত বৈ প্ৰাণ ভৰি ল'লোঁ উশাহ। শৰতৰ আগমন হ'লেই বহুদূৰলৈকে উটি-ভাঁহি ফুৰে ইয়াৰ সুবাস। মিঠা গোক্কাটোৱে সমগ্ৰ সত্ৰক আলফুলে মেৰিয়াই কৈ যায় নিজৰ অৱস্থিতি।

'ভয় কৰিব নালাগে— সোমাই আহা।' নলিনীবালা দেৱী ছাত্ৰী নিবাসৰ ওপৰ মহলাৰ কোঠাটোলৈ সোমাই যাব বৃত্তি বৈ আছিলোঁ। ছিনিয়ৰ বাইদেউৰ কোঠালৈ মোক মাতি পঠিয়াইছে। মই নৱাগতা। এতিয়া নৱাগত আদৰণি সভা লাহোৱালৈকে খোজে প্ৰতি বিপদ। কথা কওঁতে, হাঁহোতে, খওঁতে কোনে কেনেকৈ অপৰাধ ধৰিব কোনো ঠিকনা নাই। মোক অকলে কোঠালৈ মাতি পঠিওৱাৰ মাজত বা কি বহস্য লুকাই আছে। কোঠাটোৰ দুৱাৰত লগাই থোৱা নামৰ তালিকা আৰু শ্ৰেণীবোৰত চকু ফুৰাই চালোঁ— নিতু দাস— স্নাতকোত্তৰ শ্ৰেণী, বৰ্ণালী কলিতা— উচ্চতৰ মাধ্যমিক দ্বিতীয় বৰ্ষ, চেতনা ক্ৰম, স্নাতক দ্বিতীয় বৰ্ষ।

চতীয়না ফুলৰ সুবাস

ড° গায়ত্ৰী বৰা কাকতি

H2

2022-23

Article

Analysing Citizen-centric Administration in the Context of Assam with Special Reference to Assam Chah Bagicha Dhan Puraskar Scheme

Indian Journal of Public Administration
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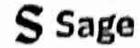
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Phulmoni Das¹ and Robin Hazarika²

Abstract

Citizen-centric administration is one of the significant components of good governance. Public administration in India has been trying to provide different measures for the welfare of marginalised and disadvantaged sections of the society. Tea-garden workers of Assam are significantly in a disadvantaged position since the colonial period. Low wages, poverty, illiteracy and poor socio-economic conditions of the tea-garden workers of Assam have further pushed them into a marginalised state. Therefore, the Government of Assam has adopted different welfare mechanisms for the upliftment of the tea-garden workers of the State. It is in this context that the present study tries to analyse the role of the Assam Chah Bagicha Dhan Puraskar Scheme (Tea Garden Financial Incentive Scheme) primarily aimed at financial inclusion of the tea-garden workers of Assam as a step-forward to citizen-centric administration. This article also highlights the perception and challenges of the tea-garden workers while accessing the financial inclusion measure in their respective tea estates.

Keywords

Citizen-centric administration, good governance, tea-garden workers, financial inclusion, Assam

Achievement of citizen's welfare is the prime objective of governance. Participation of citizens in the government of the country is the basis of a democracy. The theme of public administration is increasingly concerned with the welfare and

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Claiming Land Rights: Politics of Space and Identity—A Study of the Tea Garden Community of Assam

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Phulmoni Das¹ and Robin Hazarika

Abstract

Land and identity issues are interlinked and landlessness becomes a cause of ethnic unrest in the Northeast region of India. Colonial land and forest policy not only impacted the lives of indigenous people but also affected the land relation of indigenous and other immigrant communities of Assam. Even the post-colonial state has also been continuing the legacy of colonial state, which resulted in the land deprivation of tribals and Adivasis of Assam. It is in this context the present study discusses the landlessness of the tea garden community of Assam. Despite living in Assam for more than a hundred years, they are constantly facing the issue of landlessness and land alienation, which subsequently created a threat to their identity, culture and livelihood. The article is based on the arguments and narratives drawn from the tea garden community of Assam and the role of state is also highlighted in this context.

Keywords

Land, indigeneity, Assam, tea garden community, rights

Introduction

Land is a significant element which gives shape to the identity and culture of a community. Northeast India is a composite of diverse ethnic tribes, races and linguistic groups. Land and identity issues have seriously impacted and become a cause of ethnic unrest in the Northeast region of India. Land occupies a significant position in the life of the people of the region, particularly its tribal communities. Tribals being emotionally attached to land for their everyday livelihood sources feel highly alienated and isolated from the loss of their land which is primarily due to the encroachment by the non-tribals to their land. Consequently, a large number of tribals have been rendered landless. Land alienation of tribals, loss

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Development Model in Autonomous Districts: The paradox of development deficit in Dipluso village and autonomy in Karbi Anglong



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Dr Phulmoni Das and Robin Hazarika

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Human-elephant relationship: New discourse shaped by recognition of elephant's right over territory



> Society > Conflict



Dr Phulmoni Das, Robin Hazarika

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Human-elephant relationship: New discourse shaped by recognition of elephant's right over territory

Human and elephant interactions are one of the serious issues affecting the rights of both human and elephants. Because of the reckless destruction of forest areas in the name of development, expansion of human population and subsequent shrinking of elephant's habitats, functional corridors lead to the growing conflict between man and elephant and the result is significant loss of lives of both human and elephants. According to the Official figures nearly 812 people were killed by wild elephants in Assam in last 10 years. But in this process elephants too have borne the brunt and they too have lost their lives. In this perspective our study is an attempt to understand the narratives of people who have been suffering due to the increasing human elephant interactions. How the people perceive these interactions? Who are encroaching whose territories? How can the problem be solved? What is the response of the government? These questions will be dealt in the study. Our study area is confined to Numaligarh of Golaghat district in Assam.

Changing Landscape and Loss of Habitat:

Our field site Morongi circle of Golaghat district of Assam is a place of historical importance. Morongi's geography is important as it has been surrounded by Nambor, Doygrung, Bijuli and Deopahar reserve forest which is home to a good number of elephants. This region has been witnessing increasing wild elephant's raids after establishment of Numaligarh Refinery Limited (NRL) which not only blocked the elephant corridors but also captured a huge area which happened to be the inhabitant area of wild elephant of the region.

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সংক্ষিপ্তসাৰ : লোক-সংস্কৃতিৰ অধ্যয়নৰ পৰিসৰ অত্যন্ত বিশাল। কোনো জাতি-জনগোষ্ঠীৰ লোক-সংস্কৃতি বুলি ক'লে কেৱল তেওঁলোকৰ ভাষা, খোৱা-বোৱা, খেতি-বাতি, বিবাহ-প্ৰথা, পূজা-পাতল, সাজ-পাৰ, গৃহ নিৰ্মাণ, অয়-অলংকাৰ, দেব-দেৱীসকলৰ বিষয়ে নহয়, লগতে তেওঁলোকৰ লোকবিশ্বাস, লোক-গীত, আচাৰ-ব্যৱহাৰ ইত্যাদি লগত জড়িত সকলোবোৰ দিশ লোক-সংস্কৃতিৰ আলোচনাৰ আওতালৈ আহে। এই গৱেষণা পত্ৰখনত মিচিং লোক-সংস্কৃতি সম্পৰ্কে পৰিচয়মূলক আলোচনা দাঙি ধৰিবলৈ যত্ন কৰা হৈছে। অৱশ্যে মিচিং লোক-সংস্কৃতিৰ আটাইবোৰ দিশ সামৰি আলোচনা কৰিলে বিষয়টো বৃহৎ পৰিসৰৰ হৈ পৰে। সেয়ে গৱেষণা পত্ৰখনত কেৱল মিচিংসকলৰ গৃহ নিৰ্মাণ পদ্ধতি, খাদ্যাভ্যাস, সাজ-পাৰ, অয়-অলংকাৰ সম্বন্ধে আলোচনা কৰা হৈছে।

বীজ শব্দ : মিচিং, সংস্কৃতি, লোক-সংস্কৃতি।

০.০০ বিষয়ৰ পৰিচয় :

মিচিংসকল অসমৰ এক উল্লেখযোগ্য জনগোষ্ঠী। প্ৰব্ৰজন সূত্ৰে অসম ভূমিত পদাৰ্পণ কৰাৰ পাছৰে পৰা এই ভূ-খণ্ডৰ বায়ু-পানী সেৱন কৰি, থলুৱা কৃষ্টিক নিজৰ স'তে সমন্বয়ৰ মাজেদি একাকাৰ কৰি বৰ্তমান মিচিংসকল অসমৰ হিট বৃহৎ জনগোষ্ঠী হিচাপে পৰিগণিত হৈছে। স্বকীয় বৈশিষ্ট্যৰে ভৰপূৰ এই জনগোষ্ঠীৰ বিভিন্ন লোকাচাৰ, লোক উৎসৱ পালন কৰা দেখিবলৈ পোৱা যায়। বৰ্তমান মিচিং জনগোষ্ঠীসকল অসমৰ শোণিতপুৰ, গোলাঘাট, দৰং, শিৱসাগৰ, লখিমপুৰ, ধেমাজি আদি জিলাত বসবাস কৰা দেখা যায়। বৃহত্তৰ অসমীয়া জাতি গঠনত সহায় কৰা মিচিংসকলৰ এক সুকীয়া ভূমিকা আৰু সাংস্কৃতিক ঐতিহ্য আছে। মিচিংসকলৰ ৰীতি-নীতি, আচাৰ ব্যৱহাৰৰ লগতে সামাজিক জীৱন নিৰ্বাহ প্ৰণালী, গৃহ নিৰ্মাণ ইত্যাদি সকলো ক্ষেত্ৰতে স্বকীয় বৈশিষ্ট্য আছে; যিবোৰে মিচিং জনজাতিৰ স্বকীয়তাক প্ৰতিপন্ন কৰে।

০.০১ অধ্যয়নৰ উদ্দেশ্য :

মূল বিষয়টো অধ্যয়ন কৰাৰ প্ৰধান উদ্দেশ্য হৈছে—

- ক) মিচিংসকলৰ গৃহ নিৰ্মাণ পদ্ধতি সম্পৰ্কে আলোচনা কৰা।
- খ) মিচিংসকলৰ খাদ্যাভ্যাস সম্পৰ্কে আলোচনা কৰা।
- ঘ) মিচিংসকলৰ বয়ন শিল্প সম্পৰ্কে বিচাৰ কৰা।
- ঙ) মিচিংসকলৰ অয়-অলংকাৰ সম্পৰ্কে আলোচনা কৰা।

০.০২ অধ্যয়নৰ পদ্ধতি :

মূল বিষয়টো আলোচনা কৰোঁতে বিশ্লেষণাত্মক পদ্ধতি প্ৰয়োগ কৰা হৈছে। অৱশ্যে বিষয়বস্তু অনুসৰি বৰ্ণনাত্মক পদ্ধতিৰো সহায় লোৱা হৈছে।

১.০০ লোক-সংস্কৃতি আৰু ভৌতিক সংস্কৃতিৰ চমু পৰিচয় :

লোক-সংস্কৃতি হৈছে লোক-জীৱনৰ প্ৰকাশ। লোক-সমাজৰ ৰীতি-নীতি, আচাৰ-ব্যৱহাৰ, বিশ্বাস, সামাজিক জীৱনবোধৰ প্ৰতিচ্ছবি এই সকলোবোৰ লোক-সংস্কৃতিৰ ভিতৰত। লোক-মনৰ পাৰিপাৰ্শ্বিকতাই লোক-সংস্কৃতিৰ জন্ম দিছে। লোক-সংস্কৃতিৰ ইংৰাজী প্ৰতিশব্দ হৈছে 'folklore'। এই 'folklore' শব্দটোক বিভিন্নজন সন্মালোচকে বিভিন্ন নামেৰে নামাকৰণ কৰিছে। উদাহৰণস্বৰূপে প্ৰফুল্ল দত্ত গোস্বামীৰ মতে 'জনসাহিত্য', নবীন চন্দ্ৰ শৰ্মাৰ মতে 'লোকবিদ্যা' আৰু বিৰিঞ্চি কুমাৰ বৰুৱাৰ মতে 'লোক-সংস্কৃতি'। লোক-সংস্কৃতি সম্পৰ্কে আৰ্চাৰ টেইলৰে কৈছে— "লোক-সংস্কৃতি হ'ল তেনেবিধ সমল, যি পৰম্পৰাগতভাৱে হস্তান্তৰিত হয় মৌখিক বচনৰদ্বাৰা নহ'লে প্ৰথা বা অভ্যাসৰদ্বাৰা।" লোক-সংস্কৃতি হৈছে চহা সংস্কৃতি। যি মূলতঃ কৃষিকেন্দ্ৰিক সমাজৰ সৈতে জড়িত। ইয়াৰ প্ৰকৃত স্বৰূপ লোক-সাহিত্য আৰু লোক-বিশ্বাসৰ সৈতে ওতঃপ্ৰোতভাৱে জড়িত। সেয়ে ক'ব পাৰি লোক-সংস্কৃতিৰ পৰিসৰ ব্যাপক। ই হৈছে একোটা জাতিৰ জীৱন্ত দলিল। লোক-সংস্কৃতিক আকৌ চাৰিটা ভাগত ভাগ কৰা হয়। সেইকেইটা হৈছে— (ক) মৌখিক সাহিত্য, (খ) সামাজিক লোকাচাৰ, (গ) ভৌতিক সংস্কৃতি আৰু (ঘ) লোক-পৰিবেশ্য কলা।^১ ভৌতিক সংস্কৃতি হৈছে লোক-সংস্কৃতিৰ এটা বিভাগ। ভৌতিক সংস্কৃতিক বস্ত্ৰ সংস্কৃতি বুলিও কোৱা হয়। ভৌতিক সংস্কৃতিৰ ভিতৰত মূলতঃ লোকআভৰণ, লোকশিল্প, লোকৰন্ধন প্ৰণালী, লোককলাক অন্তৰ্ভুক্ত কৰা হয়। মনুহ জীৱন অতিবাহিত কৰিবলৈ মৌলিক প্ৰয়োজনীয় সামগ্ৰী হৈছে— অন্ন, বস্ত্ৰ আৰু বাসস্থান। এই তিনিবিধ মৌলিক সামগ্ৰীৰ উপৰিও দৈনন্দিন জীৱন যাপন কৰিবলৈ আন নানা সামগ্ৰীৰ প্ৰয়োজন হয়। সেইবোৰ হৈছে— আলংকাৰ, বাচন-বৰ্তন, গাড়ী-মটৰ ইত্যাদি। এই সকলোবোৰ সামগ্ৰীকে ভৌতিক সামগ্ৰী বুলিব পাৰি।^২

২.০০ মূল বিষয় আলোচনা :

২.১০ মিচিং ঘৰ :

প্ৰকৃতিৰ সৈতে সহবাস কৰা অসমৰ অন্যতম জনগোষ্ঠী মিচিংসকল প্ৰধানতঃ নৈৰ পাৰত বসবাস কৰি আহিছে। নৈপৰীয়া হোৱাৰ কাৰণে তেওঁলোকে বানপানীৰ কবলৰ পৰা ৰক্ষা পাবলৈ চাংঘৰ সাজে। হাবি-জংঘলেৰে আঙুৰা প্ৰকৃতিৰ মাজত সহবাস কৰা মানুহে প্ৰকৃতিৰ অংগস্বৰূপ বনৰীয়া জীৱ-জন্তু, বিষাক্ত পোক-পৰুৱা আদিৰ পৰা ৰক্ষা পাবলৈ মানুহে আটাইতকৈ উত্তম স্থান হিচাপে চাং বাছি লৈছিল। দক্ষিণ-পূৰ্ব এচিয়া, থাইলেণ্ড, কম্বোদিয়া, ম্যানমাৰ, লাও আদি দেশতো চাংঘৰ বিৰাজমান। মিচিংসকলে আদিম কালৰে পৰা চাং ঘৰতেই বসবাস কৰি আহিছে, যাক মিচিং ভাষাত 'তালেং অকুম' বুলি কয়। এই তালেং অকুমৰ লগত মিচিংসকলৰ বহু সভ্যতা, সাংস্কৃতিক উপাদান, জীৱনশৈলী জড়িত হৈ আছে।

মিচিংসকলৰ চাংঘৰ সাজোঁতে কিছুমান নীতি-নিয়ম তথা লোকাচাৰ পালন কৰা দেখা যায়। সাধাৰণতে জ্যেষ্ঠজনৰ পৰা কনিষ্ঠজনলৈ একোটা ঘৰত থকা ৰীতি আছে। প্ৰধানতঃ ভূমি নিৰ্বাচন কৰি প্ৰথমে মাটিডৰা হাল বাই ভালকৈ চাহ কৰি সৰিয়হ সিঁচা হয়। সৰিয়হ সিঁচিলে সেই মাটিডৰাত বাস কৰা দেও-ভূত আঁতৰি যায় বুলি মিচিংসকলৰ বিশ্বাস। ঘৰৰ জোখ-মাখ পৰিয়ালৰ মানুহৰ সংখ্যাৰ ওপৰত নিৰ্ভৰ কৰে। সৰহ মানুহ হ'লে ঘৰৰ জোখ ডাঙৰ হয়, কম হ'লে সৰু। মিচিং সকলে সাধাৰণতে ঘৰবোৰ নদীৰ ফালে মুখ কৰি সাজে। যিহেতু তেওঁলোকে অসমৰ সমতল ভূমিত প্ৰথমে বসবাস কৰিবলৈ লওঁতে সদায় নদী কাষৰীয়া বিশেষকৈ সৰু সৰু নদ-নদী, ব্ৰহ্মপুত্ৰৰ সংযোগস্থলীত গাঁও পাতিছিল। এই গাঁওৰ সন্মুখ ভাগ সাধাৰণতে নদীৰ ফালে পূৰ্বা-পশ্চিমাকৈ আৰু ঘৰসমূহ উত্তৰা-দক্ষিণাকৈ পতা দেখা যায়। মিচিং লোকবিশ্বাস মতে, ঘৰসমূহ দক্ষিণমুৱা কৰাতো মঙ্গলজনক। ব্ৰহ্মপুত্ৰৰ দক্ষিণ পাৰৰ নদীসমূহ সাধাৰণতে পূৰ্বৰ পৰা বৈ অহা। সেয়েহে উত্তৰ পাৰৰ মিচিং লোকসকলৰ ঘৰসমূহ পূৰ্বা-পশ্চিমাকৈ নিৰ্মাণ কৰা দেখা যায়। মিচিং সমাজত চাংঘৰ সাজিবৰ বাবে নাহৰ গছ, বোৱাল, উৰিয়াম, গুটেঙা, ডিমৰু বগীজামু, আজাৰ আদি গছ নিৰ্বাচন কৰা হয়। তেওঁলোকে জধে-মধে সকলো গছেই ব্যৱহাৰ নকৰে। প্ৰথমে ঘৰ সজাৰ আগতে কাঠ, বাঁহ কাটি এইবোৰ পানীত গোৰাই থয়। তেতিয়া কীট-পতংগৰ আক্ৰমণ কম হয়। ঘৰ সাজিবলৈ নিৰ্ধাৰণ কৰা ঠাইকণৰ চাৰিও দিশে ঘৰ সাজিবলৈ

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কমাৰগাঁও মহাবিদ্যালয়, গোলাঘাট

সংক্ষিপ্তসাৰ

অসমীয়া ভাষাত বিজ্ঞান সাহিত্যৰ আৰম্ভণি বুলিলে মৌখিক সাহিত্যৰ কথা উল্লেখ কৰিব পাৰি। মৌখিক সাহিত্যৰ ভিতৰত আকৌ ডাকৰ-বচনহে বিজ্ঞানত চহকী। অসমীয়া লোকপৰম্পৰাত বক্ষিত ডাকৰ বচনসমূহে দৈনন্দিন ব্যৱহাৰিক জীৱনৰ ৰোগ, কৃষি, গৃহ-নিৰ্মাণ, পৰিৱেশ, সন্তান পালন আদি বহুতো দিশত বৈজ্ঞানিক চিন্তা সামৰি লোৱা পৰিলক্ষিত হৈছে। মৌখিক সাহিত্যৰ পিছতে অসমীয়া সাহিত্যত বিজ্ঞান চিন্তাৰ আভাস ব্যৱহাৰিক সাহিত্যত পোৱা যায়। এই ব্যৱহাৰিক সাহিত্যবোৰ মধ্যযুগৰ অসমীয়া সাহিত্যৰ সম্পদ। ইয়াৰ পৰাই অসমীয়া সাহিত্যত লিখিত বিজ্ঞান সাহিত্যৰ সূচনা আৰম্ভ হয়। এই যুগত ব্যৱহাৰিক সাহিত্যৰ যিকেইটা শাখা ঘাইকৈ চৰ্চা লাভ কৰিছিল সেইকেইটা হ'ল— গণিত, চিকিৎসাবিদ্যা আৰু জ্যোতিষবিদ্যা। গণিত সাহিত্যৰ ভিতৰত সেয়া বকুল কায়স্থৰ 'কিতাবত মঞ্জৰী', কাশীনাথৰ 'অংকৰ আৰ্য্যা', চূড়ামণিৰ 'জ্যোতিষ চূড়ামণি', কবিৰত্ন দ্বিজৰ 'লীলাৱতীৰ কথা' ইত্যাদি। প্ৰস্তাৱিত গৱেষণা পত্ৰত মধ্যযুগৰ ব্যৱহাৰিক সাহিত্যত বিজ্ঞানৰ আভাস কেনেধৰণে অন্তৰ্নিহিত হৈছে সেই সম্পৰ্কে আলোচনা কৰা হৈছে।

বীজশব্দ : মধ্যযুগ, বিজ্ঞান সাহিত্য, ব্যৱহাৰিক সাহিত্য ইত্যাদি।

০.০০ অৱতৰণিকা

০.০১ বিষয়ৰ পৰিচয়

সপ্তদশ শতিকামানতে ইউৰোপত আধুনিক বিজ্ঞান চৰ্চাৰ আৰম্ভণি ঘটাব লগে লগে জনসাধাৰণৰ মাজত বিজ্ঞানক জনপ্ৰিয় কৰি তুলিবলৈ বিভিন্ন গ্ৰন্থ বচনা কৰা হয়। ঠিক সেই সময়তে গেলিলিঅ'ৰ দ্বাৰা যুগান্তকাৰী গ্ৰন্থ 'ডায়েলগ' প্ৰকাশিত হয় আৰু তেওঁ বিজ্ঞানক জনসাধাৰণৰ মাজত জনপ্ৰিয় কৰি তুলিবলৈ অগ্ৰণী ভূমিকা গ্ৰহণ কৰে। ইয়াৰ পিছৰে পৰা প্ৰাচ্য আৰু পাশ্চাত্য বিভিন্ন দেশত আধুনিক বিজ্ঞান চিন্তাৰ বীজ ক্ৰমশঃ বিয়পি যাব ধৰে।

অসমতো আধুনিক বিজ্ঞান চৰ্চাৰ আৰম্ভণি হৈছিল খ্ৰীষ্টান মিছনেৰী অহাৰ পিছতে; কিন্তু গুৰুত্বপূৰ্ণ কথা যে আধুনিক অসমীয়া বিজ্ঞান সাহিত্যৰ আৰম্ভণি যদিও মিছনেৰীসকলৰ হাতত হৈছিল তথাপিও অসমীয়া সাহিত্যত বিজ্ঞানৰ প্ৰভাৱ মৌখিক সাহিত্য আৰু মধ্যযুগীয় অসমীয়া সাহিত্যত দেখিবলৈ পোৱা যায়। সাধাৰণতে 'মেজিক' এই ধাৰণাটো বিজ্ঞান সাহিত্যৰ মূল ভেটি বুলি কোৱা হয়। কিয়নো বিজ্ঞান যিদৰে কিছুমান কাৰণিক সূত্ৰৰ বশবৰ্তী, ঠিক সেইদৰে মন্ত্ৰ বিলাকতো

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WOMEN'S EFFORT TO RESIST AGAINST PATRIARCHY AND POVERTY : A TALE FROM AMRAPARI (WE CAN)

*Phulmoni Das
Robin Hazarika*

ABSTRACT

This research paper is based on the study of women's collective effort to fight against the twin structural violence of society: patriarchy and poverty. It revolves around the stories and struggle of the women associated with Amrapari and their attempt to use Amrapari as a space to enhance their socio-economic status in society. Amrapari is a registered cooperative society situated in Barpeta district of Assam. It tries to reinvent the art of 'ketha making' a unique traditional art of embroidery and stitching, mostly done by the minority women folk of the Barpeta district of Assam. Amrapari strives to unite rural women across the communities to engage in the making of that by upgrading their traditional skills and subsequently helping them sell their products globally. Poverty and patriarchy are the two biggest challenges witnessed by women for decades. Therefore 'Amrapari' can be seen as a light of hope for the women to resist the exploitation and deprivation done to women for generations. The present research paper is based on a focused group discussion with

different in-depth questions among the women of the Amrapari. The paper tries to deal with the two primary objectives: a) How Amrapari is helping women to resist patriarchy and poverty. b) How Amrapari has been able to reinvent the forgotten traditional skill of making ketha?

Keywords : Women, Patriarchy, Poverty, Ketha, Indigenous Knowledge.

Introduction

The ideological weight of hierarchy and power, the construction of spaces of binary oppositions, and the dynamics of superiority and inferiority cross every realm of human experience and system of possibilities. The hierarchical power relations manifest in existing societal structures, where the subaltern and subordinate are inscribed and reinscribed in the society. Culture, societal relationships, diverse institutions including family, education and religion, literature, sexuality- all bear the imprint of patriarchal hegemony and subjugation. The word "patriarchy" literally means the rule of the father or the 'patriarch' and originally it was used to describe a specific type of male-dominated family – the large household of the patriarch which included women, junior men, children, slaves, and, domestic servants all under the dominant rule of the male. Now it is used more generally to refer to male domination, to the power relationships by which men dominate women and, to characterize a system whereby women are kept subordinate in several ways (Bhasin, 1993). Patriarchy is thus the rule of the father or the powerful male head of a social unit over all women in the family and also over younger socially and economically subordinate males. The patriarch is typically a societal elder who has legitimate power over others in the social unit. According to Sylvia Walby patriarchy is the social structure and practices where men dominate, oppress and, exploit women. The concept of patriarchy is central to the understanding of the society (Walby, 1990). Marxist feminism defines patriarchy as the development of

Reconceptualising Governance in the Context of Neo-liberalism: Moving from Welfare Politics to Clientele Politics in the Case of Assam

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This paper aims to provide a theoretical analysis of neo-liberalism and issues in governance within the Indian context, focusing on Assam. It argues that market-friendly reforms implemented after 1991 did not erase the legacy of the robust and progressive Nehruvian state. Rather, a much more conspicuous reworking of the state is achieved through increasing intervention in social sectors. The study further argues that pro-market transitions by populist regimes are typically characterised by a series of short-term calculative measures that differ from the perspective of the welfare state. It also considers the governance practices in Assam within the broader economic and political trends.

Keywords: Neo-liberalism, Governance, Populist Politics, State, Assam

Since the liberalisation of the Indian economy, there has been a noticeable change in the country's governing practices and the nature of the state. This is the outcome of the globalisation process and the implementation of neoliberal economic reform, which has an enormous impact on the state's politics and economy. India's economic liberalisation got off to a dramatic start with abrupt and significant adjustments to the development strategy. Economic liberalisation has also subsequently produced a dramatic shift in the discourse of governance. Over the last few decades, the politics of the nation has been guided by the structure of capitalism, and it has made an apparent shift in the Indian State's approach from a welfarist notion to a clientelist approach. Moreover, the notion of citizenship for the state has also transformed from citizen to client and transformed the state as the patron for the masses. The practice of governance in the context of Assam has changed the whole discourse of citizenship from rights claimants to passive beneficiaries. Therefore, in this background, the present paper is an attempt to discuss the dominant neoliberal ideas and how they have transformed the nature and practice of the state from welfare to a patronage state in the present time. The paper has been divided into four different sections. First, the paper deals with a theoretical understanding of the concept of neo-liberalism and governance in terms of India. Second, it argues the changing discourses of citizenship from welfarism to clientelism in the neoliberal state

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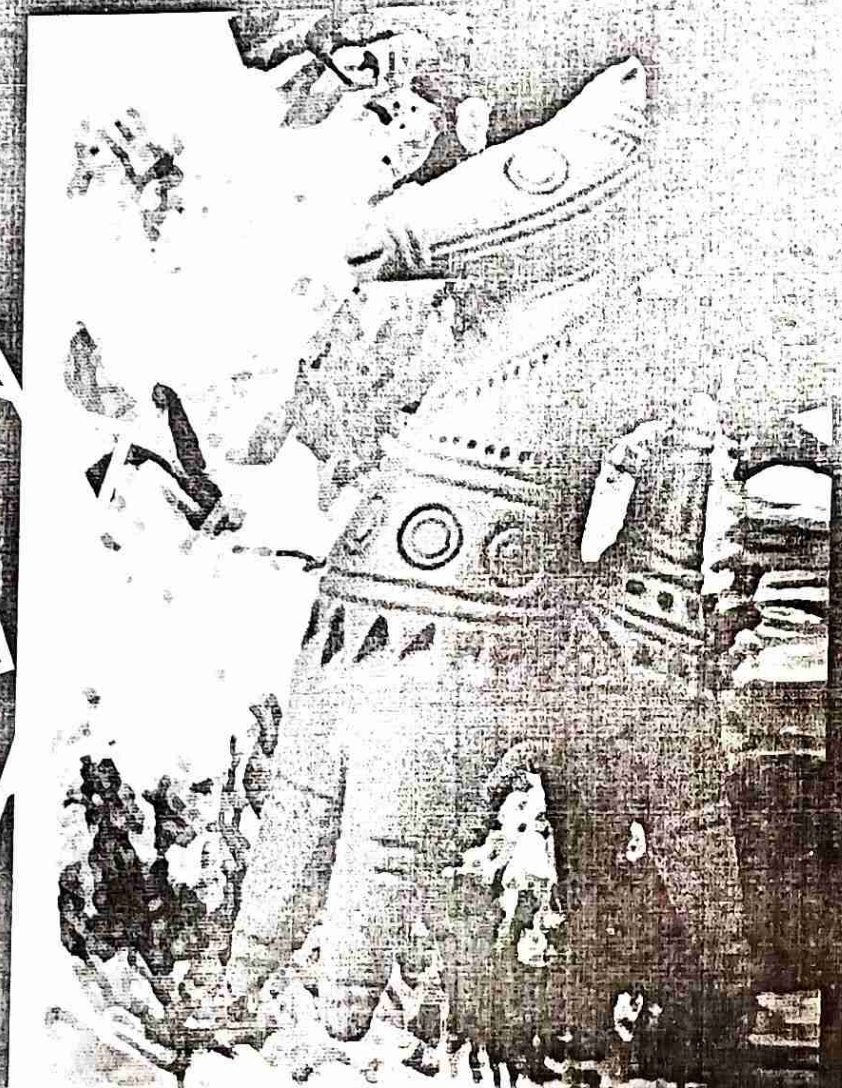
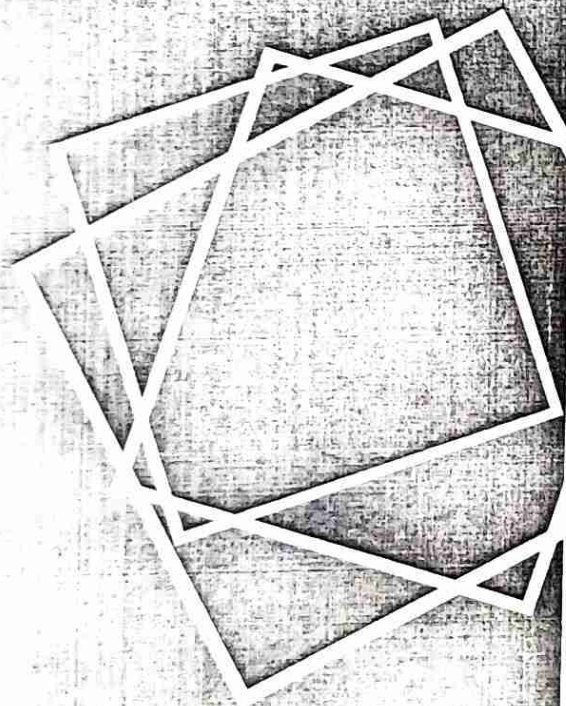
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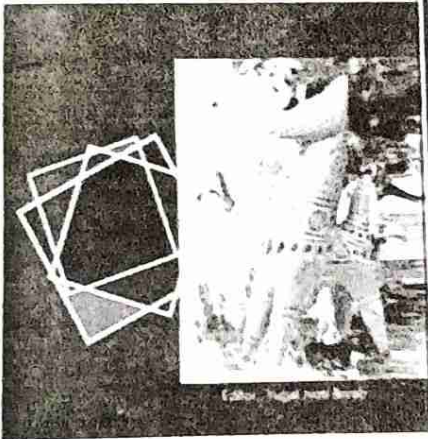
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Role of Non- Karbi Organizations in the Autonomy Movement of Karbi Anglong District, Assam : A Study

Dr. Amar Jyoti Bordoloi

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Abstract:

The Karbi Anglong district of Assam formerly known as Mikir Hills was created as a district in 1951 in the name of United Mikir and North Cachar Hills district. A year later it was granted the status of Autonomous District Council. The District was renamed as Karbi Anglong District Vide Government of Assam Gazette notification no. TAD/R/155/74/47 dated the 14 October 1976. Further the Union Government of India had granted more powers to the District Council on 1st April 1995. There after the District Council was known as Karbi Anglong Autonomous Council (KAAC). The Mikirs (Karbis), one of the major aboriginal tribal group inhabitant in North East India especially in hill district of Assam. The Mikirs prefer to call themselves Karbi and some times 'Arleng' (means 'Man' in karbi). The Karbis have been fighting for their rights which are promised to them as enshrined in the Indian Constitution. As a primitive ethnic tribal group, the Karbis have been suffering from a lot of problems. The problems are faced by the karbi people are many fold such as religious, economic, cultural, political etc. Generally it is said that the Karbis were the mildest of all the tribes in the whole of North - East India. But in course of time, especially the Karbis have been convulsing the political scenario of the North East India as well as the country as a whole to assert their constitutional right for a separate identity within the Indian Union, under Article 244(A) of the Indian constitution.

In comparison to other advanced tribal communities, the Karbis are still more neglected by both the state and the central government. In fact the Karbis have been deprived of from their genuine rights in every sphere of life. Due to these grievances newly emerged educated elites raised their demands for a Separate State for all round development of the Karbis of Karbi Anglong. During the period of movement led by the Autonomous State Demand Committee (ASDC) the people tribal and non tribal of Karbi Anglong became conscious and founded various political and non – political organizations.

Key Words :

Non – Karbis, Separate State, Autonomy Movement

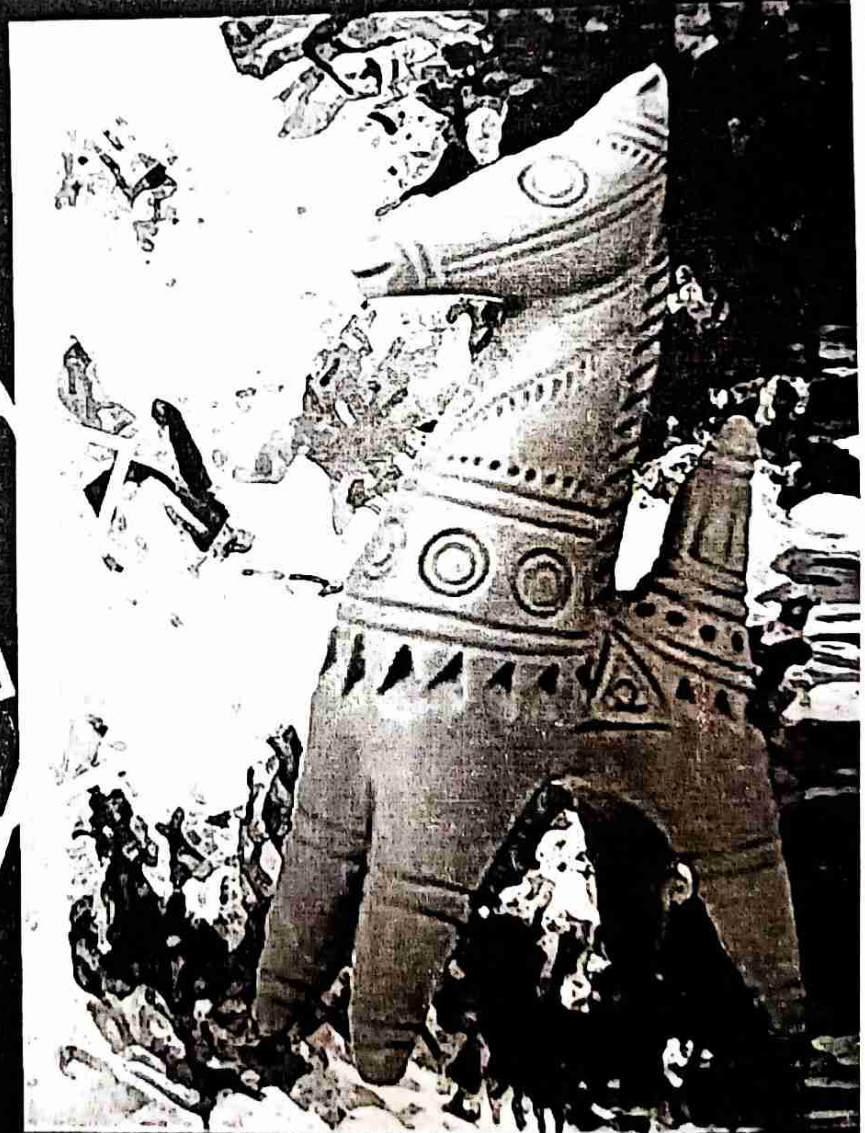
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Achieving the goal of Inclusiveness in Education through SSA, RTE, and NEP 2020

Shamima Khanam Juna
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Abstract:

Education is birth right of every child in the country. Everyone deserves the basic education required for leading a good life. No one should be denied getting education depending on their caste, creed, gender, religion, place of birth, social status, physical as well as mental ability. That is where the concept of inclusive education comes. The goal of universalisation of primary education can be achieved through inclusion in the education system. Sarva Siksha Abhiyan, Right to Education are some of the schemes to achieve the idea of inclusion. Recently, NEP2020 has embraced the idea of inclusion by introducing Gender Inclusion Fund (GIF). In order to achieve the goal of education for everyone while leaving no one behind, gender equality and inclusion are essential.

Keywords: *Inclusive Education, Education for all, SSA, RTE, NEP 2020*

Introduction:

Inclusive education refers to education for all despite having many differences among the children. The basic principle of inclusive education is that schools should be able to provide education to all children regardless of their any perceived differences, disability, and any kind of social, cultural, and linguistic differences. According to Borton, Inclusive Education is not merely about providing access into mainstream school for pupils who have previously been excluded. It is not about closing an unacceptable system of segregated provision and dumping those pupils in an unchanged mainstream system. Existing school systems in terms of physical factors, curriculum aspects, teaching expectations and styles, leadership roles will have to change. This is because inclusive education is about the participation of all children and young people and the removal of all forms of exclusionary practice. It is the education system in which every child regardless their strengths and weaknesses participate and become part of the school community.

Inclusion in education is a human rights issue which encourages bringing all students together in one classroom regardless of their diversities. For inclusion in education, the whole system

should be flexible enough to bring all the children in one educational set up. The needs, interest and requirements of the children with different abilities would be different. The infrastructure should be adaptive and the curriculum should be framed considering all these factors of inclusion. But practically in India it is seen that the goal of inclusion has not been achieved yet. The differences existing among the citizens of our country sometimes become the hindrance in the path of inclusive education.

Sarva Siksha Abhiyan & Right To Education:

The programme of Sarva Siksha Abhiyan was introduced in 2001-02 brought into by the 86th amendment of the Indian Constitution making education a fundamental right for the children between the age group of 6 to 14 years. Initially it aimed to educate all children to the age of 14 years by the year 2010 but the time limit has been pushed forward indefinitely. Universalisation of primary education has been the basic feature of Sarva shisha Abhiyan. The basic objectives of the mission are to provide schooling facility in the habitations in which there were no schools earlier. It also aimed at enrolling all children of the age group of 6 to 14 years in the schools. SSA aimed to retain the children within the schooling system reducing the number of drop outs. Providing quality education was another aim of the mission. It also aimed to bridge the social gap and gender gap in education.

India is one of the 135 countries to make education a fundamental right of every child when the Right of Children to Free and Compulsory Education or Right to Education Act came into force on the 21st April, 2010. It is an act of the parliament of India enacted on the 4th August, 2009, which emphasizes the importance of free and compulsory education for children between the age group 6 to 14 years under Article 21a of the Constitution of

India. Besides making a fundamental right, this act specifies minimum norms in elementary schools. It directs all private schools of the country to reserve 25% of the seats for the children belonging to the economically weaker section of the society. This act prohibits all unrecognized schools from practice and makes provisions for no donations or capitation fees. There should be no interview for the children and their parents for admission into any school. This act also provides that no children should be held back, expelled, or required to pass a board examination until the completion of elementary education. There should be provision for special training of school drop-outs to bring them up to par with the students of the same age group.

The National Education Policy 2020:

National Education Policy 2020 is the first education policy of the 21st century and aims to address the many growing developmental imperatives of our country. This Policy proposes the revision and revamping of all aspects of the education structure, including its regulation and governance, to create a new system that is aligned with the aspirational goals of 21st century education, including SDG4, while building upon India's traditions and value systems. The National Education Policy lays particular emphasis on the development of the creative potential of everyone. It is based on the principle that education must develop not only cognitive capacities -both the 'foundational capacities' of literacy and numeracy and 'higher-order' cognitive capacities, such as critical thinking and problem solving - but also social, ethical, and emotional capacities and dispositions. The rich heritage of ancient and eternal Indian knowledge and thought has been a guiding light for this Policy. The pursuit of knowledge (Jnan), wisdom (Pragyaa), and truth (Satya) was always considered in Indian thought and philosophy as the highest human goal.



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ARTIFICIAL INTELLIGENCE IN EDUCATION: AN OVERVIEW

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ABSTRACT:

Artificial Intelligence (AI) refers to the ability of technology, particularly computer systems to simulate human intelligence processes. AI is a rapidly developing field of technology that has the potential to significantly transform all social relationships. To develop innovative teaching and learning strategies in the field of education, artificial intelligence is now being made an effort in a variety of educational settings. AI is being applied to examine enormous quantities of data to find trends and insights that might guide the creation of new educational policies and plans. The main aim of this paper is to study the need of AI in the field of education and find out the different challenges therein. An attempt has also been made to explore AI from the perspective of NEP 2020. The study is qualitatively done by reviewing various articles on Artificial Intelligence (AI).

Keywords: *Artificial Intelligence, education, NEP 2020*

1.00 INTRODUCTION:

The landscape of education is continually changing, and new technologies are becoming more and more prevalent in the classroom. One of the such technology is Artificial Intelligence (AI). The application of AI in education makes the entire educational system convenient and individualised. The widespread use of technology in education is changing how we learn and teach. AI is such an innovative method for adapting the experiences of various learning groups, teachers, and instructors.

According to National Education Policy 2020, AI should be introduced to and included in the regular education curriculum. AI is being incorporated into the curriculum to improve efficiency, personalize learning, and streamline administrative processes so that teachers have more time and freedom to impart knowledge and flexibility. NEP 2020 asserts that technology, including AI, will fundamentally alter how children learn in schools. However, this requires a significant amount of technological and academic research. The Prime Minister of India has started several initiatives in honour of NEP 2020's first anniversary. 'AI for All' is one of the major initiatives that was started. AI for All is an online course designed to give every member of the nation a fundamental understanding of artificial intelligence (AI). It is obtainable in eleven different vernacular languages. A student, a parent who stays at home, a professional in any sector, or even an elderly citizen can benefit from this four-hour, self-paced, micro-learning programme.

1.01 Statement of the Problem: Considering the above discussion the present study is entitled "Artificial Intelligence in Education: An Overview".

1.02 Significance of the study:

Artificial intelligence (AI) is rapidly taking over our daily lives, revolutionizing entire industries and altering the way we work, study, and communicate. This quickening of technology emphasizes the value of including AI in education as well as in the curriculum to prepare all students not only for their academic destiny but also for

workforce development. The way that students learn and teachers teach could be transformed by the use of AI in the classroom. AI techniques can offer personalised feedback recommendations to students, resulting in a more interesting and productive learning environment. Educating students about AI is crucial for fostering their digital literacy and critical thinking abilities as well as for putting them on the path to future academic and professional success. Students can interact and develop ideas for AI technology in a safe, responsible and ethical manner by having a fundamental understanding of AI systems. To innovate and grow across every sector, Artificial Intelligence in Education is crucial.

1.03 Objectives of the Study: The objectives of this paper are as follows:

1. To study the need of AI in Education.
2. To explore AI from the perspective of NEP 2020.
3. To find out the different challenges of AI in Education

2.00 REVIEW OF RELATED LITERATURE: A review of related literature is very important in every kind of research. In this present, the researchers have also reviewed some literature. These are as follows:

Jain, S. & Jain, R. (2019) made an empirical study on the role of artificial intelligence in higher education. The results of the study reveal that integrating AI into higher education institutions significantly enhances the capacity of learners for learning and that AI has a bright future in the sector of higher education.

Chen, L. et. al., (2020) made a study on artificial intelligence in education. In this paper, the researchers have analyzed the nature and technical aspects of AI in education. The study also discussed the role of AI in education as well as its impact on education.

Kengam, J. (2020) made a study on "Artificial Intelligence in Education" where the impact of AI on education as well as its benefits and drawbacks are discussed. The study has also discussed the effects of AI in education after describing a specific method for creating platforms for learning that are AI-enabled.

Khan, M.A. (2021) wrote an article entitled "Artificial Intelligence (AI) & Education Developing Adaptable Learning Opportunities among Teachers & Learners" where the researcher discussed on meaning of AI and its necessity and role in the field of Education, and also various challenges of AI. The study also revealed the impact of AI on Education in India.

Khan, M.A. (2023) studied "Artificial Intelligence (AI) in Education: Need of the Hour". In this paper, the researcher has discussed teaching AI, and the different objectives of AI-integrated learning.

3.00 METHODOLOGY: This is a qualitative study. The researchers have prepared this research paper by reviewing various articles on Artificial Intelligence (AI).

4.00 DISCUSSION: *"Our intelligence is what makes us human, and AI is an extension of that quality."* – Yann LeCun Professor, New York University. Artificial intelligence is one of the areas of computer science which focuses on creating intelligent machines that act and think like humans—for instance, ones that can recognise speech and solve problems by using their judgement and learning new skills. John McCarthy (2006), a computer scientist at the California Institute of Technology is known as the 'father of Artificial Intelligence'. Ancient Greece is where the concept of building intelligent machines first appeared, and this is where the history of AI may be found. However modern AI research started in 1950. As an academic discipline, AI was founded in 1955. However, at present significant development has been seen in this field in the inclusion of machine learning and deep learning. Numerous strategies can be found to improve education through the application of AI. AI has enormous potential, and the National Education Policy of 2020 (NEP 2020) encouraged its incorporation into the educational system.

4.01 Artificial Intelligence: Artificial intelligence (AI) is the capacity of a machine to carry out cognitive tasks similar to those carried out by humans, such as perception, learning, reasoning, and problem-solving. AI is focused on emulating human decision-making processes and carrying out intellectual activities in a manner akin to that of human tasks comprising problem-solving, learning, understanding languages, recognizing voices, images etc. AI can be defined as "the capability of a machine to imitate intelligent human behaviour". The objectives of AI include learning, reasoning, execution and perception. With the help of AI, digital and automated processes get smarter. Additionally, it improves technology's reliability level.

4.02 Different Types of AI: There are different types of AI which are discussed below:

ICT and Teaching English Language in Higher Educational Institutions: A Study on Its Prospects for Enhancing Proficiency

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Abstract

Information and communication technology (ICT) is an integral part of almost all organizations and institutions including higher educational institutions. As such, the use of ICT in the classrooms is very important for providing opportunities for effective communication between teachers and students. Language teachers nowadays have the opportunity of combining a variety of materials to help them in the process of developing the language skills of the learners. Use of multimedia and the integration of computer skills in language teaching is the need of hour to prepare the students to face the challenges in the modern world. Computer skills should be acquired and utilized both by the teachers and the students if they really desire to attain a good command over the language in order to use it effectively in classroom transactions.

Keywords & Abbreviations: Multimedia, Stress, Intonation, Consultative, Pedagogy, ICT, CALL, ELT, ELS, ELL

Introduction

In today's world, English as an international language has gained wide currency for professionals, teachers and the taught. Keeping in mind the radical change in the pedagogy of English teaching, the educational institutions now require addressing these changes and use

innovative teaching methods and materials. Just as books have served as a traditional tool of instruction, computers have become an enhancement to the teaching learning process. Computer enriched instruction has matured during the last few decades to the point where its instructional benefits can be tested and compared with components of traditional instruction.

Adaptive computer-based instruction is interactive and includes initial diagnosis, re-diagnosis, and arrangement of instruction. Computers can anticipate student errors, categorize them by type and provide appropriate remediation. Computers not only provide corrective and constructive feedback based on individual input but ensure that learners receive only those instructions which are most needed. Another advantage of ICT is that it can help to develop abstract and conceptual skills. Moreover, computers can be linked with a variety of electronic media to further enhance their merit as educational tools. For those who enjoy a consultative approach, using a computer as a resource can be rewarding both for the teacher and the learner.

Objective

An effort has been made in this paper to discuss the following objectives:

- a. To assess the use of information and Computer technology in teaching English in Higher educational Institutions.
- b. To bring awareness and make optimum use of ICT in the form of computer, Internet, Blogs, SMSs, e-mails, E-dictionaries, E-encyclopedia etc. to enhance proficiency of teachers and students.
- c. To facilitate the sharing and exchange of information among teachers through networking.

Hypothesis

- a. Teaching English language and literature effectively is a challenging task. Even the teachers with higher qualifications may face some problems in classroom transactions.
- b. Use of ICT tools can help the teachers of English to acquire a higher level of proficiency.

Methodology

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ICT and Teaching English Language in Higher Educational Institutions: A Study on Its Prospects for Enhancing Proficiency

In this paper, a text-based reading methodology is mainly used. books, research journals and other research articles written on ICT and its use in educational institutions have been used as sources of study.

Analysis

If we observe the present scenario of language teaching in higher educational institutions, we have to confess that it is somewhat discouraging. On one hand, we have highly motivated students and on the other hand, we have misguided and unwilling students. A language teacher has to develop the receptive as well as productive skills of these mixed groups of learners. Teaching English language in an organized way has been a major challenge in India and therefore, the language teachers should try to make the best use of the modern technological methods like CALL (Computer Assisted Language Learning). Thus, a teacher who has technological expertise can set tasks that extend far beyond the curriculum and make the lessons interdisciplinary, and interesting. Syllabus designers, language teachers, and evaluators must consider the integration of Computer Assisted Language Learning methods to prepare the students in this competitive world of electronic revolution.

Multimedia is an integration of sound, animation, still images, hyperextend, and video through a computer programme. With multimedia a wide variety of media options can be packed together to make language learning more interesting. Multimedia networking also provides the ability to disperse information to a extended audience in office, educational institutions or home in order to entertain, inform and train large numbers of people in a uniform manner. In contrast to the single medium approach to instruction, an integrated CALL system is one in which several different presentational chambers are used to implement a particular instructional strategy.

In a large class, the relation between the time allotted for teaching English curriculum and busy examination schedule makes it impossible for the teacher to pay attention to individual learners. It also fails to give each learner sufficient time to learn the skills of language in an effective manner. Moreover, our education system is so rigid that a slow learner sits along with more competent learners and in such a situation he feels neglected and gets demotivated. Besides, this classroom set up does not encourage the slow learners to test their capabilities.

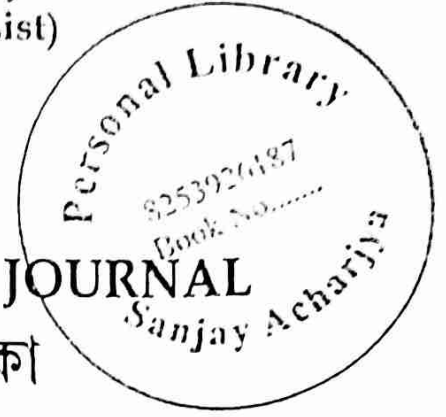
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বিষ্ণুপ্রসাদ বাভাৰ 'হিয়াৰ পুং' গল্প : এক অধ্যয়ন

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সংক্ষিপ্তসাৰ : বৰ্তমান সময়ত বিষ্ণুপ্রসাদ বাভাৰ পৰিচয় কেৱল গীতিকাৰ, কবি, নাট্যকাৰ, মার্ক্সবাদী বুলিহে জনাজাত। সেয়ে বহু সময়ত বিষ্ণুপ্রসাদ বাভাৰ গল্প আৰু উপন্যাস আলোচিত নোহোৱাকৈ থাকি যায়। তেওঁ 'সোণপাহি' নামৰ গল্পসংকলনো লিখি উলিয়াইছে। 'সোণপাহি' বিষ্ণুপ্রসাদ বাভাৰ একমাত্ৰ গল্প সংকলন। 'সোণপাহি' গল্প সংকলনত মাত্ৰ ৪ টা গল্প সন্নিবিষ্ট আছিল। সেইকেইটা হ'ল— 'সোণপাহি', 'হিয়াৰ পুং', 'কুৰি বছৰ জেইল', 'মামীৰ হাৰ'। কিন্তু পৰৱৰ্তী পৰ্যায়ত বিষ্ণুপ্রসাদ বাভাৰ ৰচনা সম্ভাৰত 'সোণপাহি' গল্প সংকলনটোৰ লগত আৰু তিনিটা গল্প সংযোগ কৰা হয়। সেই কেইটা হ'ল— 'অগ্নিসংস্কাৰ', 'অজ্ঞাতবাসৰ কথা', আৰু 'জালকেছ'। এই সাতোটা গল্পতে বিষ্ণুপ্রসাদ বাভাই ফুটাই তুলিছে সমাজৰ শোষিত-নিষ্পেষিত লোকৰ ছবি, শ্ৰেণী সংগ্ৰাম, জনগোষ্ঠীয় সমাজ চেতনা, নাৰীবাদ, প্ৰেম, সমাজতন্ত্ৰৰ প্ৰতিস্থা ইত্যাদি। প্ৰস্তাৱিত গৱেষণা পত্ৰত বিষ্ণুপ্রসাদ বাভাৰ হিয়াৰ পুং গল্পৰ সামগ্ৰিক দিশৰ আলোচনা আগবঢ়োৱা হৈছে।

বীজ শব্দ : গল্প, হিয়াৰ পুং, বিষ্ণুপ্রসাদ বাভা ইত্যাদি।

০.০০ অবতৰণিকা :

০.০১ বিষয়ৰ পৰিচয় :

সাহিত্যৰ কেইবাটাও ধাৰাক নিজৰ সংস্পৰ্শত ৰখা বিষ্ণুপ্রসাদ বাভাই মূলতঃ সমাজৰ শোষিত, নিষ্পেষিত জনসাধাৰণৰ বাবে মাত্ৰ মতি গৈছিল। জাতিসত্বাক গভীৰভাৱে অনুধাৱন কৰা বিষ্ণুপ্রসাদ বাভা এজন সংগ্ৰামী ব্যক্তি। অৱশ্যে বৰ্তমান সময়ত বিষ্ণুপ্রসাদ বাভাৰ পৰিচয় ক্ষেত্ৰত গীতিকাৰ, কবি, নাট্যকাৰ, মার্ক্সবাদী বুলিহে জনাজাত। বিষ্ণুপ্রসাদ বাভা যে গল্পকাৰ আৰু উপন্যাসিক আছিল কম সংখ্যক ব্যক্তিকে পৰিচিত। সেয়ে বহু সময়ত বিষ্ণুপ্রসাদ বাভাৰ গল্প আৰু উপন্যাস আলোচিত নোহোৱাকৈ থাকি যায়। তেওঁ 'সোণপাহি' নামৰ গল্পসংকলনো লিখি উলিয়াইছে। 'সোণপাহি' বিষ্ণুপ্রসাদ বাভাৰ একমাত্ৰ গল্প সংকলন। 'সোণপাহি' গল্প সংকলনত মাত্ৰ ৪ টা গল্প সন্নিবিষ্ট আছিল। সেইকেইটা হ'ল— 'সোণপাহি', 'হিয়াৰ পুং', 'কুৰি বছৰ জেইল', 'মামীৰ হাৰ'। কিন্তু পৰৱৰ্তী পৰ্যায়ত বিষ্ণুপ্রসাদ বাভাৰ ৰচনা সম্ভাৰত 'সোণপাহি' গল্প সংকলনটোৰ লগত আৰু তিনিটা গল্প সংযোগ কৰা হয়। সেই কেইটা হ'ল— 'অগ্নিসংস্কাৰ', 'অজ্ঞাতবাসৰ কথা', আৰু 'জালকেছ'। এই সাতোটা গল্পতে বিষ্ণুপ্রসাদ বাভাই ফুটাই তুলিছে সমাজৰ শোষিত-নিষ্পেষিত লোকৰ ছবি, শ্ৰেণী সংগ্ৰাম, জনগোষ্ঠীয় সমাজ চেতনা, নাৰীবাদ, প্ৰেম, সমাজতন্ত্ৰৰ প্ৰতিস্থা ইত্যাদি। সমাজত নিম্ন শ্ৰেণীৰ মানুহক উচ্চ শ্ৰেণীয়ে সততে শোষণ কৰা ছবিয়ে গল্পবোৰৰ ঘাই বিষয়। অৱশ্যে দুই-এক গল্পত প্ৰেম, জনগোষ্ঠীয় জীৱন চৰ্যাৰ প্ৰতিফলন স্পষ্ট ৰূপত আছে। আমাৰ গৱেষণা পত্ৰখনত আলোচনা কৰা গল্পটো হৈছে 'হিয়াৰ পুং'। 'হিয়াৰ পুং' গল্পত তদানীন্তন অসমৰ বড়ো-কছাৰী সমাজৰ পটভূমিত ৰচিত। গল্পটোত বড়ো-কছাৰী

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Sun, May 12, 2024 at 11:29 AM

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Warm Regards

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Climate Change and Ideological Denialism: Critiquing Misdiagnosis and Limited Actions in Rajat Chaudhuri's *The Butterfly Effect*

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Abstract

Climate change is a pressing concern of the current century and has acquired centre stage in scientific and academic discourses. Increasing temperature and frequent extreme weather conditions including wildfires, cyclones, precipitation, and floods have wreaked havoc in the globe and left unprecedented impacts in diverse ways. Despite intense negotiations at different levels and forums for addressing this unprecedented challenge, the world has yet to see the desired outcome of the climate change negotiations largely due to underlying contradictions that persist at numerous levels. Effective, transformative, and timely actions to deal with the climate crisis have remained stymied notwithstanding the consistent call of the scientific community with innumerable evidence of climate change. In fact, different forms of ideological denialism like techno-optimism and market fundamentalism as well as the continuation of the profit-centred existing society and structure have thwarted attempts to arrive at desired and sought-after solution of the climate crisis. Interestingly, Rajat Chaudhuri's *The Butterfly Effect* (2018) addresses these pressing concerns of the time in a quite fascinating fashion. Chaudhuri in the novel reminds everyone through the various facets of his narrative that time has come to take climate change seriously and to change things for a better future. In the backdrop of the rapidly unfolding climate crisis in the world, the present paper argues how ideological denialism, as propounded by Petersen et al., has limited effective actions in addressing the root causes and real drivers of climate change based on a reading of Rajat Chaudhuri's novel *The Butterfly Effect*. The paper contends through instances taken from the novel how techno-optimism and market fundamentalism have prevented the unearthing of the real drivers of climate change and ensured the continuation of the current growth-centred system. The paper argues further how the misdiagnosis of the climate crisis has made the poor and resourceless the most vulnerable through illustrations from the chosen text. Besides these, the paper shows that the impact of climate change is borderless and nobody can escape from the disastrous impacts of climate change if not addressed on time.

Keywords: Climate change, ideological denialism, techno-optimism, market and profit, poor and vulnerable, food safety, malnutrition



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Visitors, Objects and Museum: Understanding History and Culture as Reflected in Assam State Museum, Guwahati

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Abstract: *Museums are the platform through which visitors, from a layman to a research scholar got the opportunity to have the visual touch of the objects and can feel the attachment and earn knowledge about the history and culture. Museum is an institution, the purpose of which is not limited to the preserving of artefacts or informing the public about the past or a specific era. Museum, in the modern sense, is also seen as a special teaching tool and it must constantly work for the visitors, public and even for the educational institutions. In the context of museum as centre of learning, an attempt is made to assess Assam State Museum, Guwahati focusing on visitor's perspectives. The article's prime concern is to show the role of the museum in upholding our history and culture through the displayed objects along with other methods of disseminating knowledge. From the archaeological artefacts to the presentation of village life in its gallery, Assam State Museum serves as a pioneer institution of Assam since its inception in 1953 in this direction.*

Key words: *Assam State Museum, Objects, Visitors, History, Culture.*

Introduction:

The traditional concept of Museum is that they serve as educational institutions and are committed to the protection of priceless artefacts. In addition to preserving the nation's rich past, museums also build the connection with visitors through the innovative medium of a visual presentation of their collection and thereby provided informal education too. According to the widely held belief in the East, a museum should be a 'house of wonders' that embodies the term 'Ajahghar' with rarities and other curiosities serving as its main draws. Despite the fact that we used the terminology to refer to museums, it does not entirely capture full significance. Because of the complex nature of the institution, it is difficult to give an appropriate

definition of museum in a single line. David Murray, the author of the complete history of museums defines museum as- 'a collection of the monuments of antiquity, or of the objects attractive to the scholar and man of science, prepared and displayed in accordance with scientific technique.'¹ In a museum, the objects- whether created by humans or by nature- serves as the primary means of communication. They are gathered, kept in good condition, and presented in a fascinating way that draws visitors' attention. A museum can be studied from various angles. Here in our present study, an attempt has been made to study the Assam State Museum focusing on the historical and cultural importance of its displayed objects. This paper also tries to highlight the technique and methods that the museum has adopted to impart knowledge of history and culture and to communicate with visitors.

Methodology:

The present study is based on both primary and secondary data. An analytical descriptive method is adopted for present study. Primary data are collected on the basis of empirical observation and recorded historical documents. For secondary data, various books, and journals published by Assam State Museum are collected along with other related literature..

Results and Discussion:

Assam State Museum- A brief History:

One of the notable developments in the effort to preserve India's heritage and culture is the establishment and expansion of the Indian Museum and in 1814, the first door of museum was opened at the birthplace of the Asiatic Society of Bengal. This was the oldest and biggest multidisciplinary museum in the Asia-Pacific region as well as the Indian subcontinent. The establishment of the Indian Museum gave the push toward museums in India a new impetus and significant momentum. More than 400 museums now exist around the nation which indicates the discourse of the development of museums in India. The movement actually marked the start of an important era that gave rise to the nation's socio-cultural and scientific advancements. The history of a museum in the modern sense in Assam began in the early 20th century. Assam State Museum. Guwahati is the state's most well-known and oldest museum. It was under the initiative of '*Kamarupa Anusandhan Samiti*' which was formed in April 1912, the effort for collecting and preservation of antiquities was started. The Museum was once known as the Assam Provincial Museum, and Sir Robert Neil Reid, the Governor of then-undivided Assam, inaugurated it on April 21, 1940. This organisation was taken over by the Assam State Government on April 1st, 1953, and given the new name Assam State Museum.²

The chapter of collection and preservation of objects was indeed the result of colonial Indological investigation mainly inspired by the ideas of Asiatic Society of Bengal founded by William Jones that wished to investigate into the India's ancient past. The devoted members of the *Samiti* established their own museum with the primary motive to preserve and display artefacts that depict the history and culture of the region. Gradually the *Samiti* collected good

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অসম সাহিত্য সভা পত্ৰিকা

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হিতেশ ডেকাৰ উপন্যাসৰ সাহিত্যিক সৌন্দৰ্য

(‘ভাৰাঘৰ’ আৰু ‘সীমাৰ কাজিয়া’ উপন্যাসৰ বিশেষ উল্লিখনেৰে)

ড° দীপশিখা কলিতা

ভূমিকা :

সাহিত্যৰ চমৎকৃত উপাদান, বিবিধ বিস্মৃত ভাগৰ ভিতৰত ঊনবিংশ শতিকাৰ ফচল বুলি ক’ব পৰা উপন্যাসক গদা তথা কথা শিল্পৰ অনন্য উদাহৰণ হিচাপেও দাঙি ধৰিব পৰা যায়। মানৱৰ দৈনন্দিন জীৱন সম্পৰ্কিত বাস্তৱধৰ্মী, দীৰ্ঘতম, নিজস্বভাৱে পৰিপূৰ্ণ গদাকপৰ স্বাভাৱিক আকৰ্ষণীয়তাৰ লগতে একোজন প্ৰতিভাধৰ লেখকৰ কলাত্মক চিন্তা-চেতনাৰ সু-সংমিশ্ৰণে বিষয়লৈ আনি দিব পাৰে অনাবিল সৌন্দৰ্য অথবা মনোহাৰিত্ব। উপন্যাসৰ শৈল্পিক সৌন্দৰ্যৰ আঁত বিচাৰি বিশ্লেষণ কৰিব খোজা “হিতেশ ডেকাৰ উপন্যাসৰ সাহিত্যিক সৌন্দৰ্যঃ (ভাৰাঘৰ আৰু সীমাৰ কাজিয়া উপন্যাসৰ বিশেষ উল্লিখনেৰে)” শীৰ্ষক আমাৰ আলোচনাত লেখকৰ বিস্তৃত বচনাৱলীৰ মাজত সোতৰখনকৈ উপন্যাস সৃষ্টিৰে লেখকে নিজস্ব ধাৰালৈ সীমাহীন পাঠকক আকৰ্ষণৰ গুণেৰে সামৰি বখা দেখা যায়। ২১২ (দুশ বাৰ) পৃষ্ঠাৰ, বিচিত্ৰ -বিক্ষিপ্ত চিত্ৰাৱ, বাস্তৱ আৰু কল্পনাৰ সঙ্গতিপূৰ্ণ বৰ্ণনাৰে, ভাৰাঘৰৰ গৰাকী, পৰিয়াল-ভাৰাতীয়া অনুক্ৰমে অনেক সৰু-বৰ ঘটনাৰ ঐক্যৰে নিৰ্মিত হিতেশ ডেকাৰ ‘ভাৰাঘৰ’ এখন বহুপঠিত, বহু চৰ্চিত, জনপ্ৰিয় উপন্যাস। ইয়াৰোপৰি ১২৪ (এশ চক্ৰিছ) পৃষ্ঠাজোৰা উপন্যাস ‘সীমাৰ কাজিয়া’ তথাকথিত সমাজ বাবস্থাত আমি সচৰাচৰ দেখি থকা চুবুৰীয়াৰ স্নেহৰ মাজতো সীমাৰ বিবাদে অশান্তি কঢ়িয়াই অনা, শেষলৈ নিস্পন্দিক কেন্দ্ৰ কৰি দুজন বন্ধুৰ মনস্তত্ত্বৰ বিশ্লেষণেৰে এখন অনন্য সুন্দৰ উপন্যাস। উল্লিখিত দুয়োখন উপন্যাসৰ সুকীয়া বিষয়বস্তুৰ মাজতো মানৱ জীৱনৰ সহজাত, ইঙ্গিত সম্পৰ্ক তথা সম্পৰ্কৰ বিচিত্ৰতা মন কৰিবলগীয়া। বৈচিত্ৰ্যময় বৈভৱেৰে পৰিপূৰ্ণ উপন্যাস দুখনৰ সাহিত্যিক সৌন্দৰ্য প্ৰকাশক, কলাত্মক অৱস্থিতিক আমাৰ আলোচনালৈ আনিবৰ যৎপৰোনাস্তি যত্ন কৰা হৈছে। এই প্ৰসংগত— কল্পনা আৰু বাস্তৱৰ সমন্বয়, চৰিত্ৰৰ মনস্তত্ত্বৰ উপলব্ধি, কাব্যিক আবেদন, বসোপলব্ধি, জীৱনবোধ আৰু আদৰ্শ, বৰ্ণনা অথবা কথনশৈলী আদি দিশৰ ওপৰত আলোকপাত কৰিবৰ চেষ্টা কৰা হৈছে। যিহেতু বিষয় আৰু মনোধৰ্মিতাকে মূল হিচাপে লৈ উপন্যাস একোখনৰ সৰ্বত্ৰ কলাৰ, সৌন্দৰ্যৰ উপস্থিতিয়েই আটাইতকৈ গুৰুত্বপূৰ্ণ বুলিব পাৰি, যাৰ সৈতে সম্পৰ্কিত হৈ থাকে উপন্যাসৰ গুণগত মান।

ভাৰাঘৰ আৰু সীমাৰ কাজিয়া উপন্যাসত কল্পনা আৰু বাস্তৱৰ সমন্বয় :

সাহিত্য বুলিলে সাধাৰণতে বাস্তৱৰ মূল ভেটিত লৌকিক কল্পনাৰ সমাহাৰৰ কথা ক’ব পাৰি। উপন্যাসৰ কাহিনীৰ মাজতো বাস্তৱক আধাৰ কৰি কল্পনাৰ সমলেৰে নিৰ্মাণকাৰ্য আগবঢ়াই নিয়া হয় পৰিণতিৰ পৰিপূৰ্ণতালৈ। “সৃষ্টিশীল লেখকৰ সৃজনীশীল সুক্ষ্মদৃষ্টিভংগী এটা থাকে আৰু এই দৃষ্টিভংগীৰে বাস্তৱ মানুহৰ জীৱনত আনে নোদেখা অনেক সত্য দেখা পায়।” সৰ্বমুঠ তিয়াল্লিশটা অধ্যায়ত বিভক্ত হিতেশ ডেকাৰ ‘ভাৰাঘৰ’ এনে এখন উপন্যাস য’ত ভিন্ন মনৰ বিচিত্ৰ মানৱৰ বাস্তৱ উপস্থিতি আৰু লেখকৰ লৌকিক কল্পনাই ঐক্যতান জুৰিছে আৰু মুখৰ হৈ উঠিছে ভাৰাঘৰ। উপন্যাসখনৰ নামকৰণতো ব্যঞ্জিত হৈ আছে জীৱনৰ ক্ষণস্থায়ী, অস্থায়ী ভাৱ আৰু

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A Study on Views of Class IX Students towards Mathematics with special reference to Urban 2 Cluster under Golaghat District, Assam

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Abstract:

Education is a never ending process of expediting learning, acquiring awareness, values, and ethics. To develop and build sympathy, empathy, and respect for fellow humans, it is important for every individual to gain a basic education. For making proper decisions everyone needs to improve their critical and logical thinking. Mathematics has many educational values which show the increasing importance of the subject in schools and in social-life. But in reality , when we discuss about a mathematics class of secondary school it is seen that for many students Maths class is like watching a foreign movie without subtitles. There is a common belief that majority of the students dislike mathematics, owing to an array of factors related to instruction and learners' cognitive, affective and psychomotor attributes, subject matter and the learning environment (Gafoor & Kurukkan, 2015). Poor academic performance in this subject was found significantly correlated with negative attitude of students towards learning Mathematics , method of teaching , self doubt , low IQ level , short attention span , many Mathematics teachers are not well versed in the subject etc (Education Software & System, 2018). This paper attempts to find out and analyse the views, beliefs, positive and negative attitudes towards Mathematics as it is perceived by the secondary school students. It will present some preliminary results from the views of class IX students under Urban 2

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**CLIMATE CHANGE, UNSUSTAINABLE
DEVELOPMENT AND VULNERABILITY
OF THE POOR : A READING OF
AMITAV GHOSH'S *GUN ISLAND***

Anjan Saikia

Abstract

Climate change is a serious environmental problem and has, in fact, emerged as one of the most critical challenges of the twenty first century. The effects of climate change have cost people's livelihood and resulted in serious conditions including droughts, cyclones, hailstorm, and even conflict between social groups. Unfortunately, it is the endless desires of human beings as well as unsustainable development that have fuelled environmental degradation and climate change, leaving catastrophic impacts on both the human and the non-human world. Against this backdrop, the paper would make a foray to establish that climate change is a reality and critiques that it is the human intervention, greed, and economic profits that have contributed immensely to fuelling this crisis and depletion of nature based on a reading of Amitav Ghosh's ninth novel titled *Gun Island* (2019). Using Rob Nixon's concept of 'slow violence', the paper would make an endeavour to showcase how the effects of climate change have made the poor the most vulnerable and brought