

SEMINAR

Title : Role of the Fusion of the Human and Celestial world in Creating Dramatic Effects in Abhijnana Sakuntalam.

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Introduction

The play Abhiġama Sakuntalam is a well known Sanskrit play, written by one of the greatest poet of India, Kalidasa. Abhiġama Sakuntalam is a seven act play and it is about the love, marriage, separation and reunion of king Duhsanta and Sakuntala. The story of the play has been taken from the famous epic Mahabharata. Simply the play is a beautiful tale of love and romance between king Duhsanta and sage's daughter Sakuntala. It is considered to be the best of Kalidasa's creation.

Objective

The objective of this paper is to understand and analyse the importance of the human and non-human world in creating a dramatic effects in Abhinama Sakuntalam. This paper also presents the role of by the Non-human beings in the life of human beings.

Methodology

In this paper analytical methodology has been used along with primary and secondary sources.



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Analysis

The play *Abhimanu Sakuntalam* is an excellent drama by Mahakavi Kalidasa, which tells about the famous love story of King Dushanta and Sakuntala. In this play, dramatist Kalidasa presents a perfect fusion of both the human and celestial world in a very creative manner. It displays Kalidasa's magical skill of writing and presenting a dramatic atmosphere in the play. ✓

Dushanta, the king of Hastinapur and Sakuntala are the central character of the play. The drama begins in a very mysterious way presenting the fusion of two worlds. The king of heaven Lord Indra, in the fear that royal Sage Vishvamitra might gain more powers than the Gods if he continues to meditate, he sent a beautiful celestial nymph, Menaka to distract Vishvamitra during his meditation. Menaka succeeds in distracting him and give birth to a beautiful daughter Sakuntala. But Sakuntala was left alone in the forest by Menaka and later on, the child was adopted by the great Sage Kanva.

Thus, Sakuntala's mother belongs to heaven and her father lives on earth. Also the God of heaven, Lord Indra and Apsara Menaka represents the celestial world, whereas Sage Vishvamitra, Sage Kanva deals with the human world with some divine powers. It shows Kalidasa's creation of combining the human world and the non-human world in the same play in a very iconic manner.

The act I of the play begins with the description of the scene of Himalayas foothills, where the king Dushanta along with Suta, chasing a deer and entered to the ashram of Sage Kanva in his chariot.

The king aims at the deer but an ascetic restrains him to hunt in the premises of Sage Kamva. The king also abide by the monks advice and replaces the arrow. The Ascetic become very impressed and blessed Dushanta with a son, who will turn the wheel of empire. Then the monk invite the king to the hermitage of Sage Kamva. The king also followed the ascetic to the ashram and finally the king entered to the hermitage of Kamva. The king got attracted to Shakuntala from the very first moment. Along with the passing time, both the king and Shakuntala confesses their love to each other and engaged in a secret marriage 'Gandharva marriage'. After a few days of marriage the king had to return to his capital due to some serious occasion. At the time of leaving the hermitage, the king promised Sakuntala that he will send his men to take her with honour and presented her a signet ring as a token of love.

After the king left the ashram, Sakuntala became lovesick. She keeps on thinking about her husband every time. One day, angry Sage Durvasa visited the hermitage of Kamva but Sakuntala was totally unaware of it and she was deeply lost in the thoughts of her husband that she fails to attend or listen to the sage. Feeling insulted the sage Durvasa curse on Sakuntala that the person whom she was thinking about, will forget her completely. However, later, he modifies the curse and told Sakuntala that the lost memory can be revived if Shakuntala shows an ornament which is a token of their love.

Later on, in the play, the curse of Sage Durvasa shows its effect and thus the king fully

forgot her. Through this act, Kalidasa represents the supernatural or divine power of meditation. The fulfillment of the curse indicates how such supernatural or divine power plays an important role in human life.

After this episode, the role of heavenly figure Menaka is again seen in the play, when the King Dushyanta denied to accept Sakuntala as his queen. Sakuntala was insulted in the court of King Dushyanta. This happened only because of the curse of Sage Devavasa. After the refusal of King Dushyanta, Sakuntala weeps and mourns. At that moment, the celestial nymph Menaka comes from heavens and takes Sakuntala to the skies. The King was shocked to see this.

But further in the story, however the king got that ring, which he gifted to his beloved Sakuntala. Seeing that ring, the King remembers Sakuntala and the past. He felt so regret and started searching for Sakuntala every where, who was at that time bearing his child. But the king failed to get any news of Sakuntala as her mother Menaka has taken her away from the king. The king felt so guilty and full of grief-stricken. Then another nymph Mitravinda friend of Menaka visits the palace to see the condition of Dushyanta. She is invisible and finds the king grief-stricken. So, through this scene Kalidasa draws a picture of heavenly figure, that creates a mysterious role in human nature.

In the next act, the character of Lord Indra, Matsya, arrived from heaven to take Dushyanta to a battle with demons. Dushyanta at once left for heaven to fight with mighty demons and helps the God to retain supremacy. Thus, he fulfills his action.

and defeated all the demons. Through this, Dramatist Kalidasa wants to picturize the fusion of human and the celestial body as a part of his dramatic achievement.

In act seven, Dushyanta, on his way back to earth, he was attracted by the beauty of Hemkot mountain. Where sage Marich meditates in his ashram. In the ashram, the king saw a boy playing with him. The king was amazed to see that brave boy. However, the king came to know that the boy belongs to pure family and her mother name was Shakuntala. Then both the king Dushyanta and Shakuntala reunited again.

Thus, lastly the blessing of that ascetic, whom the king Dushant met at the hermitage, comes true and thus Dushant was blessed with a son named Bharata. Later on who becomes a great king and warriors. Hence, the boon of the mark fulfilled at the end of the play. Throughout Shakuntala, Supernatural beings like Gods and nymphs, powerful utterances like Sage's prophecies and curses and even bodily omens experienced by the main characters are ever present in the whole play. In fact, none of the main event would take place if it weren't for such Supernatural interventions into human events. Kalidasa has described all these things in such a manner that it looks quite exceptional, that's why the whole play looks so impressive.

Conclusion

Abhijanaa Shakuntalam one of the well known creation of Kalidasa. It is all about the love mystery of King Dushanta and Sakuntala which gives a dramatic delight to the audience. In the play, Kalidasa has combined the human and the non-human world, which displays his magical writing skill creating a mysterious and unusual environment in the whole play. Thus, Abhijanaa Sakuntalam is considered as one of the greatest and famous work of dramatist Kalidasa.

Seminar

Title of the Paper: THE METTERNICH SYSTEM

Submitted by,

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| B.A. 5 | ROLL NO. 16 | YEAR: 2023 |



Submitted to,

DEPARTMENT OF HISTORY

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Date: 03-10-2023

Place: Kharungam

Indira Das
Signature

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ABSTRACT

Europe after Napoleon was a time of great changes and upheavals, as the Napoleonic Wars had ravaged the Continent. At "*the Congress of Vienna 1815*", the victorious allied



powers met to redraw the Continent's map and to establish a new balance of power in Europe. Before either political liberalism or nationalism could become institutionalised in European nations, the Continent passed through a period of "*Conservative Reaction*". Since, Europe had to suffer through decades long of

wars and chaos, as well as the reign of terror in France due to reasons and revolutions inspired by "*liberalism and nationalism*", thus the many in Europe tended to regard that the abstract ideas of liberalism, equality and even nationalism leading inevitably to anarchy. In the interests of an orderly government, the rights of property, and the existence of the European civilisation, many Europeans, therefore, set their faces resolutely against every doctrine which carried the liberal taint for a long period. Through "*the Congress of Vienna*" in 1815, a newer system for co-operation among nations, called "*the Concert of Europe*", was established to prevent any future war and also to maintain stability in Europe. Despite the efforts, Europe experienced a number of revolutions, particularly "*the Revolutions of 1848*", leading to the institutionalisation in Europe, of both the political liberalism and nationalism. "*The Era of Metternich*", as this conservative phase is called.



INTRODUCTION

Klemens Wenzel Nepomuk Lothar (Prince of Metternich-Winneburg zu Beilstein), often known as "*Klemens von Metternich*" was a conservative Austrian statesman as well as diplomat, who was at the centre of the Europe's balance of power ("*the Concert of Europe*") for three decades as *the Austrian Empire's* Foreign Minister from 1809 and Chancellor from 1821 till the liberal *Revolutions of 1848* forced him to resign. Even further, he is often regarded as a "*champion of conservatism*", who helped in the formation of the victorious alliance against Napoleon and restored



Austria as a leading power in Europe, with hosting "*the Congress of Vienna*" in 1815. His influence was so immense that it was not confined in Austria only, but penetrated even further, to "*the German Confederation*" and the rest of Europe. So great was his hold on the European political that the period from 1815 to 1848 in the European History, is called "*the Era of Metternich*". And, his method of working, "*the Metternich System*", to maintain "*the 1815 Settlement*" with an alliance of European monarchies, and by the comprehensive repression of liberalism and nationalism within the states.

Klemens von Metternich was born into a wealthy and noble family in the Rhineland, and his father was the Austrian envoy to "*the Rhenish principalities*". He entered the Austrian diplomatic service in 1794, and served in various embassies before being appointed as the Austrian foreign minister in 1809, as was a very skilled diplomat and negotiator. The 1815 saw *Metternich* at the peak of his power and popularity in Austria, after the fall of Napoleon at *the Battle of Waterloo*, and moreover "*the Congress of Vienna in 1815*", *Metternich* saw it as a personal triumph. With this much of success, soon he became "*the State Chancellor of the Austrian Empire*" in 1821, and but with the outbreak of "*the Revolutions of 1848*", his reign and era came to an end with his resignation, and to exile from Austria. He spent later years in various European cities before passing away in Vienna in 1859, and "*the last great figure of his generation*", despite his controversial legacy.

METHODOLOGY

This academic paper used a systemic research design, through quantitative analysis of accessible secondary data sources. Such secondary data sources includes a variety of historical books from various authors and a number of informative articles from different writers as well as few of other materials available across different platforms.

OBJECTIVES

1. The primary objective of this academic paper is to provide a general understanding of the topic, i.e. "*the Metternich System*".
2. The secondary objective of this academic paper is to analysis different respects of the topic, that's "*the Metternich System*".

MAIN TEXT

Austria's greatest statesman and skilled diplomat, *Klemens von Metternich* introduced a framework for the contemporary European political landscape (*in the 19th Century*), famously known as "*the Metternich System*". Since, *Metternich* was a staunch conservative who believed that *the traditional social order, the monarchical system, the nobility and aristocracy, and the Catholic Church* should be preserved at all cost, thus his method was based the following principles: "*the principle of legitimacy*" (*the monarchical governance*), "*the principle of balance of power*" (*maintain peaceful order*), and "*the principle of intervention*" (*right to intervene*).

Moreover, "*the Metternich System*" was an amalgamation of meetings among "*the greater powers of contemporary Europe*", with the objective to resolve disputes between European nations. While through his framework, *Metternich's* aims were, firstly, to dam up the tide of change at home, Austria and secondly, to retain Europe's status quo. Even more, *Metternich* used a number of methods to suppress nationalism and liberalism in Europe, and established a large network of espionage to monitor dissent and further to silence his critics, and even, used military force to intervene in other countries to suppress revolutionary movements. Through "*the Metternich System*", *Metternich* was significantly successful in maintaining peace and stability, preserving the monarchical order in Europe for three decades and also restoring Austria as a major leading and influential European power.



In pursuance of his objectives and strengthening of his hold over Austria, *Metternich* adopted various reactionary and conservative methods under "*the Metternich System*". The special features of "*the Metternich System*" were, as following: (i) "*control of education*" (strictness in higher education and publication), (ii) "*censorship of press*" (prohibition on liberal information), (iii) "*guarding of borders*" (stop infiltration of liberalism thoughts), and (iv) "*system of police state*" (arbitrary uses of power and reinforcement of the police). In the History of Europe, "*the Metternich System*" was a respect of the great importance.

DISCUSSION

The phenomena, "*the Metternich System*" was caused due to a number of reasons, as such: (i) "*desire for peace and stability*" (after much chaos and crisis in Europe), (ii) "*setting balance of power*", (resolve further disputes in the Continent), (iii) "*restoring ancient order*", (restore monarchial order), (iv) "*counter reaction*" (suppress liberalism and nationalism), (v) "*central role of the empire*", (restore Austria as a major leading European force), and (vi) "*congressional conferences*" (a great platform to Metternich, for his aims and objectives).

The framework, "*the Metternich System*" had a number of impacts on Europe, as such: (i) "*long-term peace*" (three decades of peace in the Continent), (ii) "*restoration of stability*"



(stability in Europe after 1815),

(iii) "*repression and conservatism*"

(outspread of Metternich's ideas),

(iv) "*suppression of liberalism and nationalism*" (opposition against

liberal and national movement),

(v) "*intellectual stagnation*" (lack of

information in public domain),

(vi) "*political disintegration*" (a way

to newer political realities in the

Continent), (vii) "*diplomatic legacy*" (a precedent for global meetings and negotiations),

and (viii) "*revolutionary backlash*" (outburst of resentment and discontent as revolution).

The phenomena, "*the Metternich System*" though had a lasting legacy, however failed to succeed much due to a number of reasons, as following: (i) "*revolutionary movement*" (become matured and strong, and couldn't be resisted), (ii) "*liberalism and nationalism*" (failure to address the rising liberalism and nationalism), (iii) "*weakened Austrian State*" (internal problems with weak economy and military), (iv) "*the Monroe Doctrine in 1823*" (a major blow to Metternich's theory of intervention), (v) "*unstainable balance of power*" (lack of international co-operation among nations), (vi) "*opposition of the Great Britain*" (didn't subscribe much of Metternich's approaches), (vii) "*American and Colonial affairs*" (didn't address the changing aspects of the New World and European Colonies), and (viii) "*Metternich's mindset*" (lack of a political vision with no formative way of thinking).

CONCLUSION

This is a descriptive label for his framework "*the Metternich System*", indicating that his use of the congresses, alliances and informal consultation in conjunction with all the police state apparatus can be seen as one scheme, because all of his methods seem to have one simple, ideological goal: "*to prevent political change and to preserve ancient order*".

As for the matter of success, there is a series of achievements to *Metternich's* name, such as: "*outwitting of Napoleon*", "*the negotiated triumph of Vienna*", "*the establishment of a diplomatic system*", and further, "*maintaining peace for over thirty years*", an extraordinary achievement after the convulsions of *the Napoleonic Era*. Even more, the real measure of *Metternich's* success is the fact that for over three decades, he was able to create the illusion of Austrian strength and obscure the actuality of Austrian relative weakness. And yet, there is still the aura of failure around *Metternich's* name for a simple reason, as his systematic implementation of inflexible and repressive policies actually led to the creation of the very revolutions that *Metternich* was trying to prevent and crush. And, his framework "*the Metternich System*" ultimately destroyed itself and him with it.



Whereas, "*the Era of Metternich*" was a complex and contradictory period in the European History, as it was a time of peace and stability, of repression and oppression, and of great progress, socio-economic.

In retrospective, *Metternich* was much significant in the European History for his greatest contribution "*the Metternich System*" in the international relations. Yet, *Metternich* should be blamed for his inability to prevent the decay of *the Austrian Empire*, and finally he became amongst the principal causalities in the Collapses of the Empire when he resigned in 1848.

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SEMINAR PAPER ON

"Human Rights Education
at Elementary Level of Education."

KAMARGAON COLLEGE

Submitted to
Mridula Hazarika.
Assistant Professor & HOD
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06/04/2024

 6/4/2024

Introduction:

শিক্ষা হৈছে এক অবিচ্ছিন্ন আৰু জীবনযোৰা প্ৰক্ৰিয়া। এই প্ৰক্ৰিয়া শিশুৰ জন্মৰ প্ৰাৰম্ভিকতালৈ পৰা বৃদ্ধাৰ আগ-মুহূৰ্ত্তলৈকে অব্যাহত থাকে। শিক্ষাই ব্যক্তিৰ মানব অস্তিত্বৰ আকাৰ নিৰ্মূল বৰঙি জ্ঞানৰ হোৱাৰ বিষয়ে অন্তৰ্ভুক্ত জ্ঞানসিক আন্তঃসমূহৰ বিৱৰ্ণন সাধন বশত। শিক্ষা হৈছে এনে এক প্ৰক্ৰিয়া যিয়ে শিশু বা ব্যক্তিৰ আৰ্থিক, জ্ঞানসিক, নৈতিক, বৌদ্ধিক, চাৰিত্ৰিক, সামাজিক, স্বাধীনতা, আৰ্থনৈতিক, সাংস্কৃতিক ইত্যাদি দাবলো দিগত দাবলগীৰ বিৱৰ্ণন সাধন বশত।

শিক্ষাৰ পৰ্যায় বা স্তৰ তিনিটা-প্ৰাথমিক পৰ্যায়, মাধ্যমিক পৰ্যায় আৰু উচ্চ শিক্ষা পৰ্যায়।

প্ৰাথমিক শিক্ষা হৈছে আনুগোণিক শিক্ষাৰ প্ৰথমটো স্তৰ। প্ৰাথমিক স্তৰত শিশুৰ শিক্ষা, পঢ়া আৰু সহযোগিতাৰ লগতে শিশুৰ আৰ্থিক, জ্ঞানসিক, সামাজিক বিৱৰ্ণন সাধনৰ শিক্ষা প্ৰদান বশত হয়।

জানুৱাৰি হিচাপে জীয়াই থাবিছ বৰঙলৈ প্ৰয়োজনীয়, হস্তান্তৰ বৰঙি নোৱাৰা অধিবৰঙলৈকে মানৱ অধিবৰঙ হুনি বৰঙা হয়। এই মানৱ অধিবৰঙলৈ বৰঙা বৰঙিৰ বাবে সমাজত বৰঙলৈ বৰঙা প্ৰক্ৰিয়া ব্যক্তিৰ উল্লেখৰ অধিবৰঙ বিৱৰ্ণন সমাজ আৰু সমাজত বৰঙি জ্ঞানৰ লগত ব্যক্তিৰ যি শিক্ষা প্ৰদান বৰঙা হয় তেনে শিক্ষাকে মানৱ অধিবৰঙ শিক্ষা বোলা হয়। এই শিক্ষাই ব্যক্তিৰ সমাজত এনে এনেদৰে দাবলগীৰ ব্যক্তি হিচাপে জীৱন-যাপন বৰঙিবলৈ, আন ব্যক্তিৰ প্ৰতি জ্ঞানগীৰ হওলৈ আৰু দাবলগীৰ হওলৈ শিক্ষা। মানৱ অধিবৰঙ শিক্ষাৰ প্ৰদান হৈছে হৈছে মানৱ প্ৰাথমিক প্ৰয়োজনীয়তাৰ বাবে হৈছে আৰু সমাজত জ্ঞানগীৰ, দৰ, প্ৰেম, জ্ঞানগীৰ, জ্ঞানগীৰ আদিক

‘ହାରା’ ଶୈଳୀରେ ପ୍ରାପ୍ତ ହେବା ଆଉ ଉପାଦାନର ନାମାବଳୀ
 ବାପା ଉପରେ ଦର୍ଶି ହେଲା ନାହିଁ । ପ୍ରାଥମିକ ଶ୍ରେଣୀ
 ଶିକ୍ଷାରେ ଶିକ୍ଷକ ସହର ଧୂଳି, ଡାକ୍ତର, ଆଉ ଡାକ୍ତର
 ସହଯୋଗୀ ଆଦି ନିମ୍ନେ ପ୍ରାପ୍ତ ହେଉଛି । ତଥା
 ଉପରେ ଉଲ୍ଲେଖ କରା ଥିବା ଯାହା ଏହି ଶିକ୍ଷା
 ପ୍ରାଥମିକ ପର୍ଯ୍ୟନ୍ତ ଏହି ସାମାଜିକ ଉପାଦାନର ଉପାଦାନ
 ବିଷୟ ନିମ୍ନ ଉପରେ ନିମ୍ନ ‘ହାରା’ ଆଧାରରେ ଶିକ୍ଷା
 ଓ ନାମ ଦେବା ପାଇଁ ।

ଶିକ୍ଷାରେ ପାଠ୍ୟକ୍ରମର ବିଭିନ୍ନ ପାଠ୍ୟକ୍ରମର ଆଉ
 ମଧ୍ୟ - ପାଠ୍ୟକ୍ରମର ସାମାଜିକ ଉପାଦାନର ଉପାଦାନ ପ୍ରାଥମିକ
 ପର୍ଯ୍ୟନ୍ତ ଶିକ୍ଷକର ସହର ସାମାଜିକ ଉପାଦାନର ଶିକ୍ଷା
 ପ୍ରାପ୍ତ ହେଉଛି । ନିମ୍ନ ପ୍ରାଥମିକ ଶ୍ରେଣୀ ସାମାଜିକ
 ଉପାଦାନର ଶିକ୍ଷା ପ୍ରାପ୍ତ ହେଉଛି ଯେଉଁ ସାମାଜିକ,
 ନାମାବଳୀ ଆଦି ଆଉ ନାମାବଳୀ । ନିମ୍ନ ପ୍ରାଥମିକ
 ଶ୍ରେଣୀ ସାମାଜିକ ଶିକ୍ଷା ପ୍ରାପ୍ତ ହେଉଛି ଯେଉଁ
 ସମସ୍ତଙ୍କ ମଧ୍ୟରେ ତଳେ ଉଲ୍ଲେଖ କରା ହେଉଛି -

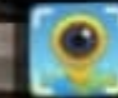
(i) ପରିବେଶ ଅଧ୍ୟୟନ (Environmental Study):
 ପରିବେଶ ଅଧ୍ୟୟନର ପାଠ୍ୟକ୍ରମେ ଶିକ୍ଷାର୍ଥୀଙ୍କ ପ୍ରକୃତି, ଭୌତିକ,
 ସାମାଜିକ ଆଉ ସାମାଜିକ ପରିବେଶର ବିଷୟ ଉପରେ
 ଆଉ ଏହି ଉପାଦାନରେ ପ୍ରାପ୍ତ ହେଉଛି ଯେଉଁ ସାମାଜିକ
 ଉପାଦାନର ମଧ୍ୟରେ ବିଷୟରେ ଶିକ୍ଷାର୍ଥୀଙ୍କର ଆଧୁନିକ
 ପରିବେଶ, ଯେଉଁ - ପ୍ରକୃତି, ଭୌତିକ, ସାମାଜିକ, ସାମାଜିକ
 ପରିବେଶର ପଦ ନାମ ନାମ ଶିକ୍ଷା, ସାମାଜିକ, ଉପାଦାନର ଶିକ୍ଷା
 ପରିବେଶ ମଧ୍ୟରେ ଶିକ୍ଷାର ଅଧ୍ୟୟନର ମାଗଣା ନାମ ।

(ii) ସାମାଜିକ ଅଧ୍ୟୟନ (Social Studies): ନିମ୍ନ ପ୍ରାଥମିକ
 ପର୍ଯ୍ୟନ୍ତ ଯାହା ଶିକ୍ଷାର୍ଥୀଙ୍କ ସାମାଜିକ ଉପାଦାନର ବିଷୟ
 ଉପରେ ଏହି ପାଠ୍ୟ ଆଉ ସେହିପରି ଉପାଦାନର ଉପାଦାନ
 ଦେବା ପାଇଁ ଏହି ପାଠ୍ୟ ପାଠ୍ୟକ୍ରମର ଉପାଦାନର ଶିକ୍ଷା
 ନାମ, ଉପାଦାନର ଉପାଦାନର ଉପାଦାନର ଉପାଦାନର ଉପାଦାନ
 ଏହି ନାମ, ଉପାଦାନର ଉପାଦାନର ଉପାଦାନର ଉପାଦାନର ଉପାଦାନ
 ନିମ୍ନ ଉପାଦାନର ଉପାଦାନର ଉପାଦାନର ଉପାଦାନର ଉପାଦାନ

ଆଲୋଚନା ଆଉ ଶିକ୍ଷାମାନ ଉପରେ ଜ୍ଞାନର ଉଦୟ ଆଉ
ନାଶର ବିବରଣ ଆଉ ଜୀବନୀ ଆଦି ଚାହୁଁଥିବା ବ୍ୟକ୍ତିଙ୍କ
ଲେଖ ।

(ii) ଭାଷା (Language): ଭାଷା ଲିଖ୍ୟତା ପାଠ୍ୟପୁସ୍ତକ
ଲିଖ୍ୟତାଙ୍କ ଦ୍ଵାରା ଉପାଦାନ, ଯାହା — ମହାବ୍ରହ୍ମାଣ୍ଡ, ମହାଲୀଳା,
ଆଲୋଚନା ଆଦି ବିବରଣର ଉଦୟ ଆଉ ନାଶର ବ୍ୟକ୍ତିଙ୍କ
ଲେଖ । ଏହି ଉପାଦାନର ବିବରଣର ଦ୍ଵାରା ନିର୍ଦ୍ଦିଷ୍ଟ ବ୍ୟକ୍ତିଙ୍କ,
ବ୍ୟକ୍ତିଙ୍କ ଆଉ ଅନ୍ୟାନ୍ୟ ମାନ୍ୟତା ବିଷୟରେ ନିର୍ଦ୍ଦିଷ୍ଟ ବ୍ୟକ୍ତିଙ୍କ
ପାଠ୍ୟପୁସ୍ତକ ଚାହୁଁଥିବା ବ୍ୟକ୍ତିଙ୍କ ଲେଖ ।

ଓଡ଼ିଆ ପ୍ରାଥମିକ ପୁସ୍ତକ ସମାଜ ଜ୍ଞାନର ଆବିଷ୍କାର ଲିଖ୍ୟତା
ଲେଖ କରୁଥିବା ବିଷୟରେ ଯେଉଁ ସମାଜ ଉପାଦାନ, ବିବରଣ
ଆଉ ଲେଖା ଲିଖ୍ୟତା । ଓଡ଼ିଆ ପ୍ରାଥମିକ ପାଠ୍ୟପୁସ୍ତକ ସମାଜ
ଉପାଦାନର ପାଠ୍ୟପୁସ୍ତକ ଲେଖ୍ୟତା, ଉପାଦାନ, ଆଉ ପାଠ୍ୟପୁସ୍ତକ
ଏହି ଉପାଦାନର ବିଷୟରେ ଚାହୁଁଥିବା ବ୍ୟକ୍ତିଙ୍କ । ଏହି ବିଷୟ
— ମହାବ୍ରହ୍ମାଣ୍ଡ ଉପାଦାନର ବିବରଣ ମନରେ ବ୍ୟକ୍ତିଙ୍କ ଲେଖ୍ୟତା
କରିଥିବା ଉପାଦାନର ସମାଜ ମିଳାପ୍ରୀତିରେ ଲିଖ୍ୟତାଙ୍କ
ଲେଖ — ମହାବ୍ରହ୍ମାଣ୍ଡ, ବହୁଳ, ଲେଖ, ଆଲୋଚନା ଆଦି
ଓଡ଼ିଆ ପ୍ରାଥମିକ ବିବରଣ ମାନର ବ୍ୟକ୍ତିଙ୍କ ।



GPS Map Camera



Golaghat, Assam, India
JQW6+43R, Assam 785619, India
Lat 26.645737°
Long 93.760206°
06/04/24 10:29 AM GMT +05:30




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Seminar On
Human Rights Education
Date: 06/04/2024

Organized by
Department of Education
Kamargaan College



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Golaghat, Assam, India
JQW6+43R, Assam 785619, India
Lat 26.645744°
Long 93.760219°
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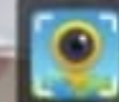


SEMINAR PRESENTATION

B.A. 3rd Semester

Department of Education

Date:- 14/10/2023



GPS Map Camera



Dhodang, Assam, India

JQW5+7V8, Dhodang, Assam 785619, India

Lat 26.645642°

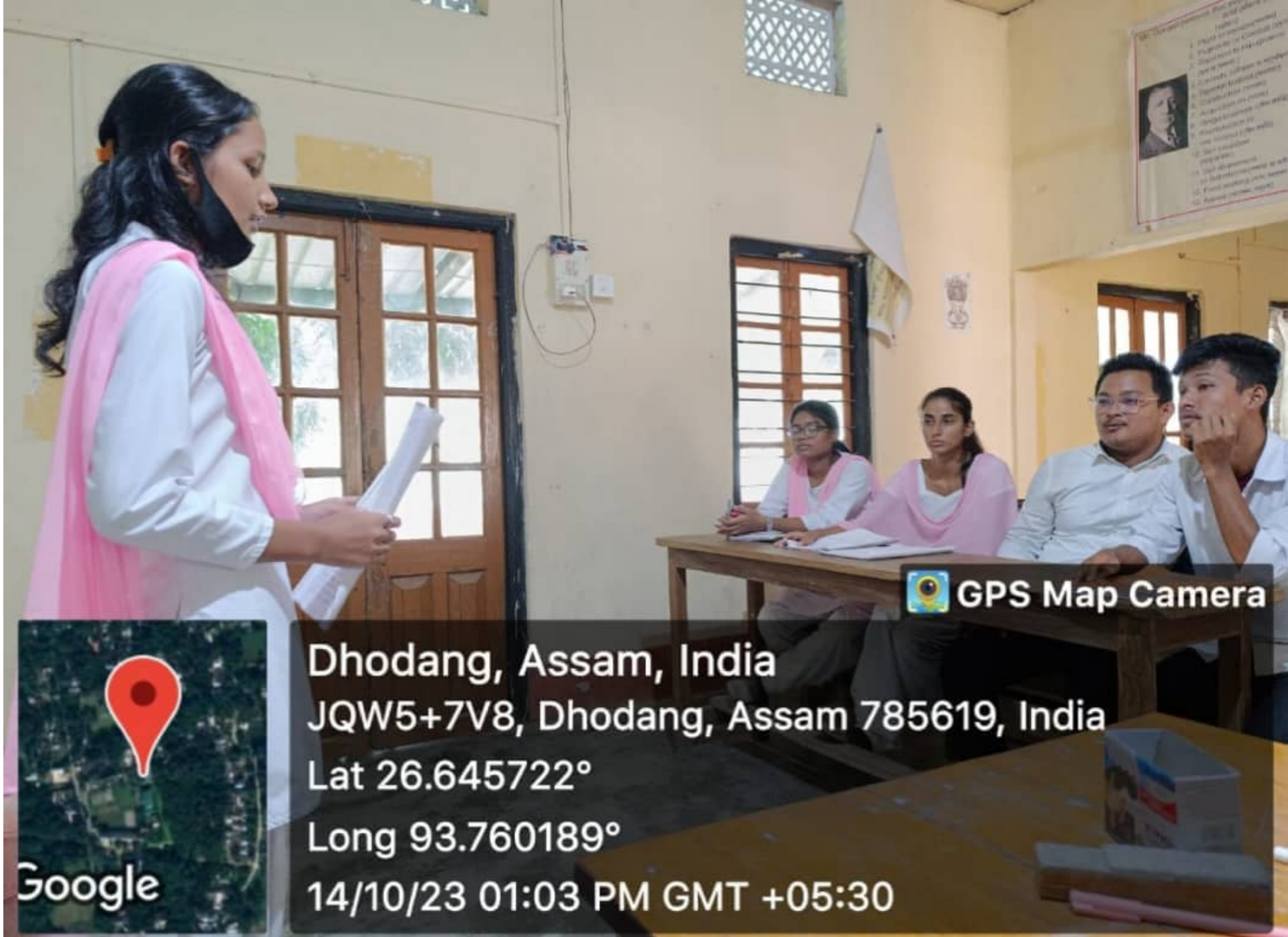
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Google

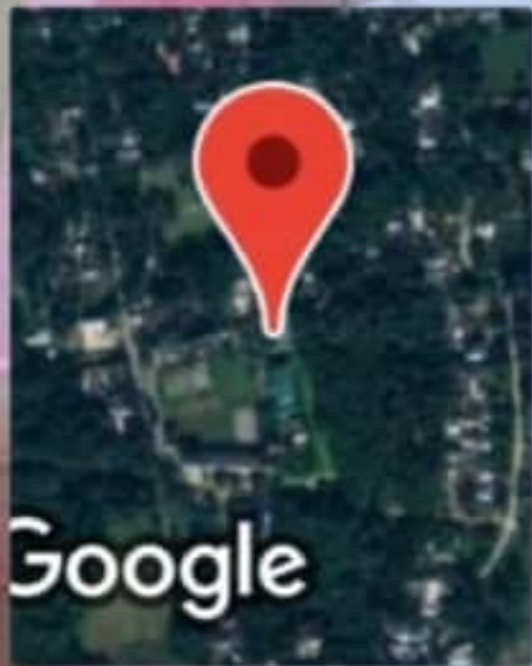


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Dhodang, Assam, India
JQW5+7V8, Dhodang, Assam 785619, India
Lat 26.645722°
Long 93.760189°
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