

BINANDI CHANDRA MEDHI COLLEGE, RAMDIA

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FIRST CYCLE NAAC ACCREDITATION, 2022

CRITERION-3

Research, Innovation and Extension

3.3 Research Publication and Awards

3.3.2 Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years

SUBMITTED TO



THE NATIONAL ASSESSMENT AND ACCREDITATION

3.3.2.1: Total number of books and chapters in edited volumes/books published and papers in national/ international conference proceedings year wise during last five years

Sl No	Name of the Teacher	Title of Book/Chapters	Title of the Paper	Title of the proceeding of Conference	Name of the Conference	National/International	Year of Publication	ISBN/ISSN Number	Affiliating Institution at the	Name of the Publisher
1	Dr. Ashit Kr Paul	Abhiyan	Agri-tourism	NA	NA	NA	2021-22	ISBN-978-93-93881-45-8	B.C.Medhi College	B.C./MeN Adhi CNAcollege ,RamNadia
2	Dr. Mukut Pathak	The Annex	Kamrup Loko Natya Porompora :Bhowria aunosthanor Bishes Prashanga	NA	NA	NA	2017-18	ISBN 978-93-87263-06-2	B.C.Medhi College	Purbayan Publication , Guwahati-14
3	Dr. Mukut Pathakl	Asamiya Bhasha Sahitya Adhayayanaar Gati Prakriti	Adhunik Ashomiya Kabitar Chitrakalpa: Nilomoni Phukonor Kabitar Ullekh	NA	NA	NA	2021-22	ISBN-978-81-956183-8-5	B.C.Medhi College	S.R.M.G.M .College Publication
4	Dr. Mukut Pathak	Abhiyan	Rabindranath Thakur aru Laxminath Bezbaruahr Kabita; Eak Tulanatmak NABishleson	NA	NA	NA	2021-22	ISBN-978-93-93881-45-8	B.C.Medhi College	B.C.Medhi College, Ramdia
5	Dr. Mukut Pathak	Adi Shakti	Ashomiya UpNaanashar SamridNAhit Mohila LekhakaNA	NA	NA	NA	2017-18	ISBN-978-93-87263-05-5	B.C.Medhi College	Purbayan Publication , Guwahati-14
6	Dr. mukut Pathak	Excellence International Journal	Buranjimuluk Sahityat Brityal Sampraday	NA	NA	NA	2018-19	ISSN-2349-8838	B.C.Medhi College	WWW.ow journalon line.com

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7	Dr. Bijuli Deka	Jnanam	A study on Educational Aspiration of secondary school students of Sualkuchi Village	NA	NA	NA	2021-22	ISBN-978-93-93881-49-6	B.C.Medhi College	Purbayan Publication , Guwahati-14
8	Dr. Bijuli Deka	Excellence International Journal	Impact of Socipo-cultural factors on environmental degradation	NA	NA	NA	2018-19	ISSN-2349-8838	B.C.Medhi College	www.ocwjournalonline.com
9	Jitendra Deka	The Annex	Aspects and prospects of Women Participation in Socio Political	NA	NA	NA	2017-18	ISBN-978-93-87263-06-2	B.C.Medhi College	Purbayan Publication , Guwahati-14
10	Jitendra Deka	Adi Shakti	Hunted became hunter Mission Birubala	NA	NA	NA	2017-18	ISBN-978-93-87263-05-5	B.C.Medhi College	ISBN-978-NA93-872NA63-05-5NA
11	Abdul Majid Ahmed	The Annex	Managerial Aptitude of Sri Manta Sankardeva	NA	NA	NA	2017-18	ISBN-978-93-87263-06-2	B.C.Medhi College	Purbayan Publication , Guwahati-14
12	Shahidul Islam	The Annex	Teaching Learning process in secondary Schools	NA	NA	NA	2017-18	ISBN-978-93-87263-06-2	B.C.Medhi College	Purbayan Publication , Guwahati-14
13	Shahidul Islam	Adi Shakti	Role and Importance of Women Education for Women empowerment in India	NA	NA	NA	2017-18	ISBN-978-93-87263-05-5	B.C.Medhi College	ISBN-978-NA93-872NA63-05-5NA
14	Shahidul Islam	Abhiyan	Women Empowerment and Gender justice: Importance of Education	NA	NA	NA	2021-22	ISBN-978-93-93881-45-8	B.C.Medhi College	B.C.MeN Adhi CNAcollege ,RamNAdia



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16	Shihidul Islam	Excellence International Journal	Role of Teachers in Effective and Innovative teaching in Higher Education	NA	NA	NA	2018-19	ISSN-2349-8838	B.C.Medhi College	www.ocwjournalonline.com
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18	Dr. Meena Kumari Das	Annex	Tai Ahom Bibha Padhati	NA	NA	NA	2017-18	ISBN 978-93-87263-06-2	B.C.Medhi College	Purbayan Publication, Guwahati-14
19	Dr. Meena kumara Das	Kaleidoscope	Chandra Prabha Shaikynar Pritir Bhita	NA	NA	NA	2019-20	ISBN-978-81-938937-3-9	B.C.Medhi College	AANK, A Creative Line Guwahati
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21	Dr. Meena Kumari das	Abhiyan	Organic Farming:	NA	NA	NA	2021-22	ISBN-978-93-93881-45-8	B.C.Medhi College	B.C.Medhi College, Ramdia
22	Darpana Choudhury	Annex	Padmanath Gohai baruah Natakat Hashyarash	NA	NA	NA	2017-18	ISBN 978-93-87263-06-2	B.C.Medhi College	Purbayan Publication, Guwahati-14
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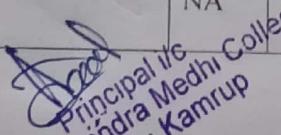


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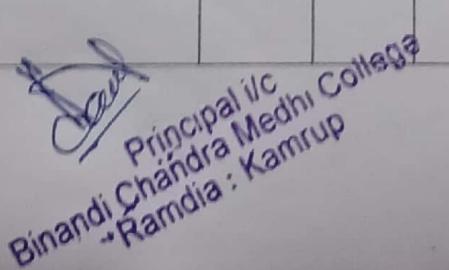


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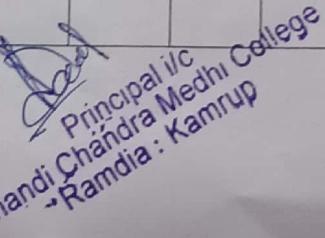
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52	Darepana Choudhury	Ashomiya Bhasha Sahitya Sanskriti	Ashomiya Sanskrit Tamul Pan porompora Aru Poribartan	NA	NA	NA	2018-19	ISBN-978-93-87263-77-2	B.C.Medhi College	Purbayan Publication, Guwahati	
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অভিযান ABHIYAN

The Journey of Humanosphere

VOLUME - I

A
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Editors :

**Dr. Ashit Kr. Paul
Dr. Satyabati Medhi**



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First Edition : July, 2021

Agri-Tourism

Dr. Ashit Kr. Paul

Abstract

Tourism is one of the world's fastest-growing industry and a major foreign exchange and employment generation sector for most of the countries in the world. There is no exact date and time since when it begins in the world. We can broadly say that it is associated with the growth of human civilization. The growth of modern tourism is directly related with the growth of economic and political development of the world. Though there are lots of branches of tourism but in this study importance is given to rural tourism only. A variety of terms are also employed to describe tourism activity in rural areas like agri-tourism, farm tourism, soft tourism, alternative tourism, eco-tourism and several others. Agri-tourism is a relatively new market for tourism sector in India. It includes a set of economic and social activities that occurs and link travel with the products, services, and experiences of agriculture. The basic principle of the agri-tourism is to cater newness in the farm areas. It presents a unique opportunity to combine aspects of the tourism and agriculture industries to provide a number of financial, educational, and social benefits to tourists, producers, and communities. As this is a new concept in India so, it is very important to study it properly and provide necessary supports to grow this sector for the development of the country.

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Organic Farming : It's Relevance in NE India

Dr. Meena Kumari Das

Abstract

Organic farming is an alternative agricultural system which originated early in the 20th century in reaction to rapidly changing farming practices. Certified organic agricultural accounts for 70 million hectares land globally, with over half of that total in Australia. Organic farming continues to be developed by various organic agriculture organizations today. It is defined by the use of fertilizers of organic origin such as compost manure, green manure and bone meal and places emphasis on techniques such as crop rotation and companion planting. Biological pest control, mixed cropping and the fostering of insect predators are encouraged. In general organic standards are designed to allow the use of naturally occurring pesticides such as pyrethrin and rotenone are permitted, while synthetic fertilizers and pesticides are generally prohibited. Through this paper an emphasis has been taken to study the relevance of organic farming in North-East India. Synthetic substances for example, copper sulphate, elemental sulphur and Ivermectin. Genetically modified organisms, nonmaterial's, human sewage sludge, plant growth regulators, hormones and antibiotic use in livestock husbandry are prohibited. Reasons for advocation of organic farming include advantages in sustainability, openness, self-sufficiency, autonomy/ independence, health, food security and food safety.

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First Edition : July, 2021

Women Empowerment and Gender Justice: Importance of Education

Md. Shahidul Islam

Dr. Papari Kali

Abstract

Women Empowerment itself elaborates that Social Rights, Political Rights, Economic stability, Judicial Strength and other rights should be no discrimination between men and women. Women should now there fundamental and social rights which they get once they born. Women constitute almost half of the population in the world. But the hegemonic masculinity ideology made them, suffer a lot as they were denied equal opportunities in different parts of the world. The rise of feminist ideas has, however led to the tremendous improvement in women's condition throughout the world in recent times. Access to education has been one of the most pressing demands of these women's right movement. Women Education in India has also been a major preoccupation of both the government and Civil Society as educated women can play a very important role in the development of the country.

Key Words : Woman, Education, Gender Justice

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Role of Brass-Metal Industry In Promoting Employment of Rural Youth:-A case study of Moriapatty village, Hajo, Kamrup

Thunumoni Talukda

Abstract

Agriculture is the main occupation of Assam. But the industries of Assam are also playing a very crucial role in the economy of the state. Among these industries, Cottage industries are representing a special introduction of Assam economy during the era of Globalization. A/C to the Census report, 2011, the cottage industries are contributing 23% to Assam economy. The industries will not only mobilise local resources but also provide income and employment opportunities. Among the industries, Brass-Metal Industry occupies next position to handloom industry. Though Brass-Metal industry of Assam is confined to Baniyakuchi, Haldibari of Barpeta District, but it is highly concentrated on Mariapatty village of Hajo revenue circle. The industries are presenting picture of rural economy of "Moria" community of Hajo, Kamrup. It has been seen that these specific groups of people are facing continuous competition from low priced household items. They are striving to sustain themselves with a mere

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বন্ধুশিল্প ঐতিহ্য আৰু অসমীয়া সমাজত গামোচাৰ তাৎপৰ্যঃ এটি বিশ্লেষণাত্মক অধ্যয়ন

ড° সত্যৱতী চৌহান

সংক্ষিপ্ত সাৰ

পৃথিবীৰ সকলো মানুহে পৰম্পৰা বা ঐতিহ্যৰ মাঝেদি জীৱন ধাপন কৈতীয়াৰা আতি সচেলনভাৱে আৰু বেতীয়াৰা ক'ব নোৱাৰাকৈয়ে পৰম্পৰা বা ঐতিহ্যৰ মানুহৰ অংশ হৈয়ে পৰে। চিন্তা-চেতনাৰ অংশগী অংশ হিচাপে সৃষ্টিশীল কামৰ প্ৰতি আৰু গুৰু দিয়ে এজাম শিৱীৰ। শিল্পীসকলৰ কাম-কাজ আৰু আচাৰৰ দ্বাৰা সমাজৰ সংখ্যাক মানুহৰ প্ৰভাৱিত হয়। শিল্পচৰ্চাৰ ক্ষেত্ৰত মানুহৰ চিন্তা-চেতনা আৰু ভাৱাদে উন্নত হয়। ইয়ে সামাজিক মূল্যবোধ ব্যাপৰ। এনে মূল্যবোধৰ বাবে মানুহৰ মাজত আৰু বৰ্তমান আৰু ভৱিষ্যৎ সম্পর্কে সুপষ্ঠি সৃষ্টিভঙ্গী গত লৈ উঠে। শিল্পীয়ে সভাৰ সমগ্ৰ বিবৃশ্বৰ ধাৰা সামাজিক আৰু ঐতিহাসিক তাৎপৰ্যৰ বিষয়ে জ্ঞানিবলৈ দিয়ে শিল্পীয়ে বিশ্বৰ সমগ্ৰ মানৱ গোষ্ঠীৰ লগত একাঙুবোধ গঢ়ি তোলে। সাধাৰণতে এবে৳ে পেচাদাৰী শিল্পীৰ লগত ঐতিহ্যচৰ্চা বিশেষভাৱে অৰ্থৰিহ হৈ থাকে। ঐতিহ্যচৰ্চা শিল্পী মায়িহুবোধ আৰু দিক্ষা-দৰ্শন কৰাত সহায় কৰে। শিল্পচৰ্চা দেশৰ গুৰুীৰ পৰা আন্তৰ্জাৰি পৰ্যায়লৈ উৱাচিত হয়। ঐতিহ্য চৰ্চাই সমৰণনীয় সমাজক ঐতিহ্যগীতিৰ ভাৱ জগাই তোলা অতীতত আমি কেনে আছিলো সেই কথা সকিয়াই দিয়ে।

বৰু শিল্পও এক উদ্ঘোষযোগ্য শিল্পকৰ্ম। এই শিল্প হৈছে অসমৰ আচাৰীভাৱে পুৰণি আৰু সকাৰিহ শিল্প। এই শিল্পৰ লগত জড়িত হৈ আছে অসমৰ সোণালী ঐতিহ্য অসমীয়া লোকসাহিত্য আৰু ইয়াৰ আহিলাসমূহক লৈ সৃষ্টি হোৱা লোকক বুনা, মালিতা আদিয়ে বিকল্প কথাৰ আভাস দিয়ে। অসমীয়া মানুহৰ সভাৰ আৰু সংস্কৃতি

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যুগান্তবর নায়ক শ্রীমন্ত শংকুবদেৰ

অয়া মেধি

সংক্ষিপ্ত সাৰ

অসমীয়া জাতীয় ভীৰুত্বৰ জনক, অসমীয়াৰ জীৱীয় সন্তা, জীৱন আৰু ধৰ্ম-প্ৰশাসনৰ লগত একাকাৰ হৈ থকা শ্রীমন্ত শংকুবদেৰ এজন যুগান্তৰ কাৰী পুৰুষ। বিশ্বৰ শ্ৰেষ্ঠ মণীষী সকলৰ দৰে শ্রীমন্ত শংকুবদেৰো এক কালজয়ী সন্ধা। শ্রীমন্ত শংকুবদেৰ এক জ্ঞাতি, মহাজ্ঞাতি। এই জ্ঞাতিৰ পোহৰেৰে বিকোনো ব্যক্তিৰেই নিজৰ মন মগজু হৃদয় পোহৰাই তুলিব পাৰে, নিজক বিকশিত কৰিব পাৰে। এই গুৰুত্বপূৰ্ণ-পত্ৰৰ জৰিয়তে মহাপুৰুষ শংকুবদেৰৰ আদৰ্শ অনুসৰণ কৰি নৰাপ্রজননৰ আগুনাই যাবলৈ অনুপ্ৰোপণ দিয়াৰ প্ৰচাস কৰা হৈছে।

বীজ শব্দ : শংকুবদেৰ, যুগনায়ক, আদৰ্শ

অসমীয়া জাতীয় ভীৱুত্বৰ জনক, অসমীয়াৰ জীৱীয় সন্তা, জীৱন আৰু ধৰ্ম-প্ৰশাসনৰ লগত একাকাৰ হৈ থকা শ্রীমন্ত শংকুবদেৰ এজন যুগান্তৰ কাৰী পুৰুষ। বিশ্বৰ শ্ৰেষ্ঠ মণীষী সকলৰ দৰে শ্রীমন্ত শংকুবদেৰো এক কালজয়ী সন্ধা। শ্রীমন্ত শংকুবদেৰ এক জ্ঞাতি, মহাজ্ঞাতি। এই জ্ঞাতিৰ পোহৰেৰে বিকোনো ব্যক্তিৰেই নিজৰ মন মগজু হৃদয় পোহৰাই তুলিব পাৰে, নিজক বিকশিত কৰিব পাৰে।

আজিৰ পৰা প্রায় পাঁচশ বছৰ পূৰ্বেই এই জন গুৰুৰে আমাৰ যি সাংস্কৃতিক আদৰ্শ দিলে তাকে সন্মোগত কৰি আমি আজিও বৰ্তি আছোৰ্ছক। অসমৰ ধৰ্ম সমাজ, সংস্কৃতি, ভাষা-সাহিত্য সকলো ক্ষেত্ৰতে অপৰিসীম বৰঙলি আগবঢ়াই এজন বিলিষ্ঠ সমাজ সংগঠক হিচাপে এক নৰাজাগবণৰ সৃষ্টি কৰিছিল। শংকুবদেৰ আছিল বৰপ্রান্তৰ সাধক। শংকুবদেৰ আছিল প্ৰগতিশীলতাৰ ধাৰক আৰু বাহক।

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ৰবীন্দ্রনাথ ঠাকুৰ আৰু লক্ষ্মীনাথ বেজবৰুৱাৰ কবিতা : এক তুলনাত্মক বিশ্লেষণ

ড° মুকুট পাঠক

সংক্ষিপ্ত সাৰ

একেো একাধন দেশৰ প্ৰতিষ্ঠিত সাহিত্যৰ আৰত সেই দেশৰ জাতীয় চিন্তাৰ উদ্ঘাঃ ঘটে। ভাবতীয় সাহিত্যৰ প্ৰেক্ষপটতো এনে চিন্তা আৰু চেতনাৰ প্ৰকাশ অৰ্পণীয়। বিশাল ভাৰতৰ জনসাহিত্যৰ চিন্তাত পৌৰাণিক আখ্যান, প্ৰগন্ধী সাহিত্য আৰু আধ্যাত্মিক ভাৰতবাৰা, বহস্যবাদ, চুফটীবাদ, সৌন্দৰ্যতত্ত্ব, বহুন্মেষ ইত্যাদি দার্শনিক চিন্তাৰ প্ৰভাৱত উৎসৱ হোৱা এক সমৃশ অনুভূতিৰ অঙ্গত ভাৰতীয় সাহিত্যৰ মাজত বিৰাজমান।

ভাৰতীয় মনৰ বৈচিত্ৰ আৰু বহুধা বিভিন্ন চিন্তাবাৰা এক মিলি পৰিচে ভাৰতীয় সাহিত্যৰ অন্যতম প্ৰকাশ কৰিতাৰ কৃপত। ভাৰতীয় কাৰ্যা সাহিত্যত কৰি মনৰ চিন্তাই কেৰল আধ্যাত্মিকতা, ধৰ্মীয় চিন্তা আৰু চেতনাৰ মাজতে মগ্ন হৈ থকা নাছি, বৈৰাগ্য, ভোগ, ত্যাগ, জীৱন-জিজ্ঞাসা, মানবতাৰাদ, নাৰীহ ইত্যাদি বিভিন্ন বিষয়ৰ মাজতো ভাৰতীয় জাতীয় চেতনাৰ উলোহ ধাটিছে। এই বিশাল দেশখনক নিজৰ বুলি ভাৰতীয়ে আৰু দেশৰ বাবে জীৱন পথ কৰি মৃত্যু দৰণ কৰিবলৈ কৰিসকলৰ চিন্তা চেতনা ভাৰতীয় অগ্রগত চেতনাৰ অংশীদাৰ হৈ পৰিছে।

ৰবীন্দ্রনাথ ঠাকুৰ আৰু লক্ষ্মীনাথ বেজবৰুৱা কৰিতাৰ মাজতো একেই ভাৰত প্ৰবাহ লক্ষ্য কৰা দেখা যায়। এওঁলোক ভাৰতীয় চিন্তা ঐতিহ্যৰ অধিকাৰী।

ৰীজ শব্দ : ৰবীন্দ্রনাথ ঠাকুৰ, লক্ষ্মীনাথ বেজবৰুৱা, কৰিতা

০.০১ পাতনি

একেো একাধন দেশৰ প্ৰতিষ্ঠিত সাহিত্যৰ আৰত সেই দেশৰ জাতীয় চিন্তাৰ

REPORT

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Editor | Mukut Pathak

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মূল্যঃ ২০০ টাকা

বেটুগাতঃ সঙ্গীৱ বৰা

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টাই আহোম বিবাহ পদ্ধতি : চকলং প্রথা

শ্রী মীনা কুমাৰী দাস

সহঃ অধ্যাপিকা (অসমীয়া বিভাগ)

বিনোদ চৰ্জ মেধি মহাবিদ্যালয়, বামদিয়া

১.০০ অবক্ষণিকা :

আহোম সকল পূর্বতে মুঁঘল মুঁঘল ও আৰু ম্যানচুকুঁ আৰু বাজাৰ উভয়ৰ অঞ্চলত বাস কৰিছিল। ১২১১ খ্রিস্টাব্দৰ খ্রিস্টাব্দৰ পৰা পাটকাই পাৰ হৈ আহি দিহিং দৈৰ উপত্যাকাৰ অঞ্চলত বাস কৰিছিল। ১২২৮ খ্রিস্টাব্দত টাই আহোম সকলে অসমৰ আহে আৰু উগানি ব্ৰহ্মপুত্ৰ, সোৱগশিলি উপত্যাকা, ব্ৰহ্মপুত্ৰ নামানি উপত্যাকাত বসবাস কৰিবলৈ ধৰে। অসমৰ বাবেৰগীয়া সংস্কৃতিত টাই আহোম সকলৰ অৱদান অভি শুৰুত্বপূৰ্ণ।

ড'প্ৰেস্বৰ গণৈৰ মতে— টাই আহোমসকলৰ এটি ভাগ দফিল পূৰ এছিয়াৰ পৰা পৰ্য্যন্ত দিশে প্ৰাহিত হৈ দক্ষিণ চীন হৈ ব্ৰহ্মদেশৰ যোগেদি ব্ৰহ্মপুত্ৰ উপত্যাকাত প্ৰৱেশ কৰে। এওঁলোক তেৰ শতিকাৰ প্ৰথম ভাগত অতিশয় দুৰ্গম অৱসাৰ ভৱা আৰু বিভিন্ন প্ৰতিকূলতাৰ জয় কৰি পদ্ধতিজে এই অঞ্চলত আহিছিল। এওঁলোকক টাইমাৰ শোলা হৈছিল। এওঁলোক ব্ৰহ্মদেশৰ পৰা আহা কাৰণে শ্যাম আৰু শ্যান নামোৰেণ জনাজাত অহিল। চাওলুঁ চুকাফাৰ নেতৃত্বত এই সময়ত ব্ৰহ্মপুত্ৰ উপত্যাকাত বাস কৰি থকা বিভিন্ন জাতি-উপজাতিৰ লোকসকলক লশ কৰি এখন বিশাল বাজাৰ প্ৰতিষ্ঠা হৈছিল। এওঁএলাকে ১২২৮ খ্রিস্টাব্দৰ পৰা ১৮২৮ খ্রিস্টাব্দৈকে ব্ৰহ্মপুত্ৰ উপত্যাকাত একাদিক্ষমে বাজত কৰে। মান বা বামীসকলৰ আক্ৰমণ নিজ বাজাৰ মাজত মৰাণ-মোৰামৰীয়া-আহোম চিংফৌ আদি বিভিন্ন গোটোৰ মাজত গুৰুত্বিবাদ শেৰত বৃত্তিত হৰতত আহোম বাজত যোৱাৰ লগে লাগে দ্বাৰিম অসমৰ বেলি মৰ গ'ল কিন্তু টাই জাতীয় আহোমসকলে অসমীয়া ভাষা

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কামৰূপৰ লোকনাট্য পৰম্পৰা : ভাৰবীয়া অনুষ্ঠানৰ বিশেষ প্ৰসঙ্গত

কল. ভৱানী প্ৰিণ্ট

ভোৱাৰ ৫, উপপথ নং

গুৱাহাটী, ২০০৯

মুকুট পাঠ্যক

সহকাৰী অধ্যাপক, অসমীয়া বিভাগ,
বিনদি চন্দ্ৰ মেধি মহাবিদ্যালয়, বামদিয়া

১০০ পাতনিঃ পোক সাহিত্যৰ এটা প্ৰধান বিভাগৰ নাম হ'ল লোকনাট্য। ড° নৰ্বীন চন্দ্ৰ
শৰ্মাৰ লোকসংস্কৃতিক চাৰিটা প্ৰাধান ভাগত ভাগ কৰিছে। যেনে (ক) মৌখিক লোকবিদ্যা
(oral folklore) ৰা) সামাজিক লোকপ্ৰথা বা লোকচাৰ (Social Folk custom) গ) মুকুটৰ সংস্কৃতি (Material culture) আৰু (ঘ) পোক পৰিৱেশ কলা (Folk Performing art)। লোকনাট্যক লোক পৰিৱেশকলাৰ ভিতৰত বৰা হয়। (শৰ্মাৰ নৰ্বীন চন্দ্ৰ
কলামঃ ১৫০)

পোক সমাজৰ নাট্যধৰ্মী অনুষ্ঠানকেই লোকনাট্য বোলা হয়। (১৪০) অসমৰ
জ্ঞানন্দৰ পৰম্পৰা অতি প্ৰাচীন। মহাপূৰৰ শংকুবদেৱে গ্ৰীষ্মাদ পৰম্পৰাৰ শতিকাত
জ্ঞানীয় নটিৰ উদ্বাবনেৰে অসমীয়া লিখিত নাটকৰ পৰম্পৰা আৰম্ভ কৰিছিল। শংকুবদেৱে
জ্ঞানীয় নট মৃষ্টি কৰোতে থলুৱা লোকনাট্যধৰ্মী অনুষ্ঠানৰ পৰা সমাল সংগ্ৰহ কৰিছিল।
গুৰুকে ইৰৰ পৰা অনুভৱ কৰিব পাৰি, থলুৱা অসমীয়া লোকনাট্যধৰ্মী অনুষ্ঠানৰ পৰম্পৰা
অভি প্ৰচলন।

লোক সমাজত গৱানাটীত কাৰাবৰে পৰা পৰম্পৰাগতভাৱে বিজুমান নাট্যধৰ্মী অনুষ্ঠান
প্ৰচলন হ'ল অহিছে। এইবোৰেই লোকনাট্য। এই অনুষ্ঠানৰোৱা সৈতে নৃতা, গীত আৰু
অভিন্ন সংস্কৃতিৰ ঘটি আছে। কোনো কোনো অনুষ্ঠানত এই তিনি উপাদানৰ সাহায্যত
অভিন্ন পূৰ্ব কৰিবো উপস্থাপন কৰা হয়। (১৪১) লোকনাট্যৰ নিশ্চিত লচক নাই। লোক

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Importance of ICT in the Effective Classroom Teaching-Learning Process in the Secondary Schools

Md. Shahidul Islam

Asstt. Professor, Deptt. Of English Binandi Chandra Medhi College Ramdaha

Abstract:

In the age of globalization and technological era, the use of Information Communication Technology (ICT) influencing the teachers in teaching and learning habits as well as the students to a great extent. ICT is an umbrella term that includes any communication device or application, encompassing : radio, television, cellular phones, computer and network hardware and software, satellite systems and so on, as well as the various services and applications. It is an extended term for information technology (IT) which stresses the role of unified communications and the integration of telecommunications (telephone lines and wireless signals), computers as well as necessary enterprise software, middleware, storage and audio-visual aids. During the last few decades the provincial governments investing on ICT for the development and promotion of teaching-learning environment in the secondary schools. The teachers as well as the students are also feeling interest in all process. In the technological era ICT can enhance the teaching-learning environment within classroom quite efficient. Information and communication technology is an integral and inevitable part of the contemporary age. In fact the masses and culture have the responsibility to meet the challenges of the explosion of knowledge in this modern technological age. The occurrence of information communication technology (ICT) has brought

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Key words: Teaching
Learning, Technology
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পদ্মনাথ গোহাঙ্গি বৰুৱাৰ নাটকত

হস্যবস ১: টেটোন-তামুলি নাটৰ উল্লিখনেৰে

দৰ্পণা চৌধুৰী

সহঃ অধ্যাপিকা, অসমীয়া বিভাগ
বিনন্দি চন্দ্ৰ মেধি মহাবিদ্যালয়, বামদিয়া

সন্দৰ্ভিকা:

উন্নিশ শতকাব শেষত ভৰ্তা হৈল আধুনিক অসমীয়া ভাষা-সাহিত্য-সংস্কৃতি প্রচারৰ
অন্তৰ্ভুক্ত পথ কৰা অসমীয়া সাহিত্যিক সকলৰ ভিতৰত পদ্মনাথ গোহাঙ্গি বৰুৱা
জনপ্ৰিয়। কঠোৰ শ্ৰম আৰু নিজাৰ আধাৰসামৰণ বজাতে কেৰে অসমীয়া ভাষা সাহিত্যৰ
জনপ্ৰিয় পূৰণৰ বাবে পাঠ্যপুঁথিৰ পৰা আৰম্ভ কৰি সাহিত্যৰ প্ৰায় সকলো শাৰাতে অৰ্থাৎ
কল্পনা, উপন্যাস, প্ৰসহন, জীৱনী, আৰ্থজীৱনী আদি বিবিধ শাখাত হাত দিছিল।

গোহাঙ্গি বৰুৱা আছিল অসমীয়া সাহিত্যৰ আধুনিক নাটকাল সকলৰ ভিতৰত
জনপ্ৰিয়। তেওঁ নাটক লিখা যুগটো আছিল “জোনাকী” আলোচনীৰ যুগ বা অসমীয়া
আৰম্ভ কৰিছিল “গোমাণ্ডিচিত্ৰম” বা যুগ।

বোমাণ্ডিক যুগৰ নাটকাল সকলৰ বিশেষকৈ প্ৰধান লক্ষ্য আছিল দুটা, প্ৰথমটো—
আধুনিক সাহিত্যৰ আন আন বিভাগৰ দৰেই নাটো সাহিত্যৰ বিকাশ ঘটোৱা, দ্বিতীয়টো—
উন্নিশ শতকাব শেষৰ ফালে গঢ়ি উঠা আধুনিক বংশমূলৰ অভাৱ পূৰণ কৰা।

১৮৫৭ চনাতে গুৱাহাই বৰুৱাই বিশ্বা সিংহাৰ বিশ্বা লৈ বাজা কৰা প্ৰথম অসমীয়া
অৱস্থিক নাটক ‘বামনলম্বী’ৰ পৰা আৰম্ভ কৰি উন্নিশ শতকাব শেষ ভাগলৈকে
ৰোমাণ্ডিক, সামাজিক আৰু প্ৰসহন বা ধৈমেলীয়া নাটক দুই চাৰিখনাহে বঢ়িত হৈছিল।

খন পুস্তকালয়, শ্রীমতি পতেঙ্গা

বান্দুর্জীবনী। পরিবৃক্ষিত সহচর

১০১০, বাণী মন্দির, গুৱাহাটী

annex

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Aspects and Prospects of Women Participation in Socio-Political Scenery of North-Eastern Region of India

Jitendra Deka

Asstt. Prof Deptt of Political Science

Binandi chandra Medhi College

Introduction:

North eastern part of India is highly composition of natural resource and hilly area. Women of north east always busy with works outside as well as household works. Apart from doing household chores, women here have shared the work on the fields and helped in generating income along with their male counter parts. This has decreased their level of dependency on the men. Among the tea tribe of Assam it is the women folk who are considered the perfect tea leaf pluckers and hence the primary bread earners of their families. There also exist matriarchal societies in the region, such as Khasi's of Meghalaya, which is a distinctive phenomena witnessed in the Indian context.

The region of North East India comprises of eight States—Sikkim, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Arunachal Pradesh, and Tripura. This region is one of the homelands of many heterogeneous people. In this region, 442 languages and dialects are spoken. There are so many different communities and each have their

କାନ୍ତିରେ ମାନୁହଙ୍କ
କମ୍ପ୍ୟୁଟର ଆକାଶବିଦୀ
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Managerial Aptitude of Srimanta Sankaradeva

M. Abdul Majid Ahmed
Asst. Prof., Dept. English
Binandi Cb. Medi College, Ramdial

Srimanta Sankaradeva was a versatile genius. He was a saint and teacher, poet and playwright, philosopher and social reformer, artist and composer all in one. He had an incomparable influence on Assamese culture and a great contribution to Assamese literature. Dr. Vasudeva S. Agarwal observes rightly on Sankaradeva's personality and his influence on Assamese life: "It is difficult to imagine how deep and widespread was the influence of Sankaradeva on the cultural renaissance that burst forth in Medieval Assam. There are poets and composers, there are saints and religious teachers, there are musical masters, there are preachers, but Sankaradeva was a genius in whom all these qualities were rolled into one." In this regard he may be compared with Tulsidas who did the same for the people of Upper Ganga valley. Above all, he was a perfect planner and good innovator. He evolved a new management style through his socio-cultural-religious innovations. His handling of people led to the development of a new approach in Human Resource Management. Heterogeneous people were attracted towards him for his perfect Team Management and Feedback Management skill and formed a new nation with mixed up culture. He teaches the world about how to set Conflict Management.

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Handloom Culture and Traditional Textile in Assam

Satyabati Medhi

Research Scholar, University of Science and Technology
Dept. Of Cultural Studies, Mobile No. 8402831454
Email ID: satyabatimedhi@gmail.com

Introduction:

Textile is part of our life like food and shelter. It is one of the oldest crafts and industry of civilization. Industrial revolution was initiated with textile. It has happened to be the growth engine of all developed and developing countries. All big cities of the world have textile as their economic backbone. It is the interlacement of the two sets of threads longitudinal and across, which is termed as weaving, the fundamental technique of which has been known to mankind since the days immemorial, as its culture has been a necessity for production of cloth at least for the purpose of covering the human bodies.

Textile is a combination of both art and science. This is one of the industries which is not purely engineering, but a blend of technology and engineering, a fusion and it can never be like the rocket science. The depth of this industry is an ocean. A meter of fabric, weighting few grams, may be composed of trillions of

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THE SHEROES

সম্পাদনা
জিতেন্দ্র ডেকা

Aadi Shakti The Sheroes

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ect. The day when we call all those
that day women empowerment will
day we all fight for gender equality.
adi-Shakti" is a tiny effort to stand by
is dedicated for all those who once in
powering the women no civilization
just one example of great civilizations
men.

board I would like to acknowledge all
people who make this book great. My
azarika madam, my M.Phil and Ph.D.
Dr. Ashit Paul are among them who
onger to finish this task. Along with
hak, Amrit Barua and all the staff of
forgetting 3/4th part of my life Mrs.
to inform that content is designed by

Editor

Dr. Jitendra Deka

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অবিহন সাৰা
সাহিত্যৰ মা
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চৰিত্ৰ অৰ্বন
গুণ-গুৰুত্বা ও
যি নাৰী চৰি
চৰিত্ৰৰ পূৰ্ণ
নাৰীৰ প্ৰতি ।
কৰা দেখা
বচনৱালিল
নাৰীৰ অন্যা
শৎকৰদেৱৰ
পৰা বহুবিনি

অনুমিকা কলিতা

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The Hunted Became Hunter— "Mission Birubala"

By Dr. Jitendra Deka

Throughout writing the article I was very much confused about the name of the article. Then suddenly I thought that the name of the article should name after the name which she opted for her mission. The mission who saved hundreds of women from death and still working on. The mission whose propaganda is to fight for women. Silently a woman fighting from decades to ensure the position of women in society and fighting against all barriers towards women's dignity. The name is Birubala Rabha. She is working for women for long time but still she or her mission has not get proper popularity among the people of Assam. Though BBC, New York Times, a few had covered her mission and yet she is oblivious to the spotlight. It is welcome as long as it helps her mission to shield the hunted. She was once the hunted but she turned

The Hunted
the title and now fight Dr. Birubala Rabha for women - "MESS" is driven by a simple Witch hunting
witches, which often period of which hunting people were labelled and Asia. The victim the tender age of Although it seems like District of Assam with other parts of Assam which is to Black Magic". People known 'witchcraft'. the State and has women fall prey to hunting of victim observation made who is branded a torture, beatings, forced to eat human excreta their hair is cut off, castrated and even also connected to opposition to women and health services antiquated practices more than 400 cases and is believed to have is usually identified by killed. A PIL filed revealed that between Assam's 27 districts state minister Ro... witch-hunting had

an Express article.
me Record Bureau.
ber 2014.

ale Offending

জ্ঞাতিপ্রসাদৰ সৃষ্টি নাৰীঃ 'কপালীম' আৰু 'ইতিভেন' চৰিত্ৰ দুটিৰ বিশেষ উল্লেখনেৰে

অবতৰণিকা:

নাৰী আৰু পুৰুষ দুয়ো ভগৱানৰ অপূৰ্ব
সৃষ্টি। দুয়োঁ দুয়োৰে সম্পূৰ্ণ। এজনৰ
অবিহনে আন এজনৰ জীৱনৰ সাৰ্থকতা
নাহে। নাৰী প্ৰকৃতি, নাৰী মহিমাময়ী।
প্ৰকৃতি গুহ্য-সত্ত্বিকা, ফল-ফুলেৰে ওৱনি
হোৱাৰ দৰে নাৰীৰ মাঝেদি প্ৰকাশ পায়
অনন্য প্ৰতিভা। নাৰী সৃষ্টি কাৰিনী
শক্তিশূলিপা। সৌন্দৰ্যতাৰ ধৰজা বহন-কাৰী
নাৰী মুগে মুগে পূজিতা হৈ আহিছে দুৰ্গা,
কালী, লক্ষ্মী আৰি বিভিন্ন নামেৰে। এছালে
পূজিত দেবী আৰু আনন্দালৈ অপৰাহ্নিতা,
লজ্জিতা নাৰী। কি বিচ্ছিন্ন নাৰী জীৱনৰ।
নাৰীক বিভিন্ন দৃষ্টিকোণৰ পৰা পৰ্যবেক্ষণ
কৰা জ্ঞাতি প্ৰসাদ আগবঢ়ালাই তেওঁৰ
নাটক সমৃহত নাৰীক এক বিশেষ স্থানত
প্ৰতিপন্থ কৰা দেখা গৈছে। এই পাৰদৰ্শিতা
স্পষ্টৰূপত প্ৰকাশ পাইছে তেওঁৰ
'কপালীম' নাটকত। নাৰীৰ অপৰিসীম

কলিমা কুমাৰী দাস

ISBN : 978-93-87263-05-5

১০২

কলানী বুক

অসমীয়া উপন্যাসৰ সমৃদ্ধিত মহিলা লেখিকা মামলি ৰয়চম গোস্বামীৰ অবদান

০,০০ অবতৰণিকা :

বিংশ শতাব্দীৰ অসমীয়া উপন্যাস
সাহিত্যলৈ মহিলা লেখিকাসকলৰ অবদান
অনন্য। সংখ্যাগতভাৱে মহিলা বচিত উপন্যাস
কম হ'লেও, যিথিনি উপন্যাস সামগ্ৰিলৈকে
বচিত হৈছে, সেই সমূহৰ স্বত্ব সংখ্যক
ঙুগ্গতভাৱে তাৎপৰ্যপূৰ্ণ।

ষষ্ঠ পাঠক

অসমীয়া উপন্যাসৰ প্রতিপ বৰ্ত
(১৮৪৮-১৮৯১) এগৰাকী মহিলাৰ নাম
শ্রেণীৰে স্মৰণ কৰা হয়। উনবিংশ শতকৰ
এইগৰাকী শ্রেষ্ঠ লিখিকা হ'ল পথ্যাবতী দেৱী
জননী। এই গৰাকী লেখিকাই ১৮৪৮ খ্রীঃত
সুধৰ্মৰ উপাখ্যান নামৰ আগ্যানন্দমী বোমাপ
জাতীয় উপন্যাস এখন বচনা কৰি
মহিলালেখকসকলৰ গৌৰবান্বিত কৰি গৈছে।
অৰশো উপন্যাসৰ ফালৰ পৰা প্ৰকৃতার্থত
এইখনক উপন্যাসৰ মাৰ্যদা দিব নোৱাৰি, ই কিঞ্চ
উপন্যাসৰ গতি নিৰ্গম্যক। ইয়াক
উপন্যাসৰ... বচনা দৃঢ়ি অসমীয়া উপন্যাসৰ

বিষয়ঃ সেবা আৰু বৃত্তি, অসমৰ বাতৰি কল্পনাৰ

প্ৰসাদ শইকীয়া, পৃষ্ঠা- ২৫০

তৰ সমীক্ষাক অধ্যক্ষ, মধু প্ৰকাশ, দেৱীগঠ,

শ্ৰদ্ধাৰ মাজেদি, প্ৰথম আৰু সংকলণ, আঞ্চলিক,

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মিতি। ড" জীতাঞ্জলি বৰপূজাৰী বন্ধাকুৰৰ

নথীৰক প্ৰক্ৰিয়া, পৃষ্ঠা- ২৪৯।

জীনা (সম্পা.)। বিষয়ঃ নাৰী চিন্তা আৰু

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গতত অসমৰ মহিলা সাংবাদিকৰ ভূমিকা

ISBN : 978-93-87263-05-5

Changing Entrepreneurial Opportunities of Women in Handloom Design with Special reference to Sualkuchi Handloom Cluster

Introduction:

Each state and region of India has its own indigenous weavers and designs based on the geographical, Cultural, religious and social needs of the area besides historical influences, trading requirements, court and temple patronage. Weaving is an ancient craft practiced in the North Eastern part of India and especially the state of Assam which is world famed for its silks and silk weaving. The sophisticated methods that it has developed through the different stages of processing yarns and weaving have elevated the process to an art form. This craft has been practiced since time immemorial.

¤Satyabati Medhi

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Role and Importance of Women Education for Women Empowerment in India

By Md. Sahidul Islam

Introduction:

"If you educate a man you educate an individual, however, if you educate a woman you educate a whole family. Women empowerment means mother India empowerment" ... PT. Jawaharlal Nehru

Women Empowerment itself elaborates that Social Rights, Political Rights, Economic stability, Judicial Strength and all other rights should be no discrimination between men and women. Women should now there fundamental and social rights which they get once they born. Women constitute almost half of the population in the world. But the hegemonic masculine ideology made them suffer a lot as they were

Role and Imp...

denied equal opportunities feminist ideas has, however, women's condition through education has been one of women's right movement—a major preoccupation of educated women can play a role of the country. India is poised nation by 2020, more literate fore-front. No doubt, women the country's development.

Although in the Vedic period in India, they had gradually lost there was revival of interest this period, various socio-religious leaders like Raja Ram Mohan Ray, Ishwar Chandra Vidyasagar, and on women's education in India. Baba Saheb Ambedkar were period in India who took various steps to the women of India. However, the country got independence various measures to provide result women's literacy rate has increased. The growth of female literacy has only 22% of Indian women were female were literate. The growth as compared to 11.72% of that

The empowerment strengthens acquiring knowledge, power and process by which one can gain circumstances of one's lives. This in the society which are deprived then women world top this list. It factor of every society. Even though nobody is ready to accept the which used to be given to women consequence of this growing ten-

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অধিহনে
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যি নাবী চরিত্র

চরিত্র পূর্ণ
নাবীর প্রতি এ
কৰা দেখা

বচনাবালিল ম
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ঝ অসমিকা কলিতা

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Role of Teachers in Effective and Innovative Teaching in Higher Education

Dr. Swaminil Islam

Abstract : "The primary task of a society is to find a real teacher, one who performs his duty with perfection and dedication and is a perfect moral example for the society."

-Rabindranath Tagore

"Good education requires good teachers" means that it becomes essential that the most capable and appropriate people be recruited into the teaching profession, provided with a high qualities pre-service programme of teacher education, and then offered opportunities to upgrade their knowledge and skills over the full length of their professional career. It has been found that only 10% of Indian youth go to college. The percentage is 40-50 in development countries. As per the available reports, two third of the Indian Universities are providing sub-standard education while 90% college in India are below average. The teacher of the 21st century will belong to a learning society in which he will have to a non-stop learner to play his role effectively. Rabindranath Tagore was prophetic when he said : "A most important truth, which we are apt to forget is that a teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge, but merely repeats his lessons to his students, can only load their minds; he cannot quicken them.

Teachers play crucial role in improving the quality of higher education. Teachers are the most important components of the higher education system. Academic development of teachers is crucial and necessary for the success of the higher education system because teachers are the prime movers and catalysts for all round development of students. A teacher should act as a motivational force and should be able to create a learning environment in which students are encouraged to think carefully, rationally and express their thoughts and decide on the situations and difficulties. So, an attempt is made through the present paper to highlight the role of teachers for maintaining effective and innovative teaching in higher education.

Keywords : Good Education, Opportunities, Knowledge, Academic development, higher education, responsibility, maintaining etc.

Assistant Professor, Department of English, Binandi Chandra Medhi College, Ramdial

Impact of Socio-Cultural Factors on Environmental Degradation

Bijuli Deka¹

Dr. Utpal Kalita²

Abstract : Environment consists of the sum total of stimulation that the individual receives from conception until death. It covers all those circumstances which assert their influence on individual since conception to death. Whatever found around the individual may be covered by the term environment. Environment is one of the most important issues of the day. The role of environmental factors on the growth, development, health, and welfare of organism has been realized since time immemorial and man has made conscious and determined efforts to modify his surroundings. So it will be very significant to examine the environmental issue closely so that a better and balanced development without destruction of the habitats and degradation of the total environment is achieved. The present study is aimed to know the socio-cultural factors related to environmental degradation. The study is a combination of descriptive and analytical method and based on secondary sources of data. The factors that cause for environmental degradation are religion, deforestation, agricultural development, population growth, urbanization, festivals and fairs etc. So, through this paper the investigators want to highlight the factors which are responsible for environmental degradation.

Keywords : impact, factors, environment, degradation

INTRODUCTION :

Environment is a broad concept which includes all external conditions influencing growth and development of child, animals, plants and working conditions etc. The environment has been broadly classified into two- physical and biological components. The physical components include land, air and water whereas biological components are plants, animals including man, his functions, organizations and institutions. The environmental components can be classified in physical components such as land, air and water; biological components are plants and animals;

1. Assistant Professor, Department of Education, Binandi Chandra Medhi College, Ramdial, Kamrup, Assam

2. Assistant Professor, Department of Political Science, Barkhatri College, Mukalmua Nalbari, Assam

25. বড়োসকলৰ সংস্কৃতিৰ অন্যতম খেৰায় আৰু দৌদিনি মৃত্যু আৰু ইয়াৰ ভৱিষ্যৎ	348
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সম্পাদকীয়

একোখন উন্নত আৰু প্ৰগতিৰ সামাজিক দায়িত্ব অটীহিতকৈ বেছি লগত ভড়িত শিক্ষক তথা ছাত্ৰ-ছাত্ৰীসকল বয়সৰ মূল্যবান আহৰণৰ গৰাকী হৈ উঠে সঠিক সিদ্ধান্ত প্ৰচল কৰাত নিশ্চয় শিক্ষক ছাত্ৰ-ছাত্ৰীয়ে গৱেষণামূলক কৰিব লাগে।

‘গৱেষণা’ শব্দটো অনন্ত শব্দটোৰ প্ৰতিশব্দ হিচাপে, যাৰ অভিধানিক ব্যাখ্যা অনুযায়ী কো অনুশীলন তথা অনুসন্ধানৰ মাজেজে নামেই ‘গৱেষণা’।

গৱেষক-গৱেষিকাসকলৰ আমাৰ এই গৱেষণাধৰ্মী প্ৰবন্ধ সংকলন উচ্চ শিক্ষিত সমাজখনৰ এই ধৰণৰ উদ্দীপনা দিব পাৰিব। এইফেতোত আবিভিন্ন মহাবিদ্যালয়-বিশ্ববিদ্যালয়ৰ ছাত্ৰীসকলে নিজ নিজ ফেন্ট্ৰখনৰ পৰি আমাৰ পঞ্চটো সাফল্যামণ্ডিত কৰিব তাৰ নিবেদিষ্ট। ভাষা-সাহিত্য-সংস্কৃতি, বাণিজ্য ইত্যাদি সকলো দিশ সামৰি

পুরু পাঠকৰ কিঞ্চিৎ হ'লেও উপকাৰ সাধিলে

বৰ কেতৃত সহায় কৰি আমাক উপকৃত কৰা
অসমীয়া বিভাগৰ অধ্যাপক ড° বিমল মঙ্গুলদাৰ,
ক. কমার্চ কলেজৰ অধ্যক্ষ ড° খনীজ মিশ্র
বাবায়ণ চৌধুৰী বালিকা মহাবিদ্যালয়ৰ শিক্ষা
ন তথা পাটাচাৰকু ছিছিত নিৰ্মল হালৈ
ক ড° বীৰেন্দ্ৰ নাথ ডেকা ছাৰ তথা ধৰ্মধৰ্মা
ত বিজ্ঞান বিভাগৰ সহকাৰী অধ্যাপক শ্ৰীযুক্ত
সুবিক শৰ্মা আৰু কৃতজ্ঞতাৰ শৰাই যাচিলো।
কেতৃত লিভিং দিশত সহযোগিতা আগবঢ়েৰা
শুভাকাঙ্ক্ষলৈ প্ৰথমেই কৃতজ্ঞতা আপন
ব্যক্ত ড° অতুল চৰ্জন হালৈদেৱ, অধ্যাপক
মনোজ বুমাৰ কলিতা, ড° নুপুৰ কলিতা,
আৰু ভাতৃপ্রতিম মণেন বৰ্মনলৈ বিশেষভাৱে
নৰ ভিতৰতে প্ৰথমে নিষ্ঠাৰে ছপা কৰি দিয়া
কম্পিউটাৰ'ৰ সুস্থাধিকাৰী শ্ৰীযুক্ত জগদীশ
চন্দ্ৰ ধন্যবাদ তথা কৃতজ্ঞতা আপন কৰিলো।
বৰ কেতৃত অনিচ্ছাকৃতভাৱে বৈ ঘোৰা ভুল-
লগতে সদাশয় পাঠকৰ গঠনমূলক দিহা-
বাবে অনুপ্রাপ্তি কৰিব বুলি আশা কৰিলো।

অনুক্ৰমণিকা

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-ড° বন্দনা দাস/২৫
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-অমল চৰ্জন দাস/৩৫
- > অসমীয়া লোক জীৱনত চৰাই, জীৱ-জৰুৰি আৰু আধুনিক দৃষ্টিভঙ্গী
-মহীধৰ বাজৰংশী/৪০
- > অসমীয়া আৰু বড়ো ভাষাত অধ্যয় ১ এক প্ৰতেকমূলক অধ্যয়ন
-ড° জুবিপ্ৰিয়া দেৱী/৫৮
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গুৰুত হাস্য-বাপ্ত
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লাচনা সাহিত্য, প্ৰকাশক :

বজাৰ, ওৰাহাটী, প্ৰদৰ্শ

।

ত্যব কল্পবেঘো, চৰ প্ৰকাশ,

তাৰঙৰগ, আগষ্ট ২০০৮

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, ১৯৬২ ইং চন।

৩ সাহিত্য গতি পথ,

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ম প্ৰকাশ ১৯৯২ চন।

৪ ইত্যত দৃষ্টিপাত, প্ৰকাশক :

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২ চন।

চৰ প্ৰকাৰ জীৱনালেখ,

পৰম্পৰাগত বিশ্বাসত

ভঠেলি' কিছু ব্যক্তিকৰ্মী চিন্তন : ৰামদিয়াৰ ভঠেলি উৎসৱৰ বিশেষ উল্লেখসহ

দৰ্পনা চৌধুৰী

সহকাৰী অধ্যাপিকা

অসমীয়া বিভাগ

বিনন্দি চৰ মেধি মহাবিদ্যালয়, বামদিয়া

২.০০১

পাতনি : মানুহ সামাজিক জীৱ। সমাজ অধিহনে মানুহ ভীয়াই থাকিব
নোৱাৰে। সমাজ আৰু সংস্কৃতি পৰম্পৰৰ পৰম্পৰৰ পৰিপূৰক। সাধাৰণতে
মনুহৰ দ্বাৰা সমাজ গঠিত হয় আৰু তেওঁলোকে কৰা আচৰণেই তেওঁলোকৰ
সংস্কৃতি।

Folk culture পদটোক বুজাৰৰ বাবে অসমীয়া ভাষাত সাধাৰণতে
জ্ঞান সংস্কৃতি পদটো ব্যৱহাৰ কৰা দেখা যায়। আকৌ Folklore ক
সূচাৰ বাবে লোক-সংস্কৃতি পদটো ব্যৱহাৰ কৰিবলৈ লোৱা হৈছে যদিও
সইজো কিমান প্ৰহণ যোগ্য বিচাৰণ বিধয়। কিয়নো Folk ব অৰ্থ লোক বা
জন, lore ব অৰ্থ বিদ্যা, lore গদে সংস্কৃতিক সূচায় বুলি স্পষ্ট ভাবে

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y people is praiseworthy. His
ity, fraternity and liberty for
outlook.

A Study of Sankaradeva's

and His times.

Vaisnavism (Mahapurusa

a Vaishnava Saint of Assam,
navite Movement and the

Assam: The Neo-Vaisnava
eva; (Mahapurusa Jyoti,

Sankaradeva and Nam Bhakti

Indian Philosophy.

Economic Views of Swami Vivekananda : An analysis

Dr. Satyabati Medhi

Asst. Professor, Dept. Of Economics
BCM College, Ramdia

Introduction :

Swami Vivekananda is known as the spiritual guru. He remains one of the most influential personalities of India and the modern world. Swami Vivekananda, though vast changes have taken place in the country since the beginning of the twentieth century, his influence continues to increase over the years. He spent his entire life for the welfare of the humanity as a whole. He is a great visionary, with a rare clarity on diverse aspects of human life. Swamiji's learning was encyclopedic, and his ideas were holistic. He found the origin of all the problems of mankind. Swami Vivekananda was a witness to the sufferings of the people. He interacted with the different sections of the society directly during his days as an inherent monk in different parts of the country. He thought that without food no individual can concentrate on religion

ଅମ୍ବାଗ୍ରୀ ଦ୍ରାଷ୍ଟା-ଶାହିଙ୍କ ଶ୍ରୀପୁନେ ଗତି-ପ୍ରକୃତି

সম্পাদক

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ବୀର ବାଧର ମଳାଗ ଚବକାରୀ ଆଦର୍ଶ ମହାବିଦ୍ୟାଲୟ, ଡୁମ୍କୁମା ପ୍ରକାଶନ



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ড° মুকুট পাঠক

মহকাবী অধ্যাপক, অসমীয়া বিভাগ, লিমানি চতু মেদি মহাবিদ্যালয়, কামৰূপ

১.০০ পাতনি :

'কবিতা চিহ্ন'ৰ বিষয়টি - বুলি কোৱা কথা আচলতে বাস্তুৰধৰী নহয়। কিয়নে
বাস্তুৰিক খ্যান ধাৰণাৰ আৰত চিহ্নই মানুহৰ মনত ত্ৰিলোকৰ থাকে আৰু এই চিহ্নৰ
সফল বপনানেই হ'ল কবিতা। কবিতাৰ বিয়ৱাবন্ত সাধাৰণতে চিহ্ন আৰু কলাৰ হাজৰ
আবজ্ঞ। কবিতাত প্ৰতীকে অৰ্থ সূচনা কৰাৰ দৰে, কবিতাত বৰ্ণিত একোখন চিহ্নকই
তাৰ ভাৱ উন্মুক্ত কৰে। চিৰবেগাই অনিকৰকৰ পট নিৰ্মাণৰ ভাৰিয়াতে উষাৰ দিঠকত হি
ভাৱ হিয়া শৈল কৰিছিল। সি মাথাৰ সপোনৰ ধাৰণাৰ বাস্তুৰিক কপ আছিল। চিহ্নেৰ
চিৰত তাৰ সফল কল্পনাৰ ঘটিছিল, তৃণিকাৰ মাধ্যমতহে। দৰপাৰতি আধুনিক কবিতাট
ভাৱ প্ৰকৃতিৰ সফল কল্পনাৰ আৰু বিশ্বেষণ ঘটে চিৰকল্পৰ শৈলীৰ মাধ্যমতহে।

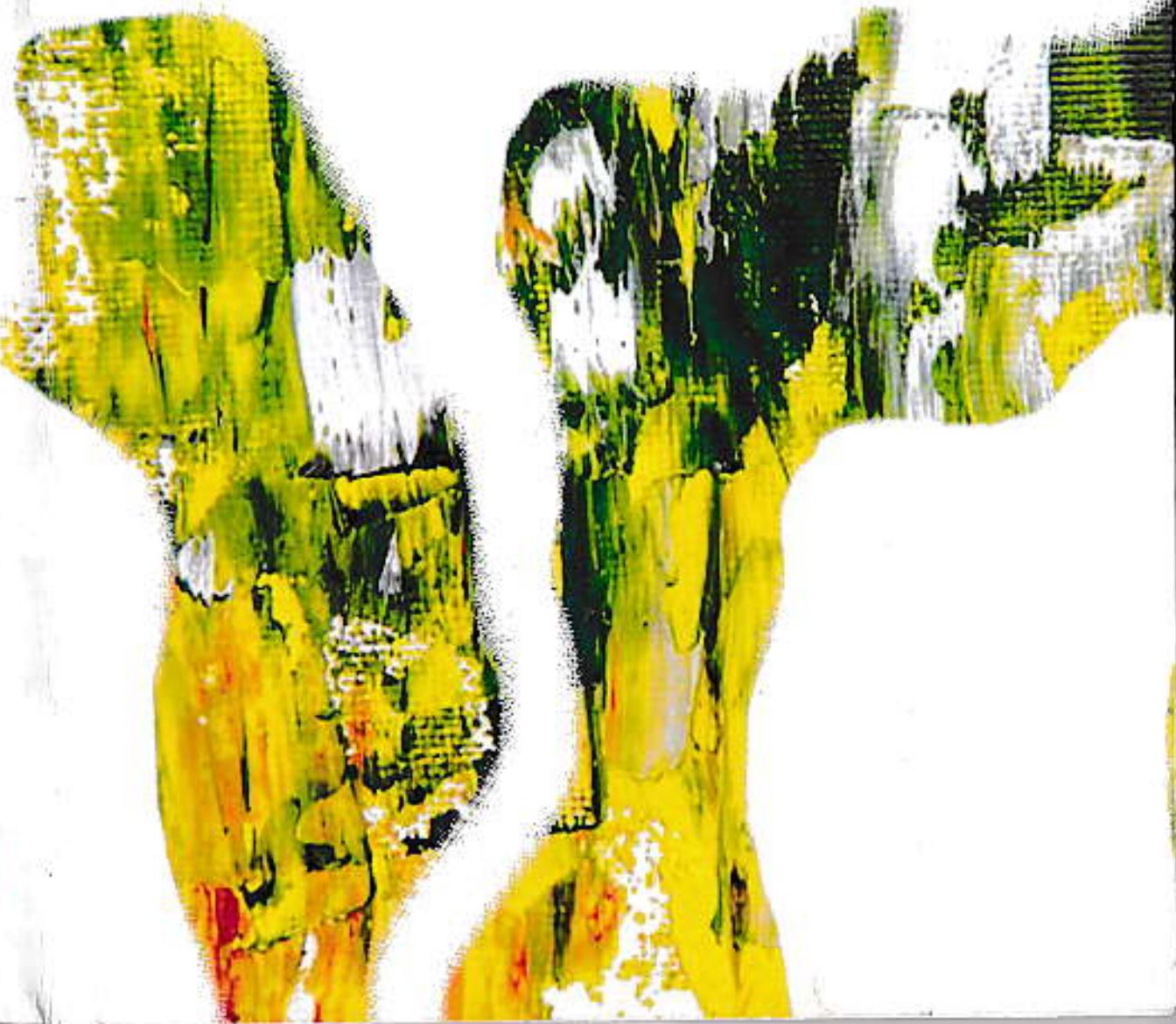
চিৰকল্প কবিতাৰ বিশেষ প্ৰযোজনৰ বাবে ব্যৱহৃত এটা উপকৰণ। বিমুক্ত
ভাৱক প্ৰকাশ কৰিবল বাবে কৰিয়ে কবিতাত চিৰকল্পৰ সহায় কৰিব।

ড° মহেন্দ্ৰ বৰোৱাৰ ভাষ্যত - "চিৰকল্প শব্দটোৰ আকৰিক অৰ্থ হ'ল, ছবিৰ
নিচিনা। ছবিৰ নিচিনা মানে ছবি নহয়, তাৰো বৎ আৰু বেথা আছে - কিন্তু চকুৰে দেখা

JNANAM

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**Dr. Barnali Rabha
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A Study on Educational Aspiration of Secondary School Students of Sualkuchi Village

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Abstract

Educational aspiration is the will of a person to excel in school education. It plays an important role in students' field of education to attain his goal higher than his present status. Educational aspiration is that which can specify one's performance in the field of education. Educational aspiration is the future expectation of a student that estimates his future in the academic field. The present study focused on that important aspect of children that was educational aspiration of secondary school students. In this study 100 weaver children's educational aspiration was studied. The study was delimited to those weavers who were engaged in different looms of Sualkuchi. It was also delimited to those secondary school students who were studied in class X in the secondary school of Sualkuchi in the session 2016-17. The study found out that most of the weavers' children are average in their educational aspiration.

Key words : Education, Aspiration, Sualkuchi

Introduction

Aspiration denotes a strong desire to achieve something great or high (Kour, 2012). Aspiration is the guiding force that leads the people towards better performance in every sphere of life. Educational aspiration is the future expectation of a student that estimates his future in the academic

CLIMATE CHANGE AND SUSTAINABLE MANAGEMENT OF NATURAL RESOURCES



Editors

**Mridul Rabha
Pabitra Barman**

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Management of Natural Resources in volatile ways. The migration and displacement will affect socio-economic lives. And such changes occur along with the over utilization of the natural resources.

Impact of Climate Change on Wetland and Eco-System with Special Reference to Hajo Area

✉ Manisha Majumdar*

Introduction : Global warming adversely effects the natural environment. Climate change directly effects water resources thereby imbalance the eco-system. Climate encompasses the statistics of temperature, humidity, atmospheric pressure wind, rainfall atmospheric particle count and numerous other meteorological elements in a given region over long periods of time. Climate can be contrasted to weather, which is the present condition of these same element over periods up to two weeks. Climate change produces drought, flood, soil, erosion, productivity of natural resources, reduces summer stream flows, species extinction and increases in the range of disease vectors.

Eco-system: An eco-system is a natural unit consisting of all plants animals and micro organisms (biotic factors) in an area functioning together with all of the non-living physical (abiotic) factors of the environment. Eco-system provide people with food, goods, medicines and many other products.

Wetlands: Wetlands are the most important components of eco-

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Contemporary Trends of Culture :
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**Role of Education in Culture Conservation and
its Impact on Livelihood in North Kamrup Area
With Special Reference to Hajo**

Manisha Majumdar
Asstt. Prof.

Dept. of education B.C.M College, Ramdial

1. Introduction:

"Culture" is one of the most important concept in social science. The study of society or any aspect of it becomes incomplete without a proper understanding of the culture of that society. Culture and society go together. They are inseparable. But culture and society are not one and the same. A culture is a system of behavior shared by the members of a society. A society is a group of people who share a common culture. Every society has a culture of its own. Thus people in different societies all over the world have different cultures. These cultures are not only diverse but also unequal. Along with cultural diversities throughout the world, are observe certain cultural similarities.

People may worship different Gods in different ways, but they all have a religion. They may pursue various occupations, but they all earn a living. Details of their rituals, ceremonies, customs etc., may differ, but they all nevertheless have some rituals, ceremonies, customs etc. Every culture consists of such non-material things. Similarly, people of every society posses material things of different kinds. These material things may be primitive or modern and simple or complex in nature. These material and non- material components of

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হাতত আমাৰ এই প্ৰচ্ৰ

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বাজোবা বাদ্যযন্ত্র।

জাবা বাদ্যযন্ত্র। এই
ল, পাতিল ইত্যাদি।
জারা যন্ত্র। যেনে—

উল্লিখিত কিছুমান
তা, ভেঁধী, চেবেগু,
শিঙো, পেপা, মৰলী
বেনা, দুপেমা, থীৰ-
ব বাদ্যযন্ত্র সম্পর্কীয়
রে ভাল,

ভাব

বিকা বাশি,

অসমীয়া সংস্কৃতি।
ল বি এছ পাত্রিফেচন,
।
প্রকাশন পরিষদ, পঞ্চম

ৰাভা জনজাতি আৰু তেওঁলোকৰ সমাজ ব্যৱস্থা

— দৰ্শনা চৌধুৰী

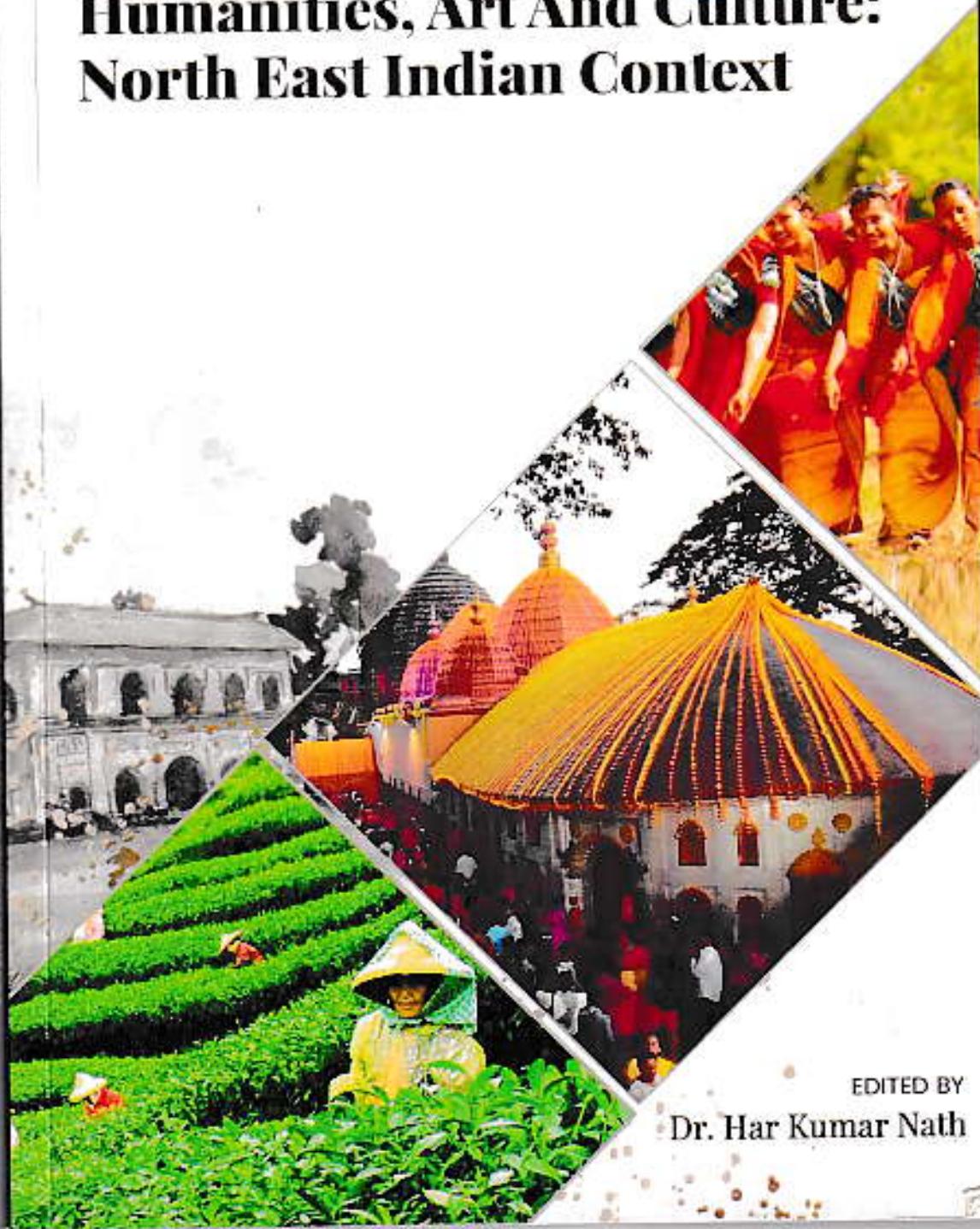
অসমত বাস কৰা জনজাতীয় লোকসকলৰ ভাৰতীয় সংবিধান অন্তর্ভুক্ত
থকো গোষ্ঠীৰ জনজাতি হ'ল ৰাভা। বড়ো গোষ্ঠীৰ অন্যতম কেইটামান জনজাতি
হ'ল— গাৰো, কঢ়াৰী, লালুং, মেঁচ আদি। ৰাভাসকল অসমৰ বিভিন্ন টাইত,
বিশেষকৈ নামনি অসম, মেঘালয়ৰ পূৰ্ব আৰু পশ্চিম গাৰো পাহাৰ, অবিভক্ত
শিৰসাগৰ, লখিমপুৰ, দৰং আৰু পশ্চিমবংশৰ কোচবিহাৰ আৰু জলপাইগুৰি
আদি অঞ্চলত বাস কৰে। ১৯৯১ চনৰ লোকপিলালৰ তথ্য অনুযায়ী অসমত
ৰাভা জনসংখ্যা ২,৩৬,৯৩১জন। মেঘালয়ত ৰাভাভাষী লোকৰ সংখ্যা
২০,৪৫৫জন। পশ্চিমবংশত ৰাভাভাষী লোকৰ সংখ্যা ৬,৩২৫জন।

এই বড়ো গোষ্ঠীৰ মানুহবোৰ কেতিয়া, কেনেকৈ অসমত সেমান, ভালদৰে
জনা নাযায়। গাৰোবিলাকৰ মাজত প্ৰচলিত আখ্যানমতে, তেওঁলোক আদিতে
তিক্ষণীয় অঞ্চলত বাস কৰিছিল। পিছল এই বড়ো গোষ্ঠীৰ মানুহবোৰ দলে
দলে এটাৰ পিছত এটাকৈ অসমৰ উজৰ কোণৰ পৰা অসমত প্ৰাৰম্ভ কৰে।
দলে প্ৰেক্ষেয়াৰে লিখা 'গাৰো' কিতাপখনত ৰাভা-গাৰোৰ মাজত থকা
ভাষাগত আৰু বৃষ্টিমূলক সামূহ্যৰ কথা বিশদভাৱে পোৱা যায়। এলেনে
কৈছে— 'ৰাভা বড়ো গোষ্ঠীৰ ভাগ এটা। ৰাভাবোৱক গাৰোবিলাকৰ উপশাথা
এটা যেন লাগে।'

কিছুমান পণ্ডিতে কৰা, ৰাভা-কঢ়াৰীৰ টাল এটা মাঝ; আকো আনটো
দলে গাৰোবহে টাল বুলি ক'ব খোজে। গেইটৰ মাতে— নামনি অসমৰ
(গোৱালপাৰাক বুজহিছে) ৰাভাবিলাকক গাৰোৰ এটা টাল বুলি ধৰা হয়।
কামৰূপ দৰঙৰ ৰাভাবোৱক হিন্দু ধৰ্মৰ ফালে খোজ লোৱা এবল কঢ়াৰী বুলি
বিবেচনা কৰা হয়। ৰাভা-বড়ো গোষ্ঠীৰ অন্তর্ভুক্ত, কিন্তু সেই গোষ্ঠীৰ কোনটো
জনজাতিৰ লগত ৰাভাৰ কি সম্পৰ্ক ভালদৰে জনা নাযায়। ৰাভাৰ নিজৰ ভাষা

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Dr. Har Kumar Nath

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It is our privilege to present selected papers in this volume which reveal a wide array of language, literature, and culture. This book is to permanently contribute on different aspects of the East Asian region which has not been fully explored due to its geographic interest etc. There have been some organisations which have undertaken the linguistic and pragmatic study of the region. East Asia still suffers from lack of full exploration and research work in this field. The present volume is concerned with the same.

The book is a North East India for researchers. It contains art, culture and heritage go a long way toward The book editors have chapters related to No

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It is our privilege and pleasure to present selected papers in the form of present the varied mosaic of language, literature, society, politics, reveal a wide array of information which surely help understand a number shadow till now. One of our sincere aims in publishing this book is to permanently preserve the contributions on different dimensions of North East India. This region is, in true sense, a meeting point of cultures. This region has a unique linguistic diversity owing to the various communities living herein, practices and traditions. However, the region which has not been viewed due to its geographical isolation, interest etc. There have been various organisations which have endeavored and pragmatic study of the North East India still suffers from the lack of research and full exploration so far as is concerned.

The book is a humble attempt to North East India found and interested researchers. It contains a number of articles on the art, culture and heritage of North East India which go a long way towards providing a better understanding of the chapters related to North East India.

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CHAPTER 12

Women in Jyoti Prasad Agarwala's Play, Special Reference to "Karengor Ligiri"

Darpana Choudhary

Summary

Jyoti Prasad Agarwala is a versatile genius in the field of Assamese literature, who is among people known as Rupknowar. He is in a row, a noted playwright, song writer, poet, writer, and a film maker. He is one of the groundbreaking playwrights of twentieth century Assamese drama; without his reference Assamese drama can't be discussed. Agarwala was born on 17 June 1903 to an Agarwal family. Paramananda Agarwala and Kiranmoyee Agarwala in Tamulbari Tea Estate. Agarwala earned his name and fame as a dramatist with his play "Sunit Kuwari" which was composed in his teens. Agarwala retrieved Srimanta Sankardev and noticed himself in exposing the artistic and literary capabilities. In this paper, I will try to highlight Jyoti Prasad Agarwala's presentation of women throughout special reference to "Karengor Ligiri". I will try to strengthen the psychological conflicts of his woman characters.

Literature is the mirror of the society is a fact that has been extensively acceded. Indeed, literature reflects the society; its ethics and vulgarity. In its corrective justification literature mirrors the society with an intention to make the society realize its mistakes and make amends. Literature, throughout its disparate genres spectacle the sketch of the bloc. 'Drama' is such a form of literature. Drama possesses both visual and auditory qualities. It is read but actually composed to be

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Contemporary Trends of Culture
Local and Global Perspectives**

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Ms Bhairabi Baro

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অসমীয়া জাতি গঠনত জনজাতীয় উপাদান । এটি অধ্যয়ন

দর্শনা চৌধুরী
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বিনামুক মেধি মহাবিদ্যালয়, বামদিয়া

অবস্থাণিকা ।

অসমীয়া জাতিটোৱ মূলগত বৈশিষ্ট্য জনজাতীয় উপাদানেৰে পুঁটি। জাতি বুলিলে এটা জাতিৰ সংস্কৃতিকে প্ৰধানকৈ বৃজা যায়। ‘অসমীয়া সংস্কৃতি বোলোতে উত্তৰ-পূৰ্ব ভাৰতৰ প্ৰাগজ্যোতিষ্য, কামৰূপ, অসম নামেৰে ভিন্ন ভিন্ন শুণাত অভিহিত বাজ্যখনত গঢ়লৈ উঠা ধৰ্ম, সমাজ, ভাষা, সাহিত্য, মৃত্যু, গীত, বাদ্য, আচাৰ ব্যবহাৰৰ সমৰ্থয় ক'পে বিভিন্ন জাতি-জনজাতিৰ সংমিশ্ৰণত গঠিত লোক সমষ্টিৰ বিশেষ জীৱন ধাৰাকে বৃজাৱ।’^১ অসমীয়া জাতি গঠনত বিভিন্ন জনজাতীয় উপাদান সোমাই আছে।

আমাৰ আলোচনাত অসমীয়া জাতি গঠনত বৰঙণি আগবঢ়োৱা জনজাতীয় উপাদান সমূহৰ বিবৰে আলোচনা আগবঢ়োৱা হ'ব। এই আলোচনা প্ৰসংস্কৃত তথ্য আৰু প্ৰসঙ্গ পুঁথিৰ সহায় লোৱা হৈছে। গতিকে এই আলোচনা গৰ্যবৰেক্ষণমূলক হ'ব বুলি আমি ভাবিছোঁ। আলোচনাৰ জৰিয়তে অসমীয়া জাতি গঠনত বৰঙণি আগবঢ়োৱা জনজাতীয় উপাদান সমূহৰ পৰিচয় পোৱা ঘাৰ।

বিষয় বক্তৃ : নেথিটো, প্ৰায় অষ্টলক্ষ, মঙ্গলীয়, ভূমধ্য সাগৰীয় পশ্চিমীয়া প্ৰশংসনস্তুকী আৰু নৰ্জিক এই জনগোষ্ঠীৰ ভিতৰত অসমত কেৱল পঞ্চম বিধৰ অভাৱ। বাকী সকলোৱে প্ৰভাৱ অসমীয়া জাতিত পৰা দেখা যায়।

অসমীয়া সংস্কৃতি : নেওঁগ হবি প্ৰসাদ আৰু গণে লীলা, অসমীয়া সংস্কৃতি (সংকেতন আৰু সম্প্ৰদান) অসমীয়া সংস্কৃতিত জনজাতীয় বৰঙণি’ ভট্টাচাৰ্য, এণ্ডেন উষ্ট, প্ৰকাশক বৰ্মলতা, পৃষ্ঠা - ১৪

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সাহিত্য
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পৰম্পৰা আৰু পৰিবৰ্তন

সন্ধান
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অসমীয়া ভাষা-সাহিত্য-সংস্কৃতি
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Culture পৰম্পৰাৰ পৰিবৰ্তন

সৌন্দৰ্য পৰম্পৰাৰ পৰিবৰ্তন

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বাচনৰ কৰা দেশৰ যোগ পৰিবৰ্তন

Kaleidoscope



Chief Editors

Jogen Chandra Kalita
Shyamanta Chakraborty

KALEIDOSCOPE

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Dear Readers,

We take immense pleasure in presenting KALEIDOSCOPE. This multidisciplinary approach aims to collect the latest information on research and innovation in our participant friends from their research articles on research work, review articles and also short communications. We strongly encourage creative and exceptional ways of presentation. In context, when we discuss about education system the aim is also developing global awareness amongst students have a sense of the awaiting changes. At the same time we should be aware that Technology has changed the way of learning and research. Hence developed countries or countries in transition with two dynamics of Globalization. The aim of this book has been changing day by day.

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The Concept of Human Values in Indian Materialism

Ajit Kumar Sarma

Abstract

Value is the guiding principle of human life. It leads one to one's psycho-physical and social health and helps one to achieve ones goal of life. It leads to self-perfection. *Dharma, Artha, Kāma* and *Moksha* are the four pillars of Indian materialism. Highest good is constituted by the cultivation of these four. Indian materialism considers mundane pleasures to be the supreme end and spiritual values to be the means to attain them. It holds that *Artha, Kāma* and *Moksha* are to the supreme value, the pleasure. But the concept of *Moksha* admits only *Kāma* as highest good and *Artha* and *Dharma* as means.

Keywords: Value, mundane pleasure, higher pleasure, *Dharma, Artha, Kāma*.

Introduction

Value is an indispensable part of all thought. In India *Dharma, Artha, Kāma* and *Moksha* are considered as values. *Artha* is an essential life value, wealth, property, prosperity, power, profit, etc. It has great importance in human life. Life mostly depend on it. It is a powerful means to attain spiritual culture in man. It is not the supreme value. It is not to be treated as a means to certain other higher values.

চলনপত্রা শক্তিকীয়ানীর পিতৃভিট্ঠা উপন্যাসত নাবীবাদ

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চন্দ্রপ্রভা শহীদীয়ানীর ১৯০১ চনত বজাজীর দৈশিলিদী নামের টাইট জন্ম হৈছিল। সুলত পটি থকা সময়াৰে পৰা তেওঁ সাম্প্ৰদায়িক বৈশ্যবাৰ হকে যুৰ্জি নিছিল। তেওঁ জাতীয় বাহ্যিক এগৰোনী সজিহ কৰ্মী আছিল। চন্দ্রপ্রভা শহীদীয়ানীৰে সমাজত প্ৰচলিত কুসংস্কাৰ আৰু নাৰী মুক্তিৰ কাৰণে সংগ্ৰাম কৰিছিল। তেওঁৰ পিতৃভিত্তা উপন্যাসত পুৰুষ অৰূপ নাৰীৰ মাঝত যে কোনো ভেদ নহি, নাৰী-পুৰুষৰ যে সম অধিকাৰ আছে উপন্যাসখনৰ জৰিয়তে স্বাক্ষৰ কৰিছে। উপন্যাসখনত পিতৃৰ সম্পত্তিৰ ওপৰত লৰা-জোৱাজীৰ সমান অধিকাৰ আছে, সেই কথা সুন্দৰভাৱে উপস্থুপন কৰিছে। মাস্তীৰ প্ৰতিটো উক্তিতে নাৰীৰাণী ভাবধানা উপন্যাসখনত প্ৰযোজিত হৈছে। গ্ৰন্থমণা প্ৰাচৰন বিশ্বেষণাবৃক্ষ পদ্ধতিতে প্ৰস্তুত কৰা হৈছে।

বীজ শক্তি : চলপ্রভা শইকীয়া, নারীবাদী উপন্যাস, সম অধিকাব, নারী মুক্তি।

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সহিত্যিক আদৰ্শ নাৰী।

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চন্দ्रপ্রভা শহীকীয়ানীর পিতৃবিল
এই নারীবাদী ভাবধরা এবং নারীচেতনা
উদ্যম ক্ষেত্রে আলোচনা প্রস্তুত

三

ଆଲୋଚନା ପତ୍ରକଳ ବିଶ୍ଵେଷଣ
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ତମ୍ଭପ୍ରଭା ଶହିକିଆନୀର ପିତୃତମି

Development of Handloom Industry and Social Transformation: A study in Hajo Circle of Kamrup District, Assam

Satyabati Medhi

Abstract

Handloom sector plays an important role in the Indian economy in the context of employment generation and the economic development of India. Handloom units are also very important for welfare resources. People can organize these units to increase their income levels and quality of life. Apart from this Assam is contributing a lot to the Nation's handloom and weaving. Apart from Assam, Sualkuchi the Manchester of East has maintaining its traditional culture and at the same time implementing innovative practice in it. There by spreads its wave into entire Hajo circle. What is positive about this sector is its global business potential, social and climatic impact, quality and uniqueness. Contrary to what people say, handloom is not a dying industry; it is in fact one of the most promising industries and is going through a lot of transformation right now.

Keywords: *Handloom, Woman Weavers, Social Transformation*

The ethnic groups of Assam weave various handloom products. Diversity of the products with different colours and designs signify the traditional skill and glorious culture of the inhabitants of the

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Marketing Problem of Traditional Weavers Engaged in
Handloom Industry of Hajo Circle, Kamrup District, Assam

Alpana Choudhury
Satyabati Medhi

Introduction

Assam is a state known for its natural beauty, natural resources, cultural richness and diversity. The variety of amazing flora and fauna, several meandering rivers and streams, and the majestic Brahmaputra River that flows through the state is its most striking feature. Assam is the only NE state which can be compared in the same scale as the other states in the country. The potential of industries is also much higher in Assam as compared to the other NE states. Assam derives its advantage because it already has an established industrial culture and also has the most developed infrastructure in the region. This is supported by a diverse resource base which can form the basis of many industries. The resources that are considered are wood, bamboo, tea, oil and natural gas, mineral resources like granite coal and limestone, horticulture items and silk.

It is hardly necessary to say that the handloom industry is the largest cottage industry only next to agriculture. It is an ancient craft which has survived through the ages and of which the country can be proud. The traditional heritage of the handloom has been very rich. The coming of the machine age has indeed affected its fortunes to a great extent. Yet handloom weaving continues to occupy a place of pride amongst the cottage industries. In fact, for an Assamese

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Present Scenerio of Teaching - Learning Atmosphere of English in The Assamese Medium Secondary Schools of Assam :

A Case Study of Hajo Revenue Circle of Kamrup (Rural) District

Shahidul Islam

Abstract : The quality education in English language in the vernacular medium schools is increasing day by day in Assam. There is general belief among the people of Assam that most of the provincialized and non-provincialised vernacular medium (Assamese medium) schools fail to provide quality education; especially the English language proficiency level is very low. The students of vernacular medium schools are scared of learning the English language. A large number of students from such schools every year pass the HSLC examination at the mercy of the policy holders in the form of 'grace marks' in English. It is believed that even the most brilliant students from the Assamese Medium schools may fail to achieve high standard or great success in English in the higher secondary or graduate level. It is because of their inability to develop the language skills associated with English. Sometimes teachers also face problem while teaching them English as from grassroots or upper primary level they have not acquired the desired skills of language acquisition. The present paper focuses the Present Scenerio of Teaching-Learning Atmosphere of English in Assamese Medium Secondary Schools of Assam: A Case Study of Hajo Revenue Circle Kamrup (Rural) district.

Keywords : Assamese Medium schools, Education, English Language, Teaching-learning

Introduction :

Now is the age of Globalisation English is the international language not only to a particular country or state but also for all over the world. Teaching English today has been a complex and

research Scholar (Humanities and Social Science), Assam down town University, Umikhati, Guwahati, Assam

DEMOCRATIC DECENTRALISATION

Effectiveness &
Challenges in India
With special reference
to North East

Dr. Anjan Jyoti Borah

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Importance and Advantages of Local Self-Government and Impact of Reservation System With Special Reference to Women

Kasturi Das
Saidur Rahman

Abstract.

Local self-government is the government of a specified locality by the local people through the representatives elected by them - Gokhale. Local self-government operates at the lowest level of society. It works at the grass-root level close to the people, touching their everyday life. Local self-government has certain characteristics such as local area, local participation, local accountability and the like.

Jawaharlal Nehru emphasized the importance of local self-government by saying that "local self-government is and must be the basis of any true system of democracy." The concept of welfare state has enlarged the scope of functions of the government as a whole both at the national and local levels. The importance of local self-government is increasing day by day at grass-root levels.

The existence and functioning of local government at grass-root level have many advantages. That advantage primarily lies in the convenience and proximity that citizens have for getting matters settled quickly and at this level the range of activities and jurisdiction of work of officials is not as vast as in a district or a state. Reservation is provided in local self-government for ensuring participation of all section of people of society specially Women. Article 243-D provides for reservation of seats at all levels of Panchayat bodies and for schedule castes, scheduled tribes and women. Though there is the provision for reservation for women yet the rate of participation of women is behind far from reality.

The Seventy-Third (73rd) Constitutional Amendment relating to the Local Self- Government and a look on its various problems

Manisha Majumdar
Dilip Das

Abstract

Local self-government is the government of grass-root level. In independent India, the central government brought the 73rd Constitutional Amendment Bill, which made historical and revolutionary changes in the rural local governance. This constitutional amendment gives constitutional status to the Panchayati Raj Institution.

The Narasimha Rao government modified the earlier bill which was tabled in 1989 and introduced it again in parliament as the constitution 73rd Amendment bill in 1991. It was passed by parliament in December 1992 and ratified by states in 1993. The Amendment inserts a new part after part VIII, called part IX and a new schedule, called schedule XI in the constitution. It consists of articles 243 to 243-o. Under schedule XI, the Panchayat has been conferred 29 subjects.

Almost three decades have been passed since the adoption of the Seventy-third Amendment to constitution. The Panchayati Raj Institutions have been facing some problems which hindrances in the implementation of its various functions and programs such as lack of vision and lack of willingness of the ruling class corruption and the like.

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Democracy in India

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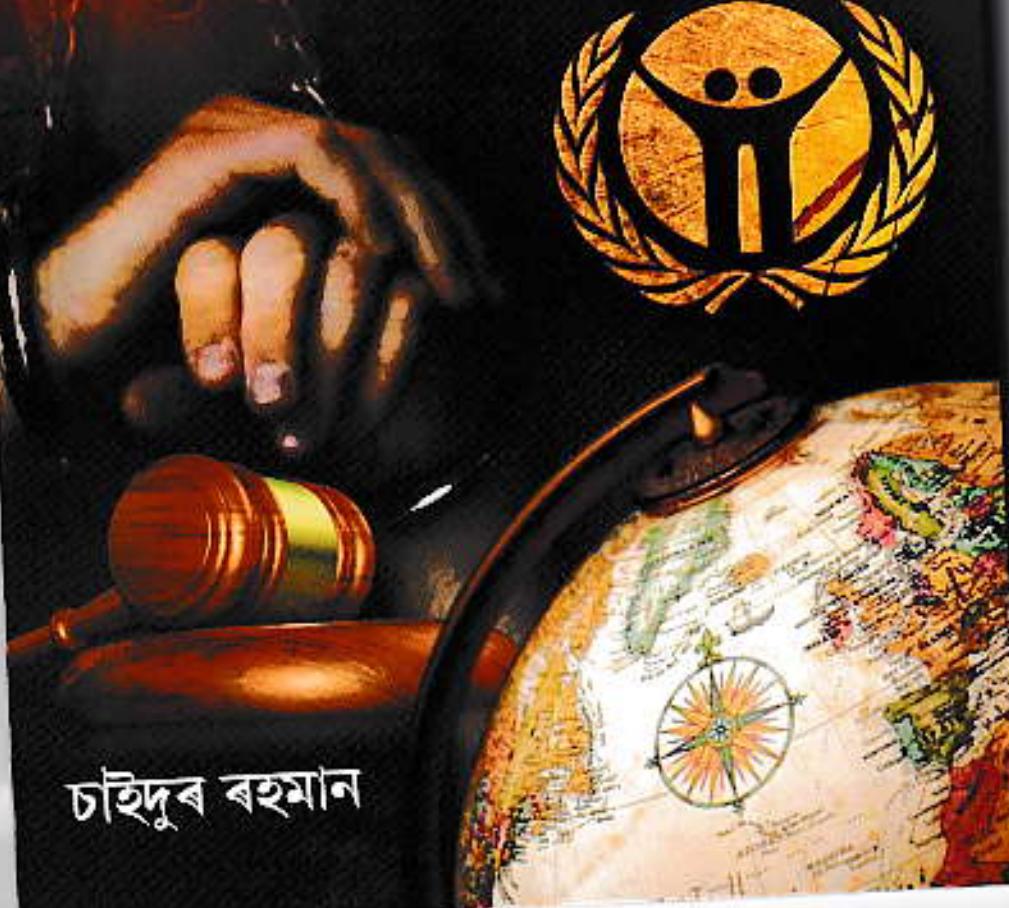
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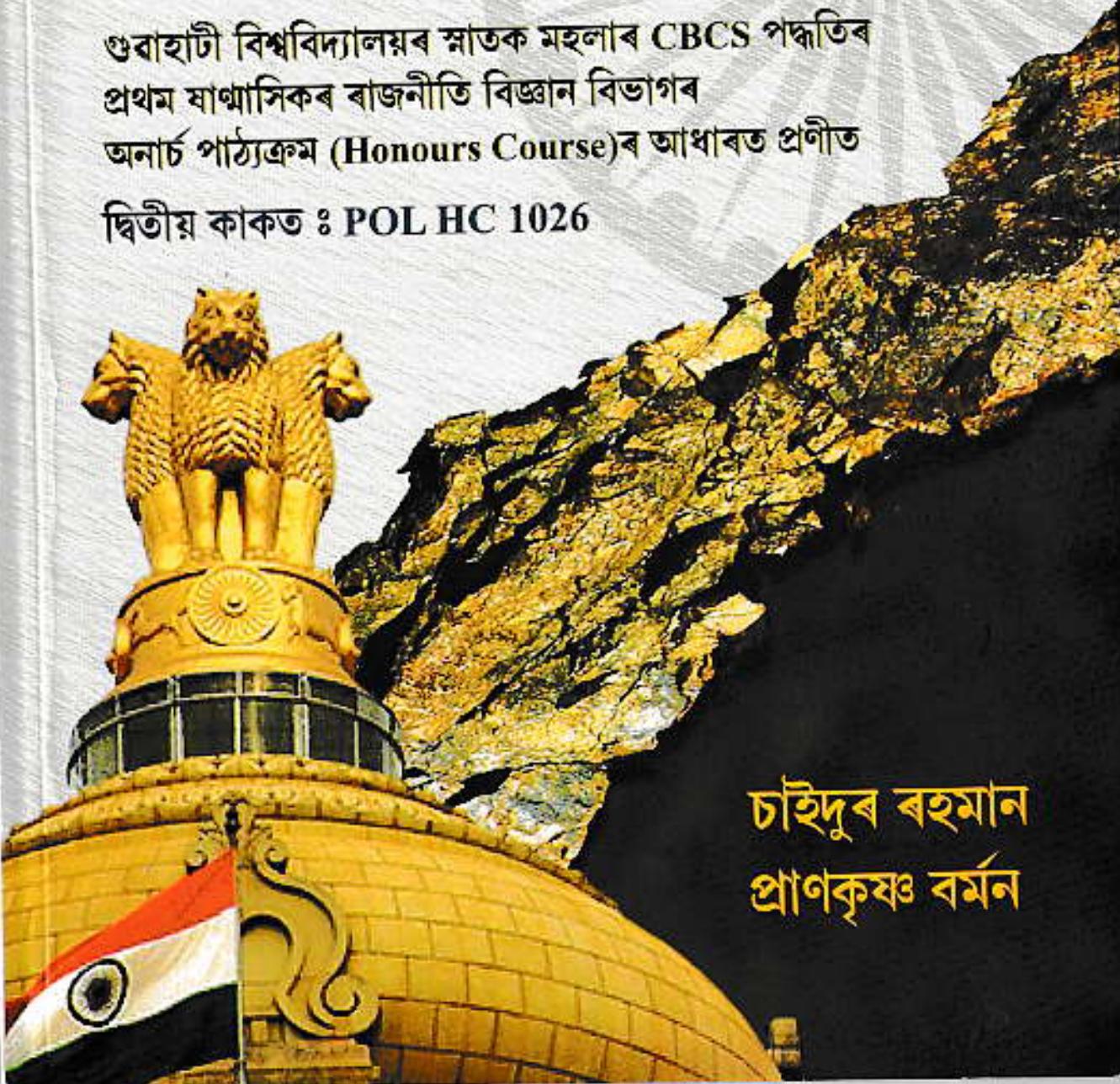
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ফোনঃ ৮৮১১৮৫৪৩২

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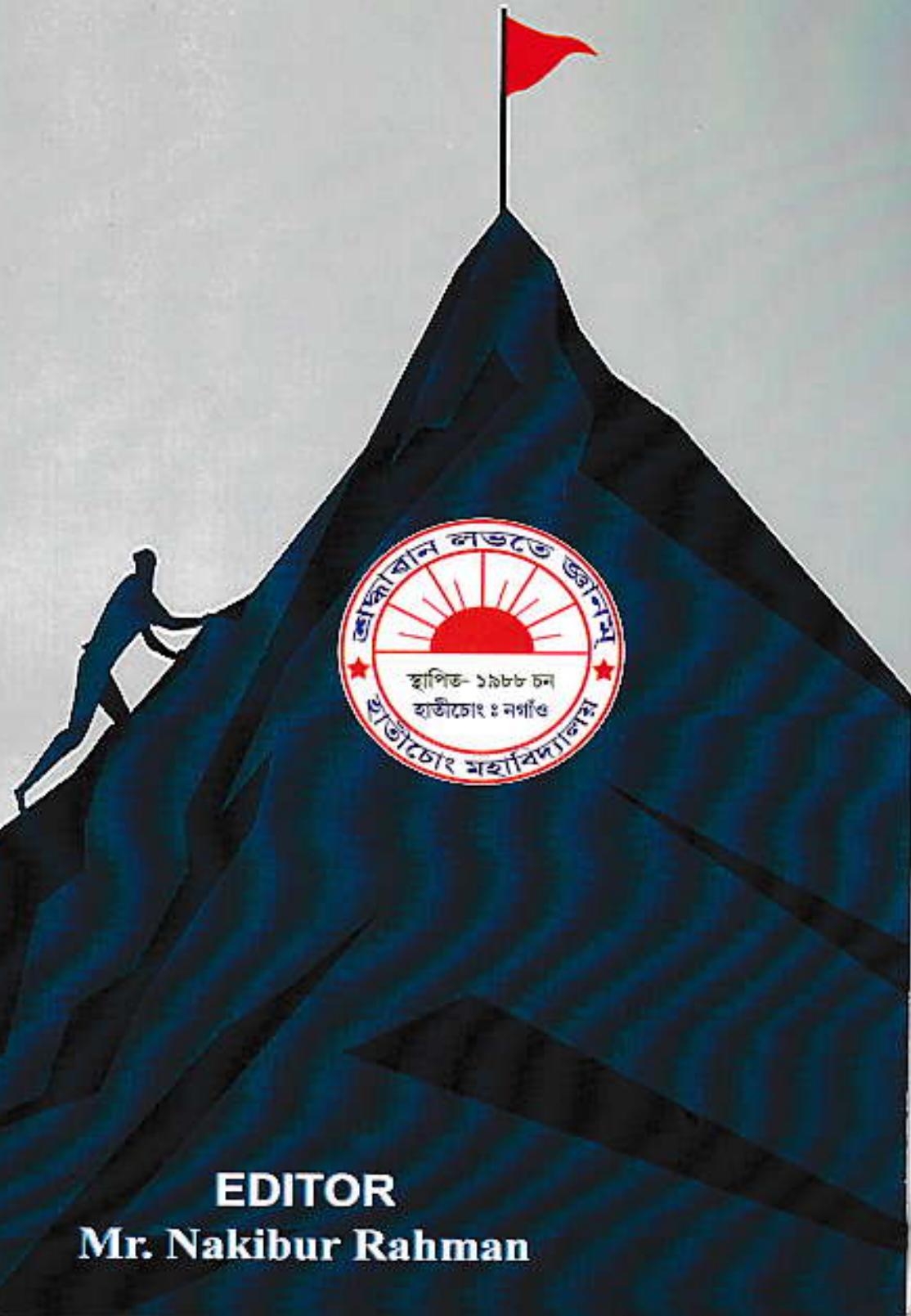
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ADVENTURE: JOURNEY TO EXCELLENCE

Seminar Proceeding

On

Impact of COVID-19 Pandemic on Human Relations



EDITOR
Mr. Nakibur Rahman

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48	Saiqul Islam & Dr. Baharul Islam	Assistant Professor, Hatichong College, Nagaon & Associate Prof, USTM, Meghalaya.	Indian Economy during Covid-19 Pandemic: An Assessment
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A HIGHLIGHT ON IMPACT OF COVID -19 PANDEMIC ON THE LIVELIHOODS AND REQUIREMENT OF FOOD OF RURAL HOUSEHOLDS OF ASSAM WITH SPECIAL REFERENCE TO HAJO REVENUE CIRCLE

Saidur Rahman

*Assistant Professor, Political Science,
Binandi Chandra Medhi College, Ramdialia*

ABSTRACT

The Covid- 19 pandemic is an unprecedented health crisis across the globe which causes challenge to public health, food security, livelihoods, lives of the people and the like. Amid the Covid -19 pandemic, people and their families are facing hardship to survive their lives and unable to feed themselves and their families. Millions of millions people are losing their livelihoods and experiencing an unbearable situation where their whole family are at the risk of devastation. Amidst the Covid -19 pandemic, appropriate and time -oriented short - term and long-term sustainable measures and strategies should be taken to provide necessary support to the needy. The main objective of this research paper is to focus on the impact of Covid-19 pandemic on the livelihoods and food requirement of rural households. Descriptive Survey method has been applied in this research paper and random sampling technique was used while selecting sample for procuring data. The study is based on both primary and secondary sources of data.

Key words: Covid-19 pandemic, livelihood, food.

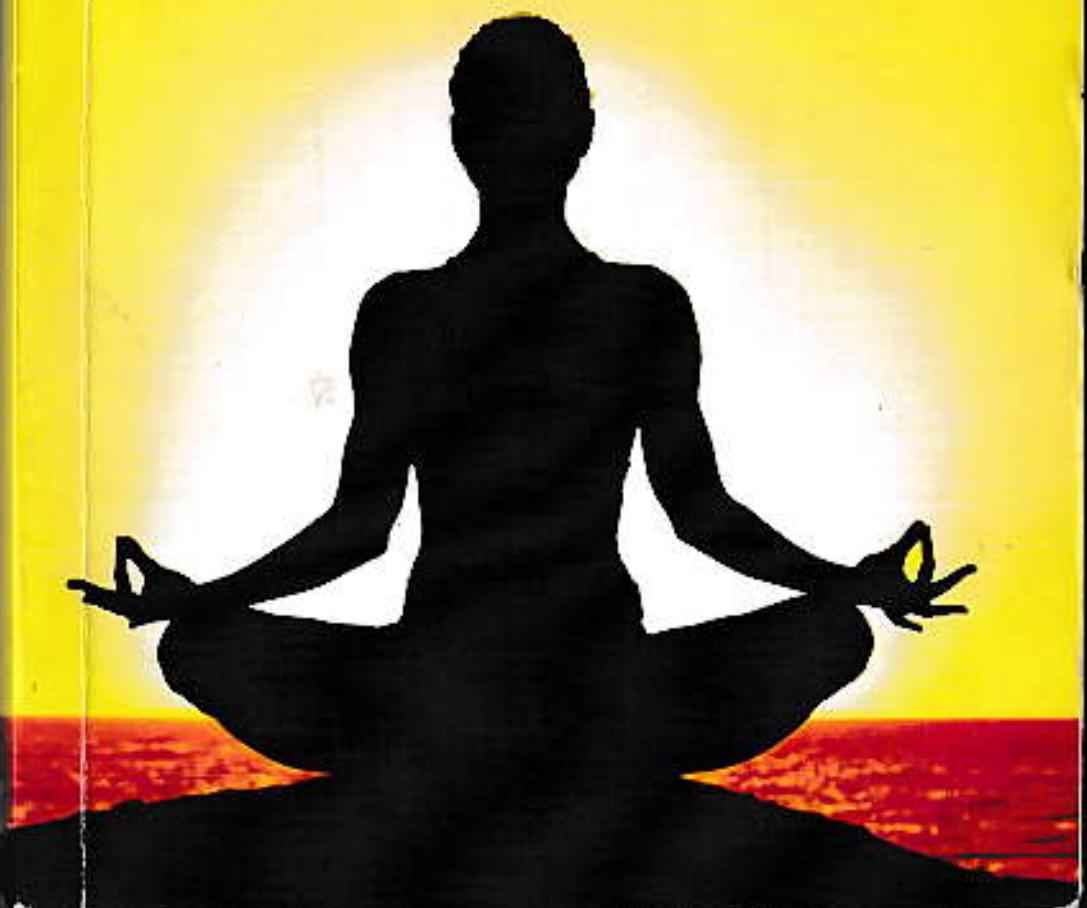
INTRODUCTION:

Across the globe, the world is witnessing a health crisis that is novel coronavirus. The covid-19 pandemic is an ongoing global pandemic which poses an unprecedented its challenge to public health, food system, workforce. Amid the covid-19 pandemic, there are leading to the widespread loss of income sources and human life all over the world. More than 216 million cases and 4.5 million deaths have been confirmed on August 30, 2021. Nearly half of the world's 3.3 billion *global workforce are at the risk of losing their livelihood.*

The covid-19 pandemic creates an economic crisis and misery for the poor with massive job loses and rising food insecurity. People are facing hardship to earn an income during the

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Importance of Physical Education and its Relevance in Assam

Satyabati Medhi

Asstt. Professor, Dept. of Economics,
BCM College, Ramdial
Contact No: 8402831454
Email: satyabatimedhi@gmail.com

Introduction:

Instruction in the development and care of body ranging from simple callisthenic exercises to a course of study providing training in hygiene, gymnastics and the performance and management of athletic games are called physical education. In another words physical education means planned programme of motor activities that helps develop and control bodies, a process through which favourable adoption and learning neuromuscular, intellectual, social, cultural, emotional and aesthetic results from them proceed through fairy vigorous activity.

Participation in physical activities is crucial:

Participation in physical activities is crucial for the holistic development of young people to nurture their physical, social and emotional health as well as intellectual side.

When children are praised or criticized for their quality of work and intelligence more specifically, they develop a fixed theory of the concept of "intelligence". Hence, "Intelligence" then becomes something that the children work hard to get. This is the concept

Kaleidoscope



Chief Editors
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Dear Readers,

We take immense pleasure in inviting you all to contribute to our KALEIDOSCOPE. This book aims at providing a multidisciplinary approach. In this book we have tried to collect the latest information and research findings in various disciplines. We have invited our participant friends from across the globe to share their research articles on diversified topics. We encourage original research work, review articles, critical reviews, case studies and also short communication about various topics. We strongly encourage creative and innovative ways of presenting research papers. We also encourage the context, when we discuss about various aspects of education system the aspect of multilingualism, multiracialism, multireligion, also developing global awareness in students. The changes amongst students have become important. We should sense the awaiting changes in the whole world. At the same time we should be aware of what is happening around us. Technology has changed everything. It has transformed learning and research. Higher Education system in developed countries or developing countries is undergoing transition with two dynamic processes, namely Globalization and Technologization. The aim and objective of education has been changing day by day. Experts all over the world are

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The Concept of Human Value Materialism

Ajit Kumar Sarma

Abstract

Value is the guiding principle to one's psycho-physical and social life to achieve ones goal of life. It leads to perfection. *Dharma, Artha, Kama* are the three values in India. Highest good is the cultivation of these four. Indian culture holds *Artha* as the supreme value, the pleasure. It admits only *Kama* as highest good.

Keywords: Value, mundane pleasure, *Artha*, *Kama*.

Introduction

Value is an indispensable part of human thought. In India *Dharma, Artha, Kama* are the three values. *Artha* is an essential life value. It has great importance in human life mostly depend on it. It is a powerful spiritual culture in man. It is not the supreme value to be treated as a means to certain other higher values.

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Development of Handloom Industry and Social Transformation: A study in Hajo Circle of Kamrup District, Assam

Satyabati Medhi

Abstract

Handloom sector plays an important role in the Indian economy in the context of employment generation and the economic development of India. Handloom units are also very important for welfare resources. People can organize these units to increase their income levels and quality of life. Apart from this Assam is contributing a lot to the Nation's handloom and weaving. Apart from Assam, Sualkuchi the Manchester of East has maintained its traditional culture and at the same time implementing innovative practice in it. There by spreads its wave into entire Hajo circle. What is positive about this sector is its global business potential, social and climatic impact, quality and uniqueness. Contrary to what people say, handloom is not a dying industry; it is in fact one of the most promising industries and is going through a lot of transformation right now.

Keywords: Handloom, Woman Weavers, Social Transformation

The ethnic groups of Assam weave various handloom products. Diversity of the products with different colours and designs signify the traditional skill and glorious culture of the inhabitants of the

মূল্য : বিশ টাকা

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২ পূজা / স্থামী প্রজ্ঞানন্দ / ১১

শাস্ত্রারলোকন

৩ দৈর্ঘ্য সম্পাদ আৰু আসুৰী সম্পদ / স্থামী অলোকানন্দ / ১৫

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৪ দেশমাত্ আৰু দেৱীমাত্ / ড° নীলমোহন বায় / ১৯

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৫ উন্মেশ শক্তিকাৰ নারী জাগৰণৰ ভাৰনাত স্থামী বিবেকানন্দ / ড° শিশা গুহ নিরোগী /
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৬ স্থামী বিবেকানন্দৰ শিক্ষাচিন্তাত সংক্ষৃতৰ অবস্থান / জহুবলাল সাহা / ২৭

বিজ্ঞানী

৭ স্থামী বিবেকানন্দৰ দৰ্শনত অথনৈতিক চিত্তা : এটি আলোক পাত
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৮ মহামায়া মন্দিৰ : কিংবদন্তী আৰু ইতিহাস / গীতালী বৰুৱা / ৩৫

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৯ বিবেকানন্দৰ ইতিহাস চেতনাত সমাজ আৰু জীৱন / শ্রীকৰীত্ব কুমাৰ দাস / ৪১

গুৰুশিষ্য

১০ মহাপুৰুষ শ্রীশ্রীমাধবদেৱ : মহাপুৰুষ শ্রীশ্রীশঙ্কৰদেৱৰ উপযুক্ত উত্তোলিকাৰী /
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ধাৰাৰাহিক বচনা

১১ ভাৰতৰ নিবেদিতা / ভাৰানুবাদ : মহেশ চন্দ্ৰ বৰুৱা / ৪৯

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১২ উপমা শ্রীবাসকৃষ্ণস্য / মন্ত্র ডেৱকা / ৫৫

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১৩ কিতাপ পঢ়াৰ আনন্দ আৰু জীৱনগঠন / নীলিমা শৰ্মা মহত / ৫৮

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যোগবল

১৫ সাধন প্ৰণালী / দীপামলি কাৰতি / ৬৪

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১৬ আযুৰ্বেদ মতে 'বিকুল আহাৰ' / ডাঃ শান্তনু দেৱ / ৬৬

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আশ্রম সংবাদ

১৮ পুৰাহাটী বামকৃষ্ণ মিছনৰ সংবাদ / ৭৩

আশ্রম সংবোদ্ধ

১৯ উত্তো-পূৰ্বীঞ্জলৰ সংবাদ / ৭৫



স্বামী বিবেকানন্দের দর্শনিত অর্থনৈতিক চিন্তা : এটি আলোকপাত

সত্যবর্তী মেধি

সহকারী অধ্যাপিকা, অর্থনৈতি বিভাগ, বি.চি.মেডি মহাবিদ্যালয়, বামদিয়া, ফোনঃ ৮৮০২৮৩১৪৫৪

ওপনিষদেশিক শাসনকালের ভাবতীয় অর্থনৈতিক বিভিন্ন সমস্যার বিষয়ে ভাবত্ববর্থৰ বিখ্যাত সমাজ সংস্কারক সকল যেনে বাজা বাগমোহন বায়, দানাভাইনৰ'জী, মহাদেব গোবিন্দ বাণাতে, বহেশচন্দ্র সম্ম আৰু বংকিমচন্দ্র চট্টোপাধ্যায় আদিৰ লিখনিত সূন্দৰভাৱে প্ৰকাশ পাইছে। দেশৰ অর্থনৈতিক উন্নয়নৰ ক্ষেত্ৰত স্বামী বিবেকানন্দই তেওঁৰ নিজস্ব মহামত প্ৰকাশ কৰিছিল। দৰিদ্ৰতা, কৃষি আৰু উদ্যোগিক উন্নয়ন, শ্রমিকৰ অসুস্থা আৰু অর্থনৈতিক বাবস্থা ইত্যাদি বিষয় সমূহে স্বামী বিবেকানন্দৰ চিন্তাত বিশেষভাৱে গুৰুত্ব লাভ কৰিছিল।

স্বামী বিবেকানন্দ আছিল মূলতে এজন ধৰ্মগুৰ। আধুনিক সমাজৰ তেওঁ আছিল এজন মহান আদৰ্শবিল ব্যক্তি। সভ্যতাৰ অগ্ৰগতিৰ লগে লগে সমাজ সংস্কৃতিৰো পৰিবৰ্তন হৈছে যদিও তেওঁৰ বাস্তিত্ব, তেওঁৰ মনস্তত্ত্ব আৰু তেওঁৰ দৰ্শনৰ আদৰ একবিংশ শতাব্দীৰ আবস্থণিতে বাঢ়িছে গৈছে। তেওঁ তেওঁৰ সমস্ত জীৱন মানবজীৱিতৰ কল্যাণৰ হকে, উচ্চৰ্গা কৰিছিল। তেওঁ আছিল এজন মহান দার্শনিক

যিয়ে মানুহৰ জীৱনৰ বিভিন্ন দিশ অধ্যয়ন কৰিছিল। স্বামীজী আছিল জ্ঞানৰ ভৰাল। তেওঁ মানুৰ জাতিৰ সকলো সমস্যাৰ গুটাখ বুজি পাইছিল আৰু তাক সমাধানৰ বাবে পৰিকল্পনা কৰিছিল। ভাবত্ববৰ্থৰ চুকে কোথে উদাসীন ধৰ্মপন্থী লোকৰ দৰে ঘূৰি ফুৰোতে তেওঁ মানুহৰ দুখ কষ্টবোৰ স্বচক্ষুৰে দেখিছিল আৰু তেওঁলোকৰ লগত প্ৰত্যক্ষভাৱে মত বিনিময় কৰিছিল। তেওঁ বিশ্বাস কৰিছিল যে খাদ্য অবিহনে কোনো ব্যক্তিয়ে ধৰ্মত মনোনিৰেশ কৰিব নোৱাৰে। যদি কৰে সেয়া হ'ব একপ্ৰকাৰ অত্যাচাৰ। ধৰ্মীয় সফলতাৰ লগত অর্থনৈতিক মূল্য সদায় ওতঃপ্ৰোক্তঃ ভাবে জৰিত। তেওঁ কৈছিল — “Whenever any religion succeeds, it must have economic value, thousands of similar sects will be struggling for power, but only those who meet the real economic problem will have it. Man is guided by the stomach. He walks and the stomach goes first and the head afterwards. It will take ages for the head to go first.”