

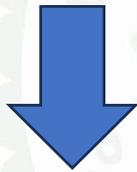


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Terrorism and Human Peace with Reference to the NE India

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Introduction

Terrorism is, in the broadest sense, the use of intentional violence for political or religious purposes. It is used in this regard primarily to refer to violence during peacetime or in context of war against non-combatants, mostly civilians and neutral military personnel.

Keywords: Terrorism, Terrorist Organisations, Human Peace, North-East India

The terms "terrorist" and "terrorism" originated during the French Revolution of the late 18th century. *Terrorism is a charged term. It is often used with the connotation of something that is "morally wrong".* Governments and non-state groups use the term to abuse or denounce opposing groups. Varied political organizations have been accused of using terrorism to achieve their objectives. These organizations include right-wing and left-wing political organizations, nationalist groups, religious groups, revolutionaries and ruling governments. Legislation declaring terrorism a crime has been adopted in many states. When terrorism is perpetrated by nationstates, it is not considered terrorism by the state conducting it, making legality a largely grey-area issue. There is no consensus as to whether or not terrorism should be regarded as a war crime.

Terrorist in North-East India

The following groups are some of Terrorist, Insurgent and Extremist groups in North-East India.

- A. United Liberation Front of Asom (Assam) (ULFA) was formed on April 7, 1979, by Bhimakanta Buragohain, Rajiv Rajkonwar alias Arabinda Rajkhowa, Golap Baruah alias Anup Chetia, Samiran Gogoi alias Pradip Gogoi, Bhadrashwar Gohain and Paresh Baruah at the Rang Ghar in Sibsagar to establish a "sovereign socialist Assam" through an armed struggle.
- B. The origin of the Kamtapur Liberation Organisation (KLO) can be traced to the attempts of certain members of the Rajbongshi community belonging to the all Kamtapur Students' Union (AKSU) to organise an armed struggle for a separate Kamtapur State. The objective of the KLO is to carve out a separate Kamtapur State comprising six districts — Cooch Behar, Darjeeling, Jalpaiguri, North and South Dinajpur and Malda — of West Bengal and four contiguous districts of Assam-Kokrajhar, Bongaigaon, Dhubri and Goalpara.
- C. The National Socialist Council of Nagaland – Khaplang (NSCN-K) was formed on April 30, 1988, consequent to an assassination attempt on the General Secretary of what emerged as the rival outfit – NSCN (IM) – Thuingaleng Muivah.
- D. National Socialist Council of Nagaland - Isak-Muivah (NSCN-IM) was formed on January 31, 1980, by Isak Chisi Swu, Thuingaleng Muivah and S.S. Khaplang opposing the 'Shillong Accord' signed by the then NNC (Naga National Council) with the Indian government.

Imru'al-Qais is called the father of Arabic Poetry: A Study

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Abstract

Imru'al-Qays was an Arabian poet in the 6th century. He was the son of Hujr bin al-Harith who was a king that ruled over the tribes of Asad and Ghatfan and his mother was said to be Fatimah bin Rabi'ah al-Taghlibi. He is considered by many Arabic poetry scholars to be the father of Arabic poetry. His Qasidah, "Let us stop and weep" is one of the seven Mu'allaqat or Golden Odes that were hung on the walls of the Kabah. Imru'al-Qais was said to be a kind-hearted person. He always hoped for the best not only for himself but also for everyone else around him.

Keywords: Arabian, Asad, Ghatfan, Mu'allaqat, and Poet etc.

Introduction

The Present topic is to investigate for the acknowledgement of the Qsida of al-Imru'al-Qays ibn Hujr (501 AD – 544 AD) as one of the most influential Poets of Pre-Islamic Arabia for which he was called as the father of Arabic poetry. He was known as the achievement in establishing the prototype of Arabic poetry. His writings were an erotic one. His Qasida is literally known as The Muallaqat or the 'hanging' poem. The poems were written down in golden letters on scrolls of linen and hung on the walls of the Kaaba in Mecca because hanging the poem has a symbolic meaning as if the odes hang in the reader's mind.

In Pre Islamic Arabia era, people disseminated poetries verbally. Imru'al-Qays' works were collected into many different forms by various people. Arabic scholars distrust the authenticity of most of them. Imru'al-Qays is mostly known for a long, complex poem that was included in the Mu'allaqat. Imru'al-Qays' poem in Mu'allaqat contains 82 lines. He can write the most imaginative and descriptive sentences in conventional lines. Here is an example of the opening stanzas of his poetry, "The Poem of Imrul-al-Qays."

Early life of Imraul Qais:

Historians are divided as to the year of Imru'al-Qais' birth, but one estimate is that he was born sometime around 526 AD. He was said to be the youngest of the sons of Hujr, king over the tribes of Asad and Ghutfan. Some historians have pointed out that his father had other wives and concubines than his mother, in accordance with the custom of kings at this time, and it is possible that he received little fatherly attention. He began composing poetry from an early age, an activity that his father strongly disapproved of because it was not

A STUDY OF MAULANA JALALUDDIN RUMI'S CONCEPT OF SUFISM

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Abstract

Maulana Jalalud-d-Din Rumi was declared that Sufism or tasawwuf receives its light from the Prophet Muhammad (sm). He wrote in detail about Sufism in his great writing Mathnavi in the poetical forms. Jalalud-d-Din Rumi gave a momentum to tasawwuf (Sufism) movement and addressed this issue throughout his teachings. Maulana Jalaluddin Rumi was knowledgeable and spiritual leader of all the times to come. He created pure and purified concept of spirit in the society. The great mystic Sufi philosopher carries out a search of the Sufism and its numerous aspects like love and reason, freewill, belief and destiny, communion with God, Obedience and the difficulty with evil. Rumi considers that everything is not good in universe and he refuses the attitude of quietness on these matters, he also considers that evil a way for us to struggle for a correct path. Rumi says that love has the cure for all the diseases, it can be the only path to know about the God and the absolute truth that is knowing self. This paper explains and defends a divine command account of moral obligations. A divine command account of moral obligations is distinguished from a general theological voluntarism which grounds all moral truth in the divine will, God's commands ground moral duties, but truths about the good are grounded in the nature of God and God's creation.

Key Word: Maulana, Sufism, Mathnavi, Divine, Distinguished.

Introduction

Maulana Rumi was the greatest Persian Poet and Mystic Sufi Philosopher. Now to understand why Rumi was a great Sufi we must first know about what Sufism is, Sufism is the quest for the higher realities, it is the search for the knowledge that is divine, it is the effort to find a personal connection with God and understand the God and his message. From the time man started to think, he is always wondered about where he came from, where he will go, what is the purpose of his existence, what is God and what are the ultimate realities of life. Maulana Rumi did a lot of work and he spent a great time on the very subject. Maulana's work in the form of the six volumes of the Masnavi was to find how can man find the ultimate realities, and how can we experience God to the greatest level. The paper focuses on the motive of truth and its unique representation in the works of Rumi. The present work is also to focus the Sufism in the light of Mathnavi of Rumi. The term "post-truth" appeared and the informational war is going on in the mind of Rumi. He always tries to focus the existence of God. He was completely surrendered himself into the will of God. According to Rumi God is

A Study on the Violence against Women in India

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Abstract

Violence against women does not mean only physical violence. It is much broader and includes sexual, emotional, psychological and financial abuse. The National Plan targets two main types of violence against women – domestic and family violence, and sexual assault. ‘The term violence against women means any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.’ Violence is a harassment against women by man it may be either physical or sexual. Women are victimized by man at any stage. There are various types of violence happened by men against women like sexual, early marriage, dowry killing, rape, murder, forced prostitution of young girls etc.

Keywords: Violence, physical, sexual, domestic, and dowry etc.

1. Introduction:

Violence against women in India refers to physical or sexual violence committed against Indian women, typically by a man. Common forms of violence against women in India include acts such as domestic abuse, sexual assault, early marriage, murder. Crime against women such as rape, acid throwing, dowry killings, honour killings, bride burning, and the forced prostitution of young girls has been reported in India. Police records in India show a high incidence of crimes against women. Women belonging to any class, caste, creed or religion can be victims of this cruel form of violence and disfigurement. In India, domestic violence towards women is considered as any type of abuse that can be considered a threat; it can also be physical, psychological, or sexual abuse to any current or former partner. In 1961, the Government of India passed the Dowry Prohibition Act making dowry demands in wedding arrangements illegal. However, many cases of dowry-related domestic violence, suicides and murders have been reported. In the 1980s, numerous such cases were reported. In fact in this present topic it will be focused on the violence against women in India.

2. Objectives of the study:

1. To contribute to ending male violence against women and girls.
2. To protect gender based violence and to provide protection to victims of domestic violence.
3. To study the socio-economic and demographic factors which affect the victimization of woman for domestic violence.

An Analytical Study of Empowerment of Women in Panchayatiraj System in Assam

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Abstract

The present study aims to prepare an analytical study of empowerment of women in Panchayatiraj System in Assam. The present study explores the main focused on the nature and concept of Panchayati Raj is deeply entrenched in the process of strengthening the basic democracy at the grass-roots level by ensuring people's participation in local governance and administration. Women in India now participate in all activities such as education, politics, media, art and culture, service sectors, science and technology, etc. The Constitution of India guarantees to all Indian women equality (Article 14), no discrimination by the State (Article 15(1)), equality of opportunity (Article 16), and equal pay for equal work (Article 39(d)). The method of investigation in the present study is descriptive survey method employed. The present study was conducted to an unexplored the social and economic problems experienced by senior women residing within the Gaon Panchayat limits of Kamrup district in Assam. The sample for the present study consisted of 112 women. The present investigation has broad in to light some interesting fact and a significant relationship existing between socio-economic condition and women empowerment of the investigated. The findings of the present study revealed that majority of senior women were found to have severed health and financial problems and moderate level of problems in social, familial, emotional and psychological areas. Senior most women reflected the experience of more psycho-social problems as compared to their women. Assam Panchayat Act 1994, A three-tier system with Zilla Parishad has been introduced Gaon Panchayat, Anchalik Panchayat and Zilla Parishad.

Keywords: Empowerment, Women, Panchayatiraj System, Equality, Opportunity.

Introduction:

A democratic society rests on major pillars of liberty, equality, social justice and fraternity. The Indian constitution is committed to these noble principles. All citizens of the country must get equal opportunities for progress in life. To build up the democratic society, the new generation needs equal educational opportunities. Women constitute almost half the human race. Education has been recognized as an essential agent of social change and development in any society of any country. Therefore, the emphasis with regard to women education should be to equip her multiple role as citizens, housewives, mother, and contributor to family income, builders of new society and builder of the nation. In this study, researcher wants to discuss impact equality opportunity policy for academic women.

Today the scenario has changed in terms of interrelationships and the family dynamics existing within the family. Industrialization, migration, urbanization and westernization have severely affected our value system. These social changes have seriously affected the social context and adjustment of the aged and thereby exposing them to several serious problems. The constitution of India guarantees to all Indian women equality (Article 14), no discrimination by the state (Article 15(1)), equality of opportunity (Article 16), and equal pay for equal work (Article 39(d)). In addition, it allows special provisions to be made by the State in favour of women and children (Article 15(3)), renounces practices derogatory to the dignity of women (Article 51(A) (e)), and also allows for provisions to be made by the State for securing just and humane conditions of work and for maternity relief (Article 42).

Some Aspects of the Economics of Vegetable Cultivation in relation to New Agricultural Strategies of Assam: A Case Study

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Abstract

This study highlights major some aspects of Economics of Vegetable Cultivation in relation to New Agricultural Strategies of Assam. This paper presents a study in the areas, where new agricultural strategy is being applied; irrigation facilities are speedily being expanded to assure the adequate water supply. The present investigation is descriptive survey method used. The principal aim is to examine the effect of the during the last 10-12 years, there has occurred a remarkable growth of tube-wells, pump-sets etc. The new agricultural strategy called Green Revolution was initiated in environmental awareness and this paper is an attempt to describe the major research carried out on several new public institutions like national seeds corporation, agro industries corporations, national co-operative development corporation etc. have been set up to promote services to the cultivators at door steps. Moreover, they have been provided with sufficient funds to lend liberal loans to peasants to adopt latest farm technology. The most important achievement of new strategy is the substantial increase in the production of major cereals like rice and wheat. These efforts, which were aimed at making us self-sufficient in food and spread the benefits of green revolution to the other as yet unreached regions, are what is referred to in literature as the new agricultural strategy. There are three goals of agricultural development in India. As per the findings, summarize in more detail these are: (a) achieving high growth by raising productivity; (b) inclusiveness by focusing on lagging regions, small farmers and women; and (c) sustainability of agriculture. The new agricultural strategy involves heavy investment in seeds, fertilisers, pesticides and water, which is beyond the capacity of small and medium farmers. Lastly, the paper describes the various problems for utilizing the farm situation, source knowledge; forms of knowledge and its solutions.

Keywords: Economics, Vegetable, Cultivation, New Agricultural Strategies.

INTRODUCTION:

In ancient time people lived in the midst of natural environment by maintaining harmony and unity with nature. As a result human moved forward through the right way with development and prosperity. In the present times no nation can think of economic development without ensuring an abundant supply of highly educated and skilled people. The recent technology and scientific advancement, the man's conquest over the forces of nature, the invention of rapid means of destruction, the capability of probing deeper down into the personality of individual and the ability to brain-wash have shown that highly educated people in all the activities of national life can only keep the nation politically and economically alive. It was adopted in India during Third Five Year Plan. In 1960, from seven states seven districts were selected and the Government introduced a pilot project known as Intensive Area Development Programme (IADP). Therefore, the most important part of productivity is motivating employees. Motivating employees is a key part of labor productivity, and being motivated and inspired contributes to your personal productivity. There are many ways to foster motivation and increase productivity on a personal level and an organizational level. This is a big economical and fundamental change in the history of agriculture. In the case of glacial gravel, no pesticides are used which is economically more beneficial and obviously higher on nutrition and minerals. Plants fertilized on rock dust produce a



Relationship of Adjustment and Self-concept in Relation to Anxiety among Adolescents with special reference to Goalpara District in Assam

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ABSTRACT

The purpose of the present study is to investigate the significant difference between adjustment and self-concept in relation to anxiety among adolescents with special reference to Goalpara in Assam. The sample consisted of 108 both boys and girls. They were randomly selected from 9th and 10th classes studying in high school from only one district namely- Goalpara in Assam. Sinha and Sinha (1971) "Adjustment Inventory" was used to measure the adjustment among adolescents, Self-concept by Deo (1971) Personality Word List and Anxiety developed by S.P. Kulshrestha (1972) has been used to measure the Anxiety among visual and non-visual impaired adolescents. The t-test and f-test were applied. Results indicate that there is significant difference between visual and non-visual impaired adolescents in terms of school adjustment and anxiety. Thus, high self-concept is low adjusted and high anxiety than self-concept of adolescents. The result indicates that self-concept between the boys and girls students differ statistically significant at 0.05 levels. It is critical observation there are no significant difference between factor of intellect, temperament, leadership, aspiration, mental health and anxiety, socio-economic status character. In case of appearance and grooming secondary school students is less than other factor and not significant.

Keywords: Adjustment, Self-concept, Anxiety and Adolescents

Introduction

The challenges of education towards 21st century, stress appears when our bodies react to a challenge, mental or physical, by increasing. Success of the nation is determined by the quality of its citizen. Nation is not built by bricks and mortars but by the quality of men. It does not require any evidence to say that society and its development are positively correlated to the development of education. Education is a process of development from the cradle to the grave. Man becomes a gentleman through education and he alone can be educated while the other living organisms are trained. While his life is guaranteed by food, it is glorified by education. However, it is an undeniable fact that no community or society or district or state or nation can prosper without having educated manpower. Education is the most powerful instrument for imparting ideal training to the people. Adjustment is also considered a problem for the reason that absent children can not benefit from the education programmed that the school offer. They do not do as well as in school (Galloway, 1980). Anxiety is a product of education and living among significant and is social and human. It is also warning signal. It implies danger from within. It is a warning that one has to do something to make sure that his security does not sink suddenly as a result of the actions of significant people



A STUDY OF TECHNOLOGICAL CHANGE IN FARM SITUATION WITH SPECIAL REFERENCE TO ECONOMICS OF VEGETABLE CULTIVATION OF GOALPARA DISTRICT IN ASSAM

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Abstract

The main purpose of the study has been to identify the constraints of agricultural extension service in Assam in general and that of Goalpara district in particular. Identification of such constraints would obviously help us to suggest measures to be taken by the government as well as by the farmers' adoption of improved innovations. To identify the major factors responsible for not capturing the benefit of non-cereal crops like vegetable by the farmers. To identify the factors that influences the adoption of new agricultural technology by different categories of farmers in the study blocks of Goalpara district in Assam. Basic economic and welfare aspects of farm technological advance pointed out that technological change in agriculture can be divided into three main categories- biological, mechanical, and biological-mechanical. Biological changes affect and create agricultural production functions by improving the fertility of soil and the genetic quality of plants. The high yielding varieties of crop and use of fertilizer and other chemicals represent such technological change. Such a technological change has been found to be particularly suited to development of traditional agriculture. The mechanical type of technological change involves the use of new farm tools and machines. It contributed to an increase in the productivity of labour. It also raised the productivity of land because of better ploughing, transplanting etc. The third type of technological change characterized is biological-mechanical. To study the role of government and government extension services in motivating the farmers to adopt improved technology of production. The suggest measures for accelerating agricultural development by adopting new technology in the region under study. To evaluate the impact of adoption of new agricultural technology on the growth and productivity of agriculture.

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A Study of Socio - Economic Problems of Women Empowerment Residing of Urban Areas in Kamrup District

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ABSTRACT

The present study was conducted to an unexplored the social and economic problems experienced by senior women residing within the municipal limits of Kamrup district in Assam. The sample for the present study consisted of 112 senior women between the ages of 60-80 years belonging to extended Muslim families. The present paper has broad in to light some interesting fact and a significant relationship existing between socio-economic condition and women empowerment of the investigated. The findings of the present study revealed that majority of senior women were found to have severed health and financial problems and moderate level of problems in social, familial, emotional and psychological areas. Senior most women reflected the experience of more socio-economic and psycho-social problems as compared to their senior women.

Keywords: Socio-economic, Municipal, Muslims, Women, Empowerment.

INTRODUCTION:

Women are nearly half of the human capital in the society. They also play varied role in the society. Progress and development is human centered process. Without women equal evolvment development process at every level will be inadequate. **Swami Vivekananda** said that "there is no chance for the welfare of the world unless condition of women is improved. It is not possible for a bird to fly only with one wing." Human resource development applies equality to women and men. Education is an important for everyone, but it is especially significant for girls and women. The educational achievement of women can have ripple effect within the family and across generation. Today the scenario has changed in terms of interrelationships and the family dynamics existing within the family. Industrialization, migration, urbanization and westernization have severely affected our value system. These social changes have seriously affected the social context and adjustment of the aged and thereby exposing them to several serious problems. Our educational institutions at all levels are laboring hard for their survival and continuance under serious problems and it is felt that such problems, as exist in these institutions, are a reflection of common problems in the community. The dismal picture of our educational institution and of



The Assamese People of Assam and Their Culture

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The population of Assam is a broad racial intermixture of Mongolian, Indo-Burmese, Indo-Iranian and Aryan *origin*. The hilly tracks of Assam are mostly inhabited by the tribes of Mongolian *origin*. This broad racial intermixture is the native of the state of Assam, chilled their language and the people *Asomiya* or Assamese" which is also the state language of Assam.

According to the 1991 census, the population of Assam is 22 million, 89 percent of which is rural. Assamese-speaking Hindus represent two-thirds of the state's population and indigenous Tibeto-Burman tribal groups make up another 16 percent of the total (estimate). More than 40 percent of Assam's population is thought to be of migrant origin. The term "Assamese" is of ten used to refer to those who are citizens of Assam, Native Assamese, Mymensingh settlers (from Bangladesh) and tea-garden laborers are thus included in its coverage. The term can also be used to describe the indigenous or long-settled inhabitants of this The state has the largest number of tribes within their variety in tradition, culture, dresses, and exotic way of life. Most tribes have their own languages; some of their traditions are so unique and lively that these causes wonder to others. Bore (or Kachari), Kartbi, Kosh-Rajbanshi, Miri, Mishimi and Rabha are also among these tribes exhibiting variety in tradition, culture, dresses, and exotic way of life. Assamese is the principal language of the state and is regarded as the lingua franca of the whole northeast India. The Assamese language was the easternmost member of the Indo-European family. Although scholars trace the history of Assamese literature to the beginning of the second millennium AD, yet an unbroken record of literary history is traceable only from the 14th century.

During the six hundred years of ruling, the Ahom dynasty managed to keep the kingdom, independent from Mughal, the muslim invaders of India before the British, as well as other invaders though Mughal attacked Assam seventeen times. During this era, the Assamese society was exogenous. The British entered Assam in 1824 as tea planter which was the starting point of the destruction of Ahom dynasty.

Along with the British, the immigrants entered Assam from India together with their traditional believes such as caste system and dowry system. Some of the immigrants become a part of the Assamese society, and the other still practice their traditions.

A majority of the Assamese is the Vaishnavas (a sect of Hinduism). The Vaishnavas do not believe in idol worshiping and perform Namkirtana where the glory of Lord Vishnu is recited. The other religions such as Budhism, Christianity, Hinduism, Islam etc. are also practiced in Assam. The national festival of Assam is the Bihu which is celebrated in three parts during a year with great pomp and grandeur by all Assamese, irrespective of caste, creed or religion. Bengali-speaking Hindus and Muslims represent the largest minorities, followed by Nepalis and populations from neighboring regions of India. About a quarter of the population is Muslim. Most Muslims are recent settlers from Bangladesh, although there have been some Muslims in Assam for several centuries. The older Muslims are well-integrated with the society.

Artist and sculptors, masons and architects, and others practicing minor crafts such as weavers, spinners, potters. Goldsmiths, artisans of ivory, Weaving is the traditional craft of the Assamese, and the women of almost every household take pride in their possession of a handloom. They use their handloom to produce silk and (or) cotton clothes of exquisite designs. The Eri, Muga and Pat are the important silk products of Assam. The scientific name given to the worms which produce the muga silk is *Antehra Assam*-due to the fact that these worms cannot survive in any other climates other than the climate of the Northeast. Gandhiji complimented the Assamese weavers as artists who could weave dreams in their looms. Cultural Life The cultural life of Assam is interwoven with the activities of two important cultural and religious institutions: the satras (the seat of a religious



Modernity and Socio-psychological Realism: A study of Mahesh Dattani's Plays

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Dattani's plays have become a great success because of his artistic response of the problems of his time like Girish Karnard and Vijay Tendulkar etc. He has identified the problems of our time and has attempted to present them in his plays. Very often, he emerges in his plays, as a humanist while dealing with the problems of marginalised sections of our society such as homosexuals, lesbians, hijras and women etc. So, he compels us to discard our "conventional attitudes and assumptions about what is wrong and what is right and what is good and what is evil".

Mahesh Dattani, a Gujrati who grew up in Bangalore writes plays and film scripts in English. He is a prolific writer writes plays, works as a director, actor, teacher and so on. Dattani is India's first playwright in English to be awarded the prestigious Sahitya Academy Award in 1998, He was awarded with it for his 'Final Solutions' and 'Other Plays'.

Mahesh Dattani, as a modern playwright deals with the contemporary problems- the problems which are essentially social and psychological in nature. The existential problems of the humanity have moved him to sensitize certain issues related to them. So, Dattani uses his dramas "as the means of engaging in existential spirit with the actual problems of life". As a realistic dramatist, he not only responds to the existing problems but also depicts them with a view to enable his readers to be aware of the realities around them. Different issues like fundamentalism, communalism, natural calamities, religious fanaticism, social exclusions which are relevant to the contemporary world are the chief concerns of Dattani's plays. His characters are also realistic and they often appear psychologically complex who are generally ignored by the people around them. Dattani as a contemporary dramatist presents them symbolically with all their distortions. In this context Pranav Joshipura says: "He chooses to bring it to light instead the hitherto unperceived realities. He forces us to see what we don't want to see. We turn our gaze from the hijras and homosexuals conditioned as we are to regard them as abnormal or as lesser humans not deserving our attention. This is instinctive on our part, not intentional."

Since Dattani is a performing artist, he emphasizes on stage directions. He experiments with the stage techniques, settings and dialogues of characters to spell out his convictions before the audience. He employs different techniques in his plays keeping in view of characters peculiar situations in which they are put into and they have to express accordingly. He uses words which are generally expressed by the typical characters. The words often, become symbolic and a character dispenses the words to conceal his reality from himself and others. The language of Dattani's screenplays is very powerful in depicting the situations and characters which often move the audience. His plays embody visual images to make the audience aware of their realities of the world and its people. So on Dattani's plays, Bijoy Kumar Das says, "He combines in him the skill of a director, the performing art of an actor and above all, the insight of a playwright who 'sees life steadily und sees it whole'. His plays make the readers see into it the world of contemporary reality and they recall the characters drawn from the contemporary society, only the real names are changed.

Mahesh Dattani having a multifaceted personality draws the attention of many critics who have made many valuable comments regarding his themes, technical innovations, his humanistic outlook and so on. Pranav Joshipura, in his "A Critical Study of Mahesh Dattani's Plays" comments, "Dattani has problematized traditionally received view of genders. The questions like, what constitute 'man' and 'woman'? What is their social construct? What is their interrelationship? Why are they separate from each other? These are very simple questions. But they need to be answered with disinterested spirit of scientific enquiry." Regarding the play "Dance Like a Man" John Me Rae comments, "There are clear undercurrents in the plays which relate Dattani to the greatest traditions of his native country: his incorporation of traditional dance forms in "Dance Like a Man" brings together



Identity conflict among the various tribes in Assam

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Identity and conflict are the two basic issues that kept have Assam on the boil for long. The problem with identity has arisen due to the incongruity between the aspiration of the ethnic Assamese to make Assam a "nation province" of the Assamese and the historically developed multi-ethnic social base of territorial Assam of today. The relentless strides made towards homogenization and realization of the goal of making Assam a nation-province of the ethnic Assamese during the 1950s and 1960s not only aggravated the ethnic cleavage structure developed during colonial period but also developed new cleavages along the ethnic faultlines leading to the reorganization of Assam in 1972. Although the diversity of ethnic cleavages has reduced in post-reorganized Assam due to the reduction of demographic heterogeneity and has made the ethnic Assamese the single largest community, their aspirations to make Assam a nation-province have remained unfulfilled.

With the adoption of the three language formula for the state of Assam, i.e., Assamese as official language for the Brahmaputra Valley, Bengali for Barak Valley and English for N C Hills and Karbi Anglong and later on Bodo for the Bodoland area, the ethnic Assamese nationality seems to have realized the futility of their aspiration of making Assam a nation-province for themselves. As the politics of identity, instead of paying any dividends, has reduced the territorial boundary of Assam further, the implications of the presence of a large migrant Muslim population in the Brahmaputra Valley itself, which the ethnic Assamese consider to be their homeland, has become obvious. Having overcrowded Bangladesh across the border, the perceived threat of being overrun by the Bangladeshi migrants looms large in the psyche of the ethnic Assamese.

This paper argues that the root cause of inter-ethnic conflicts and assertion of identities by various ethnic and tribal groups lies in the solitary approach towards identity adopted by the ethnic Assamese in Assam. Efforts to make Assam a nation province for the ethnic Assamese have ignited the identity conflicts, which, in turn, have accelerated the transformation from multiculturalism to plural monoculturalism. The paper seeks to explain the triadic linkages among identity, insurgency and economic underdevelopment based on Assam experience. It also seeks to suggest options available for the resolution of identity conflicts in Assam.

Before the natural process of ethnic fusion undergoing during the feudal era (1228-1826) could galvanize into the emergence of a singular Assamese identity, annexation of, and subsequent administrative experimentation with, Assam (1826-1947) by the colonial ruler had added altogether different dimensions having far reaching consequences for the Assamese nationality formation and inter-ethnic relations in both colonial and post-colonial Assam. The boundary of the multi-ethnic social base was further widened with the incorporation of new territories within the political boundary of Assam as well as induction of different groups of people from various parts of British India.

Following the victory in the first Anglo-Burmese war in 1826, although western Assam was immediately annexed to the British India, eastern Assam was brought only under direct colonial rule in 1839. Since then for about 35 years Assam remained under the umbrella of the Bengal Presidency till the administrative reorganization of 1874. During this early phase of colonial rule, British introduced Bengali as the court language of Assam at the cost of the linguistic identity of the Assamese in 1837, which sowed the seeds of Assamese-Bengali inter-ethnic conflict till the restoration of Assamese in 1874. Although the Assamese language was restored to its rightful place in



The identity of Assamese Muslim : A brief Analysis

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Introduction

While the Muslims all over the world have a common religious identity, there is also extensive diversity among them relating to their socio-economic-cultural and political spheres. This creates their different social identities with the common feature, their religion. Therefore, it appears that the folk-cultural life of the indigenous Muslims of Assam is somewhat different from the Muslims of Northern and Southern India. Despite their assimilation, association and coexistence with the Assamese Hindu neighbours, the Muslims of Assam in their own traditional way maintain a complete separate religious identity with a distinctive blend of similarities and diversities among themselves. (Ahmed: 2010) It may be noted here that there are a number of distinctive categories of Muslims living in Assam. These are the Assamese Muslims, Deshi Muslims, East Bengal origin Muslims, Barak Valley Muslims, the Bihari Muslims etc.

Of late, there appears a tendency that tries to bracket all Muslims of Assam into one category. This tendency is not only limited to the popular perception but percolates down to the cultural and social practices. However, the Muslims in Assam are highly diversified. The Assamese Muslims, who claim their ancestry since the time of Ahom rule, do not identify with the later entrants. This group finds themselves well-ensconced within the fold of Assamese identity, which is often imagined as a composite one. Nevertheless, there appears to be a threat to the perception of Assamese Muslims as a category which is often imagined by their Assamese-ness.

The history of the Muslims in Assam began almost eight hundred years ago with the invasion of Bakhtiyar Khalji from Bengal in 1205. (Kar: 1997) For over four hundred and fifty years they tried to conquer the Brahmaputra Valley consisting of the districts of Darrang, Kamrup, Lakhimpur, Nagong and Sibsagar and later Goalpara, but failed. It is on record that before the first Ahom appearance in 1228, several Muslim invasions had already taken place and affected the district of Kamrup and adjoining areas. The history of Ahoms of the seventeenth century was the history of Ahom-Mughal conflicts. In course of invasions, captive mercenaries and others settled in small numbers and could little influence the existing population. Mir Jumla's invasion in 1662 was the last serious and well-organised effort of Mughals to conquer Assam. So, before the Ahoms, many Muslims entered Assam and settled down permanently.

In the pre-colonial society of Assam, Assamese Muslims (Asamiya Muslims, Syeds, Sheikhs, Julahas, Moriyas etc.) were found to be a small but important social group. (Hussain:1993) The first Muslim invasions, which had started from the early part of the 13th century and continued till the 14th, resulted in a sizeable section of Muslims staying behind in Assam after the failure of their expeditions. This segment finally assimilated with the emerging Assamese nationality as Asamiya Mussalmans. The Ahom rulers gave positions of power and eminence to the Assamese Muslims and the latter took active part in resisting successive Mughal attempts to overrun the region. The assimilation of this segment of Muslims into the Assamese society was so complete that the historians who accompanied the Mughal expeditions into Assam noted that they were more Assamese than Muslim. (Misra: 2001)

The Muslim migration to Assam that took place during the nineteenth and twentieth centuries greatly altered the demographic profile of the State and the Assamese identity was thought to be under



The Poetry Of Jayanta Mahapatra In Mid-Nineties: A Brief Study
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Jayanta Mahapatra is one of the rising stars on the firmament of this species of Indian poetry. His work is of such intrinsic worth that he had already come to be regarded as the forth great poet writing in Indian English today. The rest are Nisim Ezekiel, A.K. Ramanujan, Kamala Das. The poetry of these new poets voices the tragic plight and sorrows of the Indian people and the contemporary Indian milieu and reality, are also universalized and generalized. This topic attempts at a study of the poetry of Jayanta Mahapatra, his ironic treatment with superb use of imagery with reference -to some of the more representative poems in the perspective of his commitment to a personal vision embedded in the materials practices, values of Oriya culture and rituals of some people of India. The idiom of Mahapatra's poetry is governed by an acute awareness of the cultural and socio-political ethos of his native place, his vision transcends all national boundaries to achieve a universal significance. This given problem aims at exploring the Imagery and Irony in the poetry of Jayanta Mahapatra to substantiate the contention that the images of locale, eventually build his visionary world characterized by pain and suffering, woman, children exploitation, social injustice, superstition, Pseudo - religious traditions etc. It will also examine the poems of Jayanta Mahapatra in terms of the embodiment of Oriya consciousness and suggests that the authenticity of the poetry of J. Mahapatra lies in his keen perception of the physical reality and his deftness in nativizing the English language to embody the soul of an Indian milieu. The enormous contribution to the growth of Indian poetry in English, although he sporadically ventured into the realms of fiction; He will be remembered primarily for his poetry, his use of Irony and Imagery on love, sex, rituals and social injustice voicing democratic mode.

INTRODUCTION

One of the most widely known and published Indian English Poets of our time is Jayanta Mahapatra. He is one of the first Indian English poets to have been honoured both at home and abroad. He is a prolific poet. Like Nisim Ezekiel and A.K. Ramanujan; he is widely read and discussed both at home and abroad. But unlike Ezekiel and Ramanujan Mahapatra is difficult to read for obscurity, complexity and allusiveness in poetry. He is rather in the company of Shiva Kumar and N. Daruwalla creating continue images and learned vocabulary that immediately set him a class apart from most of his contemporaries. At the same time in his desire to acclimatize and indigenous tradition to English language and create a new Indian English in idiom, he shares some of the concerns of the well known Indian English in idiom, he shares some of the concerns of the well known Indian English poets of the our time. Therefore, to study Mahapatra in isolation seems to be as difficult task, especially when he has influenced a number of contemporary Indian English poets and brought recognition to this new poetry by winning the first ever award by the National of Letters for his book of verse "Relationship" in 1981. In order to study his poetry in its proper perspective one should take the background and development of Indian English poetry into consideration to arrive at a balanced judgment. That is why I have taken the background of Indian English poetry into consideration to facilitate my evaluation of Jayanta Mahapatra as a contemporary Indian English Poet.

JAYANTA MAHAPATRA has published two volumes of poems- The Poetry of Jayanta Mahapatra (1995) edited by P.P. Raveendram and Shadow Space (1997) in the mid-nineties. Close on the heels of the twenty-first century and a new millennium, he has also published a few significant poems in Poetry Review (London), The New Yorker (New York) and Himal (Kathmandu). The



History and Development of Technical Education in India : A brief Study

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India has made remarkable progress in technical education over the last two decades. In India, Technical Education is largely governed by the policies of the Government of India. It is not a state subject and even though the developments are mostly implemented in the state, the state follows the central policies sometimes modified to suit the local conditions. In the light of the above, endeavour has been made to trace the development of policies of technical education in India.

The first action recorded was taken by the British East India Company in 1813. A report of the Council of Education for 1844-45 contains a reference to the establishment of a chain of engineering. However, the chain of Engineering remained vacant as no performer was available.

The next action was taken in 1854 which is known as Wood's despatch. It envisaged an enlarged system of education to be pursued in India. This prompted the then Governor General of India Lord Dalhousie to recommend to the court of Directors the establishment of an Engineering class at each Presidency. The court despatch of 2nd May 1855 addressed to the Governor General indicated that sanction was already made to Thomas College, Roorkee and establishment of similar institutions at Madras and Bombay. In Madras a novel school "School of Ordinance artifices" was opened in 1840 by Major Maitland, Superintendent of gun carriage factory. The School of Civil Engineering recommended by the court of Director did not come into existence until after the establishment of University of Madras in 1857. The long projected Engineering College was brought into operation in 1858-59. The survey school formerly attached to the board of revenue and later to Chief Engineer's Office was adopted as its base.

By 1813 some of the existing educational institutions were overhauled and equipped for new courses. The IISc was opened at Bangalore with the help of the Tata family and Maharaja of Mysore and was thrown open to pupils in 1911. Establishment of a technological institute at Cawnpore had been sanctioned for studying the chemistry of sugar manufacturing, leather for textiles, acids and alkalis. Industrial schools had been opened at many premises. The number of pupils rose from 5,072 to 10,535.

A scholarship scheme for abroad was in vogue. It ran into certain difficulties. Out of 73 people sent abroad 36 people had not returned, 18 were only industrially employed. To cope up with this certain action was taken. It was suggested that

- 1) IISc should develop and eventually become a complete faculty of pure and applied science.
- 2) Larger provincial Institutes should specialise along the time converging on local industries. When subsequent industries arise other more courses may be found necessary.
- 3) The lesser provincial schools such as weaving and art institutions as exist in the localities where the institutions are situated. These institutions should not trade on commercial lines. The courses should be supplemented by practical training in workshops where the application of new process can be demonstrated. In certain cases it may be necessary to purchase and maintain demonstration plants for training.

The next major Commission for Technical Education was the Calcutta University Commission, or SADLER COMMISSION after the name of its chairman Sir Michael Sadler who was operating in 1917-19. The Commission's observations were made in 1917.



The Kamakhya Dham
The oldest and most revered centre for tantric practice of Hinduism.
Nurjaman Hoque
Asst. Professor HOD. History Sontali Anchalik College

Kamrupa the ancient name of assam where the world famous shakti peetha of Hinduism is located at Guwahati, on the top of the Nilachal hill, on the southern bank of the mighty river Brahmaputra. "Being the centre of Tantra" Worship this dham attracts the large number of tantra devotees in an annual festival known as "Ambubachi Mela" It is an annual festival that celebrates the menstruation of the Devi Kamakhya.

Sakti peethas are of significant shrines and pilgrimages destination in saktism, the goddess focused Hindu tradition. There are 51 sakti peethas by various of which 18 are named as Maha(major) in mediaval hindu text. Various legends explain how the shakti peethas came into existence. The most popular is based on the story of grief and sorrow of shiva carried satis dead body and roamed around the universe. With it Vishnu had cut her body into 51 pices using his sudarshana chakra, which fell on the Earth to become sacred sites where all the devotees of saktism can pay homage to the goddess. Most of these historic places of Goddess worship are in India but there are seven in Bangladesh, three in Pakisthan, three in Nepal and one each in Tibet and Srilanka.

According to Kalika Purana, Kamakhya Temple denotes the spot where sati used to retire in secret to satisfy her amour with shiva . It was also the place where her "Yoni" (chief organ of women) fell after the shiva tandav with the corpse of sati, thus kamakhya be came on of the four primary shakti peethas.

Initially kirata Goddess Kamakhya remains out side of Brahmanical influence till 7th century. She remains at Nilachal Hill and worshiped as "Guha Devi". The primary worship of an iconic 'Yoni' setup in a natural stone. The Kamakhya temple was identified with the state power when the mlecha petronised first, followed by the pala kings of kamrupa, the Koch king and the ahoms. The kalika purana which was written in kamrupa during the pala rule connected the name first historic king Naraka, who built a temple , dug a pond and constracted Hilly road to the temple for the first.

Ancient:

The earliest historical dynasty of Kamarupa, the Varmans (350-650), as well as Xuanzang, a 7th century Chinese traveler ignored the Kamakhya; and it is assumed that the worship till that period was Kirata-based beyond the brahminical ambit. The first epigraphic notice of Kamakhya is found in the 9th century Tezpur plates of Vanamalavarmadeva of the Mlechchha dynasty. Since the archaeological evidence too points to a massive 8 th- 9 th century temple, it can be safely assumed that the earliest temple was constructed during the mlechchha dynasty. From the moldings of the plinth and the bandhana, the original temple was clearly of Nagara type, possibly of the Malava style.

The later palas of Kamarupa kings, from Indra Pala to Dharma Pala, were followers of the Tantrik tenet and about that period Kamakhya had become an important seat of the Tantrikism, The Kalika Purana(10th century) was composed and Kamakhya soon became a renowned centre of Tantrik sacrifices, mysticism and sorcery. Mystic Buddhism, known as Vajrayana and popularly called the "Sahajia cult", too rose in prominence Kamarupa in the 10th century. It is found from Tibetan records that some of the eminent Buddhist professors in Tibet, of the 10th and 11th centuries, hailed from Kamarupa.

Medieval:

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An Analytical Study of Folk Culture, Assamese Literature and Environmental Awareness through Education in Assam

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ABSTRACT

The present investigation is an exploratory one which aims at studying the role of folk culture, Assamese literature and environmental awareness through education in Assam. An analytical study the principal aim of the study is to examine the impact of folk culture, Assamese literature and environmental awareness through education in Assam state. This paper is an attempt to describe the major research carried out on indigenous people and how their knowledge can be utilization for human resource development in India with special reference to Assam and highlights two major aspects of application of human resource development and environmental awareness towards educational development and development of a national language. Linguistic reorganisation has been a mistake. Nevertheless, by developing a common national language, popularising the use of more and more modern Indian language among the people and reforms in the national educational system. Human potential is an essential factor of development. Human beings are to be converted into human resource. Development does not start with goods; it starts with people and their knowledge, skills and abilities. Without these three, all resources remain latent, untapped and potential. Lastly, the paper describes the various problems for utilizing the indigenous knowledge, source knowledge, forms of knowledge etc. and its solutions. Hence regional language or upsurges are in fact various responses to national crises, emanating both from the failure of the existing system and mass discontent against it.

KEYWORDS: Exploratory, Indigenous, Knowledge, Folk Culture, Assamese, Literature and Environmental Awareness, Education.

Introduction:

The primordial affiliations are mutually reinforcing, language and religion are particularly, so language may also be a way of reviving primordialism. When marginalisation, displacement and dispossession are defined in ethnic, religious, linguistic, or other terms, the desire for liberation is at once to found a new society. Hence, the longer such movements go on, the more the history of violence becomes part of a cultural inheritance, and the more an obligation for the living...death by violence not only redeems the patrimony, it is the legacy of the young the role of indigenous knowledge for folk culture, Assamese literature and environmental awareness through education. The challenges of education towards 21st century, stress appears when our bodies react to a challenge, mental or physical, by increasing Success of the nation is determined by the quality of its citizen. Nation is not built by bricks and mortars but by



The Discrimination And Women Empowerment in India : A Brief Study

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Women constitute almost half of human populations in the world and therefore, important indicator of human progress and civilization. India is no exception to this. But they have been lagging far behind their male counterparts in terms of equal opportunities and equal rights. They have been denied even the basic human rights and have been marginalized depriving them of their rights in the patriarchal Indian society. Even after 69 years of Indian independence those women have been living in a condition of abject deprivation. The constitution of India considers women equal with men and ensures equal rights. But in reality Indian women are far from realizing their equal status with men. At the same time at event of violation of her right she rarely approaches to court for getting justice because the system is too slow and full of loopholes. With this backdrop the present paper will focus on to what content women have been able to enjoy their rights guaranteed by our constitution and Indian Government.

women are victim of crimes such as rape, trafficking, domestic, sexual harassments, dowry related crimes etc.. The crime against women in India are growing at a rampant rate day by day. Women's are irrespective of their class, caste, educational status, not safe in this country.

Social Injustice :- Woman in India are always subjected to the honour killers and they are never given their basic rights for the proper education and freedom. They are the victims of violence and abuse in the male dominated country. The Women interceptive of societies, suffer from different kind of discrimination. The girl child has been discriminated against the boy child in many families till today. Girls are considered as a contributor of labour to the household. Women are the property of others throughout their lives. In most situation women have no control over money and they cannot even choose to have health care for themselves.

The major injustice being faced by Indian women right from mother's womb to death are identified as follows: Female Infanticide and Feticide - In Indian male and female ration is increased in favour of male, ultrasound, scans often reveal the sex of the foetus leading to sex selective abortion especially in poor families. In 1994 the Indian government passed on law forbidding women and their families from asking about the sex of the baby. However this law is widely ignored and level of abortion still remains high.

2. Child Marriage: child marriage has been traditionally prevalent in India and continues till this day in some part of the country especially in rural area. Child brides would live with their parents until they reach their puberty. Child brides have to lead a painful life. They have to enter in married life without knowing the meaning of marriage. They become pregnant before the age of eighteen years. So they continue their life through physical and mental agony.

3. Girls Education :- Though female literacy rate in India is gradually increasing but it is still lower than the literacy rate of male. The gender gap in education is far greater in northern states of Indian. Although in states where enrolment rate for girls student are higher, many of them are dropped out of school after a few years of education. Factors such as inhibition on education being imparted by male teachers to girls once they reach puberty are responsible for dropout. In some families, girl's marriage becomes first priority than education and parents are reluctant to spend money on a girls education.

4. Dowry System:- Dowry system remains the main reason for discrimination and injustice towards women in India. In spite of dowry prohibition act of 1961 and its modification in 1984 and 1986, it has been seen that even among highly educated society, the articles of dowry are proudly exhibited in the marriage as a status symbol. Each year thousands of women die for dowry related crimes.

5. Domestic violence:- In Indian society it is widely accepted that within the family, man is the master and women is subordinate partners. According to national crime report bureau 1.5 lakh crimes against women are registered annually out of which 50,000 are related to domestic violence in their home.

6. Rape:- Rape is the fast growing crime in India. There are also countless cases of eve teasing, molestation, indecent gazes and comments that infringe upon the right of women.

**Women Empowerment in India Through Science And Technology****Nurjaman Hoque**

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Women are the Creator of Human Society. Today we exist because of women. They are the builder and moulder of the nation. We produce technology by the application of ideas generated by science, technology produces industry, industry produces economy and if we are economically strong then our life will be prosperous and comfortable. So to make earth a better place women must be empowered through Science and Technology.

The position of women all over the world has risen in the 20th century. In 18th and 19th centuries women are treated as 'objects' that can be bought and sold. For a long time women in India remained within four walls of their household. They were deprived of their property rights, voting rights and equality in Civil rights before the law in matters marriage and employment.

During the Vedic age women were assigned a high place in society. They shared an equal standing with their men folk and enjoyed a kind of liberty that had actual societal sections. The ancient Hindu philosophical concept of 'Shakti' the feminine principle of energy, was also a product of this age. This took the form of worship of the female idols or goddesses. Vedic literature praises the birth of a scholarly daughter in these words: "A girl also should be brought up and educated with great effort and care. (Mahanirvana Tantra)". As in present, after marriage, the girl became a 'grihini' (wife) and was considered 'ardhangini' or one half of her husband's being. Both of them constituted the 'griha' or home, and she was considered its 'samrajni' (queen or mistress) and had an equal share in the performance of religious rites.

Inequalities between women and men, discrimination against women have also been an old age issues all over the world. Thus women's quest for equality with men is a universal phenomenon. Women have demanded equality with men in matters of education, employment, inheritance, marriage, as well as political. They are to serve as cleric in Hinduism and Islam. Women are demanded the same strategies of change which men flock have enjoyed.

The situation of women is very discouraging in our society but few women like-Rani Lashimi Bai, Mother Teresa, Kalpana Chaula, Bachendari Pal, Indira Gandhi, Pratibha Devi Singh Patil etc. Accepted the challenge and proved that they are not far behind of the men flock.

Women's empowerment is a new phrase in the vocabulary of gender literature. The phrase is used in two broad senses i.e. general and specific. In general sense, it refers to empowering women to be self-dependent by providing them access to all the freedoms and opportunities, which they were denied in the past only because of their being "women". In a specific sense, women empowerment refers to enhancing their position in the power structure of the society.

Women are identified as seriously underrepresented in science, mathematics and engineering fields. They are an under-utilized pool of talent and resource as they comprise more than half of the population of any society and could contribute immensely towards the social and economic development of societies through participation in science and technology programmes.

The challenge is to find ways of changing the situation such that women can be used as a resource for science and technology. There is no doubt that world wide, countries need to open up opportunities to bring more women to science and technology, there by producing a critical mass of scientifically skilled women.

There is need to remove structural obstacles and barriers that continue to exclude girls from the study of science and technology. There is urgent need for the development and mobilization of all segments of populations across cultures to contribute to the eradication of poverty, fighting diseases, stemming environmental degradation and improving global economic competitiveness through the application and development of science and technology.

Science and technology have been an integral part of Indian civilization and culture. Over the years Indian women have overcome the traditional mindsets and have excelled in professions like teaching, medicine and pure sciences. Women have made important contribution in all walks of life



The Condition Of Women: Suppression And Progression

Shah Sufiuz Zaman

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Abstract

The visible Creator is most definitely a woman. His son the Savior is also a man. Women is the Creator of the universe. She is indeed the very body of the Universe. Woman is the foundation of all three worlds. It makes me surprise that we the human beings are ingratitude. Every single human being on this planet was born of a mother. Yet in the creative story of some of the largest religions in the world today have given high position to a women. In the practical world we see the mother literally has the toughest job in the world. She is the master programmer, the architect - the only person in human history who has programmed humans to become effective adults all the way from birth to adulthood. But it is a matter of regret that for long time, in most countries of the world and even today women are treated as slave, as Children as if they have no intelligence. The tragic truth in that every single human being on this planet was taught all the basic necessities of life from their mother. But now throughout the vast world the women are treated as a provider of Comfort for man, as if the only thing they are good for is to cook food wash cloths or do menial things, we treat their bodies as secret, sexual objects which should be hidden from view and ignored whenever possible. During pre-independant era, becoming the victim of poverty the women in India became the prey of sexual elements even then Converted to Christianity which very vividly reflected in the poetry of Indo-Anglian poet Jayanta Mahapatra.

Introduction

Women are strongly represented in creative sector in most of the word. However, they remain poorly represented in a number of economic, cultural organizations and industries. o The multiple obstacles in their paths to participation and progression in cultural endeavours are not just unfair to women and violative of their cultural rights. They essentially diminish cultural diversity and deprive everyone of unhindered access to the creative potential of the female half of the artistic community. Many countries have taken steps to improve opportunities for women and even leverage women's contributions to the creative economy. However, the need to ensure gender equality in the cultural sector has not yet been adequately addressed. A major stumbling block in the way of efforts to tackle gender imbalance in the cultural sphere is the paucity of sexdis aggregated data. Yet only an information-based approach can effectively challenge existing gender based biases and barriers. Equally important is a holistic approach that recognizes the symbiotic relationship between gender equality, cultural rights and cultural diversity. The mission to protect and promote the diversity of cultural expressions cannot succeed unless gender equality is recognized as a central concern that must be integrated into all attempts to achieve the goal.

However, from time immemorial, women have been depicted differently in history, literature, art, religion, social intercourse, education, and culture. Their status is glorified and they are invested with divine potential. Impossible roles are attributed to them. In truth, women have always had a very stereotypical role in society. If married, they stayed at home to look after the children while the husbands worked and brought the money home. If single, they were simply expected to get married and have children. The term 'spinster', though not a term of outright abuse was seen as having some form of stigma attached to it. It implied that she was not good enough to get a husband because she was ugly, poor, or undesirable.

Male dominations:

Patriarchy is the definition of society on the basis of family units, where the father has primary responsibility for the welfare of, hence authority over, the family. The concept of patriarchy is often used to refer to the expectation that men take primary responsibility for the welfare of the community and thus, are considered the representatives. Feminist thought identifies the relationship between patriarchy and gender as crucial to women's subordinate position. For two hundred years, patriarchy excluded women from having legal or political identities and attitudes. Throughout the



Women Empowerment; Education & Panchayat Raj in Assam.

Aher Ali Ahmed

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Abstract:

'Educate your women first and leave them to themselves; then they will tell you what reforms are necessary for them "Swami Vivekananda".

Women are an important section of our society. Education as means of empowerment of women can bring about a great positive attitudinal change. Because it helps and enables them to respond to the challenges, to comfort their traditional role and thus it helps them to change their life. Empowering women is essential to the health and social development of families, Communities and countries. When women are living and moving safe, fulfilled and productive lives, they can reach their full potential. Contributing their skills to the workforce and can raise happier and healthier children. Some indicators like women's household decision making power, financial autonomy, and freedom of movement, political participation, acceptance of unequal gender role, exposure to media, access to education and experience of domestic environment.

Educating girls saves lives and builds stronger families, communities and economies. An educated female population increases a country's productivity and fuels the economic growth. Some countries lose more than a billion dollar a year by failing to educate girls to the same level as boys.- The term 'EMPOWERMENT' ranges from self strength to efficiency of building women. However, empowerment of women now can be categorized into five main parts.

- (i) Social (ii) Educational (iii) Economic
(iv) Political (v) Physiological

Politics and Education; the key factor to get the access to be empowered for the women to enable prosperity and development.

As per the report of UNDP, 2013 on Human Development Indicators women constitute 48% of the population of India of which 29% is national workplace and 26% women have access to formal credit. As per Census, 2011, 74.04% of the population is illiterate consists 65.46% females and 82.19% males. This situation encourages the research personalities to find the scenario of women development.

Key words: Women empowerment, Education, Panchayat raj (Politics), UNDP, UNO.

Introduction: Women Empowerment irrespective of Caste, creed, religion and gender is a constitutional mandate, a basic human right and a decisive force of national development.

Empowerment means moving from a weak position on situation to execute ability and power. "Women Empowerment" is a global issue and it was raised at the International Women Conference T NAROIBI in 1985.

Women Empowerment is the process of providing rights, powers, opportunities and responsibilities to women so that they are able to develop their potential, Think and act like free bird at par as equally with men equally in society.

According to the Census of India, 2011, the population of Assam stands at 312.05 lakhs of which 159.39 lakhs are male and 152.66 lakhs are female. The decadal growth of Assam's population works out at (7.07 percent during decade 2001-2011 as against for the country as a whole.

Central idea behind the study:

The objectives of the Women Empowerment through education and Panchayat Raj are stated precisely as follows:

- 1.) To know the need of education in women empowerment.
- 2) To assess the present scenario of women empowerment in Assam,
- 3) To find out the hackles and boundaries of women empowerment.
- 4) To explore the political scenario for women in Assam.

Through education and Panchayat Raj to know its role in women empowerment



A Study on the Practices of the various sources of Islamic Sharia(Law)

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1. Introduction: Islamic Laws are used by Islamic jurisprudence to elaborate the body of Islamic law. Islamic Laws are based on the two sources like primary and secondary sources. The Holy Quran and Sunnah(Hadith) are included in the primary one and Ijma, Qias, Ijtihad etc. are included in the secondary one . Islam is also divided in two parts Sunni and Shia. In Sunni Islam, the scriptural sources of traditional jurisprudence are the Holy Qur'an, believed by Muslims to be the direct and unaltered word of God, and the Sunnah, consisting of words and actions attributed to the Islamic Prophet Muhammad in the hadith literature. In Shi'ite jurisprudence, the notion of Sunnah is extended to include traditions of the Imams. On the other hand deferent kinds of Schools are there in Islamic Sharia. In this present topic it will be focused the primary and secondary sources of Islamic Sharia(Law) with deferent schools of the same.

2.1 Qur'an: A copy of the Qur'an is one of the primary sources of Islamic Sharia. The Qur'an is the first and most important source of Islamic law. Believed to be the direct word of God as revealed to Muhammad through angel Gabriel in Mecca and Medina, the scripture specifies the moral, philosophical, social, political and economic basis on which a society should be constructed. The verses revealed in Mecca deal with philosophical and theological issues, whereas those revealed in Medina are concerned with socio-economic laws. The Qur'an was written and preserved during the life of Muhammad, and compiled soon after his death.

The verses of the Qur'an are categorized into three fields: "science of speculative theology", "ethical principles" and "rules of human conduct". The third category is directly concerned with Islamic legal matters which contain about five hundred verses or one thirteenth of it. The task of interpreting the Qur'an has led to

Recent Developments in the Literature of Assamese Society with Special Reference to Dr. Bhupen Hazarika: A Study

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Abstract

The purpose of the study is to investigate the Recent Developments in the Literature of Assamese Society with Special Reference to Dr. Bhupen Hazarika in Assam. The paper presents a study on Assamese literature is the entire corpus of poetry, novels, short stories, plays, documents and other writings in the Assamese language. The present study is focused on the contemporary Assamese society of Assamese language in relation to their Dr. Bhupen Hazarika. This study reveals that there Dr. Bhupen Hazarika was an Indian playback singer, lyricist, musician, poet, actor, anthologist and filmmaker from Assam, widely known as Xudha Kontho. His songs, written and sung mainly in the Assamese language by himself, are marked by humanity and universal brotherhood and have been translated and sung in many languages, most notably in Bengali and Hindi. In the present study, the investigators decided to find out Dr. Bhupen Hazarika aim was to eradicate misunderstandings between the Assamese and the Bengalis. In this present study, the Assamese version of the travelogue has been used to explore and interpret the socio-cultural milieu of Assam as represented in the narrative. Hence, Assamese society of Assamese language & literature has developed tremendously due to the impact of modernity. This paper critically reviews firstly, to explore the way ethnographic information about Assam has been represented in it and secondly, to generate an understanding of the progressive thinking of the writer as evident from it. In the context of Assam, travel writing is an area which offers immense possibilities. Lastly, the paper describes the various problems for utilizing the Assamese society of Assamese language of indigenous knowledge, source knowledge, forms of knowledge etc. and its solutions.

Keywords: Recent, Developments, Literature, Assamese, Society, Knowledge.

Introduction:

Globalization is at the centre of diverse intellectual and political agendas, raising ousted questions about what is widely considered to be the fundamental dynamic of our time an epoch defining set of changes, that is radically transforming social and economic relations and contemporary Assamese society in the 21st century. It is an ideology that currently dominate thinking, policy making and political practice. Assamese society of Assamese language & literature has developed tremendously due to the impact of modernity. The modernity education system in Assam is the best among the other states of north-east region. In that period the political and social scenario of Assam was unstable and very less importance was given to education sector. Modern education has to serve as a powerful instrument of social, economic and cultural transformation of the society and to keep pace with the advancement of the modern trend.

The charyapad is taken under consideration to be the first evidence of written literature within the Assamese language. These Padas or couplets were composed by Buddhist monks so on market the ideas and conduct of Buddhism among the common mass. These charyapadas are believed to possess been written between the 8th and 12th century A.D. The unbroken heritage of the Assamese written literature took definite shape

A Case Study of Iliya Abu Madi's Works on Modern Arabic Poetry

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Abstract

In this paper an attempt has been made to study of Iliya Abu Madi's works on modern Arabic Poetry. The present paper is an exploratory one which aims at studying the role of indigenous knowledge for during the time when Arab countries, especially Lebanon experienced political and economic problems, a group of literary writers wanted to emigrate to other countries such as America, Brazil, Canada in order to enhance the living better than before. Part of this group of literary writers is Iliya Abu Madi who is considered the best poet. Besides, his poetry was taken as the starting point for poems of the modern era. He was affected by political and economic problems therefore immigrated to America and produced many works of exile literature during the time when living abroad, e.g. poetry, short stories, etc. So, Arabic literature has played an important role in revealing the status of environmental awareness in our society. A case study or survey method was adopted for conducting the paper, by the investigator especially for this purpose. The principal aim is to examine the effect of the impact of Iliya Abu Madi's works on modern Arabic Poetry. Lastly, self taught, Iliya Abu Madi is perhaps the most famous poet as well as an outstanding litterateur of the literary period known as Mahjar in Modern Arabic literature. There have been numerous dedicated studies on the life and works of Iliya Abu Madi's on modern Arabic poetry.

Keywords: Modern, Arabic, Poetry, Literature.

Introduction:

Arabic poetry was and still is an essential part of Arab identity. Poetry dated back to the 6th century before Islam came to be a religion. Early Arab writers in America adopted fictional romance and romantic poetry as their literary vehicles. They transformed Arabic literature to a space where rebellious characters and calls for reform could live. Writers, both men and women, used Arabic books and poetry to affect social change and challenge traditional social, cultural, and religious issues dealing with oppressive societies, corrupt churches, gender, and women's role in Arab and American society. Between the beginning of World War I in 1914 and World War II in 1939, Arab writers in the United States ushered in the Romantic era of Arabic literature. Mahjari writers escaped the constraints of classical Arabic prose and poetry and remained their language even as they remained their own identities. They were influenced by romanticism and transcendentalism which featured escapism from the present into a fantastic, mystical world, and a tendency toward nihilism. Arab American poets introduced radical stylistic and thematic innovations including the use of simpler language, looser metrical arrangements, abandonment of classical imagery and themes, and greater freedom for the writer, who was now seen as a visionary or prophet leading the way to social and political reform. Arabic literature has played an important role in revealing the status of environmental awareness in our society.

Iliya Abu Madi was born in 1889 in the Lebanese village of al-Muhayditha, and died in New York in 1957 of a heart failure. He dived into the wreck, as Adrienne Rich said in her landmark poem; *Diving into the Wreck*, very early on; and it was a real wreck, not a metaphor. His first book of poems appeared when he was about twenty. He titled it 'Tithkar al-madi' (remembering the past), as if he had already grown old and was looking across the chasm of time and space. And, indeed, by that age much had happened to and for him.

An Empirical Study of Assamese Literature and Folk Culture towards Well-Being on Modern Society of Assam

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Abstract

The present paper aims to prepare a database on an empirical study of Assamese literature and folk culture towards well-being on modern society of Assam. An attempt has been made to study in details the concept of Assamese literature, folk culture and well-being with special reference to Orunodoi. This paper is an attempt to describe the major research carried out on Assamese literature; Sankardeva's contribution to Assamese literature is multidimensional and spread through different genres of literature. The present study explores the main focused on the nature of the colonial and post-colonial state of Assam. Therefore, emerging trends are marked by experiments with post-modernist literary technique and growing fascination of young writers with magic realism and surrealism. In the realm of literary criticism young literary critics of Arendom Borkataki, Bhaskar Jyoti Nath, Debabhusan Borah are exploring different possibilities and ideas to meet the needs in literary criticism. Therefore, the variety described here is representative of colloquial Assamese spoken in the eastern districts of Assam. Particularly, the pre-colonial period of Assam contains various neglected travelogues like the anonymous anthologist.

Keywords: Assamese, Literature, Folk Culture, Well-Being, Modern.

INTRODUCTION:

Today, we are living in a knowledge based society and global world. The present study was designed to investigate the effect of contemporary Assamese literature in relation to folk culture with special reference to well-being in our modern society of Assam. The present study unexplored the main focused on the Assamese literature has played an important role in revealing the status of folk culture for modernization on attitude in relation to quality education. A survey method was adopted for conducting the paper, by the investigator especially for this purpose and the Era of Shankariera, incorporates the literary works that were produced mostly as pertinent to the Neo-Vaishnavite movement which propagated the Ekasarana Nama-Dharma. In this context of the understanding of the purpose of this theme is to find out remedial measures and to evaluate or to suggest other useful up to date goals that can be attempted in imparting knowledge for the benefit of the learners as a whole. The investigator concluded that a combination of Assamese literature and folk culture with special reference to Goalpara such as Goalpariya Bhawaiyalok geet, melageet etc.

Lifelong learning has emerged as one of the keys to improving the quality of life in the twenty-first century. An initial education is no longer sufficient to enable people to benefit from new opportunities that advances in science and technology bring and other changes in the world of work. There is no doubt that continuing to learn is the key to securing literature and folk culture stability. Literature is a part of folk culture that not only enriches a particular society. Probably the earliest text in a language that is incontestably Assamese is the Prahlada Charitra of the late 13th century poet Hema Saraswati, Banikanta Kakati divides the history of Assamese literature into three prominent eras- early Assamese, middle Assamese and modern Assamese. The antique Assamese folk culture and its varied literature have been contributing a significant task in traditional Assamese society. In this unit, we will discuss folk culture and its various kinds, like Oral literature, customs and traditions and

Revolt of Koch and Moamoriya, the Great Insurrection Ending of the Ahom Rules to Assam: A Historical Study

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Abstract

This paper is an attempt to describe the major research carried out on during the revolt of Koch and Moamoriya, the great insurrection ending of the Ahom rules to Assam. The main purpose behind the choice to identify the revolt of Koches Rajbangshi movement in Assam and to access the Moamoriya movement in Ahom rules. This paper is an attempt to discuss the originality or first existence of revolt of Koches and thereafter location of Moamoriya and at last its consequences to Koches of Assam in India. This study was exploratory, descriptive and diagnostic in nature. An elaborate discussion will be made on the merit and demerits on the Moamoriya especially in Assam of India; there have been significant changes in the field of the racial origin of the Koches during the last five decades as a sovereign ruler. The main aims investigated among the great insurrection ending of the Ahom rules in Assam. However, an effort to inculcate keeping Kings and Kingdom aside let's talk something about the general Koch Rajbangshis of historical Kamata Kingdom. In 1577 some Koch rebels were given asylum by the Ahom King Sukampha. Historians and other theories are differing in their views regarding original homeland of the Koches. The sources primary and secondary data have been used in this study. For the whole study of the universe was the state of Assam for the field survey, it was the Goalpara districts of them are living in north-eastern India, hardly any importance is given. This paper tries to access the history of Koch and Moamoriya and its consequences to Assam. Thus, it has also been adopted to investigate the behaviour of the people of the movement in Assam with special reference to Koch and Moamoriya rebels in India through various stages. Therefore, the economic conditions during this period were specially marked by an all round development in the field of industry and handicrafts.

Keywords: Revolt, Koches, Moamoriya, Insurrection, Consequences.

Introduction:

The history and cultural heritage of each and every community of a place express the composite nature of that place and its greatness. Assam for its reach diversity in religion, language, ethnicity and culture forms a distinct and interesting identity in the history and heritage of India. The modern age of educational history in Assam began with the annexation of Assam with the British Empire in accordance with the treaty of "Yandabu" in (1826). The territory of Ahoms is called Asham in Ain-e-Akbari and Asam in Padshahnaamaa. Assam is apparently the English form of Assam. Again, there are differences of opinion among historians on the origin of the word Asham. So, the term originally been applied to the tract of the country ruled by the Ahom, subsequently used to refer the area under the control of Assam.

History of Koches:

In the new millennium, the education system in Assam is the best among the other states of North-East Region. The modern age of education in Assam began with the annexation of Assam with the British Empire in accordance with the treaty of Yandaboo in (1826). In Brahmaputra valley Koch, formerly, the name, of a tribe, has become a caste which admits proselytizes to Hinduism from ranks of Kocharies and other original tribes. The

A Study of Motivation of Post Graduate Students towards to Gender, Faculties and Socio-economic Condition of Assam

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Abstract

The study was undertaken to investigate the involvement issues and challenges of Motivation of Post Graduate Students towards to Gender, Faculties and Socio-economic Condition of Assam. The present study was conducted through the descriptive survey method of research used. A sample consists of 400 which represent all the sections of population. It was expected to collected data consisted 400 under the Gauhati University of post-graduate students of different faculties. This paper is concerned with the challenge of enhancing inclusive education in our north-east India. In this chapter we focus on inclusive education in developed and developing areas refer to the broad global differences in economic and political status. High challenge academic tasks invite students to expand the maximum level of effort and encourage students to value the processes of learning. As a result, motivation researchers view high challenge tasks as most beneficial for promoting learning and motivation. Therefore, the 1st hypothesis stated as, 'there was no significant difference in motivational of post graduates students' is significant and fully accepted.

Keywords: Motivation, Post Graduate, Students, Gender, Faculties, Socio-economic Condition.

Introduction:

The challenges of education towards 21st century, stress appears when our bodies react to a challenge, mental or physical, by increasing Success of the nation is determined by the quality of its citizen. Nation is not built by bricks and mortars but by the quality of men. It does not require any evidence to say that society and its development are positively correlated to the development of education. The outcome of this study would reveal the role of motivation, gender, economics condition and organizational commitment in determining the level of higher education in Assam with special reference to post-graduate students. Assam lies in India's North-east, one of its remotest and most problematic regions. The present investigation has broad in to light some interesting fact and a significant relationship existing between motivation and gender as well as economics condition of the interims evaluated. Education development in the North - Eastern Region: In keep with the policy of the government, the Department of Secondary Education and Higher Education was able to step up expenditure in the North-Eastern Region (NER) to 12.74 percent during 2000-2001. This is more than the prescribed level of 10 percent. Efforts are on to meet the 10 percent target in the current financial year 2009-2010 as well. Major problems identified in the North-East Region related to lack of trained teachers, lack of skilled manpower, need for more relevant curriculum, especially in view of the large population of educated unemployed in the region, constraints in achieving universal literacy etc.

In fact, there has been considerable improvement in the education scenario of India in both qualitative and quantitative terms. In the emerging global world order, India is trying to position itself as a knowledge driven economy. It has been realized that for bright future country needs to strengthen its education roots first. Owing to this, the central and state governments of India are bringing out policies and regulations that can bring effective and timely changes in the field of education. NHDR (2002) reported higher gender inequality

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