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Borderline Conflict in North-East India

Causes and Consequences



Bairi

Principal
Kamarbandha College
PO K.B. Ali, Golaghat

Edited By
Arun Chamuah

A Proceeding Book of
UGC Sponsored National Seminar
ON
**BORDERLINE CONFLICT IN NORTH-
EAST INDIA :**
CAUSES AND CONSEQUENCES



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United Tribal Degree College
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Border Conflict between Assam and Nagaland

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Assam and Nagaland are neighbouring states of North-East India. Originally Nagaland was a part of Greater Assam. But later, Nagaland carved out from Assam and became a separate state in India. Since then the two states have been disputing their shared border.

Due to administrative purpose, the British government had created the Naga Hills district in 1886, as a part of Assam and demarcated the border of Nagaland in 1925. Thus till 1957 Nagaland district remained as a part of Assam. But Nagaland was declared as a separate state on December 1, 1963, according to the Nagaland State Act 1962. Accordingly the central government had defined its border as per the British notification of 1925 as the final one. But the Nagas don't accept it and they

demand some more portions of Assam, which they believe historically to have belonged to them. On the other hand, the Assam government refused this claim and stands to maintain the Constitutional boundary as declared on December 1, 1963. But Nagaland doesn't accept this constitutional boundary. This is the root cause of the Assam and Nagaland border conflict.

Methodology :

In this paper, historico-analytical method has been followed. The historical method is used in the present study as historical records, information and documents are considered the basis of the study. Analytical method is also helpful to analyze the various facts critically. The various sources of information are printed books, journals and internet also.

Since 1963, demarcation of border between the two states remained unclear and disputed in certain locations and as a result there were persistent difference of opinion among the inhabitants of the two states and their claims of ownership over the disputed lands. Instead of looking a peaceful solution, both the states are claiming each-other. The Assam and Nagaland interstate border area has been divided into six sectors- A, B, C, D, E and F spread over Sivsagar, Jorhat, Golaghat and Karbi Anglong district. The Nagaland government demand that they should be granted A, B, C and D sectors, which are under the control of the Assam Government. Both the states share a total of 512 Kms of border, mainly in Golaghat, Jorhat, Sivsagar, Karbi Anglong and Dima-Hassao district of Assam. Assam claims that Nagaland has encroached near about 66000 hectares of Assam's land, which includes over 80 percent of reserved forests. At the same time Nagaland claims that more tracts of land occupied by Assam belong to Nagaland. Due to this border

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during the fiscal year of 2015-16. This even led to the breaching of exports, marks of 230 million kg after 35 years (as per a Tea Board of India report). Assam has a total of 702 tea gardens, 107 are located in the Barak Valley. Demonetization affects wages of tea garden labourers. Demonetisation affects wages tea industry in trouble as labour wage Payments affected. The tea garden the state of pay wages weekly or fortnightly to its labourers in cash but with Rs. 500 and Rs. 1000 currency notes being scrapped and banks rationing withdrawals, gardens are finding it difficult to arrange cash for paying wages this weekend. The plantation sector, one of the largest sources for rural jobs, is facing the heat of demonetisation because it is not able to pay workers. Assam Govt. has activated an emergency mechanism with permission from the Reserve Bank Of India. Demonetisation has forced tea garden in Assam to shift from their centuries old tradition of paying weekly wages to workers in cash to online payments. For the Majority of the 10-15 lakh workforces in 850 tea gardens, the shift has introduced them to banks, where their individual accounts under the Jan-Dhan banks, where their individual accounts under the Jan-Dhan-
Nijana are now being opened.

Keyword : Demonetisation, Tea gardens, Online payment, Tea workers.

Cashless Economy: Its impacts on Rural Economy and Education

Jadumoni Borkakoty & Dr. Monimala Borgobain
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Abstract

Demonetization means the act of stripping a currency unit of its status as legal tender. It involves either introducing new notes of the same currency or completely replacing the old currency with new currency. Indian government adopted demonetization on 08 November 2016 to tackle with black money and make India a cashless digital economy. Cashless economy

Abstract

means more and more use of digital mode and less use of cash in transactions. Thus in order to escape from adversaries of corruption and black money and to have more transparent and cleaner economic growth with social Justice, less use of cash is one of the suggested measures. It has impacted on formal economy on earnings and spending behavior of a section of people. However a lot of studies have been done on different issues and impacts of such use of digital mode of transactions and the challenges behind it.

This paper will be a humble attempt to highlight the impacts of cashless economy on education as well as the other impacts on agrarian economy. The paper is based on secondary data collected from various print and media sources.

Key Words: Demonetization Cashless Economy Legal Tender Black Money Education Rural Economy

Nissim Ezekiel's "The Railway Clerk": A psalm of Cashless - economy

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Abstract

Cashless economy is a most effective anti-corruption system. By this system, the cash-flow has been minimized in a society and goods and services are bought and paid through electronic media. Corruption is one of the major problems in India. "The Railway Clerk", a poem by Great Indian writer Nissim Ezekiel depicts the exercising of corruption in Government offices. In that case, cashless economy is the only way by which we can reduce the scope of corruption in India.

In this paper, analytical methodology has been used to describe the collected primary and secondary sources.

Key words: Cashless, Economy, Anti-corruption, Railway Clerk.

বিশ্বুপ্রসাদ ষাড়া

এক বিদ্যায়তনিক অধ্যয়ন

সম্পাদনা
দ্বীপেন নাথ ও অচ্যুৎ দত্ত



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পাতনি

বিষ্ণু প্ৰসাদ বাভাৰ সঙ্কলিত পাতনি গ্ৰন্থখনৰ সম্পাদকে আমাক এটি পাতনি লিখিবলৈ কোৱাত বিহংগম দুহিৰে গ্ৰন্থখন অধ্যয়ন কৰি আমাৰ সীমাবদ্ধ জ্ঞানেৰে নিম্নলিখিত পাতনি আগবঢ়ালোঁ।

বিষ্ণুপ্ৰসাদ বাভা—এটি নাম যিটো নামে কুৰি শতিকাৰ মধ্যভাগ অৰ্থাৎ চতুৰ্থ দশকৰপৰা সপ্তম দশকলৈকে প্ৰায় দুকুৰি বছৰ অসমৰ জাতীয় জীৱনৰ সৰ্বদিশতে আলোড়নৰ সৃষ্টি কৰিছিল। জীৱিত কালতে এজন কিংবদন্তিত পৰিণত হৈছিল। তেখেত য'লৈকে গৈছিল সেই সময়ৰ বাহাজ হিলাদল ভাঙি তেখেতক চাবলৈ, তেখেতৰ বন্ধুতা শুনিবলৈ ঢাপলি মেলিছিল। বহু প্ৰতিভাৰে প্ৰতিভাত এইগৰাকী মহান ব্যক্তি আছিল বৰ অসমৰ পৰ্বত-ভৈয়ামৰ বিভিন্ন জনগোষ্ঠীৰ সমন্বয়ৰ প্ৰতীক। অসমৰ এগৰাকী প্ৰসিদ্ধ সমাজবিজ্ঞানী দৰি মহন্তই সঠিকভাৱেই মন্তব্য কৰি কৈছিল—“বাভা এনে এজন ব্যক্তি বিজনে অসমৰ দুৰ্গম পৰ্বত-ভৈয়াম ভ্ৰমণ কৰি সকলো জনগোষ্ঠীৰ সৈতে সম্পৰ্ক স্থাপন কৰি কেত্ৰভিত্তিক অধ্যয়ন কৰি বহু লেখা সমাজ অধ্যয়নৰ বান্ধে-বান্ধে থৈ গৈছে।” তেখেতৰ পৰিচাৰ মোহিনী বাভাই এই লেখকৰ আগত আক্ষেপ কৰি কৈছিল—“বাভা অসমৰ য'লৈকে গৈছিল তাতেন্তেই কিবা নহয় কিবা এটা লিখিছিল। পৰৱৰ্তী সময়ত অসমৰ বিভিন্ন ঠাইৰপৰা লেখাবিগাক উদ্ধাৰ হ'ল যদিও বহু মূল্যবান লেখা উদ্ধাৰ নহ'ল।” যি কি নহওক, মোহিনী বাভাৰ প্ৰচেষ্টাত বাভাৰ কলকলী টুটা বগুড়া প্ৰকাশ পালে।

অসমৰ জাতীয় জীৱনৰ আজিৰ পৰিপ্ৰেক্ষিতত বৰ অসমৰ সমন্বয়ৰ প্ৰতীক স্বৰূপ বাভাৰ বিষয়ে প্ৰধানীয়ক অধ্যয়ন, গৱেষণাৰ প্ৰয়োজন আছে। এই উদ্দেশ্যে লৈয়েই চিনামৰা মহাবিদ্যালয়ৰ অধ্যক্ষৰ নেতৃত্বত মহাবিদ্যালয়ৰ শিক্ষক গোট

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বিয়ুপ্ৰেন্সাদ বাভাব গীতত সামাজিক দায়বদ্ধতাৰ প্ৰতিফলন - এটি আলোচনা

▣ বিখ্যাত বৰা বৰুৱা
▣ নিকপমা বড়া

সত্য সুনৰৰ অৰ্থেই, বিপ্লৱী শিল্পী কলা-ওক বিয়ুপ্ৰেন্সাদ বাভাই অসমৰ
সাহিত্য-সংস্কৃতিৰ অপভ্ৰংশক এক জনন্য মাত্ৰা প্ৰদান কৰিছে। তেওঁ এজন দৰলী
অসমী আইন সুযোগ্য সন্মান। আজন্ম বিদ্ৰোহী সঁচা শিল্পী বিয়ুপ্ৰেন্সাদ অবিহনে অসমৰ
সমাজ, ভাষা, সাহিত্য, ৰাজনীতি আদিৰ এটি পিনো সম্পূৰ্ণ নহয়। তেওঁ জাতি-বৰ্ণ
ধৰ্ম নিৰ্বিশেষে নিৰ্বেশিত কৃষক, হজুতা, বসুন্ধাক একত্ৰিত কৰিব সুক্ৰিছিল তেওঁৰ
সৃষ্টি-ৰাজিৰ জৰিয়তে। দেশভেদিক, সমাজ সত্ত্বতক বিয়ুপ্ৰেন্সাদই এখন শোষণহীন
নতুন সমাজ গঢ়াৰ সাপোন দেখিছিল। এই সাপোন বাৰ্ত্ত কৰাৰ অভিপ্ৰায়েৰে তেওঁ
কলা কৰিছিল বহুতো কালজয়ী গীত। বৈশ্বিক চেতনা সন্ধানিত এই গীতবোৰে
জাতি-বৰ্ণ-বর্ণ নিৰ্বিশেষে সকলোৰে প্ৰাণত সঞ্চার কৰিছিল মুক্তিৰ বাসনা। ঔপনিবেশিক
শাসন আৰু জাতিপৰী মেধীৰ শোষণ নিৰ্বেশনৰ যত্নেৰা ফালি এখন সুনৰ সুস্থ
সমাজ গঠনত আধাৰ স্বৰূপ সৃষ্টি কৰা এই গীতবোৰৰ যথেষ্ট সামাজিক গুৰুত্ব আছে।

বিয়ু বাভা বিদ্ৰোহী আছিল। সমাজ ব্যৱস্থাৰ পৰিৱৰ্তনৰ হুকু তেওঁ বিশ্ৰৱাৰা
পোষকতা কৰিছিল। এই বিশ্ৰৱক তেওঁ সমাজ-বিপ্লৱ আৰু সাংস্কৃতিক বিপ্লৱৰূপে
অভিহিত কৰিছিল। বিয়ুপ্ৰেন্সাদই তেওঁৰ সমাজৰ প্ৰতি থকা দায়বদ্ধতাৰ কথা গীতৰ
মাজেদি প্ৰকাশ কৰিছে। তেওঁ ভাবিছিল যে মানুহৰ ওপৰত চলা অবিৰত শোষণ
নিৰ্বাৰনৰ ফলতেই শোষিত নিৰ্বেশিত জনসাধাৰণ বিদ্ৰোহী হৈ উঠে। সেই সময়ৰ

বিয়ুপ্ৰেন্সাদ বাভা : এক বিদ্যায়তনিক অধ্যয়ন

সমাজত গা-কৰি উঠা ধনতত্ত্ববানৰে বিয়ু বাভাক চিন্তিত কৰি তুলিছিল। বিপ্লৱ কেৱ
বহুক থাকেদেৰে সন্তৰনহয়। বিপ্লৱৰ চেতনাক গণমুখী কৰিব লোৱাৰিনেই কেতিয়া
সমন হ'ব নোহোৱে। বাভাই যি দিন, হীন, দুখীয়া দৰিদ্ৰ সমাজক স্থিৰৰ আপোনা
কৰি ল'ব বিচাৰিছিল, যাৰ উন্নতিয়েই তেওঁৰ জীৱনৰ পৰম মুক্তি যুলি ভাবিছিল
যাৰ বাবেই জীৱনৰ সকলো সুখ সমৃত্তিক হেলাৰঙে বিসৰ্জন দি বিপ্লৱী জীৱন
কৰ্ণেৰে ৰাজত্বতক আকোৱালি লৈছিল; সেই জনগণক তেওঁৰ নিজৰ লগত পৰিচ
কৰোৱাৰ চিন্তাত তেওঁৰ আছিল। তাৰ বাবেই প্ৰয়োজন শক্তিশালী মাধ্যম। প্ৰা
স্বামীন অসমৰ শিক্ষা-দীক্ষাৰে অসমৰ সমাজ জীৱনত নেৱে তেওঁ আৰ্শ প্ৰচাৰ
বাৰে লিখিত মাধ্যমতকৈ শ্ৰব্য মাধ্যমৰ ওপৰত বেছি গুৰুত্ব দিছিল। সহজ সৰু
ভাষাৰে যোগাৰা-হজুতা অমিক কৃষকৰ অস্তৰ ছুই যাৰ পৰাকৈ গীত, কবিতা, নাটক
গল্প, উপন্যাসৰ মাজেৰে তেওঁ বিপ্লৱৰ মহত্ব প্ৰচাৰ কৰিছিল - সমাজৰ কপাত্তৰ
সাৰ্বত।

সঁচা অৰ্থত যদি সমাজৰ আৰু পৰিৱৰ্তন হ'ব লাগে, সৰ্বহাৰাৰ যদি মুহি
সন্তৰ হ'ব লাগে তেহে সমাজ জাতি উঠিব লাগিব। সমাজৰ অধিকাংশ পৰি
দুখীয়াৰ আগুতিয়েহে সমাজৰ কপাত্তৰ আনিব পাৰিব। তেওঁ নতুন জোৱনক আক্ৰ
জনাইহে -

“শক্তিমানে। আগা শক্তিশালী বিশ্বজয়ী ন জোৱনে।
শিল জাতি পাৰ্থৱ পৰ্বত ধ্বংসি গঢ়া অলকা নগৰী
কন্দৰ বনাদি বোৱাই তোলাহি অমৃত ধাৰা নিজৰি।
অকপণৰ মেঘৰ কপিত্থা ফালি আনা বিজুলীৰে বান।
বিনাৰি মধ্যাকৰ্ণে গৰ্ভ তুলি জোৱা হু স্বকক টান।।”
শক্তিমানে! জাগা আগা শক্তিশালী বিশ্বাসী নজোৱনে।

অন্ত তোমাৰ হাল, কোৰ, কুঠাৰ, জাতি, বহুৱানে।

চলোৱা বিপ্লৱ অভিয়ান, গঢ়া নটক বিশ্ব জ্যোতিয়ানে।।

স্বৰ্গৰ আশ্বিন শিবত লৈ বীৰ, হোৱা সবে আশ্বতানে।।


Kamalabandha Golaahar
Principal
Panchajanya College
P.O. K.B. Ali, Golahar

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RELEVANCE OF THOUGHTS
AND IDEAS OF
DR. SARVEPALLI RADHAKRISHNAN
TO 21st CENTURY



Edited by
Dr. Dipankar Malakar

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~::~ Contents::~~

- A Study On Radhakrishnan's Educational Thoughts
 ✦ Anandita Das & ✦ Akumoni Saikia 11
- Dr. Sarvepalli Radhakrishnan As A Politician and
 Administrator : A Critical Analysis
 ✦ Bhaskar Gogoi 25
- Educational Thoughts of Dr. Sarvepalli Radhakrishnan
 and Its Relevance To The Present Education
 System of India
 ✦ Miss Bismila Borgohain & ✦ Miss Mimisha Rajkhowa 36
- Educational Thoughts of Dr. Sarvepalli Radhakrishnan
 ✦ Barnali Lalkar 60
- Relevance of Dr. Sarvepalli Radhakrishnan's Education
 Thoughts In Present Indian Educational Scenario :
 ✦ Mrs. Chandrama Devi 71
- Dr. Sarvepalli Radhakrishnan As A Philosopher
 ✦ Miss Charjya Kakoty 86
- An Ideal Before The Youth : Role of Dr. Sarvepalli
 Radhakrishnan
 ✦ Dr Dilip Kumar Sonowal 97


P. K. B. Ali, Gogajhat
Kamabandha College

DR. SARVEPALI RADHAKRISHNAN AS A TEACHER

Dr. Monimala Borgohain, Assistant Professor

Mr. Sanjib Chutia, Assistant Professor

Kamarbandha College

ABSTRACT :

“A good teacher is like a candle, it consumes itself to light the way for other.”

A teacher, a philosopher, educationist, India's first Vice-President and Second President Dr. Sarvepalli Radhakrishnan was born in September 5, 1888, at Tirutani, Madras (Chennai) in a poor Brahmin family and was the second son of Sarvepalli Veeraswami and Seethamma. He got his schooling and college education at Madras. He had a natural aptitude for learning and in addition to it. Radhakrishnan

was a diligent, promising and prodigious student. After pursuing the M.A. degree in philosophy in 1909 he entered the Madras Provincial Education Service and began his long and virtuous teaching career. In April 1911, he was appointed a professor of philosophy in Indian Universities for short period, and then finally for several years in the Calcutta University. At this period, most of his time was spent in teaching and in secluded study. Radhakrishnan endeared himself to his students very soon and he became very popular among them. He highly impressed and inspired his listeners through his valuable speech, which was filled with wisdom, humour and instructions. They always welcomed him with applause. Sarvepalli Radhakrishnan was a possessor of vast knowledge, and he always had a thirst for knowledge. He tried to impart to his students whatever knowledge he gathered. He kept moving from one institution to another, moulding students into better human beings. Radhakrishnan taught that the quality of education was determined by the quality of teacher. He was a great teacher so that his students loved and respected him immensely. His birthday is celebrated as Teacher's Day every year all over India.

This paper attempts to study about the qualities of Dr. Sarvepalli Radhakrishnan that can inspire teachers and should be possessed by them. Therefore, both descriptive and analytical methods shall be adopted in the process of conducting the study. The data has been collected from secondary sources of information from different books, pamphlets, journals and the internet etc.

Key words: Teacher, educationist, prodigious student



Principal, College
Kamarbandha, Goleghat
PO K.B. Ali, Goleghat

Introduction :

"True Teachers are those who help us think for ourselves."

As an academic, philosopher and statesman, Dr Sarvepalli Radhakrishnan was one of the most recognized and influential Indian thinkers in academic circles in the 20th century. It is a rare event in the annals of the history where personalities like Dr Sarvepalli Radhakrishnan are born. Born in one of the remotest villages of India at Thiruttani near Madras in a traditional Indian family in the year 1888, 5th Sept. in poor Telegu Brahmin family he touched modern world. His parents were Sarvepalli Veeraswami and Seethamma. His primary education was at K. V High School at Thiruttani and High School studies at Evangelical Lutheran Mission School in Tirupati. He got his college education at Madras. Dr Sarvepalli Radhakrishnan was a diligent, promising and prodigious student. He completed his M.A in 1908. As a part of his M.A course he wrote his dissertation on "The Ethics of the Vedanta and its Metaphysical presuppositions" when he was first twenty years old. After pursuing the M.A degree in philosophy in 1909 he entered the Madras Provincial Education Service and began his long and virtuous teaching career. In April, 1911, he was appointed as a professor of philosophy in Indian Universities for a short period, and then finally for several years in Calcutta University.

Starting as ordinary Indian child, striving like a person from the masses, achieving unique goals and living exemplary footprints at the

Issues and Challenges in Economics and Commerce : A Perspective

Editors:
Ratul Mahanta & Amrit Pal Singh



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✓ Contribution of Small Tea Growers towards Rural Development and Environment: A case of Golaghat District, Assam

Debjyoti Goswami

Abstract

Small Tea Growers' plays an important role in the economy of Assam and contributes to generation of employment. Now this is the best choice in the rural areas in order to absorb rapidly growing unemployed. As a result the economic conditions of the rural people is increasing. Although STGs are benefitted more by growing use of chemical fertilizers and pesticides in the small tea garden, it adversely affects on environment. As a result human beings are in great trouble to live due to various diseases caused by the degradation of environment. In the context of the above this paper makes an attempt to examine the economic condition of the STGs' and to identify the environmental problems in that areas. This paper is based on both primary and secondary data.

Key words: small tea gardens, chemical fertilizers and pesticides, ecofriendly development

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সাহিত্য - সংস্কৃতিৰ সুষমা

সম্পাদনা

ড° যাদবেন্দ্ৰ বৰা

ড° অপৰাজিতা গগৈ

সম্প্ৰীতি

জালুকবাৰী, গুৱাহাটী-৭৮১০১৪

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Sail

Environmental Degradation and its Effects in India with Special Reference to North East Region



Department Economics and History
Jorhat Kendriya Mahavidyalaya, Kenduguri, Jorhat-10

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Small tea gardens and Environment: A case of Golaghat District, Assam

Debajyoti Goswami
Reena Chetia Gogoi

Introduction:

Tea industry being the largest industrial sector of the state is playing a dominant role in the economy of Assam⁽¹⁾. It is the largest single industrial sector in the state, which is contributing a bigger share in the state income of Assam. The importance of tea industry can be realized from the fact that Assam alone produces more than 50% of India's total production. Further Assam tea also contributes substantially to the national exchequer every year in the shape of foreign exchange through its export.

A new chapter in the history of Assam in respect of tea productions had began with the advent of concept of tea growing in small holdings by anyone who intended to go in for tea plantation. One will definitely agree that this concept has revolutionized the production scenario of tea, and thereby has established it firmly in the growth of economy substantially.⁽²⁾

It was a historic year of Assam's economy when then Agriculture Minister Soneswar Bora announced in 1978, in the Assam Assembly that no bar would be imposed if any one intended to cultivate tea in 10 bighas of land. This was ofcourse not enacted. That historic announcement give a clarion call and was the beginning of the concept of tea growing in villages by local tea growers. With this announcement Gangadhar Saikia of Golaghat district of Assam, a pioneer in extending the concept of tea growing in the village/block/tuhsil land, untiringly volunteered himself for its

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EXPLORING LOCAL HISTORY AND FOLK CULTURE OF NORTH EAST INDIA

Edited by

DR. RABINDRA BORDOLOI

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Principal
College
Jorhat

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Impact of Nanghar and Bhaona on Socio-Cultural Scenario of Assam

Dr. Monimala Borgohain
Mrs Malayoti Gogoi*

Introduction:

Religion and culture are the main fabric of social structure. Nanghar and Bhaona are the result of Religio-Cultural movement led by Srimanta Sankardeva in Assam. Srimanta Sankardeva (1449-1569) introduced this system in the 15th century to create religious and moral conscience in the heart of people. He brought revolutionary change into the religious and cultural field of Assam. To awake the religious conscience in the heart of people, he contributed a great deal to the field of literature and culture. Sankardeva was the first person who exposed the Assamese nation and its own cultural existence before the world. He brought revolutionary reform in the religious aspects of the Assamese people including doctrine and Assamese culture. To propagate his religious ideology of Neo-Vaishnavism, he contributed a great deal to Assamese literature and culture. Through a definite system, he established integrity and unity among Assamese people. He imposed nobility on the Assamese literature, language, religion, culture. Thus, he established the class form of Assamese literature, culture, religion and language and introduced an existence as cultured nation before the world. Culture is the identity and pre-occupation of a nation. Srimanta Sankardeva, through his life with firm endeavor, found the cultural rope of our nation through his various activities. He cultivated the field of Assamese culture, saw seeds and created a evergreen cultural field.

Review of Literature:

A number of studies have already been undertaken on Srimanta Sankardeva, Nanghar and Bhaona. Many critical studies and research have been done by many scholars including Lakshminath Bezbaruah, Dr. Rankanta Kakoty, Dr. Nogen Saikia, Dr. Keshabananda Dev Goswami, Dr. S.K. Borakoty, Maheswar Neog, Bapchandra Mahanta, Chandra Prasad Saikia, Kirtubuddin Ahmed and many other great writers offered their valuable contribution about Srimanta Sankardeva and his creation Nanghar and Bhaona. *Mehjabeen S. Rahman* (2015) studied on "Role of Sutra and Nanghar in the Evaluation of Genesis of Assamese Identity" and in conclusion he writes that in the genesis of the Assamese identity, the Nanghar is one of the major pole bearers, playing the multi-faceted role of Cultural centre, Proto-type Pantheayat, and forum for Decentralized planning and Decision-making. *Lakshminath Bezbaruah* says that Nanghar as the foundation of Assamese Nation. *Dr. Rankanta Kakoty* says that Nanghar as national stage in the premise of this national stage, our Guru Srimanta Sankardeva laid the foundation of our Bor-Axom. In this Nanghar, through Bhaona, he created religious consciousness in the heart of people. *Dr. S.K. Borakoty* writes, "Srimanta Sankardeva brought about many innovations in his plays. It was he who introduced the 'Shantirasa' for the first time in his plays. It had not been there in the Natyashastra of Bharata. It was again Srimanta Sankardeva who used pro seetium for the first time in the entire world for enactment of his plays. However, it had not been used in his first play '*Chhinivarta*, where elevated stage raised, that too being the first time in the world. Srimanta Sankardeva's use of drama as a medium for religious preaching was a great act of innovation. In this respect, he was a pioneer in the entire world.

The review of the above study provide the back-ground source for the development of this paper and effort is made to draw some new aspects regarding origin, development of Nanghar and Bhaona and the impact upon the society.

Objective of the Paper:

- 1) The present study contains the following objectives:
- 2) To study about the basic concept of Nanghar and Bhaona.
- 3) To study about the impact of Nanghar and Bhaona on Socio-Cultural scenario of Assam.

*Dr. Monimala Borgohain, Asstt. Professor, Dept of Education, Kamarkhata College, Golaghat.
** Mrs Malayoti Gogoi, Asstt. Professor, Dept. of English, Kamarkhata College, Golaghat.

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আগকথা

বিশ্বসাহিত্যৰ পৰিসৰ অতি ব্যাপক। বিশ্বসাহিত্য সম্পৰ্কে ইমানবোৰ ধাৰণা
কোৱা যায় সেই ধাৰণাগোপক আজন্ম হিচাপে টৈ বিশ্বসাহিত্য অধ্যয়ন কৰাটো কৰ্ম
সময়ৰ ভিতৰত সজুৱা হৈ নুঠে। কোনোৱো বিশ্বৰ সকলো স্থানৰ, সকলো সময়ৰ,
সকলো লেখকৰ সাহিত্যকৰ্মক সামগ্ৰি বিশ্বসাহিত্যৰ ধাৰণা দিব খোজে। আন কোনোৱো
আকৌ বিশ্বৰ আটাইবোৰ সাহিত্যকৰ্মৰ আজৰ পৰা শ্ৰেষ্ঠ অংশসমূহক বিশ্বসাহিত্যৰ
ধাৰণা দিব খোজে। সকলো সাহিত্য হওক বা বিশ্বৰ সাহিত্যৰ শ্ৰেষ্ঠ অংশসমূহেই
হওক এজন পঢ়ুৱৈৰ পক্ষে ইমানবোৰ পঢ়ি শেষ কৰাটো সজুৱা কৰা নহয়। বিশেষকৈ
পৃথিৱীৰ ইমানবোৰ ভাষাৰ, ইমানবোৰ সাহিত্যৰ শ্ৰেষ্ঠ অংশসমূহ নিৰ্বাচন কৰিবলৈও
সমগ্ৰ সাহিত্য অধ্যয়ন কৰিব জাৰি। কোনো পঢ়ুৱৈৰ পক্ষে এনে কৰ্ম সজুৱা হৈ নুঠে।
এজন পঢ়ুৱৈয়ে বিশ্বৰ ইমানবোৰ ভাষা শিকাটো সজুৱা নহয়। এই ক্ষেত্ৰত বিশ্বসাহিত্য
অধ্যয়নৰ বেলিকা অনুবাদৰ ওকত্ব অনস্বীকাৰ্য হৈ উঠে। পঢ়ুৱৈসকলে অনুবাদৰ
জৰিয়তে কোনো ভাষাৰ কোনো বিশেষ সাহিত্যকৰ্মৰ স্বাদ গ্ৰহণ কৰি বিশ্বসাহিত্যৰ
ধাৰণা এটা স্পষ্ট কৰিব লগা হয়। অৱশ্যে সাহিত্য মানেই মানৱীয় অনুভৱ-অনুভূতিৰ
প্ৰতিফলন আৰু কলাত্মক প্ৰকাশ। এই দুয়োটা বিশেষ প্ৰতি লক্ষ্য কৰিয়ে সাধকভাৱে
সাহিত্যকৰ্মৰ শ্ৰেষ্ঠতা নিকাৰণৰ যত্ন কৰা হয়।

প্ৰত্যেক সাহিত্যকৰ্মৰে বিচাৰৰ সুকীয়া মাপকাঠি আছে। সাহিত্য বিচাৰক
মাপকাঠি অৱশ্যে স্বেচন নহয়। তৎসঙ্গেও সাহিত্যৰ শ্ৰেষ্ঠতা নিকাৰণৰ ক্ষেত্ৰত নিজা
সাহিত্যতত্ত্বৰ আধাৰে বিচাৰ কৰা হয়। অত-ঋত্ৰীৰ বাবে নিৰ্দিষ্ট কৰা পাঠ্যক্ৰমৰ জৰিয়তে
বিশ্বসাহিত্যৰ সাধাৰণ আভাস পাব পৰা যায়। ইয়াতো গল্প, কবিতা, উপন্যাস, নাটক
আদি নিজা পদ্ধতিতে বিচাৰৰ প্ৰাসংগিকতা আদি পৰে। প্ৰসংগতঃ কুনামত্মক,
সাম্প্ৰদায়িকতামূলক, ঐতিহাসিক, বিশ্লেষণাত্মক আদি পদ্ধতি গ্ৰহণ কৰিব লগা হয়।

বিশ্বৰ ইমানবোৰ ভাষাৰ পৰা অসমীয়া ভাষালৈ বৰ বেছি গ্ৰন্থ অনুবাদ হোৱা
নাই। অনুবাদ হোৱা কিছু গ্ৰন্থৰ মাজলৈয়ে অসমীয়া পাঠকে বিশ্বসাহিত্যৰ বস গ্ৰহণ
কৰিব লগা হয়। অসমীয়া বিকল্পৰ ছত্ৰে-ছত্ৰীসকলে নিৰ্ধাৰিত পাঠ্যক্ৰমৰ জৰিয়তে
বিশ্বসাহিত্যৰ সাধাৰণ আভাস নিশ্চয় লাভ কৰিব পাৰিব। বিশ্ববিদ্যালয়ে নিৰ্ধাৰণ কৰা

পাঠ্যক্রমৰ ভিতৰত কিছু অংশ সমালোচনাৰ লগতে অনুবাদকপটোও সন্নিবিষ্ট কৰা হৈছে। কৰীছ নাথ ঠাকুৰে বিশ্বসাহিত্যৰ সম্পৰ্কে সুওত কৰা প্ৰথমে ড° সত্যেন্দ্ৰ নাথ শৰ্মাই অসমীয়ায়লৈ অনুবাদ কৰিছিল। ছাত্ৰ-ছাত্ৰীসকলৰ কাষত আঁহিৰ বুলি অনুবাদ কৰিয়ে গ্ৰন্থখনৰ পৰিচিষ্টকৰণে এই পাঠ সংযোগ কৰা হৈছে। এই পাঠৰ লগতে গল্পসমূহৰ অনুবাদক আৰু আন আন প্ৰকাশকক যথা সময়ত অনুমতি ল'ব পৰা নগৰি, তৰপাৰে আঁহি কমাআৰ্খী। মূল গল্পটো নপঢ়িলে ছাত্ৰ-ছাত্ৰীয়ে আচল বস উপস্থাপন কৰিব নোহাবিব বুলিসোই মূল পাঠকৰণে ছাত্ৰ-ছাত্ৰীৰ বৃহৎ স্বাৰ্থৰ প্ৰতি লক্ষ্যৰাৰিয়েই পথয়োজনৰ প্ৰয়োজন বোধ কৰিলো।

ভিত্তগড় বিশ্ববিদ্যালয়ৰ বস্ট ষাণ্মাসিকৰ অসমীয়া বিহাৰ (CBCSR DSE-3) বিশ্ব সাহিত্যৰ পৰিচয় শীৰ্ষক পাঠ্যক্রম সন্নিবিষ্ট কৰা হৈছে। নিৰ্ধাৰিত পাঠ্যক্রমৰ আধাৰত গ্ৰন্থখন প্ৰস্তুত কৰোঁতে আমাৰ লগতে কমাৰকমা মহাবিদ্যালয়ৰ অসমীয়া বিভাগৰ সহকাৰী অধ্যাপিকা বিশ্বমিত্ৰা বৰা বৰকাই 'আশ্ৰমটীৰ' নাটকখনৰ ফালোচনা কৰি নিছে। দুয়োজনৰ প্ৰচেষ্টাৰে কাম সময়তে ছাত্ৰ-ছাত্ৰীৰ হাতত গ্ৰন্থখন স্থুলি দিয়াৰ বাবে হেৰফট বিলাভকেন প্ৰকাশনৰ স্বত্বাধিকাৰীয়ে হ্ৰীমুত বিশ্বজিৎ শৰ্মাকীয়া আৰু হ্ৰীমুত বাৰুত শৰ্মাকীয়াসেহৰ ওচৰত কৃতজ্ঞ হৈ বুলো। শপৰ অনুজিখনৰ তাৰিখেতে প্ৰকাশৰ উপযোগী কৰি হেলো তাৰিখি কিতুল বৰাজে ধন্যবাদ জ্ঞাপন কৰিলো। লগতে গ্ৰন্থটিৰ সময়ত সহায় কৰা মৰহৰ ছাত্ৰী মিত্ৰী গণিগে শেহলী গণিগে আৰু পত্নী বৰকাজে ধন্যবাদ জ্ঞাপন কৰিলো।

ছাত্ৰ-ছাত্ৰীৰ উপকাৰত আহিছে নিশ্চয় ভাণ লাগিব। অবাঞ্চিতভাৱে দুই এটা তুল বৈ যাব পাৰে, ঙ্খী সমাজে ঙ্খৰাই দিলে পৰবৰ্তী সময়ত সংশোধন কৰিব পৰা যাব।

ইতি
দ্বিপেন নাথ
৩০-০৩-২২

স্নাতক পৰ্যায়ৰ অসমীয়া উচ্চমানৰ পাঠ্যক্রম

বিশ্ব সাহিত্যৰ পৰিচয়

(Introduction to World Literature)
পাঠ্যক্রমৰ সংখ্যা : DSE-3 (৬ ক্রেডিট)

[[পাঠদান : ১৪ x ৫ = ৭০ (৫ ক্রেডিট)
অনুশিঞ্চনা : ১৪ x ১ = ১৪ (১ ক্রেডিট)]]

মুঠ নম্বৰ : ১০০
চূড়ান্ত পৰীক্ষাৰ মূল্যায়ন : ৮০
আভ্যন্তৰীণ মূল্যায়ন : ২০

'বিশ্ব সাহিত্য' পদটো অথবা ধাৰণাৰ সৃষ্টি আৰু বিস্তৃতিৰ লগতে বিশ্ব প্ৰেক্ষাপটত ওকত আৰু ব্যক্তি জাত কৰা নিৰ্ধাৰিত সাহিত্যৰ অধ্যয়নৰ সুযোগ প্ৰদান এইখিনি কাকতখনৰ লক্ষ্য।

মুঠ ছেলী সংখ্যা : ৮৪ (পাঠদান + অনুশিঞ্চনা)

গেট ১ : ১
বিশ্বসাহিত্যৰ ধাৰণা
১০ ২ ১০

গেট ২ : ২
অভিজ্ঞানম শকুন্তলম্বৰ 'চতুৰ্থ অংক' (কাল্পনিক)
১০ ২ ১৫

গেট ৩ : ৩
নিৰ্ধাৰিত বিদেশী গল্প
১৬ ৩ ১৫

- (ক) হীৰাৰ হাৰ
- (মূল. মোপাছ, অনু. সত্যেন্দ্ৰ বৰকটকী)
- (খ) মাকটীৰ স্বপ্ন
- (মূল. এন্টন চেঞ্চত, অনু. নিকপমা মুন্সল)



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[iii]

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[iii]

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