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### Research, Innovations and Extension

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

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

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<b>Number</b>	19	9	24	10	10

  
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# গবেষণা

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গুৱাহাটী বিশ্ববিদ্যালয়

সম্পাদক  
অলকানন্দা শইকীয়া



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## টেঙাপনীয়া দেউবীসকলৰ কথিত অসমীয়াঃ এটি অধ্যয়ন

অলকানন্দা শইকীয়া  
গবেষক, অসমীয়া বিভাগ  
গুৱাহাটী বিশ্ববিদ্যালয়



### সাৰাংশ

সমগ্ৰ উত্তৰ-পূৰ্বাঞ্চলৰ লগতে অসম প্ৰদেশখনো হৈছে ভাষাতত্ত্বৰ ভূৰ্গৰক্ষক। ইয়াত অতীজৰে পৰা নানা নৃগোষ্ঠীয়মূলক মানুহে নানা ভাষা পৰিয়ালৰ ভাষা-উপভাষা ব্যৱহাৰ কৰি আহিছে। অসম তথা উত্তৰ-পূৰ্বাঞ্চলত তিব্বত-বৰ্মীয় ভাষাগোষ্ঠীৰ অন্তৰ্গত ভাষাসমূহৰ প্ৰচলনেই অধিক। কিন্তু একে তিব্বত-বৰ্মীয় ভাষা পৰিয়ালৰ অন্তৰ্গত হলেও ভাষাবোৰৰ মাজত পাৰ্থক্য আছে। সেয়ে ব্ৰহ্মপুত্ৰ উপত্যকাৰ এই জনগোষ্ঠীসমূহৰ নিজস্ব ভাষা থকা সত্ত্বেও সাৰ্বজনীনভাবে ভাষিক আদান-প্ৰদানৰ বাবে এওঁলোকে এটা উমৈহতীয়া ভাষাৰ প্ৰয়োজন অনুভৱ কৰে (মৰল ১১)। এই ক্ষেত্ৰত অসমীয়া ভাষাটো অসমৰ বিভিন্ন ভাষা-ভাষী সমাজৰ মাজত সংযোগী ভাষা (Lingua Franca) হিচাপে ব্যৱহৃত হৈ আহিছে। ফলস্বৰূপে বিভিন্ন গোষ্ঠীৰ ভাষাৰ লগত অসমীয়া ভাষাৰ সংমিশ্ৰণত 'নৃগোষ্ঠীয় উপভাষা' সমূহৰ সৃষ্টি হৈছে। এই দিশত মিচিং অসমীয়া, দেউবী অসমীয়া, সোণোৱাল কছাৰী কথিত অসমীয়া, তিৱা, অসমীয়া, ডিমাচা অসমীয়া আদি স্বকীয় বৈশিষ্ট্যসম্পন্ন নৃগোষ্ঠীয় উপভাষাৰ নাম ল'ব পাৰি। দেউবীসকলৰ চাৰিটা ভাষিক ফৈদ পৰিলক্ষিত হয়। দিবঙীয়া, বৰগঞা, টেঙাপনীয়া আৰু পাটৰগঞা। আমাৰ আলোচনাটিত টেঙাপনীয়া দেউবীসকলৰ কথিত অসমীয়াৰ এক অধ্যয়ন কৰা হৈছে। টেঙাপনীয়া দেউবীসকলৰ ভাষিক ৰূপ বৈচিত্ৰ্যপূৰ্ণ। এওঁলোকে দৈনন্দিন জীৱনত অসমীয়া ভাষাই ব্যৱহাৰ কৰে যিটো স্বকীয় বৈশিষ্ট্যৰে পৰিপূৰ্ণ। টেঙাপনীয়া কথিত অসমীয়াৰ অধ্যয়নে ভাষাটোৰ আৰু নন দিশ উন্মোচিত কৰিব। ক্ষেত্ৰ অধ্যয়নত গুৰুত্ব প্ৰদান কৰি যুগুত কথা আলোচনাটিত উজনি অসমৰ শিৱসাগৰ, ডিব্ৰুগড় আদি জিলা অধ্যয়নৰ পৰিসৰ হিচাপে পোৱা হৈছে।

সূচক শব্দ : কথিত অসমীয়া, ধ্বনি, ৰূপ, শব্দ, বাক্য

টেঙাপনীয়া দেউবীসকলৰ কথিত অসমীয়া :

টেঙাপনীয়া ফৈদৰ দেউবীসকলে প্ৰথম ভাষা ৰূপে অসমীয়া ভাষাৰ ব্যৱহাৰ কৰে। কিন্তু তেওঁলোকৰ কথিত অসমীয়াত মান্য অসমীয়াৰ সকলোখিনি বৈশিষ্ট্য দেখিবলৈ পোৱা নাযায়। নিজ



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## অসমীয়া ভাষাৰ বিকাশত 'অকনোদই'ৰ ভূমিকা এক বিশ্লেষণাত্মক অধ্যয়ন

অলকানন্দা শইকীয়া  
গবেষক ছাত্ৰী, অসমীয়া বিভাগ  
গুৱাহাটী বিশ্ববিদ্যালয়

### ১.১ প্ৰস্তাৱনা :

অসমীয়া ভাষা-সাহিত্যৰ কুৰঞ্জীত ঊনবিংশ শতিকাটোৰ এক বিশেষ গুৰুত্ব আছে। ঊঠবশ শতিকাৰ শেষভাগত হোৱা মেহেন্দীয়া বিপ্লৱ (১৭৬১চন) আৰু পৰবৰ্তী কালত হোৱা মনৰ উপৰ্যুপৰি তিনিটা আক্ৰমণৰ ফলত ঊনবিংশ শতিকাৰ প্ৰথমৰ্ধ অসমৰ ৰাজনৈতিক, ভাষিক, সাংস্কৃতিক, শৈক্ষিক আদি সকলো দিশতে ঘোৰ বিপৰ্যয় নামি আহে। ১৮২৬ চনৰ ২৪ ফেব্ৰুৱাৰীত ইয়াতাবু সন্ধি হয় আৰু অসম দেশ মনৰ কবলৰ পৰা ইংৰাজৰ হাতলৈ যায়। ১৮৩৬ চনত ইংৰাজসকলে অসমৰ পুল-কাছাৰী অধিত অসমীয়া ভাষাৰ পৰিৱৰ্তে বঙলা ভাষাৰ প্ৰচলন কৰে। অসমীয়া ভাষা আৰু সাহিত্যৰ ক্ষেত্ৰখনত 'অকনোদই' আলোচনীখনে এক বিশেষ স্থান অধিকাৰ কৰি আহিছে। ১৮৪৬ চনত শিৱসাগৰৰ মিছনেৰী প্ৰেছৰ পৰা ছপা হৈ ওলোৱা 'অকনোদই' আলোচনীখন হ'ল ঊনবিংশ শতিকাৰ অসমৰ ভাষা-সাহিত্যৰ ক্ষেত্ৰখনৰ বাটকটীয়া স্বৰূপ। 'অকনোদই'ক প্ৰথম অসমীয়া আলোচনী-বাতৰিকাকতৰূপে আখ্যা দিব পাৰি। উক্ত কাকততেই অসমীয়া সমাজক দেশ বিদেশৰ জ্ঞানৰ তান্ত্ৰৰৰ সন্মেল দি বহল জগতৰ লগত পৰিচয় কৰাই দিয়ে। অসমীয়া

ভাষা-সাহিত্যৰ বিকাশত 'অকনোদই'ৰ ভূমিকা বিশেষভাৱে উল্লেখযোগ্য। 'অকনোদই'ৰ পাততেই বঙলা ভাষাৰ প্ৰচলনৰ বিৰোধিতা আৰম্ভ হয় আৰু পৰবৰ্তী কালত অসমীয়া ভাষাই ন্যায্য স্থান পোৱাত সহায়ক হয়। স্বীকৃত ৰেণ্ডিৰ মিছনেৰীসকলে 'অকনোদই'খন মূলতঃ খ্ৰীষ্টধৰ্ম প্ৰচাৰৰ উদ্দেশ্যে প্ৰকাশ কৰি উলিয়াইছিল যদিও উক্ত আলোচনীখনে অসমীয়া ভাষাৰ বিকাশত প্ৰভুত বৰঙণি আগবঢ়ায়। 'অকনোদই' আলোচনীয়ে অসমত পাশ্চাত্য ভাৱধাৰাৰ বীজ সিঁচি আধুনিকতা প্ৰতিষ্ঠা কৰাত সহায় কৰে। আলোচনীখনৰ বুকুতেই আধুনিক নব্য অসমীয়া ভাষা আৰু সাহিত্যৰ বীজ ৰূপণ হয় যাৰ ফলশ্ৰুতিত পৰবৰ্তী কালত আধুনিক অসমীয়া ভাষা আৰু সাহিত্যই ঠম ধৰি উঠে।

### ১.২ অধ্যয়নৰ বিষয়বস্তু আৰু পৰিসৰ :

প্ৰস্তাৱিত গবেষণা পত্ৰখনৰ বিষয়বস্তু হৈছে "অসমীয়া ভাষাৰ বিকাশত 'অকনোদই'ৰ ভূমিকা : এক বিশ্লেষণাত্মক অধ্যয়ন"। ভাষা কেতিয়াও একেটা ৰূপতে ৰুঠি নাথাকে। ই বোৱন্তী নদীৰ দৰে। ভৌগোলিক, ৰাজনৈতিক আদি বিভিন্ন কাৰণৰ পৰিৱেশিকতাত ভাষা এটাই নিজৰ ৰূপ সলায় তথা ওচৰা-ওচৰিকৈ থকা বিভিন্ন ভাষাৰ সংস্পৰ্শত আহি

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# *Perspectives*

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# Perspectives

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# A Piece of Home in Italics

Jharna Choudhury

M.A. 4<sup>th</sup> Semester, Tezpur University

Poetry, as a genre, developed rapidly in the recent years in the hands of the North-East Indian poets. To a large extent the poems serve as a medium to react or to respond to the presumptions of mainstream Indian knowledge. *Dancing Earth: An Anthology of Poetry from North-East India* (2009) is an objective-oriented compilation. The poems directly written in the English language and those translated into English adequately treat the aspect of identity crisis. On one hand, the anthology clarifies the threat of guns, which is the most obvious impression about the area. On the other hand, it creates an entire gamut of ethnic richness and linguistic strength. In terms of representative imagery, in this book the customs of Arunachal Pradesh is symbolized through the image of the "Tapu" dance (86); Manipur becomes a home where women wear *phanek* (66), Mizoram is where "a sad subterranean gong" is found (22); Meghalaya cherishes the *diplin* (150); Nagaland shelters the *Lungterok* stones (1); Assam is related to the word *gamosa* (67), Tripura with the musical instrument *hengrong* (80) and Sikkim with the game of *mah-jong* (29). These usages are both an assertion of ethnic identity as well as a linguistic appropriation in English poetry. As far as the status of the blanket term "North-East Indian" poets is concerned, it can be comprehended through these lines extracted from a translated poem of the anthology, entitled "Forest Ballads", "One fine morning the birds are afflicted/ with an identity crisis./ The name currently used to spot them/ had never been heard by them before" (81). The anxiety of a loss of identity comes along with the gain of another. The succeeding identity here is something which has never been so popular before the encompassing term "North-East". The heterogeneous poetic sensibilities of numerous poets belonging to diverse ethnic backgrounds are generalized under this term. Cutting across languages like Assamese, Manipuri, Nepali, Chakma, Kokborok, Bengali, Hindi, Khasi, and English, the poems included in the book bring out the commonalities of select poets through recurrent themes.

A prominent poet of this region, Robin S. Ngangom, writes in his article "Poetry in the Time of Terror", that North-East is a witness of multiple secessionist projects, marginalisation, and banalities of terror and corruption. These factors together create a mixture of paradoxical living. The issue of italicized words used in the poetry of this region is an evidence of the paradox. Usage of words in italics is confusing like the torn identity of the people.

The key poem which gives the anthology its name is "The Dancing Earth" (223). The lack of punctuation in the poem delivers a sense of immediacy. The exchanges between the earth and man range from dreams to nightmares, home to shelter, past to present, and so on. The observation here is in the following lines that read such- "In the warming daylight/ And the scent of godhuli gopal in the air/ Grandfather sat brooding" (225). In another poem entitled "The Seasons", the picture of early autumn is painted with the following lines- "All around the *godhuli gopal*/ Blooms waist deep" (70). The argument here is that the latter poem comes

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Editor | Mukut Pathak



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# Implementation of MGNREGA and it's Impact on Participation of Women Worker's

**Kakoli Das**

*Assistant Professor, Dept of Political Science,*

*NN Saikia College*

## **Introduction:**

The National Rural Employment Gurantee Act was enacted by the legislation on August 25, 2005. It is the first nation-wide employment scheme which legally guarantee's job or employment to India's rural population. It is largely a government funded scheme which creates a "right to work" for all the rural households of India. The NREGA is being implemented in most backward districts of the states in the country. The scheme provides 100 days of unskilled jobs to adult members of any rural household in each financial year and 33 per cent of all work days are reserved for women workers. The act mainly aimed at eradication of extreme poverty and improving the condition of rural household and making them self-sustained. It also aimed at improving purchasing power of the rural poor. The implementation of MGNREGA was an attempt to provide universal coverage towards a basic social floor. It is different from earlier employment programmes and is right-based and demand driven and includes participation of local government and community.



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# HUMAN

&

## Global Challenges

*Because  
Right  
begins  
here...*

Edited by  
Dr. Safiqur Rahman  
Dr. Golok Chandra Deka

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# **Human Rights *and* Global Challenges**



*Organised by :*

**Internal Quality Assurance Cell  
Guwahati College, Bamunimaidam  
Guwahati-781021**



*In Collaboration with*

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*Edited By :*

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## Human Rights, Child Labour and its Impact on Economic Development

Jahidul Haque

### Introduction :

Human rights are moral principles or norms, which describes certain standards of human behaviour that are regularly protected as legal rights in municipal, national as well as international law. Rights such as freedom from unlawful imprisonment, torture and execution etc. are regarded as belonging to fundamentally to all persons of the society which are non-political in nature. Most commonly accepted human rights are the right to life, equality, human dignity freedom, freedom from slavery, health care, minimum food requirements, social security etc. without which it is not possible to grow the potentiality and productivity of a child when he/ she has to engage as child labour. Child labour indicates the engagement of children in the prohibited works which are socially and morally undesirable by the civilized human society which deprives of their probable golden childhood, their potentiality.

The term child labour defined by ILO is – “Work that deprives children of their childhood, their dignity and that is harmful to physical and mental development.” UNICEF defines, “children’s work needs to be seen as happening along a continuum, with destructive or exploitative work at one end and beneficial work promoting or enhancing children’s development without interfering with their schooling, recreation and rest at the other and which work that need not negatively affect a child’s development.”

When a child is engaged as a child labour he/she deprives from the fruits of the human rights without which no one can make himself/ herself as civilized and full potential labour as well as a great member of the society. Therefore, a child labour means there is great potentiality to deprive from fruits of human rights.

Number of the child labour indicates the number of the persons on which human rights are violated. A situation of child labour not only deprives them from schooling but also greatly impact on their mentality, physical health, as well as on their efficiency and productivity in the long run. These violations of human right in the form of child labour may impact negatively on the long run growth and development of a country in aggregate. In the paper, in part 1.1, try to find out the relationship among child labour, human rights and economic development. Try to find out the trends of child labour in the world in part 1.2.

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(প্ৰথম খণ্ড)



  
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Dimoria College, Sivani

সম্পাদনা

ড° দীপামণি বৰুৱা দাস





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# চামুণ্ডৰীয়া মিচিংসকলৰ লোক পৰিবেশ্য

## কলা : 'কনুৱা চৰাই'ৰ নাচ

অলকানন্দা শইকীয়া\*



### ১.১ অবতৰণিকা :

তিব্বত-বৰ্মীয় জনগোষ্ঠীসমূহৰ ভিতৰত অসমৰ অন্যতম জনগোষ্ঠী হৈছে মিচিংসকল। মিচিং ভাষা হৈছে তিব্বত-বৰ্মীয় মূলৰ উত্তৰ অসম শাখাৰ অন্তৰ্গত ব্ৰহ্মপুত্ৰ উপত্যকাত প্ৰচলিত একমাত্ৰ ভাষা। মিচিংসকল নিজস্ব ভাষা-সংস্কৃতিত ঐশ্বৰ্যশালী জনগোষ্ঠীৰূপে স্বীকৃত। বৃহত্তৰ অসমীয়া জাতি গঠন প্ৰক্ৰিয়াত মিচিংসকলৰ অৱদান অনস্বীকাৰ্য। চামুণ্ডৰীয়া মিচিংসকল হৈছে মিচিং ভাষাৰ এক ঔপভাষিক ৰূপ বা ফৈদ। ভাষা ব্যৱহাৰৰ ফালৰপৰা মিচিংসকলৰ কেইটামান ফৈদে তেওঁলোকৰ জাতিগত ভাষা পৰিহাৰ কৰি অসমীয়া ভাষা ব্যৱহাৰ কৰিবলৈ ল'লে। চামুণ্ডৰীয়াসকলো উক্ত ফৈদসমূহৰ ভিতৰৰে এটা ফৈদ। চামুণ্ডৰীয়াসকল মিচিংসকলৰ মিকাপালত দলৰ অন্তৰ্ভুক্ত। *"Mika-Palat : The Mika-Palat People are now known as Bongkual, Bihiya, Temera, Samuguria and Bebejiya."* (Daley, 36). অসমীয়া ভাষী মিচিংসকলক বুজোৱা এটা ফৈদ 'চামুণ্ডৰীয়া' শব্দটো পোনপ্ৰথমে ক'ত বা কোনখন গ্ৰন্থত লিপিবদ্ধ হৈছিল, সঠিককৈ কোৱা টান যদিও উক্ত শব্দটো অসম চৰকাৰৰ ৰাজপত্ৰসমূহত প্ৰথম দৃষ্টিগোচৰ হয়। দহগামৰ অন্তৰ্গত অসমীয়া ভাষী মিচিংসকলক পাঁচভাগত ভগাব পাৰি। সেইয়া হৈছে — (ক) চামুণ্ডৰীয়া (খ) তামাৰ (গ) বংকোৱাল

11<sup>th</sup> Convention  
**PLANNER** 2018  
(Promotion of Library Automation and Networking in North Eastern Region)



# Rejuvenate Academic Library as a Social Hub

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**Himendra Barthakur aru Alochana** : A collection of Himendra Barthakurs' Drama and few critical analysis on about his drama compile and edited by Dr. Nishigandha Talukdar, Assistant Professor of Dimoria College and published by Dr. Dhiraj Patar, on behalf of Sampriti, Guwahati- 14, Assam.

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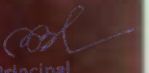
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গীতি সাহিত্যৰ পথাৰখন বৰ বিশাল। চৰ্যাপদৰ পৰা আৰম্ভ কৰি বৰ্তমান সময়লৈকে অজস্র গীতি সাহিত্যৰ জন্ম হৈছে। সাস্কীতিক মাধুৰ্য্যৰ বাবে গীতি সাহিত্যই সহজে দৰ্শক-শ্ৰোতাৰ হৃদয় স্পৰ্শ কৰে। এতিয়াও বহু গীত বিভিন্ন অঞ্চলত অ'ত ত'ত সিঁচৰতি হৈ আছে। এই গীতবোৰ উদ্ধাৰ কৰিলে গীতি-সাহিত্যৰ বৰ পথাৰখন আৰু বহু বিশাল হৈ পৰিব। এনে এক উদ্দেশ্য লৈ হাজো অঞ্চলত প্ৰচলিত 'চৰাই পূজা' বা চ'ৰে পূজাৰ গীতসমূহ জনসমাজৰ মাজলৈ আনিব বিচাৰিছোঁ। 'চ'ৰে-পূজা'ৰ এই গীতসমূহ একান্তভাৱে গীতি-সাহিত্যৰ ভিতৰুৱা অংগ। গীতবোৰত গীতি সাহিত্যৰ সমস্ত বৈশিষ্ট্য বক্ষিত হৈছে। গীতসমূহৰ সাস্কীতিক মাধুৰ্য্য মনকৰিবলগীয়া। গীতসমূহৰ সুৰ-তাল-মান আৰু লয় নিৰ্ভৰ কৰে বিশেষভাৱে শব্দ প্ৰয়োগ, বাক্য সংযোজনা, ছন্দৰ বেচিত্ৰ্য আৰু ভাবৰ সৌকুমাৰ্য্যৰ ওপৰত। গতিকে এই গীতসমূহৰ সাস্কীতিক মুৰ্ছনা তথা সাস্কীতিক মূল্য নুই কৰিব নোৱাৰি। গীতি-সাহিত্যত এই গীতবোৰৰ বিচাৰ-বিশ্লেষণ এতিয়ালৈকে হোৱা নাই। হাজো অঞ্চলৰ এই গীতবোৰৰ বিষয়ে গৱেষণাৰ যথেষ্ট থল আছে। ইয়াৰ উপৰি আঞ্চলিক বৈশিষ্ট্যৰে মৌখিক সাহিত্য ভাৰাভ্ৰান্ত। গতিকে দেখা যায় যে আঞ্চলিক গুণেৰে বিভূষিত হাজো অঞ্চলৰ চৰাই পূজাৰ লগত জড়িত গীতসমূহৰ এক সাস্কীতিক দৃষ্টিৰে বিচাৰ বিশ্লেষণ কৰিব পাৰি। লগতে গীতবোৰৰ মাজেৰে নাৰী হৃদয়ৰ আশা আকাংক্ষা, কামনা-বাসনা, আবেগ-অনুভূতি



# মণিকূট মঞ্জৰী

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প্ৰথম প্ৰকাশ



  
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# Urbanisation and Folklore

## Emerging Issues and Perspectives



  
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**Editors**

Mrinal Medhi   Pallabi Borah   Mridusmita Mahanta

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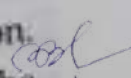
  
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## Death Rituals of Caste Assamese Hindus: Tradition and Changes

Utpal Baishya

RITES and rituals irrespective of time and space is meant for the well being of human individuals and society in general. Life cycle ceremonies are observed across the world for the purification of human being, in transition from one stage of life to another. *Rites de passage*, the French term used by the anthropologist Arnold Van Gennep defined it as "rites which accompany every change of place, state, social position and age". The rituals that are associated with these transitions in life are attached with the religious belief of the concern society. In traditional Hindu society these rituals have great social implication, which are basically observed with the motive of purification. The existence of ceremonies and customs with these purification rituals also have social relevance, which make it easier for the individual concerned and society in general to adapt to the new status or new social relation. Three basic events of life cycle of Hindu society, that are observed with religious rites includes Birth, Marriage and Death. All these three events are significant either by inclusion of an individual into a new social relation or living permanently an existing social relation. Ceremonies that accompanied these rituals help in turning the individual to adapt with the new social relation. These rituals



  
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**19-20**





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## Characteristics of Highly Cited Publications of the Gauhati University (1989-2018): Curious Cases

Tilak Hazarika<sup>1</sup>, Banani Das<sup>2</sup>, Dipen Deka<sup>1</sup>,  
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**ABSTRACT:** Citation received by a research publication is regarded as the primary credit to the author(s) as well as the organization of the author(s) affiliated to. A good number of metrics are there to measure the impact and prestige of a given set of research publications as well as the productivity of the researchers. This study is carried out on a sample data of 312 highest cited research publications credited to Gauhati University, Guwahati, Assam, India for a publication window of 30 years (i.e. 1989-2018). The sample drawn for the study is 10 percent of total of 3115 publications available in the Scopus citation database. Test of significance of correlation of the number of citations with the corresponding Field Weighted Citation Impact is carried out on 17 highly cited authors and found to be not significant in seven cases. Except in three cases, where the number of publications is significantly high, the significance of the correlation of the two mentioned variables is not predictable based on the number of citations. Consistency of the author's citation impact measured by z index reveals a high consistency in the citation window of the authors, but cases are observed where authors credited with relatively fewer publications recorded very high consistency and ranked high as per z-index. The ANOVA test to see if there is any kind of association in the type of research collaboration and the citation received by the publications returned insignificantly. Correlation of the citation across three databases viz. Google Scholar, Scopus and Web of Science have been studied and observed to be significant in all cases. Keyword occurrences of high frequency along with their link strength have been studied and portrayed using VOS viewer application, while the subjects with citation peak have been ranked as per Citations-per- paper.

**Keywords:** Research Productivity, Gauhati University, Significance of Correlation, Field Weighted Citation Impact, z-index, Author Productivity

### 1. Introduction

Analysis of the research productivity of an institution of teaching and research is regarded has received emphasis due to a number of factors. The requirements to meet the competitive edge over counterparts, framing and reviewing certain tailor- made policy decisions are the primary objectives of such analysis. The stringent parameters adopted by different assessment agencies pertaining to higher education and research have pushed the institutions to obvert into it with serious attention. This study is carried out to visualize the research productivity of Gauhati University. A sample dataset of 312 highly cited publications as available in the Scopus citation database, being 10% of the total of 3115, credited to Gauhati University, Guwahati, Assam, India over a publication window of 30 years (i.e. 1989-2018). The number of publications and the citations accrued over the citation window has been taken as the primary data for

analysis. Consistency of the citation distribution of the highly cited authors has been studied based on z-index (Prathap, 2011a; Prathap, 2011b). Corollary to this, it is also examined if the correlation of the citation received by the publications with higher citations is significant in different citation databases viz. Google Scholar, Web of Science (WoS) and Scopus. The pattern of collaboration of research at three levels viz. macro, meso and micro, respectively for international, national and regional has been analyzed. Statistical principle of correlation and significance of correlation have been used to analyze and make inferences in different parameters of the citation count and



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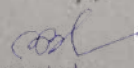
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Principal  
Dimoria College, Khetri

# The Misings : An Indegenous Tribal Community of Assam



Parismita Saikia

## INTRODUCTION

Mising is a distinct tribe inhabiting the areas north of the Brahmaputra River in upper Assam. They are the second largest plain tribes of Assam. As per the census of India, 2001 the population of the Misings in the state of Assam at the time of enumeration was 587,310 (Male 299,790 and female 287,520) which constitute 17.3% of the total scheduled tribes population of Assam. The Misings in general belong to the Tibeto- Burman family of the great mongoloid race. In the long back they used to live in the hilly areas in between the Siang and Subansiri districts of present day Arunachal Pradesh and came down the plains of Assam around 14<sup>th</sup> - 15<sup>th</sup> century. Since then they used to settle on the riverside areas of the Brahmaputra and the Subansiri rivers of Assam. They are mostly found in the districts of Dhemaji, Lakhimpur, Jorhat, Sibsagar, Golaghat, Sonitpur and Tinsukia. They are also sparsely found to inhabit in the Koliabar area of Nagoan and Goalpara distric.

The Misings (autonym) formerly known as 'Miri' (exonym). They are an outshoot of the larger ethnic groups, which can be, albeit inconclusively, defined as 'Tanee'. The people of this larger group use the word 'Tanee' in the sense of 'Man' and called themselves the progeny of Abutanee ('Abu' means progenitor and 'Tanee' means man).

## House Type

Traditionally the Misings dwell in stilted houses. A grand stilted house, its pillars made of wood or bamboo and roof of straw, a porch in the front part of the house and a wooden 'Jakhala' (ladder) attached with the house is common in a Mising house. Now- a- days concrete pillars and metal sheets have substituted these but the traditional architecture is remaining unchanged. The house is constructed in East-West or North-South direction. The main entrance is always either to the east or to the southern direction. The front part of the house is kept open and it is called 'Kung-gong Kare'. The kitchens of the Mising people are in the centre of the grand house and a 'Borchang' or 'Hendali' (garret) is common in kitchen. The entire family members and their respected guests sit around the kitchen for their meal.

## Economy

The Misings are agriculturists and their economic structure is essentially based on agricultural productions. Their main agricultural productions are rice, mustard, black pulse, jute, potatoes and some other vegetables. Originally they used to produce theses crops only for consumptions, but now a days rice, mustard seeds, black pulse are produced for commercial



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Dr. Abul Foyes Md Malik

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## Right to work and MGNREGA : An India Perspective

Masuma Ahmed  
Research Scholar, Department of Economics  
Dibrugarh University

### 01. Introduction:

Right to work relates to the idea that people have a human right to work, or engage themselves in productive employment. It is enshrined in the Universal Declaration of Human Rights and recognized in international human rights law through its inclusion in the International Covenant on Economic, Social and Cultural Rights. From an economic perspective right to work is the most essential element of life to lead a decent life. Leaving aside the factors which make life livable, it is the practical truth of the economic world that one must earn a living to be able to live. It gives economic freedom to lead a life with dignity and honour. Although the Indian constitution does not explicitly recognize the right to work as a fundamental right, there is provision in part IV (Directive Principles of State policy. Apart from this, articles 14-16, 19(1) (c), 23-24, 38 and 41-43A directly concern labour rights. Article 14 states the equality before law and article 15 says that state should not discriminate against citizens and article 16 is about "equality of opportunity" for employment under the state. Article 19(1) (c) gives everyone a specific right "to form associations or unions". Article 23 prohibits all trafficking and forced labour, while article 24 prohibits child labour under 14 years old. Article 39 urges the state to ensure that the citizens, men and women equally have the right to an adequate means to livelihood and that there is equal pay for equal work for both men and women. Article 41 stresses the effective provision for securing "right to work", which the National Rural Employment Guarantee Act 2005 attempts to put into practice.

National Rural Employment Guarantee Act (NREGA) enacted in the year 2005 which was renamed as Mahatma Gandhi national Rural Employment Guarantee Act (MGNREGA) in 2<sup>nd</sup> October 2009 is a job guarantee scheme which promised 100 days of employment in a financial year to per household whose members volunteer to do unskilled manual work for minimum wages.

The main aim of MGNREGA is to achieve the twin objective of rural development and employment. Giving the poor a living wage and that too as a right is the first committed decision taken by pioneering legislation in the name of MGNREGA.

### 02. OBJECTIVE OF THE PAPER:

The main objective of this paper is to analyze the role of MGNREGA in ensuring the Right to Work among the rural population of India.

# Migration, Diaspora and Nation Building



Editor  
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# Transformational Approach Towards Shifting Cultivation

Masuma Ahmed

Research Scholar, Department of Economics, Dibrugarh University

## 1. Introduction

North East Region of India consisting of eight states namely Arunachal Pradesh, Assam, Meghalaya, Nagaland, Tripura, Mizoram, Manipur and Tripura is home to various ethnic groups mostly classified as Scheduled Tribes (STs). This region has the largest proportion of scheduled tribes in the country. Tribal societies are organized according to cultural principles (Corbridge 1988). ST people do not have traditional social hierarchy similar to caste (Bhagat, 2013). They face relative deprivation with respect to non-tribal people in many aspects (Srivastava, 2008). They largely depend upon shifting agriculture for their livelihood (Christoph, 1982; Kumar & Ramakrishnan, 1990; Nongbri, 1999; Sengupta, 2013). For the development of STs, emphasis is required on land reform system in the region (Bezbaruah, 2007).

As per 2011 census of India, there are 241 constitutionally recognised ST in NE. Arunachal Pradesh, Meghalaya, Mizoram and Nagaland in the North-East (NE) are ST-population-dominated states with a share of over one-third of the total population. Assam, Manipur, Sikkim and Tripura are ST minority states.

The constitution of India through special provisions ensures the protection of cultural identities, customs, social, economic and political interests of the original inhabitants of the region.

## 2. Objectives:

- To investigate the status of shifting cultivation in North-east
- To explore the underlying problems in the transformational approach toward shifting cultivation.

## 3. Methodology:

To prepare the paper we have collected our data from various secondary sources such as research papers, books, government reports and some newspapers. Moreover, we have also used tables and graphs to present our analysis.

## 5. The process of shifting cultivation

In the hilly region of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura shifting cultivation, locally known as *jhum*, continues to be a dominant mode of cultivation and the means of living for many rural households. The social organisation of hill tribes is often built around concepts of community ownership. The community as a whole is collectively responsible for clearing the selected *jhum* plots, while in others the clearing of trees and shrubs is done by the respective family to whom the plot is allotted. At the time of allotment of plots, the size and workforce in the family are taken into consideration. This is the basis for ensuring equitable and universal access to land. The process of clearing the plots, which can take over a month, is labour intensive and undertaken almost entirely with indigenous and traditional equipment. The dried slash as well as the standing tree trunks in the cleared area are set on fire between February and March, care being taken to ensure that fires do not spread



# CONTEMPORARY ISSUES IN ASSAM ECONOMY



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## Evolution of Dairy Farming in Assam and Way Ahead

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### Abstract

*Agriculture is the lifeline for the rural people of Assam where nearly every one of the rural people are directly or indirectly engaging with this sector. To agriculture, animal husbandry is contributing instantaneous support by creating employment and extra hard cash income in the rural sector. This sector also has great importance in the poverty alleviation and employment generation aspects particularly in the rural economy of Assam as well as in India. India is the world's largest milk producer which is producing approximately 17% of the global milk production. This emerging sector of the Indian economy plays an enormous role in poverty alleviation and employment generation, particularly in the rural sector. Dairy industry is a source of livelihood to millions of rural people which makes quality milk and milk products. The demand for milk and milk products is increasing continuously with the rapid growth of population in the country. This industry also meets up the needs of the nutrition of the rural people of the state. The prime issues of this paper are to evaluate the evolution of dairy farming emphasizing the trends of milk production, district wise milch animal and milk production in Assam. The researcher also evaluates the various programs and policies undertaken by the central as well as the Assam government of India for the upliftment of dairy farming India. AGR and CAGR and line diagram are used to illustrate annual growth rate, growth of a phenomenon over the period of time and trends of production of milk respectively.*

Keywords: Dairy Farming, Milk Production, Rural Economy

### I. Introduction:

Agriculture together with animal husbandry can be considered as the lifeline of the Indian economy. Since, India is the largest (ranks first in

2014-15 all over the world) milk producer in the world. This sector has great importance in the poverty alleviation and employment generation aspects particularly in the rural economy of Assam as well as in India. India is the world's largest milk producer which is producing approximately 17% of the global milk production. This emerging sector of the Indian economy plays an enormous role in poverty alleviation and employment generation, particularly in the rural sector. The dairy industry is a source of livelihood to millions of rural people which makes sure quality milk and milk products. The demand for milk and milk products are increasing continuously with the rapid growth of population in the country. This industry also meets up the needs of the nutrition of the rural people of the state.

After the adoption of the 1991 LPG policy, various empirical evidences show that the society moves towards modernization which changes the composition of the food basket of an average Indian is steadily shifting towards livestock products (Radhakrishnan and Ravi, 2015). Other socio-economic and demographic factors such as urbanization, changing food habits and lifestyle also strengthen the demand for dairy products. Animal husbandry in India is an integral part of the agriculture sector and plays an important role in providing employment and income to rural people. The livestock sector has been receiving significant priority in India in the last couple of decades. The dairy farming is an important secondary source of income that provides employment, income and nutritive food for millions of rural families and also supplies cow dung as organic manure to enrich the soil fertility and thus help in increasing crop production. Animal husbandry and veterinary services have been playing a leading role in the state of Assam, especially in the rural sector since 86 percent population is living in the rural sector of Assam.

Dairy farming forms a significant source of generating rural income and employment. Dairying is more than a business and it has broader social and economic dimensions. Dairying offers a relatively stable stream of income vis a vis crop production. In Assam, livestock production is severely limited by its poor genetic base, and dairying, although having greater livelihood potential, especially for poor communities, is

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Principal

Dimoria College, Khetri

# চৰ্যাকালীন লোকসমাজৰ লগত সংস্কৃত

## নাটকৰ ভাৰতীয় সমাজৰ তুলনা

(অভিজ্ঞান-শকুন্তলম্ আৰু শূত্ৰকৰ মৃচ্ছকটিকম্ৰ উল্লিখনসহ)

ড° নিশিগন্ধা তালুকদাৰ\*



যুগৰ পৰিবৰ্তনৰ লগে লগে সমাজ, আৰু সংস্কৃতিৰো পৰিবৰ্তন হৈ আহিছে। পৰিবৰ্তনৰ এই ৰূপ আমি বিভিন্ন যুগত সৃষ্টি হোৱা সাহিত্যত স্পষ্টভাৱে দেখিবলৈ পাবোঁ। বৌদ্ধ সিদ্ধ শূক্ৰসকলে ৰচনা কৰা চৰ্যাপদসমূহৰ মাজেৰে সেই যুগৰ ভাৱ তথা পূৰ্ব ভাৰতীয় সমাজৰ মনুহৰ আচাৰ-ব্যৱহাৰ, বীতি-নীতিৰ উপৰি এটা অৰ্থনৈতিক আৰু সাংস্কৃতিক দিশৰ উমান পাবোঁ। সংস্কৃত নাট্য সাহিত্যৰ মাজেৰে নাট্যকাৰ কালিদাসৰ 'অভিজ্ঞান-শকুন্তলম্' আৰু শূত্ৰকৰ 'মৃচ্ছকটিকম্' নাটক দুখনে তদানীন্তন সময়ছোৱাৰ সমাজ ব্যৱস্থা, ৰজা-মহাৰজা, ডা-ডাঙৰীয়া, সমাজৰ নিম্নতৰ লোকৰ কাৰ্যবলী আৰু সামাজিক স্থান আদিৰ চিত্ৰ প্ৰতিফলিত হৈছে। 'অভিজ্ঞান-শকুন্তলম্' নাটকখনত অতি প্ৰাকৃত উপাদান যথেষ্ট আছে যদিও নাট্যকাৰ কালিদাসে সেই যুগৰ সমাজখনক উপেক্ষা কৰি নাট সৃষ্টি কৰা নাছিল। উল্লেখযোগ্য যে 'মৃচ্ছকটিকম্' সংস্কৃত সাহিত্যৰ একমাত্ৰ কাব্যবন্দী প্ৰকাৰ। লৌকিক সমাজৰ চিত্ৰ কৰি শূত্ৰকে এই প্ৰকাৰখন ৰচনা কৰিছিল; য'ত উজ্জয়িনী নগৰৰ সৰু-বৰ সমাজ চৰিত্ৰই চুমুটি মৰাৰ উপৰি সেইসময়ৰ সামাজিক, ৰাজনৈতিক, অৰ্থনৈতিক আৰু ধৰ্মীয় দিশৰ চিত্ৰ স্পষ্ট হৈ পৰিছে।

আগোচ্য প্ৰবন্ধটিত চৰ্যাকালীন লোকসমাজৰ লগত সংস্কৃত নাট্য

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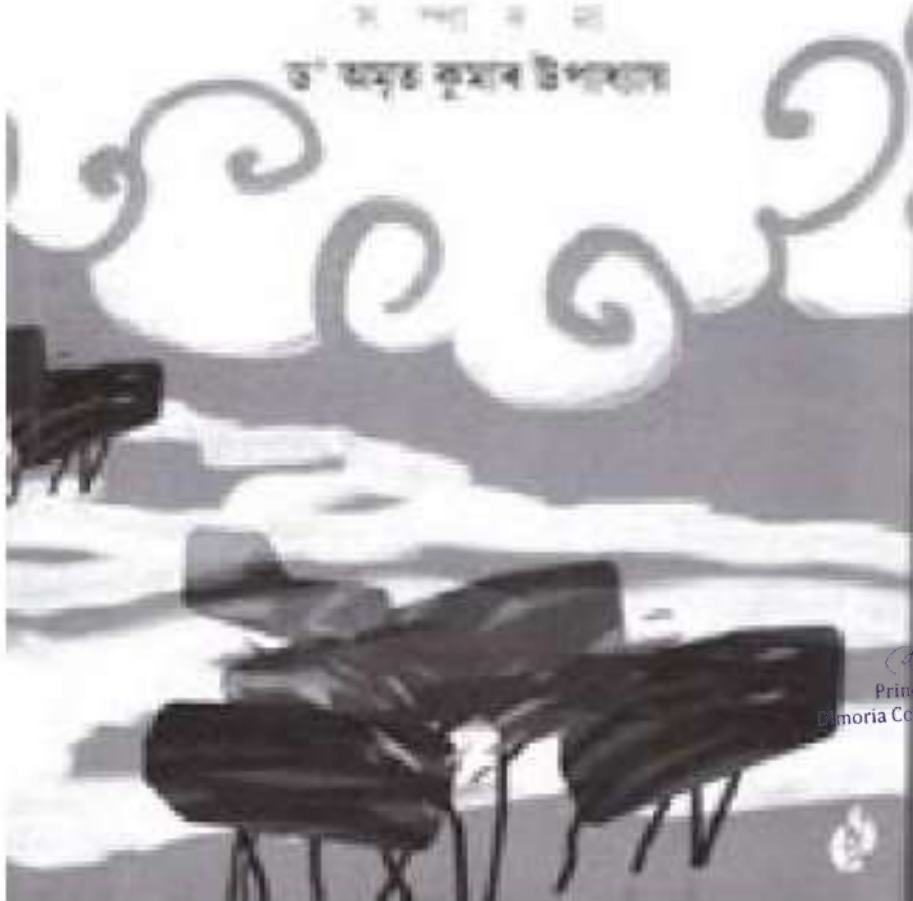
\* সহকাৰী অধ্যাপিকা, অসমীয়া বিভাগ, ডিমৰীয়া মহাবিদ্যালয়



নিৰ্বাচিত  
অসমীয়া উপন্যাসৰ  
বিচাৰ-বিশ্লেষণ



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প্ৰকাশকঃ

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মূল্যঃ

১৬০ টকা

বেটুপাতঃ

সজীব বৰা

গ্ৰন্থস্বত্বঃ

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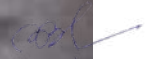
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ড° নিশিগন্ধা তালুকদাৰ



অসমীয়া সাহিত্যৰ কুৰঞ্জীত জনপীঠ বঁটা বিজয়ী মামণি বৰুৱাৰ সৌদামিনীৰ সন্ধানত সূৰীয়া আসন্ন দৰল কৰিবলৈ সক্ষম হৈছে। আন্তৰাষ্ট্ৰীয় খ্যাতিসম্পন্ন সাহিত্যিক মামণি বৰুৱাৰ সৌদামিনীৰ প্ৰতিটো লেখাই অসমীয়া সাহিত্য জগতখনৰ বাবে এক অমূল্য সম্পদ। অসমীয়া উপন্যাসক সমৃদ্ধিশালী কৰাৰ ক্ষেত্ৰত ঔপন্যাসিকগৰাকীৰ অকলমেই এই সকলোৰে একমুখে স্বীকাৰ কৰি আহিছে। নতুন পঢ়ুৱৈৰ মনত নিশ্চয় প্ৰশ্নৰ উদ্ভাৱন। মামণি বৰুৱাৰ সৌদামিনীৰ উপন্যাসৰাজিত এনেকুৱা কি কি গুণ নিহিত আছে, কিয় তেওঁ আন ঔপন্যাসিকৰ পৰা পৃথক কৰি তোলে। দৰাচলতে তেওঁৰ উপন্যাসত কি অৱস্থাৰ কোৱাতকৈ কি নাই বুলি ক'লেহে প্ৰশ্নটো অধিক সমীচীন হ'ব। মামণি বৰুৱাৰ সৌদামিনী গৰাকীৰ জীৱনবোৰৰ সুন্দৰ প্ৰতিচ্ছবি আৰু তেওঁৰ উপন্যাসত দেখিবলৈ পৰা সৰ্বজনীন বিষয়বস্তু, সুন্দৰ বৰ্ণনাসৈধ্যী, প্ৰতীক-কল্পচিত্ৰ তথা সাৱলীল ভাষাৰ ব্যৱহাৰে তেওঁৰ উপন্যাসৰাজি কালজয়ী সাহিত্য হৈ প'ল।

মামণি বৰুৱাৰ সৌদামিনীয়ে চৰিত্ৰৰ মনস্তত্ত্ব বিশেষকৈ নাৰী মনস্তত্ত্বক অতি সক্ষমভাৱে উপস্থাপন কৰিছে। তেওঁৰ উপন্যাসত নাৰী চৰিত্ৰই মুখ্যভূমি অলংকাৰ। স্নেহ, নিঃসংগতা, পুৰুষৰ বৌদ্ধিকতা, আৰ্থিক সৈন্যৰ লগতে পুৰুষপ্ৰধান সমাজৰ উল্লেখ্য যে শিশুকালৰে পৰা নিৰাশাবাসে বেৰি থকা জীৱনটোত মামণি বৰুৱাৰ সৌদামিনীৰ বহুতো প্ৰত্যাহ্বানৰ মুখামুখি হৈছে। বিশেষকৈ দাম্পত্য জীৱনৰ সুখ ভোগ কৰিবলৈ

  
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*Edited by  
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## অসমীয়া ভাষাত লিঙ্গবাদ : নাৰী সৰ্বনীকৰণত ইয়াৰ ভূমিকা

নিম্ন কল্পিত  
ড° পৰ্বতী কলিতা



### সাৰাংশ :

লিঙ্গবাদ নাৰীবাদী আন্দোলনৰ ২য় তৰংগত উদ্ভৱ হোৱা এক নবজাগৰণ। লিঙ্গবাদ হৈছে কোনো ব্যক্তিৰ লিঙ্গৰ ওপৰত ভিত্তি কৰি কৰা বৈবন্যমূলক আচৰণ বা প্ৰকাশভাৱী। এই আচৰণ প্ৰকাশ পাত সাধাৰণতে ভাৱাৰ জৰিয়তে। এনে লিঙ্গবাদী ভাৱা বা বক্তব্যই সাধাৰণতে আমাৰ তৰলীকৃত সমাজখনতে ব্যক্ত কৰে। বৰ্তমান প্ৰচলিত সমাজ ব্যবস্থাত বা বক্তাৰ মনত নাৰী বা পুৰুষৰ মৰ্যাদা কেনে দিয়া লিঙ্গবাদী বক্তব্যই প্ৰকাশ কৰে। বাস্তৱ ক্ষেত্ৰত মহিলাসকলেই এনে লিঙ্গবাদী ভাৱধাৰৰ চিকাৰ হৈ আহিছে। য'ৰ বাবে বৰ্তমান ইংৰাজী, বাংলা আদি ভাৱাৰ বহুতো শব্দবোৰ লিঙ্গনিৰপেক্ষ কৰা হৈছে। আমাৰ আলোচনাত লিঙ্গবাদী ভাৱা পৰিহাৰ কৰি লিঙ্গ নিৰপেক্ষ ভাৱাৰ প্ৰয়োগে নাৰী সৰ্বনীকৰণত কিদৰে প্ৰভাৱ পেলাব, সেই সন্দৰ্ভত এটি আলোচনা দাঙি ধৰিবলৈ প্ৰচাৰ কৰা হ'ব।

মূচক শব্দ : লিঙ্গবাদ, ভাৱা, সমাজ, লিঙ্গ, নিৰপেক্ষ, নাৰী সৰ্বনীকৰণ।

### ০.০ অৱতৰণিকা :

লিঙ্গবাদ নাৰীবাদী আন্দোলনৰ দ্বিতীয় তৰংগত উদ্ভৱ হোৱা এক নবজাগৰণ। লিঙ্গবাদ হৈছে কোনো ব্যক্তিৰ লিঙ্গৰ ওপৰত ভিত্তি কৰি কৰা বৈবন্যমূলক আচৰণ বা প্ৰকাশভাৱী। এই আচৰণ প্ৰকাশ পাত সাধাৰণতে ভাৱাৰ জৰিয়তে। এনে লিঙ্গবাদী ভাৱা বা বক্তব্যই সাধাৰণতে আমাৰ তৰলীকৃত সমাজখনতে ব্যক্ত কৰে। বৰ্তমান প্ৰচলিত সমাজ ব্যবস্থাত বা বক্তাৰ মনত নাৰী বা পুৰুষৰ মৰ্যাদা কেনে দিয়া লিঙ্গবাদী বক্তব্যই প্ৰকাশ কৰে। বাস্তৱ ক্ষেত্ৰত মহিলাসকলেই এনে লিঙ্গবাদী ভাৱধাৰৰ চিকাৰ হৈ আহিছে। য'ৰ বাবে বৰ্তমান ইংৰাজী, বাংলা আদি ভাৱাৰ বহুতো শব্দবোৰ লিঙ্গনিৰপেক্ষ কৰা হৈছে। আমাৰ আলোচনাত লিঙ্গবাদী ভাৱা পৰিহাৰ কৰি লিঙ্গ নিৰপেক্ষ ভাৱাৰ প্ৰয়োগে নাৰী সৰ্বনীকৰণত কিদৰে সহায় কৰিব সেই সন্দৰ্ভত এটি আলোচনা দাঙি ধৰা হ'ব।

### ০.১ অধ্যয়নৰ উদ্দেশ্য :

'অসমীয়া ভাষাত লিঙ্গবাদ : নাৰী সৰ্বনীকৰণত ইয়াৰ ভূমিকা' উক্ত বিষয়টি নিৰ্বাচন কৰাৰ বাবে কেইটামান উদ্দেশ্য স্থিৰ কৰি লোৱা হৈছে—

১. গৱেষক, অসমীয়া বিভাগ, গুৱাহাটী বিশ্ববিদ্যালয়
২. সহকাৰী অধ্যাপক, ডিমৰীয়া মহাবিদ্যালয়


Principal  
Dimoria College, Khetri

25  
Anniversary

# মামনি ষয়হ্ম গোস্বামীৰ ঔপন্যাস

জীৱন-জিজ্ঞাসা, সমাজ-বাস্তৱতা, মূল্যায়ন ইত্যাদি



  
Principal  
Dimoria College, Khetri

*Mamoni Raisom Goswami Upanyas, Jivani Jyugusta, Sonaj  
Bastabata, Mulyayan Ityadi* : edited by Sailenjeet Sarma,  
Asstt. Professor of Assamese Dept., Goalpara College and  
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পানবজাৰ, গুৱাহাটী



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প্রথম প্রকাশ : ২০১৯

মূল্য : ৩৫০.০০ টকা

  
Principal  
Dimoria College, Khetri

ইপাশাল : দাস অফ্‌ছেট  
উজান বজাৰ, গুৱাহাটী - ১



# মামনি বয়ছম গোস্বামীৰ উপন্যাসত সত্ৰীয়া সংস্কৃতিৰ প্ৰতিফলন

(প্ৰসংগ : দঁতাল হাতীৰ উঁয়ে খোৱা হাওদা)

২৯ পংকজ নমঃশূদ্ৰ

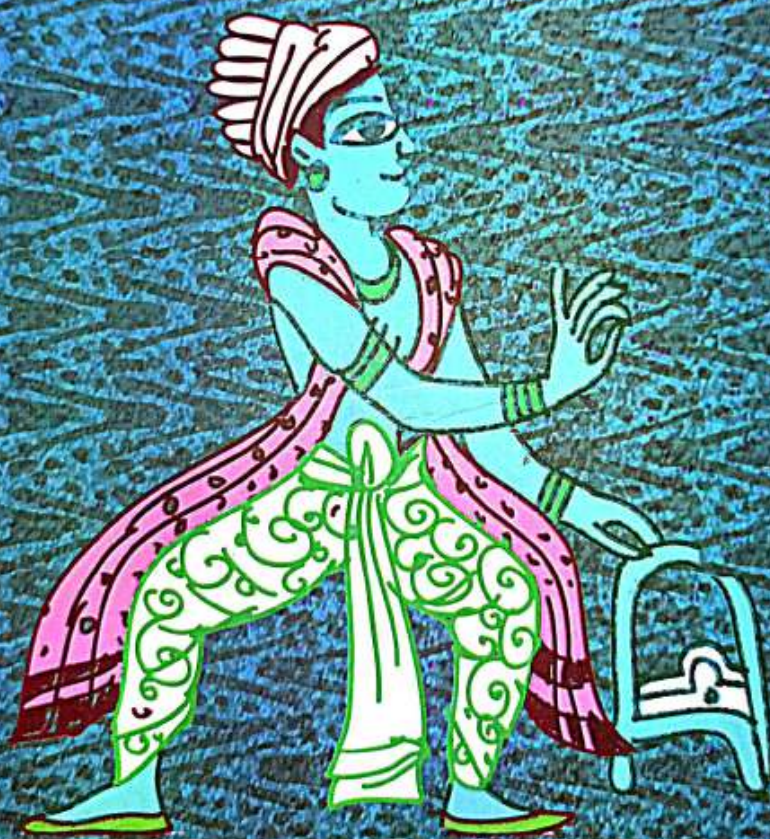


বিশ্বসাহিত্যত যিসকল লেখকে তেওঁলোকৰ সবল সাহিত্যৰাজিৰ যোগেদি চিৰস্মৰণীয় হৈ বৈছে তেওঁলোকৰ ভিতৰত মামনি বয়ছম গোস্বামী অন্যতম। তেওঁৰ সাহিত্যৰাজিত গভীৰ মানৱীয় চিন্তা-চেতনা প্ৰকাশ পাইছে। তেওঁৰ গল্প, উপন্যাস, কবিতা ইত্যাদি সকলো প্ৰকাৰৰ ৰচনাত গভীৰ জীৱনবোধ আৰু সমাজ বাস্তৱতা প্ৰকাশ পাইছে। গল্প সাহিত্যৰে জীৱন আৰম্ভ কৰিলেও তেওঁ অসমীয়া উপন্যাস সাহিত্যৰহে এগৰাকী সুদক্ষ লেখিকা হিচাপে খ্যাতি অৰ্জন কৰিছে।

উপন্যাস হৈছে মানৱ জীৱনৰ মৌলিক অনুসন্ধান আৰু কল্পনাৰ ফল। বৰ্তমান যুগত মানৱ জীৱনৰ গভীৰ আৰু ব্যাপক চিত্ৰ অংকনৰ বাবে উপন্যাসেই হৈছে উপযুক্ত আহিলা। গতিকে উপন্যাস আৰু মানৱ জীৱনৰ এক অঙ্গাঙ্গী সম্পৰ্ক আছে। উপন্যাসৰ একোটা কাহিনীয়ে সমাজৰ সকলো অঙ্গত মানুহৰ মনত দোলা দি যাব পাৰে। সেয়েহে উপন্যাস এখনত প্ৰতিফলিত হয় জীৱনৰ সামগ্ৰিক ৰূপ আৰু মানৱীয়তাৰোধৰ জীৱন্ত ছবি। মানুহ যিহেতুকে সামাজিক জীৱ, গতিকে মানুহ আৰু সমাজৰ সম্পৰ্ক অতি গভীৰ। কবি, সাহিত্যিক,



# অসমৰ লোক পৰিৱেশ্য কলা (দ্বিতীয় খণ্ড)



সম্পাদনা  
ড° দীপামণি বৰুৱা দাস





## Asohar Loka Paribeshya Kola (Ditlya Khanda)

A Collection of articles of performing Art-form of Assam, edited by  
Dr. Dipamani Baruah Das, Asst. Professor in Assamese Department,  
Gauhati University and published by Purbayon Publication, Panbazar,  
Guwahati-1, Assam, India

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# অসমৰ লোক পৰিবেশ্য কলা (দ্বিতীয় খণ্ড)

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☎ ৯৬৭৮৮৭০৯৯০ ☎ ৯৮৬৪৪২২১৫৭

  
Principal  
Dimoria College, Khetri



# পৰিৱেশ্য কলাৰ অমূল্য সম্পদ সত্ৰীয়া নৃত্য

২৬° পংকজ নমঃ শূদ্ৰ\*

লোক পৰিৱেশ্য কলা হ'ল— অসমীয়া লোকসংস্কৃতিৰ চতুৰ্থতম অংগ। পৰিৱেশ্য কলাক ইংৰাজীত 'Performing Art' বুলি কোৱা হয়। লোক সাহিত্য বা মৌখিক সাহিত্য বা জন সাহিত্য, ভৌতিক সংস্কৃতি আৰু লোক আচাৰ-অনুষ্ঠান, উৎসৱ-পাৰ্বৰ লগত লোক পৰিৱেশ্য কলাৰ সম্পৰ্ক অতি নিবিড়। লোককলা বা লোক পৰিৱেশ্য কলা আৰু শাস্ত্ৰীয় পৰিৱেশ্য কলা ৰীতিৰ মাজত পাৰস্পৰিক অন্যান্য ক্ৰিয়া লক্ষ্য কৰা যায়। পৰিৱেশ্য কলা ভাৰতবৰ্ষৰ উত্তৰ-পূৰ্বাঞ্চলৰ সাংস্কৃতিক উপাদানৰ অন্যতম অংগ। নিৰ্বাহিকাসকলে যি কলা ৰূপৰ পৰম্পৰাগত সাংগীতিক বা অভিনায়িক বৈশিষ্ট্যৰাজি সম্পূৰ্ণভাৱে অক্ষয় ৰূপত পৰিৱেশন কৰে। সেই কলা ৰূপকে পৰিৱেশ্য কলা আখ্যা দিয়া হয়। পৰিৱেশ্য কলাৰ পৰিসৰে গীত-নৃত্য-নৃত্য আৰু নাটকক সামৰে। গীত গাওঁতে বা আবৃত্তি কৰোঁতেও অভিনয় সম্পূৰ্ণ হৈ থাকে। প্ৰকৃত্যৰ্থত দেহৰ অংগী-ভংগীৰে অভিনয়ৰ দিশটি প্ৰকট কৰি তোলে। তেনেদৰে নৃত্য-নৃত্যত আংগিক অভিনয় সম্পূৰ্ণৰূপে প্ৰকাশ পায়। সেইদৰে নাট্য বা নাটকৰ অভিনয়ৰ সামগ্ৰিক দিশটো তথা আহাৰ্য, আংগিক, বাচিক আৰু সাংগিক অভিনয় প্ৰকাশ পায়। পৰিৱেশ্য কলাৰ মাধ্যমেৰে গীত-পদ, বচন-প্ৰবচন, লোকোক্তি-প্ৰজ্ঞোক্তি, শ্ৰুতি-জনশ্ৰুতি, মালিতা বা কাহিনী গীত, বাচিক-লিখিত, নাট-নাটক আদিয়ে নৃত্য-গীত, বাদ্য-বাজনা, অভিনয় আদিৰ মাজেৰে দৃশ্য-শ্ৰব্যৰূপ পৰিগ্ৰহ কৰে। মুঠতে পৰম্পৰাগত সাংগীতিক বৈশিষ্ট্য অব্যাহত ৰাখি সামাজিকৰ আগত পৰিৱেশন বা প্ৰদৰ্শিত গীত-কাহিনী, নৃত্য আদিয়ে পৰিৱেশ্য কলা 'Performing Art'। পৰিৱেশ্য কলাক সাধাৰণতে তিনিটা ভাগত ভাগ কৰিব পাৰি— (১) গীত (২) নৃত্য-নৃত্য (৩) নাট্য বা নাটক। গীতৰ বিষয়বস্তুৰ চাক্ষু্ষ ৰূপায়ণে নৃত্য আৰু নৃত্যৰ পৰিশীলিত ৰূপৰ নামে নৃত্য। আৰু নৃত্যৰ পৰাই নাট্য বা নাটকৰ জন্ম। গতিকে নৃত্য-নৃত্য আৰু নাট্যৰ মাজত এক

কবিতা  
সংকলন

কবিতাৰ

মধুকোষ

সংস্কৃত সাংগঠনিক কবি সমাজ



**Kabiter Madhukosh - A book on poetry of the poets of Hajo**  
Anchalik Kabi Samaj: Hajo, Kamrup, Assam published by Hajo  
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কবিতা সংকলন।



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শ্ৰীসমীৰ কলিতা (প্ৰাক্তন সভাপতি, কামৰূপ জিলা সাহিত্য সভা),  
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শ্ৰীভবেন বিশ্বাসী (বিশিষ্ট নাগৰিক, হাজো)

সভাপতি

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উপ-সভাপতি

: শ্ৰীৰজত চন্দ্ৰ ভৰালী

সম্পাদক

: শ্ৰীকিৰ্চন দাস

সহযোগী

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**Volume II, Issue I**



**Edited by  
Dr. Safiqur Rahman**



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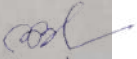
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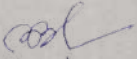
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## অসমীয়াত অনূদিত মোপাছাঁ 'এ লাইফ' আৰু অৰুপা পটঙ্গীয়া কলিতাৰ 'অয়নান্ত' উপন্যাসৰ নায়িকা : এক তুলনাত্মক আলোচনা



শেখাঙ্গী গোস্বামী

স্বৰূপে :

অনুবাদ হৈছে বিশ্বসাহিত্যৰ সৈতে পাঠকৰ সংযোগ স্থল স্বৰূপ। তুলনামূলক দৃষ্টিভঙ্গীৰে বিশ্বসাহিত্যৰ মূল্যায়ন তথা নিকপনৰ উপৰি বিশ্বৰ একাধিক সাহিত্যৰ মাজৰ পাৰস্পৰিক সম্পৰ্ক উদ্ঘাটনৰ ক্ষেত্ৰত অনুবাদৰ ভূমিকা উল্লেখনীয়।

অসমীয়া ভাষাত বিশ্বৰ বিভিন্ন জনপ্ৰিয় সাহিত্যিকৰ সাহিত্যৰাজি অনূদিত হৈছে। এই ক্ষেত্ৰত ফৰাচী সাহিত্যৰ প্ৰথিতযশা সাহিত্যিক গী দ্য মোপাছাঁৰ সৃষ্টিৰাজি অন্যতম। মানব জীৱনৰ নানা ৰঙেৰে উদ্ভাসিত তেওঁৰ প্ৰতিটো সাহিত্য কৰ্মই বিভিন্ন স্তৰৰ পাঠকক আকৰ্ষিত কৰিছে। গল্পকাৰ ৰূপে সিদ্ধহস্ত হ'লেও মোপাছাঁই ঔপন্যাসিক হিচাপে এক সুকীয়া স্থান লাভ কৰিছে। তেখেতৰ ছয়খন উপন্যাসৰ ভিতৰত 'Une Vie' ৰ (১৮৮৩) জনপ্ৰিয়তা অধিক। এই উপন্যাসৰ খ্যাতিৰ বাবেই বিশ্বৰ বিভিন্ন ভাষাত অনূদিত হোৱাৰ দৰে অসমীয়া ভাষাত অনূদিত হৈছে 'এ লাইফ' নামেৰে। এই উপন্যাসখনত এগৰাকী নৰ্মান নাৰীৰ দুৰ্বিসহ জীৱনৰ খতিয়ান দাঙি ধৰিছে।

'মৃগনাভি' (১৯৮৭) উপন্যাসেৰে অসমীয়া সাহিত্যত নাৰী চিন্তা চেতনাক বলিষ্ঠতাৰে তুলি ধৰা অৰুপা পটঙ্গীয়া কলিতাৰ দ্বিতীয় উপন্যাস 'অয়নান্ত' (১৯৯৪)। ঊনবিংশ শতিকাৰ অসমীয়া সমাজৰ প্ৰেক্ষাপটত ৰচিত এই উপন্যাসখন এখন নাৰীবাদী উপন্যাস। ঘাত প্ৰতিঘাতেৰে ভৰা নাৰী জীৱনৰ দীঘলীয়া বাটৰ কাহিনীৰে মুখৰিত হৈছে এই উপন্যাস। বিষয়বস্তু আৰু আঙ্গিকেৰে পৰিপুষ্ট এই উপন্যাসখনে পাঠকৰ পৰা পোৱা সমাদৰৰ বাবে ৰঞ্জিতা বিশ্বাসৰ হাতত 'Dawn' (২০০৪) নামেৰে ইংৰাজীলৈ অনুবাদ হয়।

এই আলোচনা পত্ৰত মোপাছাঁৰ 'এ লাইফ' উপন্যাসৰ নায়িকা জিয়ান আৰু অৰুপা পটঙ্গীয়া কলিতাৰ 'অয়নান্ত'ৰ নায়িকা বীণাপাণি— এই দুয়োগৰাকী নাৰী চৰিত্ৰৰ তুলনামূলক বিশ্লেষণ কৰা হ'ব। দুয়োগৰাকী নাৰী চৰিত্ৰৰ মাজেদি ঔপন্যাসিকদ্বয়ে কেনেদৰে নাৰী জীৱনৰ বিভিন্ন স্তৰক উপন্যাসত দাঙি ধৰিছে আৰু তাৰ লগতে ঔপন্যাসিকদ্বয়ৰ দৃষ্টিভঙ্গী আৰু নায়িকাদ্বয়ৰ চৰিত্ৰৰ পাৰস্পৰিক সাদৃশ্য বৈসাদৃশ্য এই আলোচনা পত্ৰত যুগুত কৰা হ'ব।

সহকাৰী অধ্যাপিকা, ডিমৰীয়া মহাবিদ্যালয়

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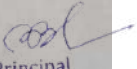
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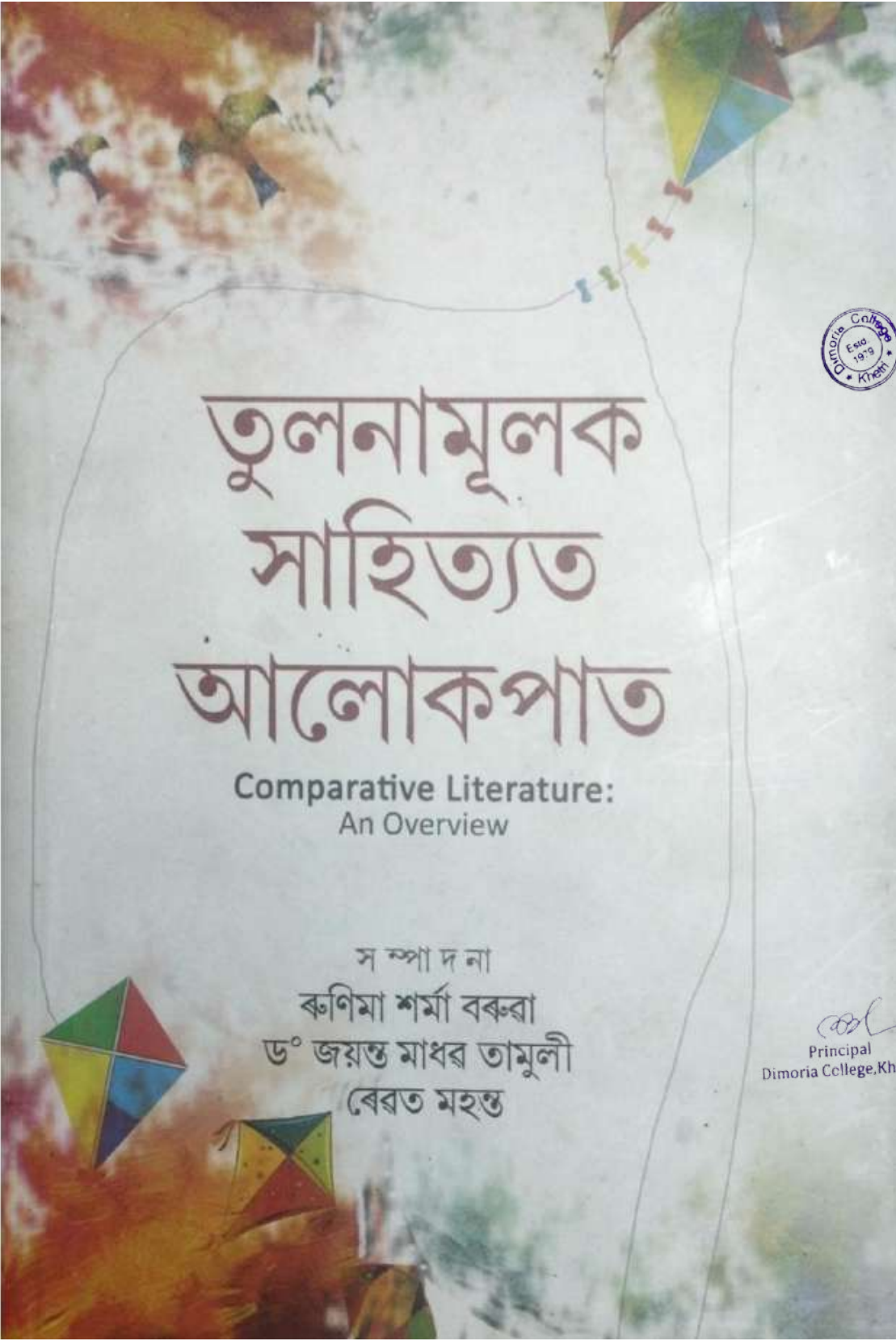


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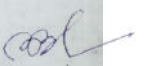


তুলনামূলক  
সাহিত্যত  
আলোকপাত

Comparative Literature:  
An Overview

সম্পাদনা  
ৰুণিমা শৰ্মা বৰুৱা  
ড° জয়ন্ত মাধৱ তামুলী  
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**Comparative Literature : An overview**

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# মোপাছাঁৰ 'দ্য নেকলেচ' আৰু বমা দাশৰ 'ৰোডোড্ৰেড্ৰনৰ বিলাস' গল্পৰ এক তুলনামূলক আলোচনা

শ্ৰীশ্ৰীশ্ৰী গোস্বামী \*



তুলনামূলক সাহিত্য সাম্প্ৰতিক কালৰ এক গুৰুত্বপূৰ্ণ তথা সমাদৃত বিষয়। তুলনামূলক দৃষ্টিভংগীৰে বিশ্ব সাহিত্যৰ মূল্যায়ন তথা বিশ্বৰ একাধিক সাহিত্যৰ মাজৰ পাৰস্পৰিক সম্পৰ্ক উদঘাটনৰ ক্ষেত্ৰত তুলনামূলক সাহিত্যৰ ভূমিকা উল্লেখনীয়। বিশ্ব সাহিত্যৰ সঠিক ৰূপ নিৰ্ণয়ৰ সহায়ক তুলনামূলক সাহিত্যৰ কেবল সাহিত্যৰ তুলনামূলক অধ্যয়নেই নহয় বৰং আন্তঃৰাষ্ট্ৰীয় প্ৰেক্ষাপটত সাৰ্বজনীন দৃষ্টিভংগীৰে কৰা এক সামগ্ৰিক ৰূপৰ বিজ্ঞানসন্মত বিচাৰ পদ্ধতি। বিশ্ব সাহিত্যৰ অন্তৰ্নিহিত তত্ত্ব, শৈল্পিক গুণ, জীৱন জগত সম্পৰ্কে থকা স্বকীয় দৃষ্টিভংগী তথা আধ্যাত্মিক প্ৰমূলাসমূহ ৰাষ্ট্ৰীয় গণ্ডীৰ পৰা মুক্ত হৈ এক বহল প্ৰেক্ষাপটত বিচাৰ বিশ্লেষণ কৰাৰ এই গুৰুদায়িত্ব পালন কৰে তুলনামূলক সাহিত্যই।

অসমীয়া সাহিত্যই জন্মলগ্নৰে পৰা পাশ্চাত্যৰ বিভিন্ন দৰ্শন, চিন্তা-চৰ্চা, আংগিক কলা-কৌশল প্ৰয়োগৰ দুৱাৰ মুকলি কৰি দিয়ে। ইউৰোপীয় বিভিন্ন সাহিত্যৰ দৰে ফৰাচী সাহিত্যও অসমীয়া সাহিত্যক বহুলভাৱে প্ৰভাৱান্বিত কৰিছে। এই ক্ষেত্ৰত অসমীয়া চুটিগল্পত ফৰাচী চুটিগল্পৰ প্ৰভাৱ অন্যতম। বিশেষকৈ আৱাহন যুগত ইয়াৰ প্ৰভাৱ সুদূৰপ্ৰসাৰী। বিশ্ববিশ্ৰুত গল্পকাৰ এডগাৰ এলেন পো, গোগল, চেখব, মোপাছাঁ

  
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# H



## Herbivore



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## Introduction

The sun is the ultimate source of energy, and plants are capable to trap the visible spectrum of sun's radiation. Therefore, plants are known as photosynthesizers, which have the ability to synthesize food in the presence of sunlight. The entire living world relies directly or indirectly on this photosynthetic produce and gets energy for their various life processes; therefore the plants are considered as producers or photoautotrophs (Raven 2019). The energy obtained by the plants gets transferred to a heterotrophic organism that eats plants, subsequently to another organism

relying only on animals for their feed. Thus, the animals are heterotrophic and known as consumers (Raven 2019). Therefore, there is a successive relationship among the organisms where one organism relies on other for its food (Fig. 1). Each living organism is connected with each other in a straight chain for food and occupies its specific position, known as trophic level in this linear series (Fig. 1). This succession of living organisms, known as food chain, is connected as producers–primary consumers–secondary consumers–tertiary consumers at first trophic level, second trophic level, and third trophic level or even higher (Figs. 1 and 2). Subsequently, this establishes a natural consumption link, the food webs via interconnected food chains in an ecosystem (Raven 2019).

## Herbivores and Herbivory

An herbivore is simply an exclusive plant eater. A heterotrophic animal that feeds only on different types of plants (i.e., algae, bryophytes, herbs, shrubs, and trees) or plant parts such as leaf, stem, root, fruits, seeds, etc., is known as herbivore, and the feeding strategy of herbivores is known as herbivory. Herbivores are integral key elements of food chains/webs that transfer photosynthetic produce, being a link between the primary producers and secondary consumers (Pape and Loffler 2012; Figs. 1 and 2). Herbivores, therefore, play a pivotal role in maintaining equilibrium in an ecosystem by being the first one to eat



## Photoperiod



Monika Heikrujam<sup>1</sup>, Akanksha Vashishtha<sup>2</sup>, Tansukh Barupal<sup>3</sup>, Gaurav Kumar<sup>4</sup>, Siva P. K. Chetri<sup>5</sup>, Mukesh Meena<sup>3</sup>, Tripta Jain<sup>3</sup> and Kuldeep Sharma<sup>3</sup>

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Photoperiodism is the ability of plants and animals to measure and respond to duration of light and dark in a day, or length of day and night cycle in a day, season, or year, i.e., photoperiod.

### Photoperiodism in Plants

In plants, the vegetative phase switches over to reproductive phase at particular period of day length known as critical light period or critical day length (Hopkins et al. 2009; Sinha 2004;

Taiz et al. 2015). The phenomenon of photoperiodism in plants was first discovered by Somerville in 1920s (Garner and Allard 1920) while working with Biloxi variety of soybeans and 'Maryland Mammoth' variety of tobacco (Hopkins et al. 2009). They discovered that these plants could be made to flower only when the daily exposure to the light was reduced below a certain critical duration.

Depending upon the duration of photoperiod, the plants are classified into three categories:

1. Short-day plants (SDP)
2. Long-day plants (LDP)
3. Day-neutral plants (DNP)

**Short-Day Plants (SDP):** These plants require a relatively short daylight period (usually 8–10 h) and a continuous dark period of about 14–16 h for flowering (Hopkins et al. 2009; Sinha 2004; Taiz et al. 2015). In SDP, the dark period must be longer than a certain critical length in order to flower. If the dark period is interrupted midway by even a single flash of light, flowering is inhibited. Short-day plants even flowers when kept in continuous darkness along with sucrose. Length of day plays insignificant role in flowering. The short-day plants may thus be called long-night plants. Common examples of short-day plants are chrysanthemums, cocklebur (*Xanthium strumarium*), tobacco (mutant 'Maryland mammoth', *Nicotiana tabacum*), soybean (*Glycine max*), sugarcane (*Saccharum*



# T



## Tapetum



Akanksha Vashishtha<sup>1</sup>, Tansukh Barupal<sup>4</sup>,  
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Tapetum is structurally and functionally diverse unistrata layer of universal occurrence in the microsporangia of all land plants that chiefly serves as a nutritive tissue for developing male gametophytes (Dickinson and Bell 1972, 1976; Sporne 1973; Pacini 1997; Pacini et al. 1985; Huysmans et al. 1998). The tapetum is better known in higher plants (gymnosperms and angiosperms) than in lower plants (bryophytes and pteridophytes) as its activities are less frequent in lower plants than in higher plants (Dickinson and Bell 1972, 1976; Pacini et al. 1985; Parkinson and Pacini 1995). On the other hand, compared to their aquatic ancestors, early land plants had well-protected reproductive structure, the loculus – a liquid-filled cavity that occurs within the microsporangia of many groups in which the


spores or pollen grains develop and ripen. This cavity, loculus, is bordered by a tissue of sporophytic origin, i.e., tapetum (Pacini et al. 1985).

However, the origin, development, and specific functions of tapetum vary across all plant divisions; therefore it has been considered as key reproductive character to investigate evolutionary lineages' especially among higher plants (Endress 2001; Furness and Rudall 1998; Furness and Rudall 2001; Gorelick 2001; Taylor et al. 2012).

The natural life of the tapetal cells too varies among plants and depends on the length of pollen development. In angiosperms, it generally ranges from few days to few weeks (Pacini et al. 1985). In gymnosperms, the tapetal cells are comparatively long lived and can persist up to 6 months (Cecich 1984). In pteridophytes too, the life span of tapetal cells differs from a few days to few weeks (Kelley and Doyle 1975; Mogensen 1978).


## Structure, Histochemistry, and Origin of Tapetal Cells

Tapetum, most often a single cell layer, is quite distinguishing among angiosperms being an integral element and the innermost layer of anther wall that separates the anther wall and the sporogenous tissue within the anther (Fig. 1). The mature anther wall comprises an epidermis (E) followed (on the inside) by a layer of endothecium (END), two- or three-celled middle layers (ML), and a single cell layer tapetum (TA) that attains its

  
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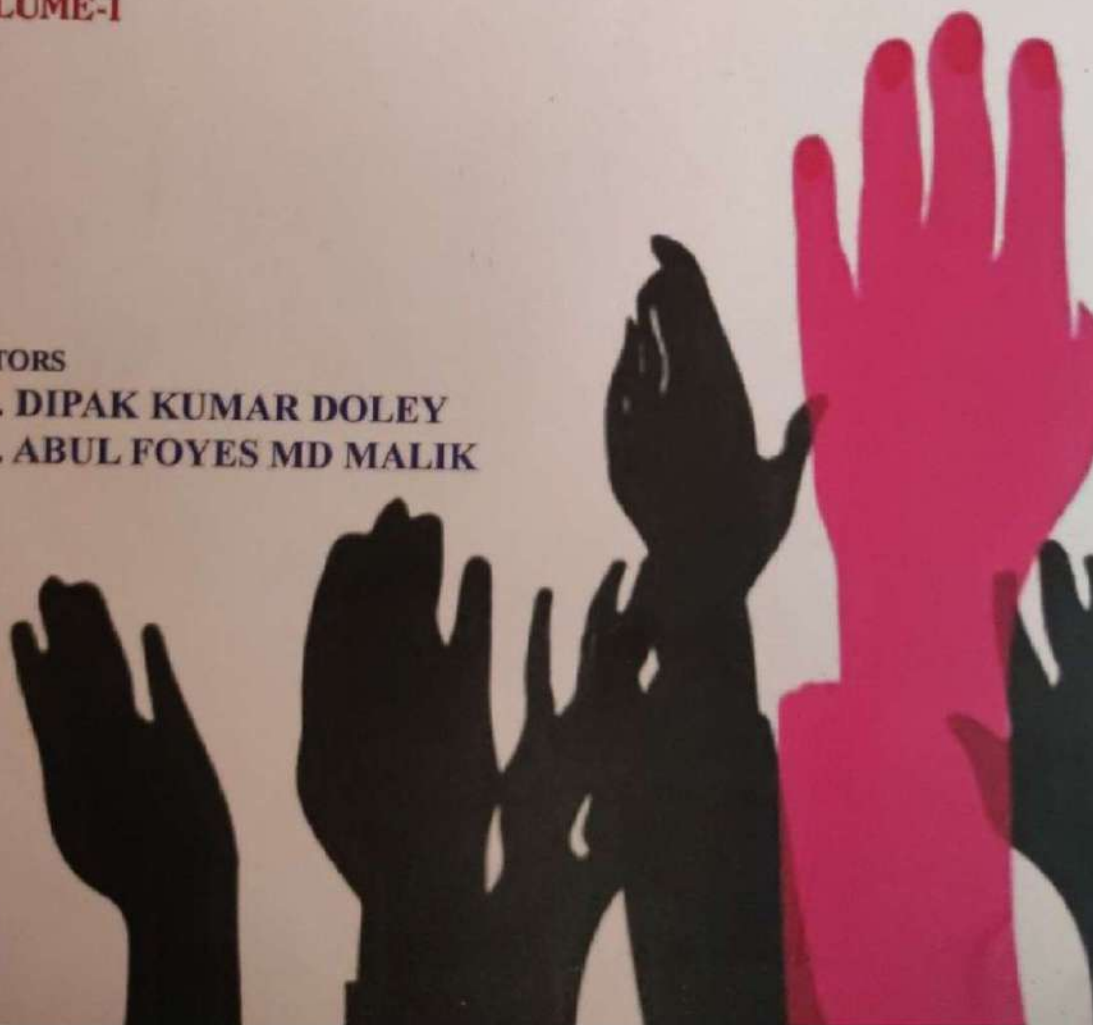
**Gender and  
Women's Studies:**  
**Interdisciplinary**  
*Approaches and Perspectives*

**VOLUME-I**

**EDITORS**

**DR. DIPAK KUMAR DOLEY**

**DR. ABUL FOYES MD MALIK**



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# Fatphobia and Body Oppression: Andre Dubus' 'The Fat Girl'

Jharna Choudhury

Research Scholar, Department of English  
Tezpur University

The presupposition of "curing" a fat identity challenges the positivity of body difference by constructing a "disease", called fatness. Andre Dubus's portrait of Louise, in his short story 'The Fat Girl' (one of the most striking stories from his 1978 collection *Adultery and Other Choices*) is an embodiment of a victim of "fatphobia", a social attitude that creates a power grid using size as a major decisive factor. Louise struggles with her desire to eat under the constant surveillance of her family members, relatives and friends whose emotional investments largely depend of her size chart. This paper observes the modes of oppression faced by the woman protagonist in the name of fitting into social standards of perfectness; and how a single bodily development becomes the only visible marker of a person's existence, erasing other aspects of her life, thereby making her position vulnerable to social bully and withdrawing essential bodily appetites. To quote from the book *The Fat Studies Reader*, "using the word fat as a descriptor (not a discriminator) can help dispel prejudice... well-meaning euphemisms like "heavy," "plump," "husky," and so forth put a falsely positive spin on a negative view of fatness" (Rothblum and Solovay xii), just like the use of "the O-words, "overweight" and "obese,"" (Rothblum and Solovay xii), which are problematic words as well and cannot be blindly accepted as neutral substitutes. The prejudice arises when "people are treated differently, rights are denied, or an action is motivated by the desire to "help" a group that falls on either side of the line" (Rothblum and Solovay 2), and the question arises, who creates the line?

The first mode of oppression that exists in the text is an anti-fat sentiment, where bodily flesh (irrespective of being healthy or unhealthy) is a negative that contradicts the ideal of thinness. The body conditioning and regulations of eating are loaded with gender prejudices in Louise's household, where her mother differentiates between Louise's urge to binge-eat with that of her brother's, by presenting an unsaid manual of how to be a perfect lady. The mother is a keeper of patriarchal thoughts in the house, who gave the instructions to carry oneself "erectly" (Carver et al. 158) and eat bare. While the father in the house wanted his growing daughter to eat whatever she liked, the mother limits Louise with the condition of staying physically attractive, and achieving a level of thinness, which is according to her the only way of having a sexual partner or lover. As the fat-stigma critic Amy Erdman Farrell contextualizes, fatness is often seen as "a motif used to identify "inferior bodies"—those of immigrants, former slaves, and women—and it became a telltale sign of a "superior" person falling from grace" (Farrell 8). This notion of decadence of flesh is very much societal, especially in an American society where racial discrimination of bodies is widespread. Dubus's portrait of Louise is endowed with the guilt of being a social betrayer by simply living with a desire for food. What fat-study scholars have achieved over the



# **MODERNISM** *AND* **POSTMODERNISM**

**REFLECTIONS AND SPECULATIONS**

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# Exploring the Female Body through Postmodern Storytelling Methods: Carmen Maria Machado's "The Husband Stitch"

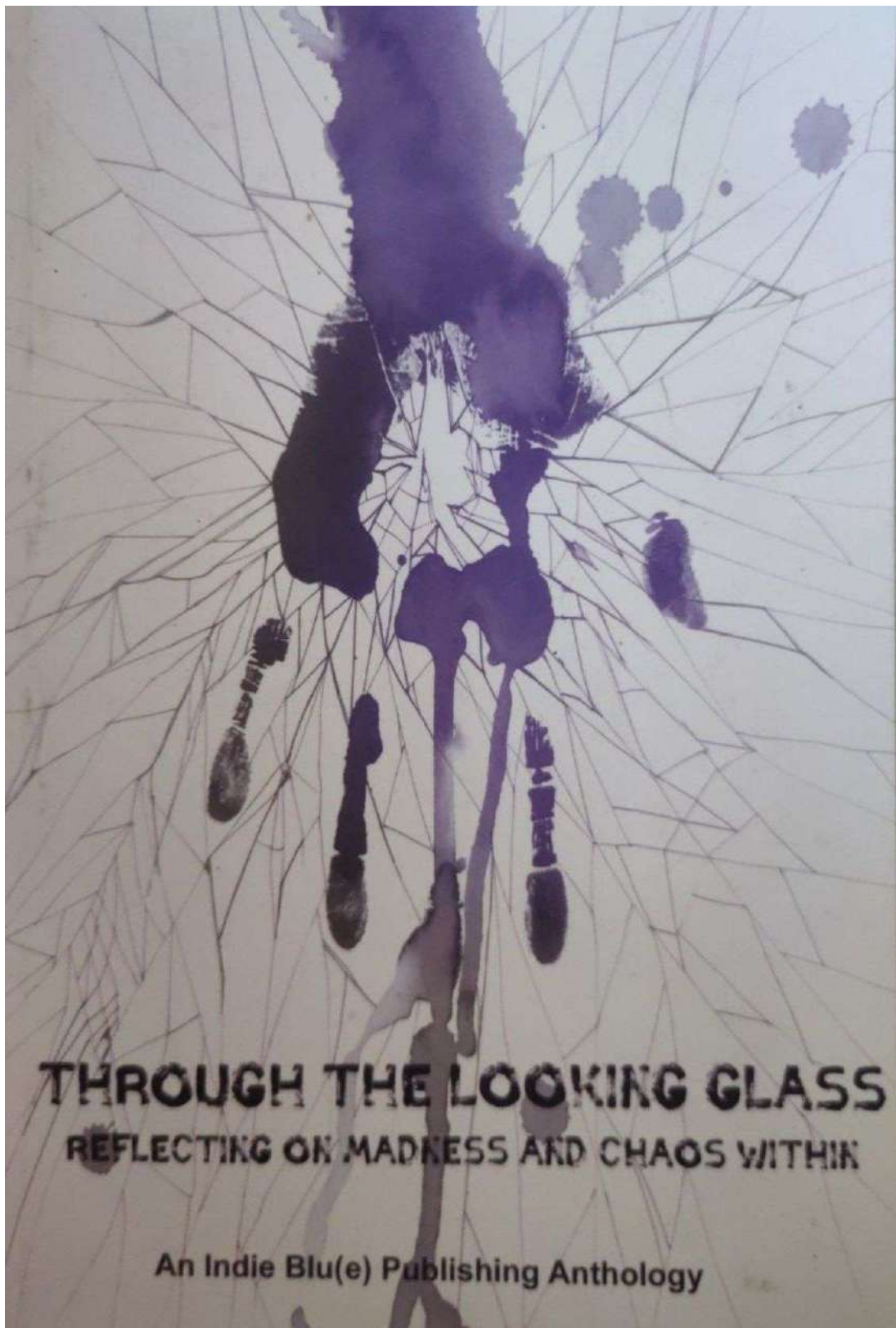
Jharna Choudhury

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In the note of corporeal fiction, Carmen Maria Machado's "The Husband Stitch", the first short story of her collection *Her Body and Other Parties* (2017), assembles and reassembles the female body. Drawing from the postmodern stylistics of the British writer Angela Carter, we enter inside an ordinary story constructed by Machado, where a woman falls in love, marries, raises a child, and feels betrayed by her husband. The titular connotation of the word "stitch" with an indeterminacy of meaning, a plurality, is a prolepsis to the extraordinariness of the execution of the story. Contextually, the husband-stitch is a post-childbirth female genital repair with a masochistic intention, delivering sheer humiliation to the female body. Despite the medical necessity of making a genital cut during normal childbirth labour, the short story brings into light the factor of future sexual gratification of the husband, and hence the "husband" stitch, and not the wife's. This stitch limits, marks, mutilates, sexualizes and "others" the female. To quote: "Simplifying to the extreme, I define postmodern as incredulity toward metanarratives" (Lyotard xxiv). Machado voices the collective memory of women in this short story, with postmodern storytelling-techniques, questioning the prescriptions behind the femaleness and maleness of the characters, denying any singular root of the story.

The short story is a bildungsroman, tracing the evolution of a woman. In the very onset, the text rejects the idea of absolute truth. The unnamed narrator narrates her experience as a young girl in the grocery store of Mr Barns, when she screamed the word "toes" in the produce aisle, and her mother corrected her with the word "potatoes". She insisted that she was right, but the very idea of pale and mutilated bloody toes mixed in between russet tuber seemed so impossible to her mother that she negates the truth of her daughter and settles on "potatoes". The story offers a body horror, describing, "the one that I had poked with the tip of my index finger, was cold as ice, and yielded beneath my touch the way a blister did" (Machado 8). This horror is subdued in the mother's version of the story of buying groceries, and the father's logic, "why did no one notice the toes except for you?" (Machado 8). The narrator says that as a young girl she was convinced by the determination of her father, but as a young woman, she still believes that she touched a dead body. Truth attains multiplicity, it overlaps with logic, and it is negotiated in this postmodern text.

Another problematized aspect in this text is the presence of the woman mark, the ribbon mark, an exemplar of the biblical mark of Cain. This is a postmodern breakdown of the objective truth of the female body, through a process of fictionalizing the female form with a slit, a subversion of skin, an added organ, projecting real women with doll's seam, as if women have stitched female bodies. The line, "No ribbon. A boy" (Machado 16) makes it clear that the ribbon symbolizes a corporeal demarcation, a sisterhood of women bodies,



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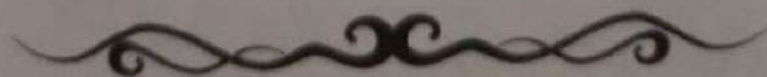
**I Washed My Baby like a Vegetable**

I didn't look back  
because I didn't want to look  
into that soapy kitchen clog  
where accidentally I left my ten-day-old,  
dazzled by the afterbirth of a yellowed gourd full of mud.

To all that "Mama, where are we going?"  
"Mama, why you cry?" "Mama, where's Missy?"  
"Mama, Mama..." and other asphyxiating nudges,  
I feel a matriphagy is holding my hand  
and it has long ceased to be my little boy.

There are needles drawing my back;  
perfecting, a glued Mother in a tentative garden  
with lines of flowers, swelling presence of ripe tears,  
and a feeling of being boxed in a catacomb,  
deaf with the explosions of bearing people

when I am an undergoing error myself.  
So I weep, sea water and bucket water;  
easy food for scavenger fishes,  
wildly poisoned from the ailment of  
mistaking skin for peel.



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# Unsent Letters

From the South Asian Diaspora



Compiled by

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Unsent Letters

From The South Asian Diaspora

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## Silsako Birds and Dying Birds

To the City  
about one dying Silsako,

Late-night musings are not easy; more so when you know that next to your home is a graveyard of birds. The nights are busy here. The load-full of mud-trucks come and go and fill up Silsako like a big black wound that was meant to be missing. In my sleep, I imagine a row of beaks stuffed with stones, cement and plastic, voiceless birds with their morning cacophony subdued. These are not caged birds trying to twitter; these are wild migrating birds, poisoned in the heart of a wetland.

From your end, can you hear the nocturnal birds nesting? Those aren't birds, those are people making houses at night, predator birds eating real birds; settled with survival and power reasons. As a child, during Bihu, I would cuddle my grandmother at dawn and carefully listen to the sound of flocks dashing into the lake. I would wear my slippers and run to see the boatmen's oars shaking the silences of the water lilies, mistake the oriental darters as floating snakes, and dance to the movements of thousand lesser-whistling ducks funnelling across the wide-wide sky. By the side of the window, overlooking the stretch of floating hyacinths, bronze-winged jacana collecting food, Asian openbill breaking snails, I embroidered a Monet scene. And years later in a hall of the Metropolitan Museum of Art, when Monet looked into my eyes, I wept my heart out, because Silsako's closed body, her dead birds, reflected in the dashes of green; and I knew, I knew that my recent darning can never restore the Monet painting Silsako was, and how I saw it.

I remember, in every late-night mizzle, the owlets would hoot by the guava tree next to my bed. Thick fog crept inside my room, like a cautious animal, a genet, a spoor looking for a pigeon. I would smile inside my pillow on the thought of waking to the chirps of crazy warblers, the sight of uncountable yellow-footed-green pigeons huddling up on a single tree, like a choir on the stage. Back at school, while sipping from my Barbie



**Entrepreneurial Challenges  
during COVID-19**  
Recent Trends and Innovations

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Recent Trends and Innovations

*Edited by*

**Dr. Annesha Saha • Dr. Gokul Acharjee  
Sujoy Hazari • Dr. Debanjan Nag  
Dr. Niharika Singh**



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Sujoy Hazari • Dr. Debanjan Nag  
Dr. Niharika Singh



This edited book is a compilation of 28 papers that deals with the challenges of entrepreneurs in recent situation, identify innovations which can be adopted in the global context to build up conceptual and practical understanding of 'new normal' in this pandemic for sustaining MSMEs and other enterprises, foster employment and economy in the current pandemic.



**Dr. Annesha Saha** is working as an Assistant Professor in Faculty of Management & Commerce, The ICFAI University, Tripura since 2011. She is also leading the Commerce Department in the same University as head of the department (HOD) since 2019. She did her B.Com (H) in the year 2005 from Assam University (A Central University), M.Com in the year 2007 and awarded Ph.D Degree in December 2016 from Tripura University (A Central University). Her area of interest is Accounting, Finance, Business Management and Rural Entrepreneurship. She has published many research articles in the journals of national and international repute and has also authored two books titled "Microfinance and Rural Women Entrepreneurship" by Himalaya Publishing House in the year 2018 and "Microfinance, Agripreneurship & Rural Development" by Mittal Publications in the year 2021.



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# 6

## COMMUNITY-BASED ENTREPRENEURSHIP IN ASSAM: THE PROGRESS SO FAR, THE OBSTACLES AND WAYS TO TACKLE IT

*Junu Rahang\* and Siva P.K. Chetri\*\**



### ABSTRACT

*Community-based entrepreneurship in Assam is an important option for the overall improvement among the various under-privileged communities isolated from mainstream India and this step can be very vital for their economic well-being. Assam, a multi-ethnic state has a tremendous potential for various entrepreneurship schemes. The various communities in Assam can take up entrepreneurship schemes based on the production of some of their unique community based daily-used products. In an entrepreneurship scheme, the cultural values, shared resources, mutual trust and close inter-personal relations are some of the important factors for proper functioning of the collective scheme. Community-based entrepreneurial activities producing local public products for a community have a comparative advantage over the absolute market-oriented activities as those products are usually produced from local agricultural goods or produce. A community entrepreneur with a good idea and potential to*

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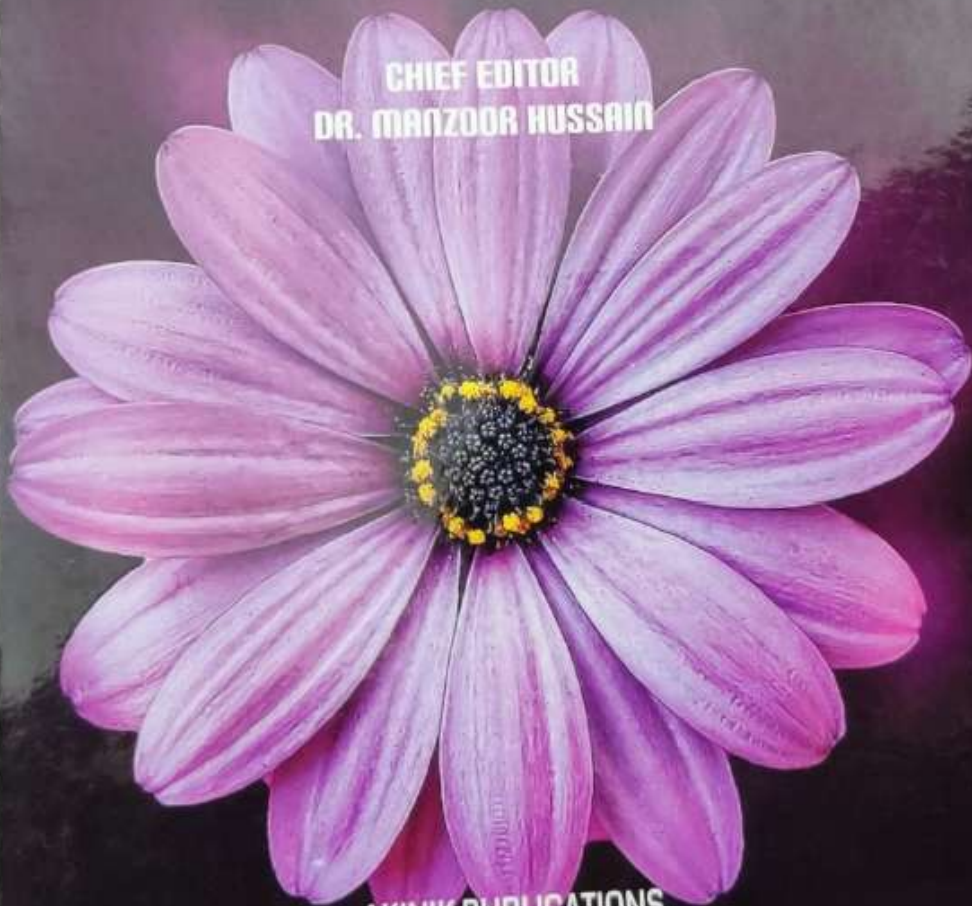
  
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**Chapter - 1**  
**Indigenous Knowledge on the Medicinal Plants**  
**Used by the Rural Inhabitants of Khetri Region**  
**of Kamrup District, Assam**

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# Chapter - 1

## Indigenous Knowledge on the Medicinal Plants Used by the Rural Inhabitants of Khetri Region of Kamrup District, Assam

Manash Baruah and Alee Sarma

### Abstract

The Khetri region in Kamrup District of Assam has a great wealth of diverse plant species. A major part of these plants is medicinal which is common in local habitats. These ethno-medicinal plants play a dynamic role in the lives of rural people of this region. The local people, mostly the tribal inhabitants widely practice the use of different plants (both medicinal and NTFPs) due to their cost effectiveness as compared to modern medicines and other naturally available sources. Urbanization and industrialization in the vicinities of this region is putting a stress and havoc on the richness of the plant diversities. Yet, the area continues to be a biodiversity rich area due to some common and fruitful crop development practices as well as other activities by the rural people. So the conservation of this biodiversity is of utmost importance for sustenance of the valuable medicinal plants and overall socio-economic development of the rural tribal folks. Creation of mass awareness for this conservation is the need of the hour. The present study focuses on the indigenous knowledge of different uses of the medicinal plants of the area and their possible conservation means.

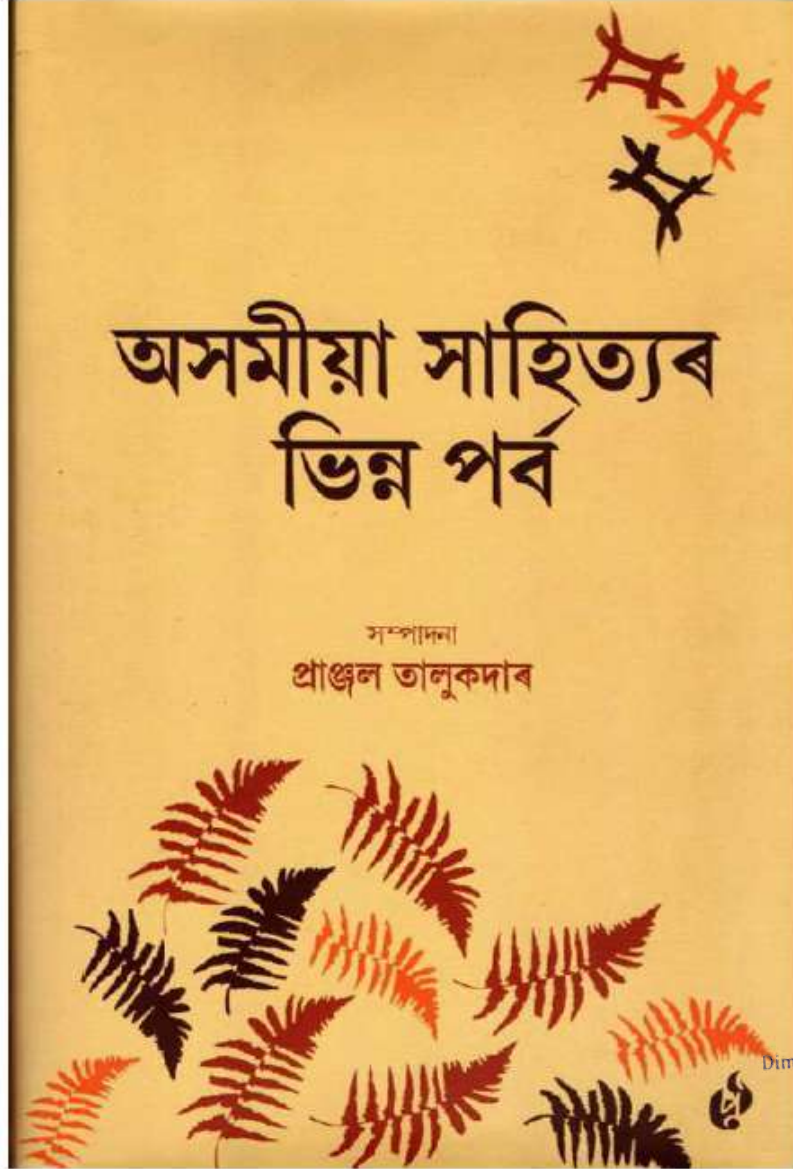
**Keywords:** indigenous knowledge, ethno-medicinal plants, conservation, Khetri, Kamrup, Assam

### Introduction

Traditional medicines especially the folk herbal medicines have recently been receiving heightened interest the world over. Such age-old health systems have been developed in different corners of the world where they are living in close interaction with the nature. The relationship between plants and people is studied in ethno-botany, a field focusing on the study of the indigenous knowledge on how plants are observed, used and managed. Indigenous knowledge refers to the knowledge, rules, standards, skills and



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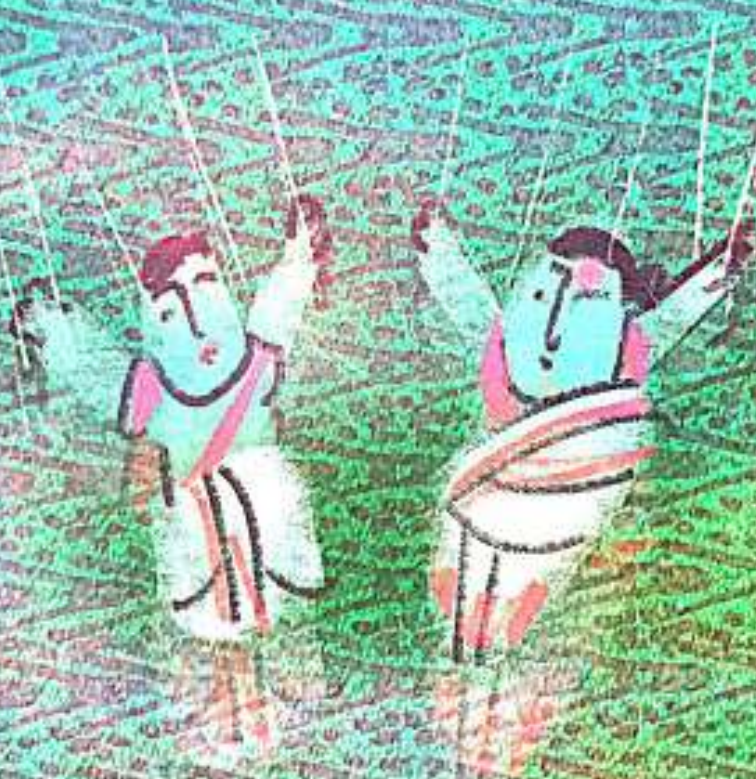


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# হাজোৰ লোক পৰিবেশ্য কলা

ড° পংকজ নমঃশূদ্ৰ\*

আৰম্ভণি : মহাবাহু ব্ৰহ্মপুত্ৰৰ উত্তৰ পাৰত অৱস্থিত কামৰূপ জিলাৰ  এখন ঐতিহ্যমণ্ডিত অঞ্চল হৈছে 'হাজো'। উত্তৰ পূৰ্বাঞ্চলৰ অঞ্চলসমূহৰ ভিতৰত হাজো অঞ্চলৰ এক সুকীয়া স্থান আছে। সেয়েহে হাজোক ঐতিহ্যমণ্ডিত বুৰঞ্জী প্ৰসিদ্ধ ঠাই বুলি কোৱা হয়। এই অঞ্চলটোত তিনিটা জাতিৰ গৰিমাৰ স্ৰোত বৈ আহিছে অতীতৰে পৰা। ইতিহাসে গৰকা এই ঠাইখন হিন্দু, মুছলমান আৰু বৌদ্ধ ধৰ্মীলোকৰ মহা সমন্বয়থলী। সেয়েহে, হাজোক ধৰ্মৰ ত্ৰিবেণী সংগমৰূপে জনা যায়। ইয়াৰোপৰি হাজো অঞ্চলটোক বিভিন্ন সময়ত কেইবাজনো শাসকে শাসন কৰিছিল। এই শাসক সকলে হাজোক বিভিন্ন নামেৰে নামকৰণ কৰিছিল। মহাকাব্য আৰু পুৰাণে হাজোক নামকৰণ কৰিছে- 'পঞ্চতীৰ্থ' 'মণিকূটগ্ৰাম', 'অপূৰ্ণভৱ', 'বিষ্ণুপুষ্কৰ' আদি ৰূপে। আহোম সকলৰ বুৰঞ্জীত 'হাজো' নাম পোৱা গৈছে। চৰিত পুথি আৰু বৈষ্ণৱ কবিসকলৰ ৰচনাতো 'হাজো' নাম পোৱা গৈছে। মোগল সকলৰ দিনত হাজোক 'চুজাবাদ' বা 'চুজানগৰ' হিচাপে নামকৰণ কৰিছিল।

হাজোৰ অৱস্থিতি সম্পৰ্কে এনেদৰে জনা যায়- হাজোৰ পূব আৰু দক্ষিণত লুইত (লৌহিত্য) নদ, উত্তৰত বৰ্ণশা নদ আৰু পশ্চিমত লৌহিত্য সাগৰ। কোঁচ ৰজা ৰঘুদেৱ নাৰায়ণৰ সময়ত কোঁচ হাজোৰ সীমা পশ্চিমে সোণকোষ নদীৰ পৰা পূবে বৰনদীলৈকে আছিল। বৰ্তমান হাজো চক্ৰৰ পূব দিশত - কমলপুৰ ৰাজহ চক্ৰ, পশ্চিমে বৰক্ষেত্ৰী, উত্তৰে ৰঙিয়া আৰু নলবাৰী ৰাজহ চক্ৰ আৰু দক্ষিণে মহাবাহু ব্ৰহ্মপুত্ৰ। হাজো গুৱাহাটীৰ উপকণ্ঠ এলেকা। হাজোৰ পৰা গুৱাহাটীলৈ দূৰত্ব প্ৰায় ২৬-৩০ কিলোমিটাৰ।

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**Jharna Choudhury**

**I Guess It's Thought Cancer**

With a pen and paper,  
one sprouted face of appalling incoherence  
staring out loud through midnight's terror,  
I think,  
of how terribly intrigued I am  
of my dough body and its pantomime.

Nothing finds me the way I do, by undressing  
myself, my hair, my skin, my limbs, part by part  
and then what's left in me is a whimper  
tied with my innards, so strongly,  
that it suffocates me.

When I lean on the headrest  
my words run loose like quick animals  
with camouflage;  
forever turns into fever, kitten turns into eaten,  
and other nonsensical slips  
telling me, you are not right!

In my sleep, if I sleep,  
my mind spits out people, constantly,  
eyes, liver, fluids running down  
and I slouch in gigantic hunger  
tossing on my bed like stripped meat on a skillet,  
when he asks, "are you alright?";  
"just a headache", I feign,

thinking for the rest of the night,  
can a torso speak,  
and who has forgotten one next to me?

# Pause and Pen

Whispers of The Soul



*Edited by*

**Dr. J. Vijayalakshmi**

**&**

**Monica Sudhir Gupta**



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*HIS NAME IS WORD AND HE CAN SCULPT*

I thought it wasn't easy to undo my anchor;  
I am rooted, I thought.  
It seems a Velcro is the only thing  
Between your finger and my heart.  
I could hear you, when you stripped it,  
A soft whimper pinched out my beliefs;  
Turned me inside out like a t-shirt in the clothesline,  
Shattered-will, mystic, frenzy under acid rain heavy on the head;  
My body like straws laid out for a making.  
You dismantled my lines;  
Those written for a dim red fireball in the winter sky,  
A cataract eye misleading;  
An animal not knowing what to eat,  
Feeding oneself its own bone.  
You said, there are plenty of poems  
Wholeheartedly designed to celebrate departure.  
Then grabbed me and etched a line,  
Carved a face without a knife,  
Doors opened for gods,  
To leisurely walk and see,  
A spark;  
Not a hospital bed.

*REFLECTION BY THE GHAT*

My image sings like a cricket,  
To those earthen lamps, now broken in patterns  
Counting how many gods walked down the river last night.  
I have lifted dust from the town;  
My thumb folds the ripples into whirlwinds,  
Measuring gaits of fishes,  
Knowing someone walked these waters with ease.  
I collect almost-meanings  
Of so many lovely things -  
Morning chirps, falling seeds,  
Rain circles over Gulmohar's velvet touch,  
A child's mud drawing, chromatic leaves on the temple steps,  
One standstill boat as if tied to a thought.  
For once, I want to let everything happen to me.  
Not feel like an insect in a shoebox,  
But one waiting in the open rain;  
Knowing some terrors might cut us strong.



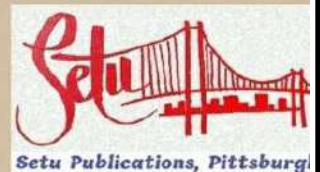
# **THE BODY OF MEMORIES**

**A Collection of Memoirs & Personal Essays**

**\*SETU\*** **The Body of Memories** \* Lopamudra Banerjee



**Edited & Compiled by**  
**Lopamudra Banerjee**



# **The Body of Mem- ories: A Collec- tion of Memoirs & Personal Essays**

Edited and compiled by  
**Lopamudra Banerjee**

**Setu Publications**  
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*Stolen Threads, Stolen Memories*

**Jharna Choudhury**

My sentences are malleable, like my feeling about home; brittle, changing, quick love. It needs stronger words of tenderness uttered by dear ones, like firm bamboo sticks tied to creeping plants. Whenever *ma* brings me a cup of tea with words like "*thanda hoi jabo, khai lua*" (drink it before it gets cold), I feel steady enough to hold on to the beauties life has to offer me. My mother leaves the room, and I am still sitting by the window light, in an Édouard Vuillard setting, with my yarns, crochet needles, pin holders, jars of spools, embroideries and two imagined companions, who smile at me once in a while. It has almost been a year since I saw his faded and blurred paintings in MOMA, which left me hanging in thoughts. I brought Vuillard home because there is this homeliness about threads, not pure domesticity, but warmth, desire, and a possibility to imagine unique narratives through the act of embroidery. There is an unorganized mess around me, on my table lies a glass jar, painted black, and my eyes turn to it when I take breaks from my satin and



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## CENTRAL $\sigma$ -SYMMETRIC RING

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### ABSTRACT

In this article, we have introduced a new term central  $\sigma$ -symmetric ring which is a generalization of  $\sigma$ -symmetric rings where  $\sigma$  denotes a ring endomorphism of a ring  $R$ . A counter example is given to validate this generalization. We have proved that central  $\sigma$ -symmetric ring is also an extension of symmetric as well as  $\sigma$ -compatible ring. Moreover, we have studied the nature of the direct product of central  $\sigma$ -symmetric rings. It is also shown that if an ideal  $I$  of a ring  $R$  is symmetric and  $\sigma$ -compatible then the quotient ring  $R/I$  is central  $\bar{\sigma}$ -symmetric ring where  $\bar{\sigma}$  is a ring endomorphism of  $R/I$  such that  $\bar{\sigma}(r+I) = \sigma(r)+I$  for all  $r+I \in R/I$ . Some other properties of central  $\sigma$ -symmetric ring are also discussed here.

**Keywords:** Central  $\sigma$ -symmetric ring,  $\sigma$ -symmetric ring,  $\sigma$ -compatible ring, symmetric ring, central  $\sigma$ -rigid ring.

### 1. INTRODUCTION

Ring theory is a subject of central importance in algebra. In the study of ring theory, it is clear that the concept of ring theory arose out of not one, but rather two theories; commutative ring theory and non-commutative ring theory. These two theories which came out in different issues were created by various individuals and thrived in various ways. Still these theories share a lot of common properties and together structure the establishment of today's ring theory. It was only during the 19-20th century that the concept of non-commutative

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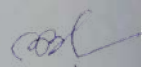
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Signaling and Communication in Plants

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# Rhizobiology: Molecular Physiology of Plant Roots

  
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# In Vitro Biosynthesis of Natural Products in Plant Roots



Lebin Thomas, Zeeshan ur Rahman, Kuldeep Sharma, Devendra Nagar, Akanksha Vashishtha, Gaurav Kumar, and Siva P. K. Chetri

**Abstract** Various plants are composed of structurally and chemically diverse secondary metabolites. Especially plant root systems are remarkable accumulators of high-valued phytochemicals. But the production of different secondary metabolites in the root system can be limited. Also, enhanced and controlled synthesis of secondary metabolites in plants is challenging. Plant tissue culture holds great promise for ecofriendly, economical and industrial-scale production of phytochemicals and natural bioactive compounds. Use of elicitors for enhanced de novo synthesis of natural products from roots cultures can be used as effective alternative strategies for improved productivity of bioactive compounds. Elicitation involves signaling pathway, which transfers the extracellular stimulus to the inside plant cell, leading to molecular and physiological changes for their better survival, persistence and competitiveness, and activates the synthesis for different compounds. The present article sheds light on the use of different elicitors including abiotic (physical and chemical) and biotic (bacteria, fungi and hormones), which enhance the accumulation of secondary metabolites in the root system of medicinal plants.

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## Halopriming: Sustainable Approach for Abiotic Stress Management in Crops

Tripti Gour, Ratan Lal, Monika Heikrujam, Anshul Gupta, Vibhuti Singh, Akanksha Vashishtha, Lokesh Kumar Agarwal, Rajesh Kumar, Siva P. K. Chetri, and Kuldeep Sharma



### Abstract

Halopriming is a salt-based, pre-sowing approach that harmonizes metabolic processes required for improving seed quality, enhanced emergence rate and healthy seedling vigour by controlling temperature and seed moisture content in the early stages of germination while preventing the seed from transitioning to complete germination. An acrated aqueous solution of different inorganic salts, viz.,  $\text{KNO}_3$ ,  $\text{KH}_2\text{PO}_4$ ,  $\text{KCl}$ ,  $\text{NaCl}$ ,  $\text{CaCl}_2$ ,  $\text{Ca}(\text{NO}_3)_2$ ,  $\text{CaSO}_4$ ,  $\text{CuSO}_4$ ,  $\text{Mg}(\text{NO}_3)_2$ ,  $\text{ZnSO}_4$ , etc. alone or in combination is applied to the seeds followed by redrying to their actual weight before sowing into seedbeds to achieve halopriming. Halopriming of seeds prevent seed

degradation, breaks dormancy and induces systemic resistance to different abiotic stresses in the seedlings of various crops with amended physiological attributes, improved functional biochemistry and metabolic processes with subcellular changes despite some of its major limitations in terms of prolonged storage of imbibed (pre-soaked) seeds. On priming of the seeds, accumulation of osmolytes, and upregulation of antioxidant enzymes and signaling cascades are achieved in the seeds that persist even after germination in the seedlings as well. The technique has been proved beneficial for improved crop establishment and greater uniformity, increased plant performances with higher agricultural productivity and further for sustainable agricultural practices under the regime of abiotic environmental stresses to meet sustainable future food demand. The current study, therefore, is a compilation of literature to explore different dimensions of a simple, cost-effective, eco-friendly and potent halopriming technique, which could help to integrate seed germination, agricultural production and yield attributes in the pertaining changing climatic conditions.

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### Keywords

Abiotic stress tolerance · Antioxidants · Crop productivity · Germination · Halopriming · Osmolytes

### Abbreviations

%	Percent
°C	Degree celsius
APX	Ascorbate peroxidase
AQP	Aquaporins
$\text{Ca}(\text{NO}_3)_2$	Calcium nitrate
$\text{Ca}^{++}$	Calcium ion
$\text{CaCl}_2$	Calcium chloride
$\text{CaSO}_4$	Calcium sulphate
CAT	Catalase
$\text{Cl}^-$	Chloride ion

  
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## CENTRAL $\sigma$ -SYMMETRIC RING

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### ABSTRACT

In this article, we have introduced a new term central  $\sigma$ -symmetric ring which is a generalization of  $\sigma$ -symmetric rings where  $\sigma$  denotes a ring endomorphism of a ring  $R$ . A counter example is given to validate this generalization. We have proved that central  $\sigma$ -symmetric ring is also an extension of symmetric as well as  $\sigma$ -compatible ring. Moreover, we have studied the nature of the direct product of central  $\sigma$ -symmetric rings. It is also shown that if an ideal  $I$  of a ring  $R$  is symmetric and  $\sigma$ -compatible then the quotient ring  $R/I$  is central  $\bar{\sigma}$ -symmetric ring where  $\bar{\sigma}$  is a ring endomorphism of  $R/I$  such that  $\bar{\sigma}(r+I) = \sigma(r)+I$  for all  $r+I \in R/I$ . Some other properties of central  $\sigma$ -symmetric ring are also discussed here.

**Keywords:** Central  $\sigma$ -symmetric ring,  $\sigma$ -symmetric ring,  $\sigma$ -compatible ring, symmetric ring, central  $\sigma$ -rigid ring.

### 1. INTRODUCTION

Ring theory is a subject of central importance in algebra. In the study of ring theory, it is clear that the concept of ring theory arose out of not one, but rather two theories; commutative ring theory and non-commutative ring theory. These two theories which came out in different issues were created by various individuals and thrived in various ways. Still these theories share a lot of common properties and together structure the establishment of today's ring theory. It was only during the 19-20th century that the concept of non-commutative

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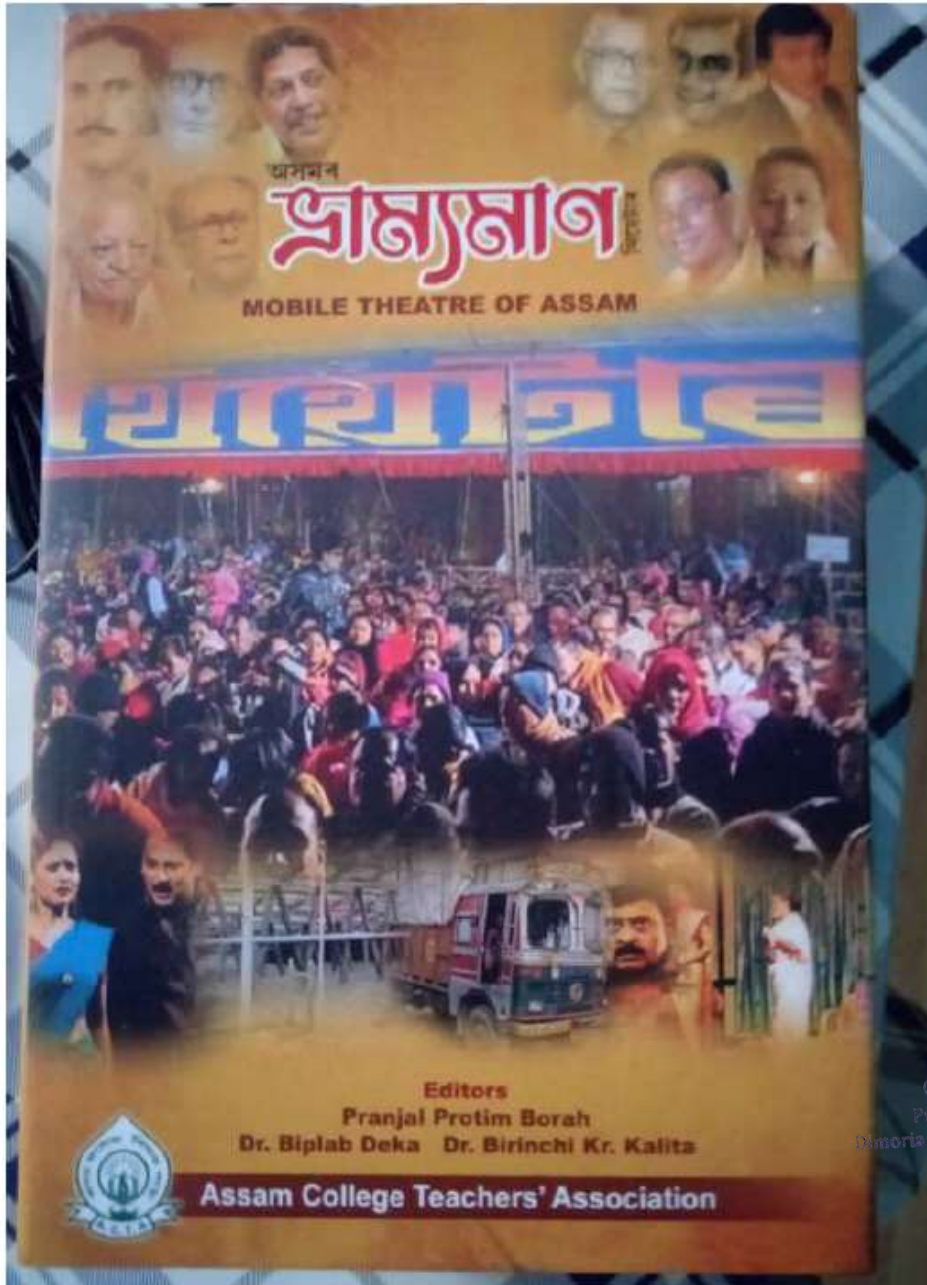
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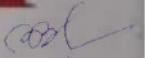


  
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