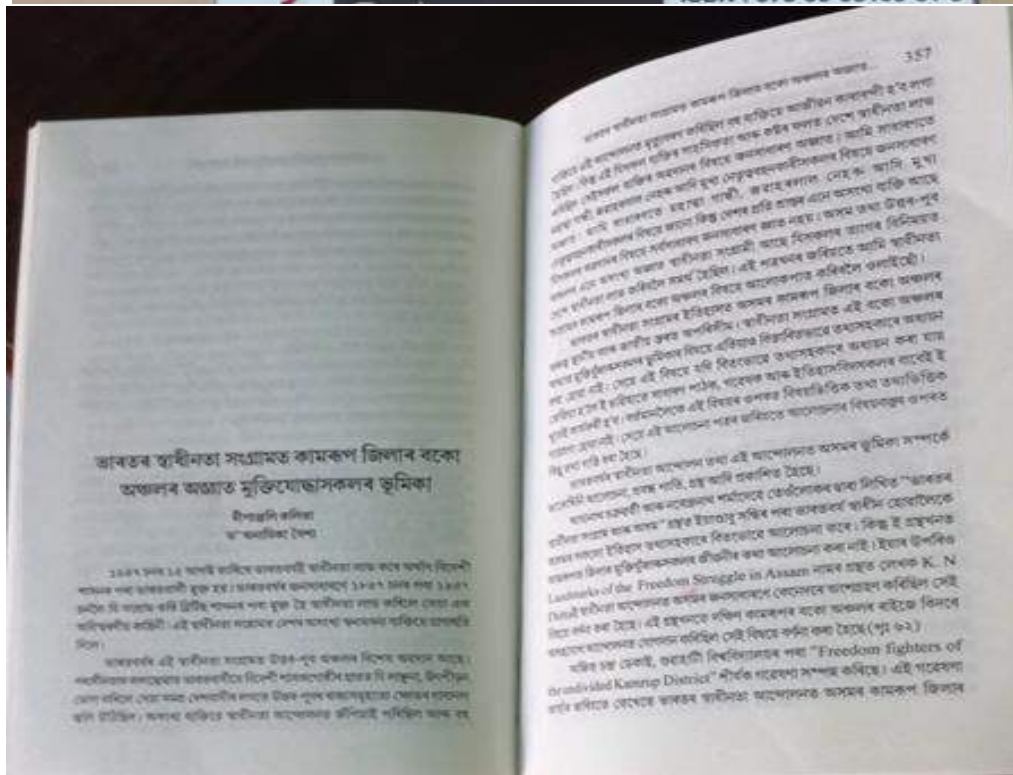
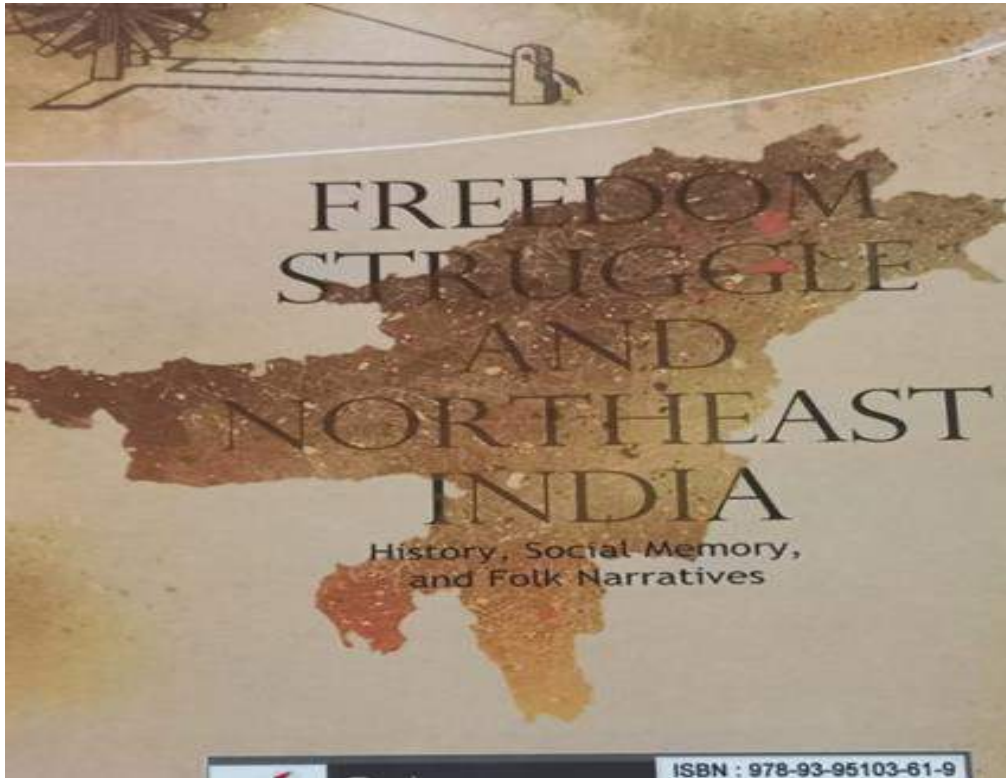


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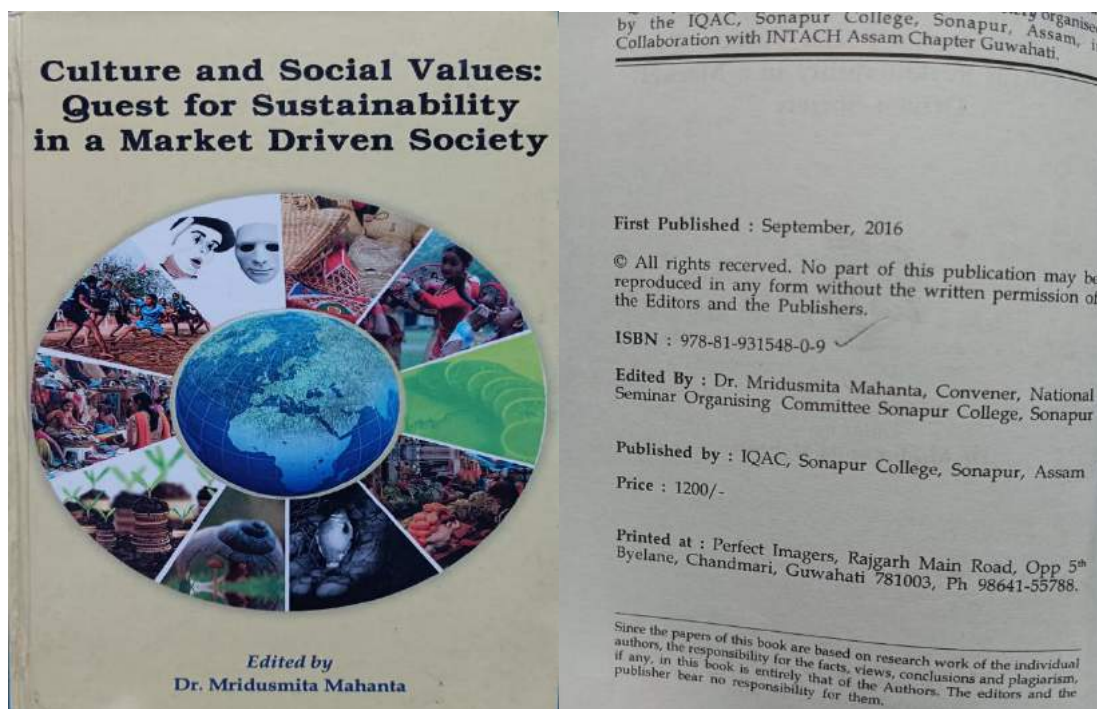
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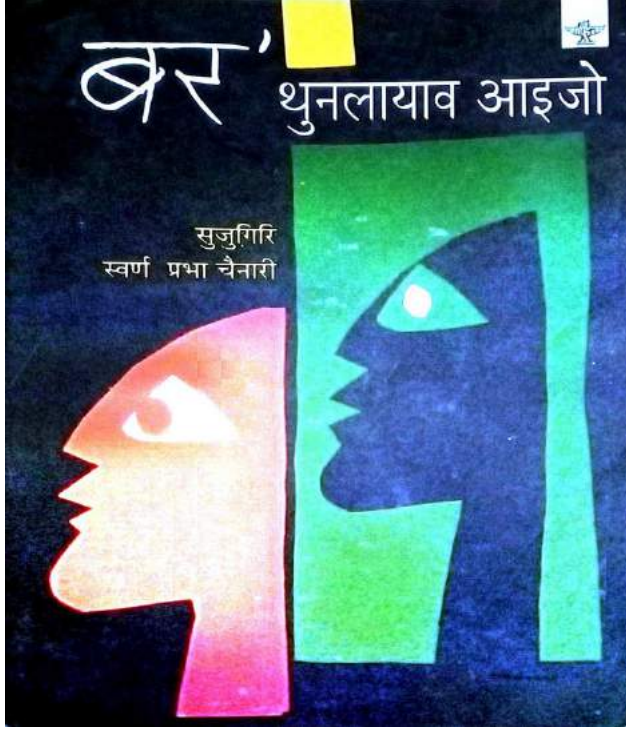


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(3) Ms. Bhairabi Boro (Department of Bodo)



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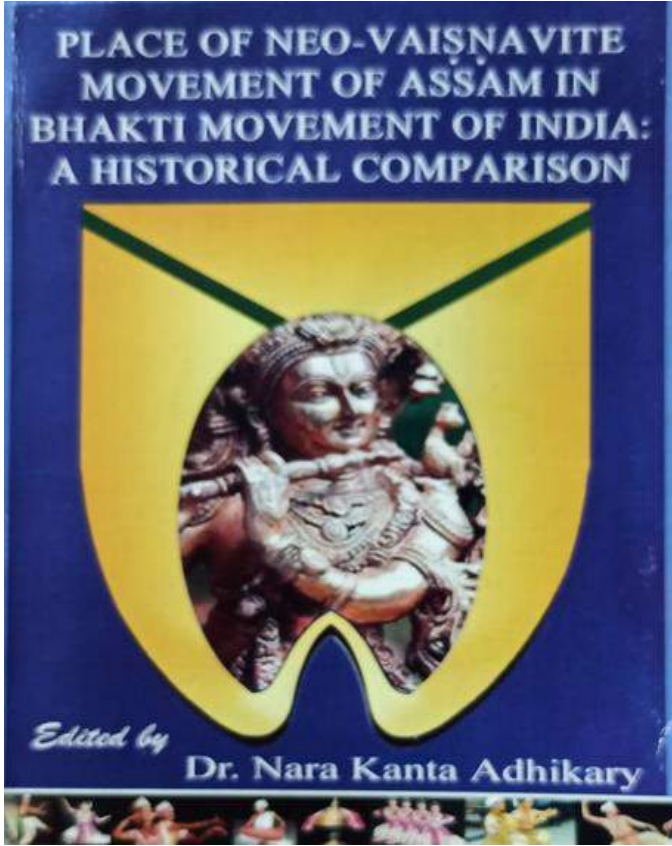
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### নৱ-বৈষ্ণৱ ধৰ্মৰ প্ৰতি নৱ-প্ৰজন্মৰ মনোভাৱ : এক অধ্যয়ন বিজয়া ডেকা

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মধ্য যুগত ভাৰতবৰ্ষৰ বিভিন্ন ধৰ্মৰ লগতে ভক্তি আন্দোলনে গা কৰি উঠে। 'প্ৰকৃততে ভাৰতীয় ভক্তি আন্দোলন ভাৰতীয় ৰাজনৈতিক, ধাৰ্মিক আৰু সামাজিক পৰিস্থিতিৰ পৰা উদ্ভৱ হৈছে। ইয়াক এনে ভাবেও ক'ব পাৰি যে ভাৰতীয় সমাজৰ বিভিন্ন যুগৰ নানা পৰিস্থিতিৰ ক্ৰিয়া প্ৰতিক্ৰিয়াৰ ফলস্বৰূপে ভাৰতত বিভিন্ন ঠাইত ভক্তি আন্দোলনে সময়ে সময়ে একোটা ৰূপ গ্ৰহণ কৰিছে।' (শৰ্মা : ২০০৪: ৩)

ভক্তি আন্দোলনক বৈষ্ণৱ ধৰ্মও বোলে। বৈষ্ণৱ ধৰ্মৰ মূল দেৱতা হ'ল বিষ্ণু। 'বিষ্ণু' শব্দৰ অৰ্থ হৈছে যি সকলোতে পৰিব্যাপ্ত হৈছে। যিয়ে সমগ্ৰ বিশ্বকে নিয়ন্ত্ৰণ কৰি আছে। আনহাতে 'ভক্তি' হ'ল উপাসকৰ হৃদয় চিত্তৰ ক্ৰতি বিশেষ অৰ্থাৎ পমি যাব খোজা অৱস্থা। উপাস্য জনৰ প্ৰতি গভীৰ অনুৰাগ আৰু এই অনুৰাগৰ আবেগিক প্ৰকাশেই ভক্তি।" (শৰ্মা : ২০১৩: ৬)

বিষ্ণু হৈছে বৈদিক দেৱতা। ঋক বেদতে বিষ্ণুৰ উল্লেখ আছে। বিষ্ণু আদিভাৱে অভিব্যক্তি। কালক্ৰমত সাত্বত সকলৰ বাসুদেৱ, পাঞ্চবাত্ৰসকলৰ নাৰায়ণ, আতীৰবোৰৰ গোপালকৃষ্ণৰ লগত অভেদ হৈ পৰে। সেইদৰে ষোড়শত : উপনিষদতেই প্ৰথমে 'ভক্তি'ৰ বিষয়ে উল্লেখ পোৱা যায়। খৃষ্টপূৰ্ব ৫ম শতিকা মানতে ৰচিত পানিনিৰ অষ্টাধ্যায়ীত বৈষ্ণৱ সম্প্ৰদায়ৰ উল্লেখ আছে। বিষ্ণুৰ মাহাত্ম্য মহাভাৰতৰ অন্তৰ্গত শ্ৰীমদ্ভগৱদ্ গীতা আৰু শাস্তিপৰ্বৰ নাৰায়ণী অধ্যায়ত উল্লেখ আছে। পুৰাণৰ যুগত অগ্নি, মৎস্য, কুৰ্ম, বিষ্ণু, পদ্ম, স্বন্দ আৰু বিশেষকৈ ভাগৱত

সহযোগী অধ্যাপিকা, শিক্ষা বিভাগ, জৱাহৰলাল নেহৰু মহাবিদ্যালয়, বৰকো



# Place of Assam in Indian Society, Culture and Economy

VOLUME - I

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**Dr. Gajendra Adhikary**  
**Dr. Nara Kanta Adhikary**

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## নৱ প্ৰজন্মৰ খাদ্য প্ৰৱৰ্ত্তা : এক অধ্যয়ন

বিজয়া ডেকা

সহযোগী তথা মুবন্ধী অধ্যাপিকা, শিক্ষা বিভাগ,  
জৱাহৰলাল নেহৰু মহাবিদ্যালয়, বৰো

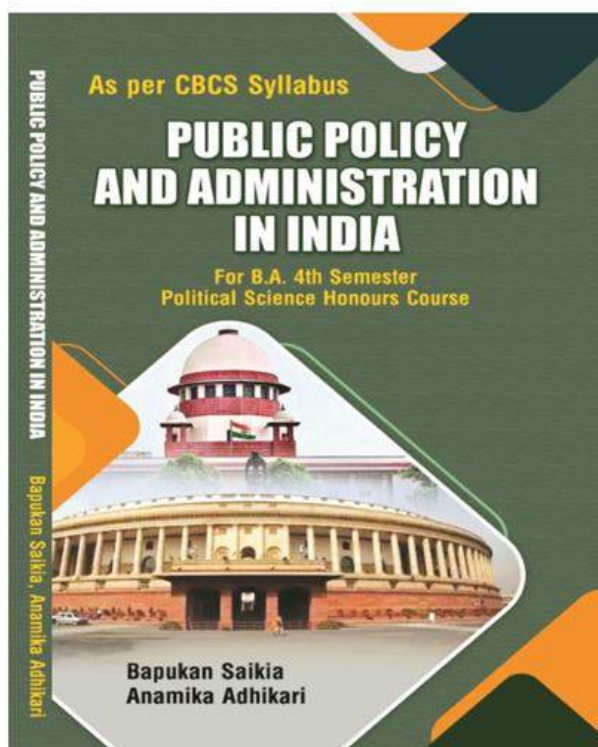
### ০.১. পাতনি (Introduction) :

বিশ্বৰ প্ৰাচীন সভ্যতালৈ লক্ষ্য কৰিলে দেখা যায় যে জলবায়ুৰ ওপৰত নিৰ্ভৰ কৰি উৎপন্ন হোৱা বিভিন্ন গছৰ ফল-মূল, সেই পৰিবেশত পোৱা জীৱ-জন্তু বা পত-পক্ষীৰ ওপৰত নিৰ্ভৰ কৰি মানুহৰ খাদ্যাভ্যাস গঢ়ি উঠিছিল। সেই বাবে পৃথিৱীৰ বিভিন্ন প্ৰাকৃতিক অঞ্চলৰ মানুহৰ খাদ্য সম্ভাৰ বেলেগ বেলেগ। আদিম মানুহে কেঁচা মাংস ভক্ষণ কৰিছিল। সময়ত জুইৰ ব্যৱহাৰ হ'ল আৰু মানুহে পুৰি খাবলৈ শিকিলে। সময়ৰ অগ্ৰগতিৰ লগে লগে মানুহে বিভিন্ন ধৰণে খাদ্য ৰান্ধি খাবলৈ ধৰিলে। সম্প্ৰতি মানুহে বিভিন্ন ধৰণৰ সুগন্ধি মা-মছলা ব্যৱহাৰ কৰি খাদ্য প্ৰস্তুত কৰি খাবলৈ লৈছে।

### ০.২. ভাৰতীয় খাদ্যসম্ভাৰ (Indian Food) :

ভাৰতীয় খাদ্য সম্ভাৰৰ এক আকৰ্ষণীয় আৰু ঐতিহাসিক স্থিতি আছে। বিভিন্ন প্ৰাকৃতিক পৰিবেশত বিভিন্ন জাতি গোষ্ঠীৰে ভৰা দেশখনৰ সমাজ জীৱনত নানা খাদ্য সম্ভাৰে বিভিন্ন জুতিয়ে মানুহক আকৰ্ষণ কৰি আহিছে। এই খাদ্য সম্ভাৰৰ ভিতৰত পৰম্পৰাগত খাদ্য সম্ভাৰ সমূহ ৰুচিপূৰ্ণ আৰু সোৱাদযুক্ত। জাতি, ধৰ্ম, বৰ্ণ অনুসৰি ভাৰতীয় লোকৰ খাদ্য তালিকাত বিভিন্ন খাদ্য সম্ভাৰ পৰিলক্ষিত হয়। বহুলোকে নিৰামিষ খাদ্য গ্ৰহণ কৰাৰ বিপৰীতে বহুলোকে আমিষ খাদ্য গ্ৰহণ কৰে। কিছুমান খাদ্য ৰান্ধিলেহে খোৱাৰ উপযোগী হয়। সেইদৰে কিছুমান ফলমূল, শাকজাতীয় খাদ্য নৰন্ধাকৈয়ো খোৱা





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Public Policy and Administration in India

**PUBLIC POLICY AND ADMINISTRATION IN INDIA:** A text book on Political Science, for B.A. 4<sup>th</sup> Semester (Honours) as per CBCS Syllabus of Gauhati University, Dibrugarh University and other Indian Universities written by Bapukan Saikia and Anamika Adhikari and published by Panchajanya Books, Bamunimaidam, Guwahati-781021

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(6) Dr. Tukhar Jyoti Konch (Department of chemistry)



## Structural engineering of 2D graphene oxide laminate membrane: An approach towards enhancing water flux in ionic and molecular separation process

Tukhar jyoti Konch

### Introduction to two dimensional (2D) materials:

In the past few decades numerous nano-structured materials have been developed, and therefore, the need for their classification is ripened. One of the prominent approaches for categorizing nanomaterials is based on their dimensionality: typically, nano-materials are confined to the structures which range from 1-100 nm and this confined region is known as the nano size regime. Dimensional classification of nano-structured materials follows an inverse order approach where a particular nano material is categorised depending on the number of dimensions of that material which resides outside the nanoscale regime (<100 nm). Accordingly, in *zero-dimensional* (0D) nanomaterials all the possible three dimensions are measured within the nanoscale regime (no dimension is larger than 100 nm). 0D nanomaterials commonly includes nanoparticles and molecular clusters.





মঞ্জিৰা শৰ্মা কৰ্মসূত্ৰে বৰকোৰ জবাহৰলাল নেহৰু মহাবিদ্যালয়ৰ অসমীয়া বিভাগৰ মুৰব্বী অধ্যাপিকা। ১৯৯৩-৯৪ চনৰ মাতকোত্তৰ চূড়ান্ত পৰীক্ষাত তেওঁ অসমীয়া বিষয়ত প্ৰথম শ্ৰেণীৰ প্ৰথম স্থানসহ 'অৰ্পণদক' লাভ কৰাৰ উপৰি বাণীকান্ত কাকতি বঁটা লাভ কৰিবলৈ সক্ষম হয়। সাহিত্যৰ লগতে সংগীত চৰ্চা অব্যাহত ৰখা মঞ্জিৰা শৰ্মাৰ ইতিমধ্যে অসমীয়া আধুনিক গীত আৰু আৰুণ্ডিৰ শব্দ্য চিহ্নি প্ৰকাশ পাইছে। ব্যক্ততাৰ মাজতো তেওঁ সাহিত্য চৰ্চা অব্যাহত ৰাখিছে।

# সাহিত্য প্ৰসংগ



সাহিত্য প্ৰসংগ  
মঞ্জিৰা শৰ্মা

# সাহিত্য প্ৰসংগ

মঞ্জিৰা শৰ্মা

"Sangkardev-Madhabdev- Shristi Aru Dristi" : A collection of articles written by Manjira Sarma and published by Purbayon Publication, Panbazar, Guwahati -1  
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## অৰ্পণ



মোৰ পৰমপূজ্য শহৰ দেউতা শ্ৰীযুত ভবকৃষ্ণ মিশ্ৰ,  
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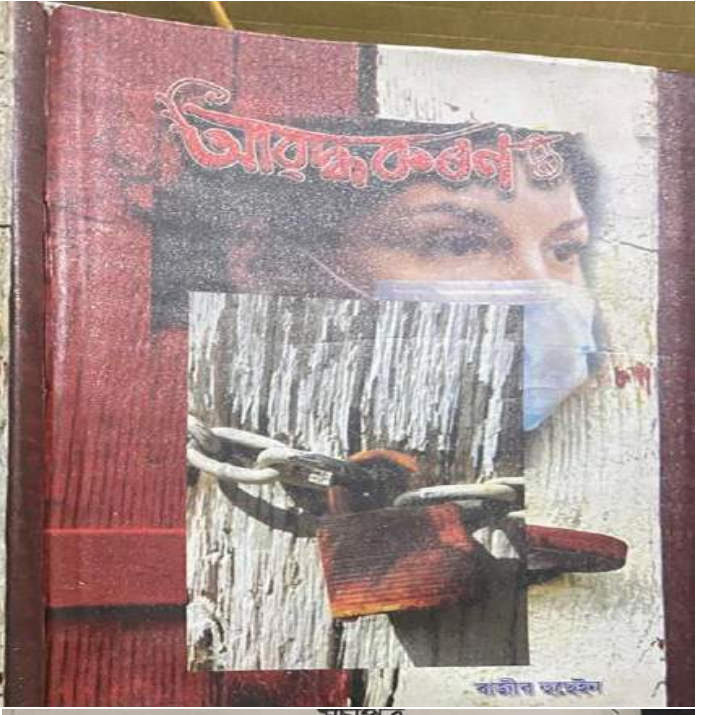
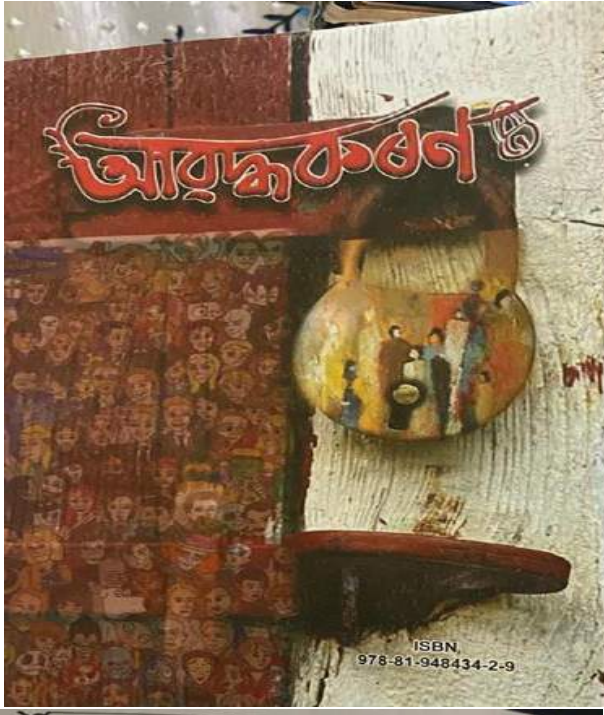
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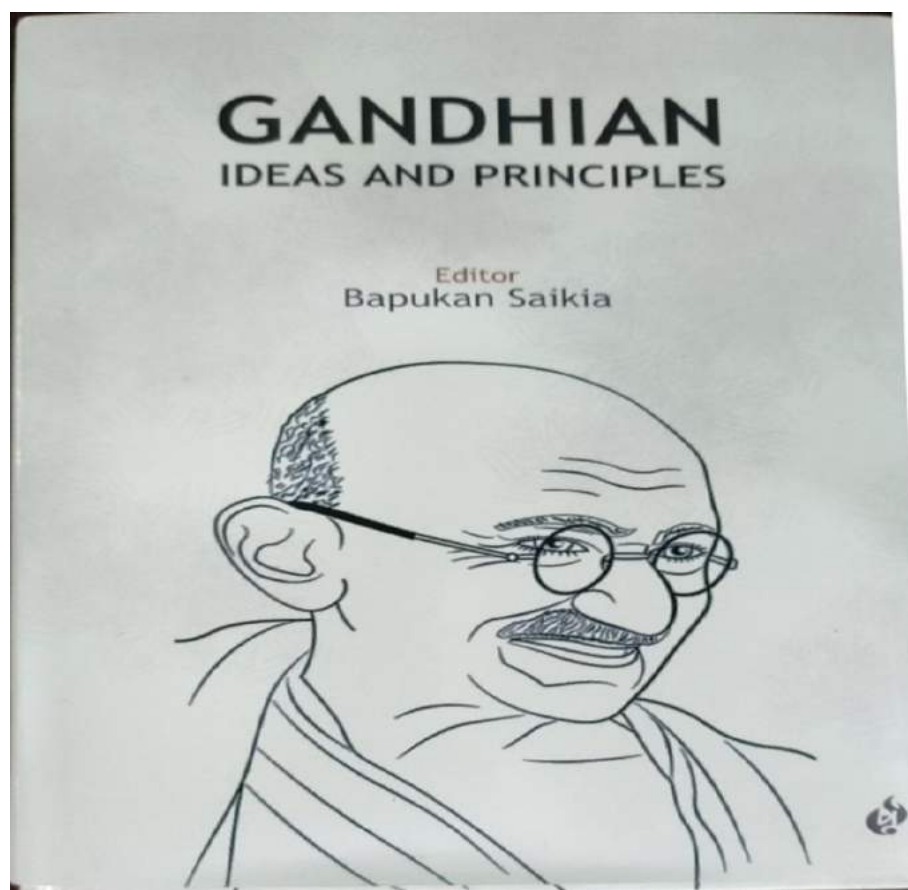


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(8) Ms. Karishma Das (Department of history)



## The Importance of Gandhian Ideology in the 21<sup>st</sup> Century

Karishma Das

*Assistant Professor, Department of History, Jawaharlal Nehru College, Boko*

### **Introduction:**

Mohandas Karamchand Gandhi was not a person as we know from the History books. In his autobiography he mentioned his childhood, his school days and his feelings about his child-marriage. Like many others children he went through the system of that contemporary society but what changed in his life was his observation and loyalty. Moreover, the journey to become a barrister was added experience in this matter, as he went to England all alone. As a vegetarian and married man with a child which was quite odd in England, but as he was naive to stick to his loyalty to his culture gave him innumerable reasons to read why he was sticking to it. This helps him to become what he was later on. So, Mohandas to 'Mahatma' and 'Bapu' and 'Father of the Nation' is a journey to read upon because a great personality of the British India because of whom our nation got its independence whose ideology must be timeless. Therefore, in this paper an effort is made to celebrate his ideology to relate the current century's scenario.



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HISTORY, SOCIETY AND ETHNICITY

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23

ASSIMILATION THROUGH  
VAISHNAVISM IN ASSAM  
A Special Reference to Kaibartas

KARISHMA DAS\*

Assam consists of diverse caste and communities of people from long time. Throughout the years apart from the aboriginals, various communities migrated to Assam and make it a diverse society. Among the various caste and communities one is the Kaibarta. Kaibartas are a fishing community of Assam. They have been engaged in this profession since time immemorial. They lived in the areas like bank of the river or the villages near to river. Ka is the first letter of Assamese alphabet. Ka means water, Ganga, Bishnu, soul, Brahma, sun etc. But here in the word Kaibarta, Kai means water and Barta means the people lives on water or the production of water. Kaibartas were said to have migrated from Bengal, Orissa and Kerala to Assam in ancient period.

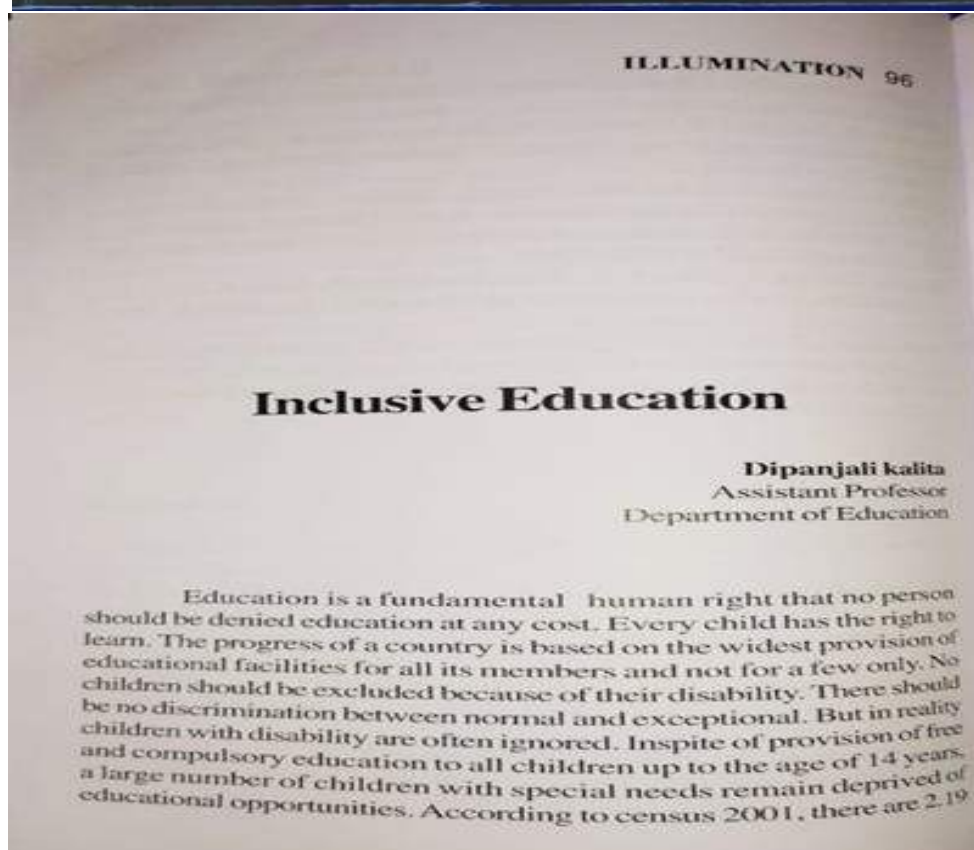
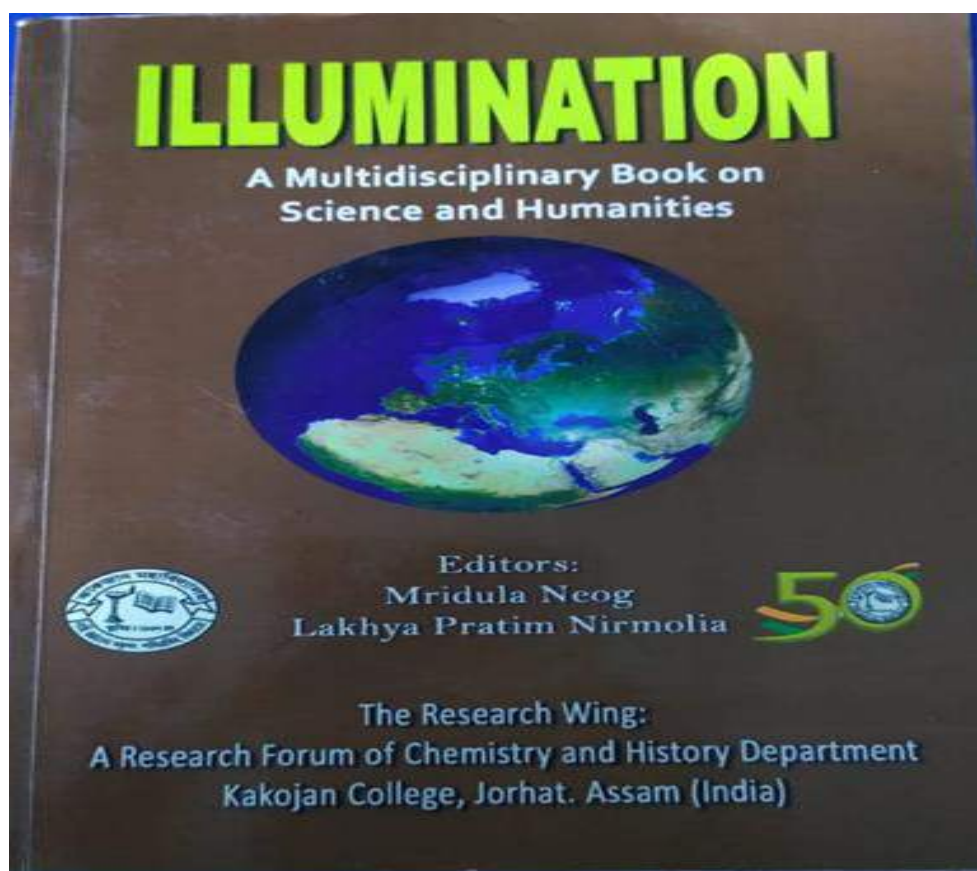
**Vaishnavism in Assam**

It was during the medieval period of history of Assam that Vaishnavism entered Assam. During the Bhakti Movement, along with the other parts of India, it is also influenced the religious life of Assam. The Neo-Vaishnavite Movement in 14<sup>th</sup>-

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(9) Mrs Dipanjali Kalita (Department of Education)





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A text book in Assamese vernacular on Mushroom Culture Technology written by Pinaki Kr. Rabha, Dr. Tapan Dutta and Debajit Rabha in accordance with the Syllabus prescribed under the CBCS of Gauhati University for 6<sup>th</sup> Semester (Regular) Botany SEC and published by Ashok Book Stall, Jaswanta Road, Panbazar Guwahati-1

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# Education and Women Empowerment

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**Education and Women Empowerment**

By : *Dr. Savita Mishra*

*Dr. Amit Bhowmick*

## 15.

### Gender Equality and Education

Monica Das\*

#### Introduction

Gender inequality has been present throughout history and it still continues to be one of the main hindrances for development. Despite the numerous steps taken globally and nationally, gender parity is not yet achieved, the roots of which lies in the rigid, century old, 'patriarchal norms' of the Indian sub continent. It is found that women and girls are discriminated against in health, education, political representation, employment sector, etc. Even though studies have revealed that the situation has improved in the recent years, but women continue to suffer discrimination throughout their lives. However, proper education can be linked to encourage gender sensitization.

Men and women, though born equal, do not receive equal treatment throughout their life or in every sphere of their lives. Women constitute about half of the total population and neglecting the development of one half of a population would not bring about the necessary human development. History has been the witness to various customary

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# Academic Leadership Essential to Turn Vision into Reality

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**Academic Leadership Essential to Turn Vision into Reality**

By : *Dr. Savita Mishra*

*Dr. Vipin Sharma*

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## 8.

### Educational Leadership: Its Functions and Styles

Monica Das\*

#### Introduction

With the world turning into a global village, breakthrough researches and developments in the field of science and technology, there is a potential risk of an outbreak of another pandemic as COVID 19. Just as human beings are venturing into the space with newer scopes for finding another planet like the Earth, similarly the continuous mutations of micro organisms like viruses or bacteria both inside and outside the laboratories, pose a threat to mankind. In the recent times, we have seen how COVID 19 has forced people to completely change their lifestyles, making them stay indoors, stay isolated, stop travelling around places. With this pandemic situation, people are forced to maintain social distancing, the affect of which can be seen deeply in almost every sphere of life like the healthcare system, the banking sector, the educational institutes, trade and commerce and the transportation system of airlines, railways, buses, etc.

In this article, special emphasis will be given on the educational

\*Research Scholar, Department of Education, Gauhati University.



# Ecology Environment and Conservation



Edited by  
Arup Kumar Hazarika

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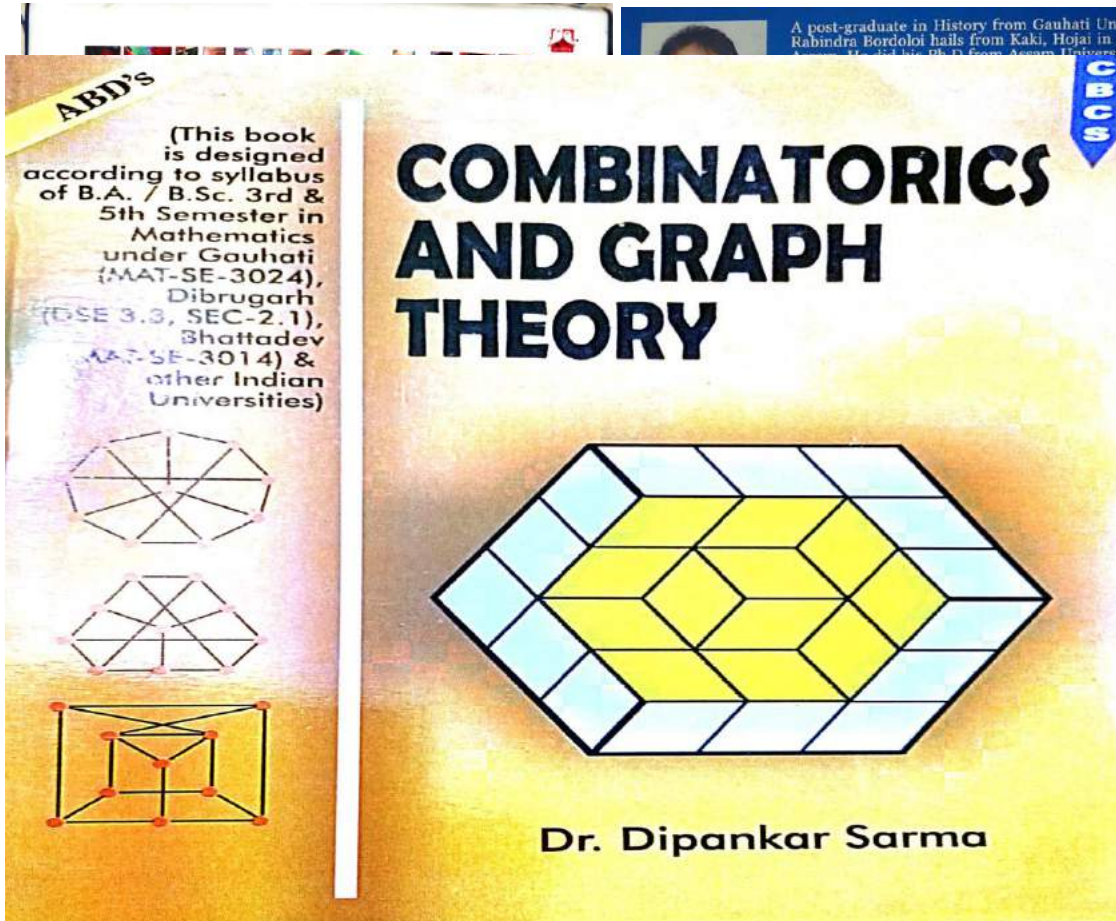
Kirti Chowdhury

Earth's environment is both complex and interconnected, providing all the life support requirements essential for human existence. Even though we are aware of our dependence on this delicately balanced environment to provide us with clean water and air, fresh food and a secure supply of energy, we often damage the very resources upon which we depend. A growing human population puts pressure on limited natural resources and generates substantial amounts of waste that end up in the air, water and soil. At the same time, geography is a diverse discipline that is fundamentally concerned with how people interact with the physical environment. The examination of how the environment is impacted by human activity in different geographical regions and how the environment responds, is one of the central parts of understanding and internalising the study of geography, in terms of exploring the impact of human activity both at a local level and a global level, donning the lens of climate change.

Although space and region have since joined human-environment relations as central organising concepts for the discipline, many still see geography as the 'original integrated environmental science' (Marston, 2006). Geography remains one of the few disciplines committed to bridging the divide between the natural and physical sciences, on the one side, and the social sciences and humanities on the other. Quite how successful that bridging has been is a matter of some debate. Despite the hopes invested by Turner (2002) and others in human-environment

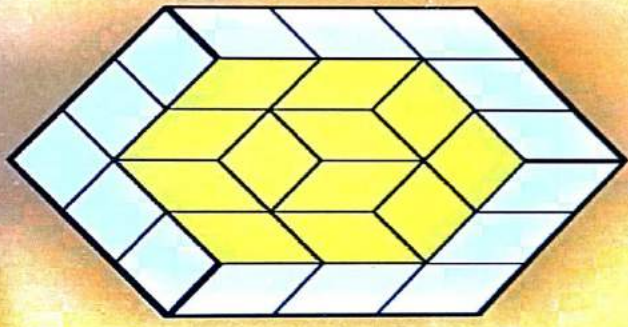
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# COMBINATORICS AND GRAPH THEORY



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RESISTANCE LITERATURE  
THEORY & PRAXIS

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## 2

### Unheard Voices and the Sound of Resistance

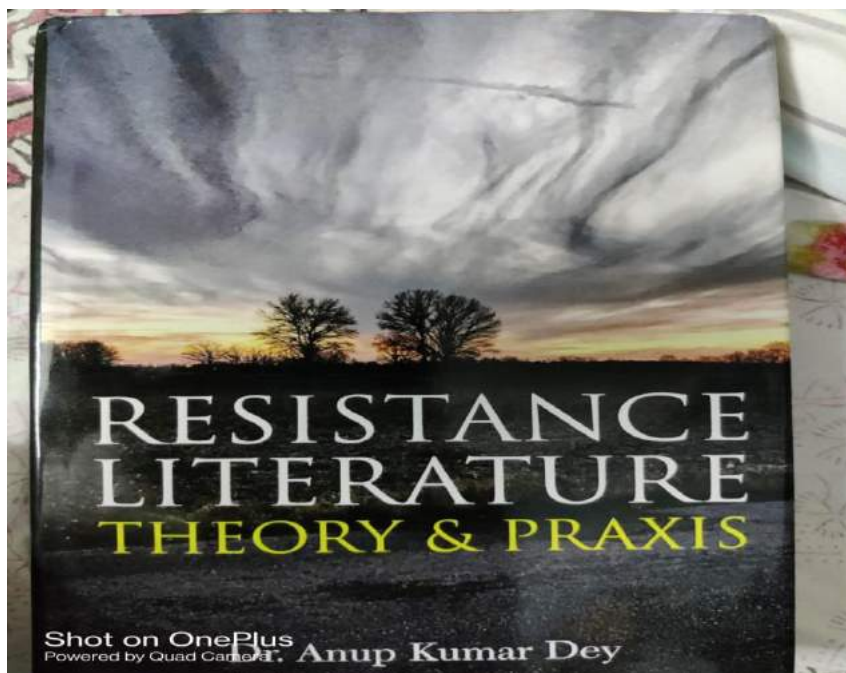
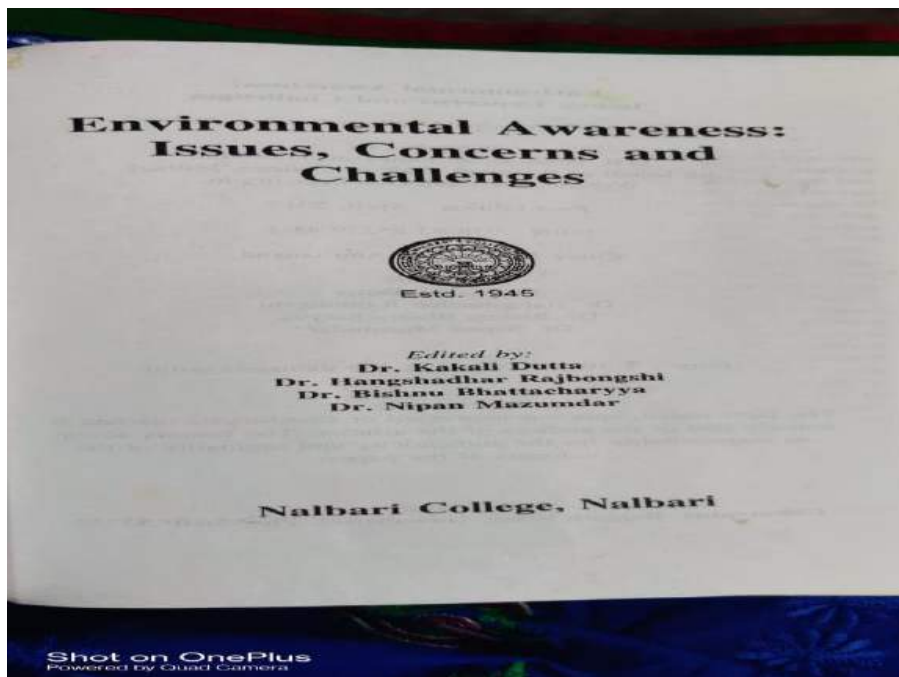
A Re-Reading of *The Fire and the Rain*

Allimpa Bhuyan

#### Introduction

Feminist literary criticism in its revisionist stance has staunchly attempted to revisit some vital Indian texts like the *Mahabharata* to question few archetypes of woman as an effort to understand and re-read the constructed image of woman imbued with her silences and absence of subjectivity altogether. Such insight looks at these feminine issues with a reproving glance. These studies are deconstructive reading probing inequalities in 'traditional canon-formation' (Mukhopadhyay 125) i.e. patriarchy. The insightful look into a formative and well constructed body of writing to find new perspectives to look at social, religious, legal position-condition of women is an attempt to redefine the lives, roles and functional role of Indian women with the strength to question roles, duties, desires and ethics. While questioning, it becomes an act of indirect act of rehearsal of a life that these women always had desired deep within. And the rehearsals execute through a refusal to comply the role

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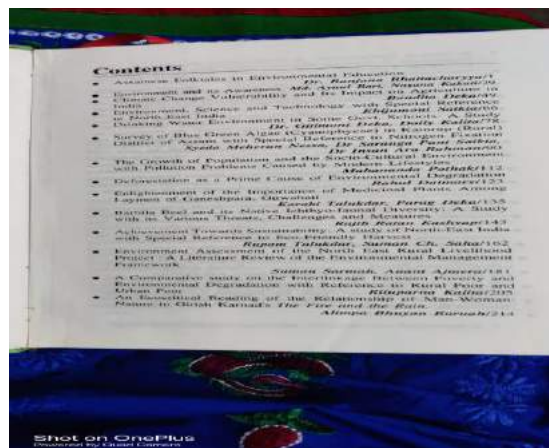
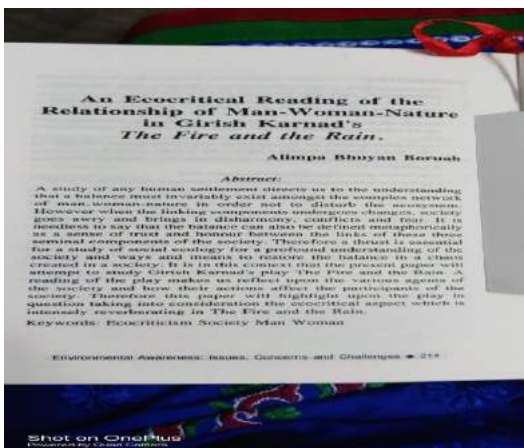
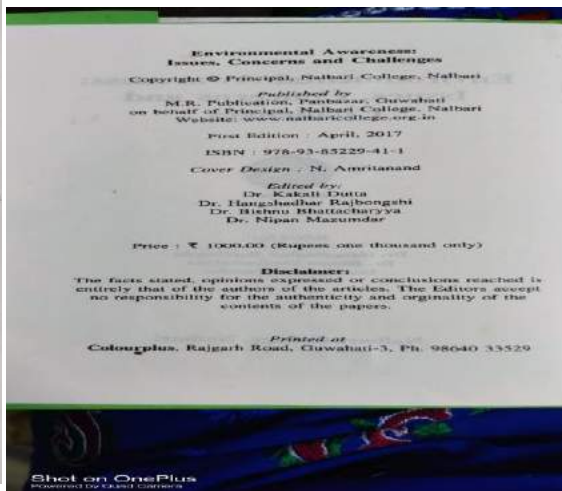
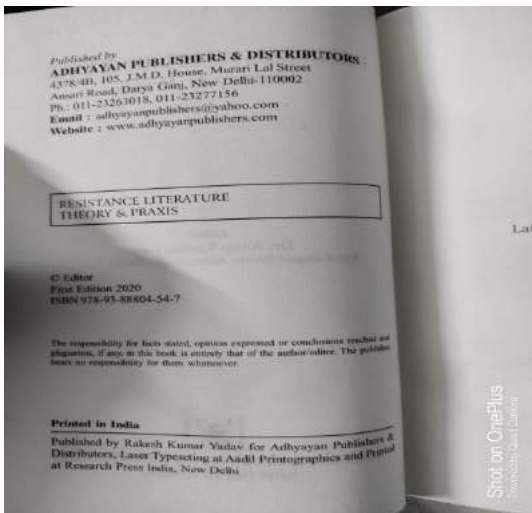
**Unheard Voices and the Sound of  
Resistance**  
A Re-Reading of *The Fire and the Rain*  
*Alimpa Bhuyan*

**Introduction**

Feminist literary criticism in its revisionist stance has staunchly attempted to revisit some vital Indian texts like the *Mahabharata* to question few archetypes of woman as an effort to understand and re-read the constructed image of woman imbued with her silences and absence of subjectivity altogether. Such insight looks at these feminine issues with a reproving glance. These studies are deconstructive reading probing inequalities in 'traditional canon-formation' (Mukhopadhyay 125) i.e. patriarchy. The insightful look into a formative and well constructed body of writing to find new perspectives to look at social, religious, legal position-conditions of women is an attempt to redefine the lives, roles and functional role of Indian women with the strength to question roles, duties, desires and ethics. While questioning, it becomes an act of indirect act of rehearsal of a life that these women always had desired deep within. And the rehearsals: execute through a refusal to comply the role

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