

Prabandha Karani



Editor
Dr. Mantu Kr. Das
Assistant Editor
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প্রবন্ধ কৰণি

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**On behalf of IQAC Habraghat Mahavidyalaya,
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পূৰ্বায়ণ
প্রকাশন

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A Study on the Environmental Education and Environmental Awareness among the Students of High Schools of Goalpara District of Assam

Akbar Ali Ahmed _____

Abstract

Environmental education is introduced at all levels of education system as directed by the Honorable Supreme Court. It plays a vital role in creating environmental awareness among the High school students. In this study the investigator has attempted to know the environmental education and environmental awareness activities practice among the high schools of Goalpara District of Assam. It is an attempt to know the attitude of students towards the environment, their participation in various activities, and their awareness towards environment. For this purpose 100 students from 10 schools were selected by stratified random sampling technique and simple frequency distribution and percentage were used to analyze the data. The main findings of study are – there are provisions of environmental education in every school, lack of awareness towards environment related issues, lack of positive attitude towards environment, mere participation of students in environmental awareness camps is not enough.

Keywords: Awareness, Education, Environment, participation, students.

Introduction

There is an inseparable relationship between lives and

environment. Lives exist, survive and develop in environment. Environment gives shelter to lives and lives help in conservation of environment. But due to the natural hazards as well as human activities there is threat to environment and environment is polluted which has created threat to animals, plants and human being. So environment should be protected and lives should be saved in future. For this environmental awareness is essential. To create environmental awareness environmental education is now introduced in all disciplines. But still the environment is degrading day by day. Now, this is the crucial time to create environmental awareness among the youths. If environmental awareness can be created among them the environment may be preserved and sustained for future.

Some Related Literatures have been given below

Patel, D G and patel, N.A. (1987) studied on environmental awareness of primary school teachers and found that experience teachers have more awareness. Astalin, P.K. (2011) in his study of environmental awareness among higher secondary students and some educational factors affecting it found that science students had more awareness than art students and CBSE students than UP Board students. Charles A.Q. & Kate, A (2012) studied environmental awareness and attitudes in Ibadan, Nigeria and found that educational attainment unsurprisingly appears to be most vividly related to environmental awareness and inclination to engage in pro-environmental behavior. Poonam (2013) comparatively studied environmental awareness among Government and Private secondary school students and found that there exists a significant difference Between Government And Private Secondary School Students.

Significance of the Study

Environment is now a challenging issue all over the globe. So it is important in local level as well. Goalpara District has an historic importance. But now there are various environmental problems such as flood, erosion, landslide, man-elephant clash, drought due to deforestation, increase of motor vehicles, industries, and unscientific use of fertilizer, pesticide and insecticide in agricultural field.

পৰিষ্কাৰ

সম্পাদক

ড° বিমল মজুমদাৰ

Parishilan

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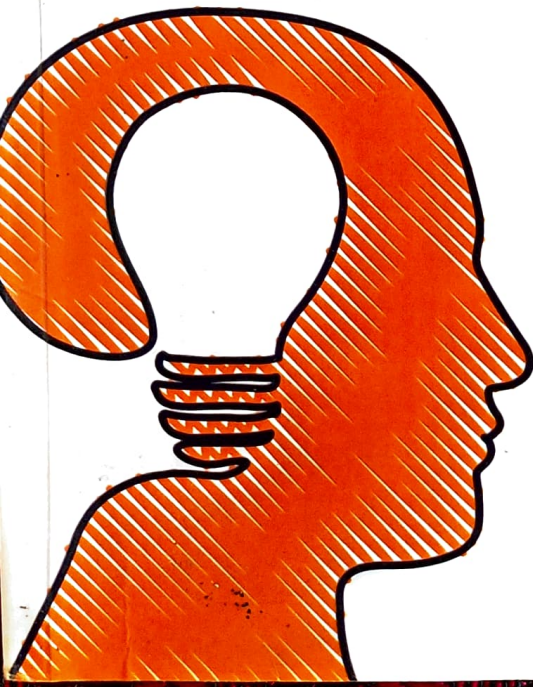


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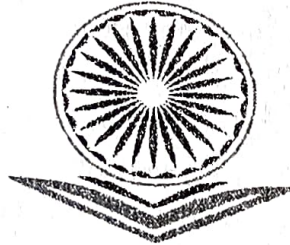
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Management and Academic Performance of the Students of High Madrassas of Some Selected Districts in Assam- A Study

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2. Former Academic Registrar & Inspector of Colleges

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Abstract

High Madrassas are integral part of secondary education in Assam. The academic performance of the students of high madrasa is high in quantity but poor in quality. The present study is an attempt to examine the management pattern and impact on the academic performance of the students of High Madrassas of Assam. In the present study the Descriptive Method is used. Sample for the present study is consisted of 10 superintendents, 30 teachers and 100 students of 10 High Madrassas. For collection of data a self-structured questionnaire and an Academic Performance Data Sheet were used. For data analysis, simple frequency table and percentage were used. The result revealed that management pattern of High Madrassas in Assam is not satisfactory. So the quality of the students' performance of High Madrasa is poor.

Keywords: Academic Performance, High Madrasa and Management.

INTRODUCTION:

High Madrassas are integral part of secondary education in Assam. High Madrasa means a set of secondary schools recognized and provincialized by state Government of Assam established among the Muslim predominant areas of Assam. There are 162 High Madrassas in Assam recognized by The Board of Secondary Education, Assam (SEBA). High Madrassas are organized and administered by the Directorate of Secondary Education, Assam. Curriculum, textbook, syllabus etc. of High Madrasa are prescribed and published by the SEBA. Subjects taught in the High Madrassas are fixed by the SEBA i.e. English, MIL (Assamese/Bengali), General Mathematics, General Science, Social Studies, Arabic and Fiqh&Aqid compulsorily. There is no elective subjects like in High Schools such as Advance Mathematics, History, Geography, Hindi, Vocational subjects, Music, Fine Arts etc. Generally Muslim Students go for study in High Madrasa; but there is no restriction for non-Muslims to go for study there. Of course if any non-Muslim student wants to study at High Madrasa, he must study Arabic and Fiqh&Aqid compulsorily.

The main objective of High Madrassas is to impart general education to the Muslim students along with Arabic and Islamic education. The final Examination of class X of High Madrassas i.e. Assam High Madrassa (AHM) Examination is conducted by the Board of Secondary Education, Assam along with High School Leaving Certificate (HSLC) Examination simultaneously. The performance of the students in AHM Examination is high in quantity as compared to HSLC Examination but poor in quality. This low quality of performance of the students of High Madrassas in Assam seems to be affected by poor management as there is relationship between management and academic performance.

SIGNIFICANCE OF THE PRESENT STUDY:

High Madrassas are integral part of secondary education in Assam. The quality of the students' performance of High Madrassa is low compared to the performance of the students of High Schools, though both the final Examinations of AHM Examination and HSLC Examination are conducted by the Board of Secondary Education, Assam. This low quality of performance of the students of High Madrassas in Assam seems to be affected by several factors such as organization, management, infrastructure, human resource, co-curricular activities and various problems. Thus it is necessary to remove the problems of High Madrassas and to make efforts for improvement of the quality of High Madrassas so that the students' performance can be improved and this will improve the quality of secondary education in Assam as a whole. Therefore, a need is felt to conduct a study on the management and academic performance of the students of High Madrassas in Assam.

STATEMENT OF THE PRESENT STUDY:

The present study has been entitled as Management and Academic Performance of the Students of High Madrassas of Some Selected Districts in Assam- A Study

OBJECTIVES OF THE STUDY:

The major objectives of the study are –

1. To study the management pattern of High Madrassas of Assam in respect of
 - a) Material resources
 - b) Human resources
 - c) Financial resources
 - d) Academic activities
2. To study the academic performance of the students of High Madrassas of Assam.

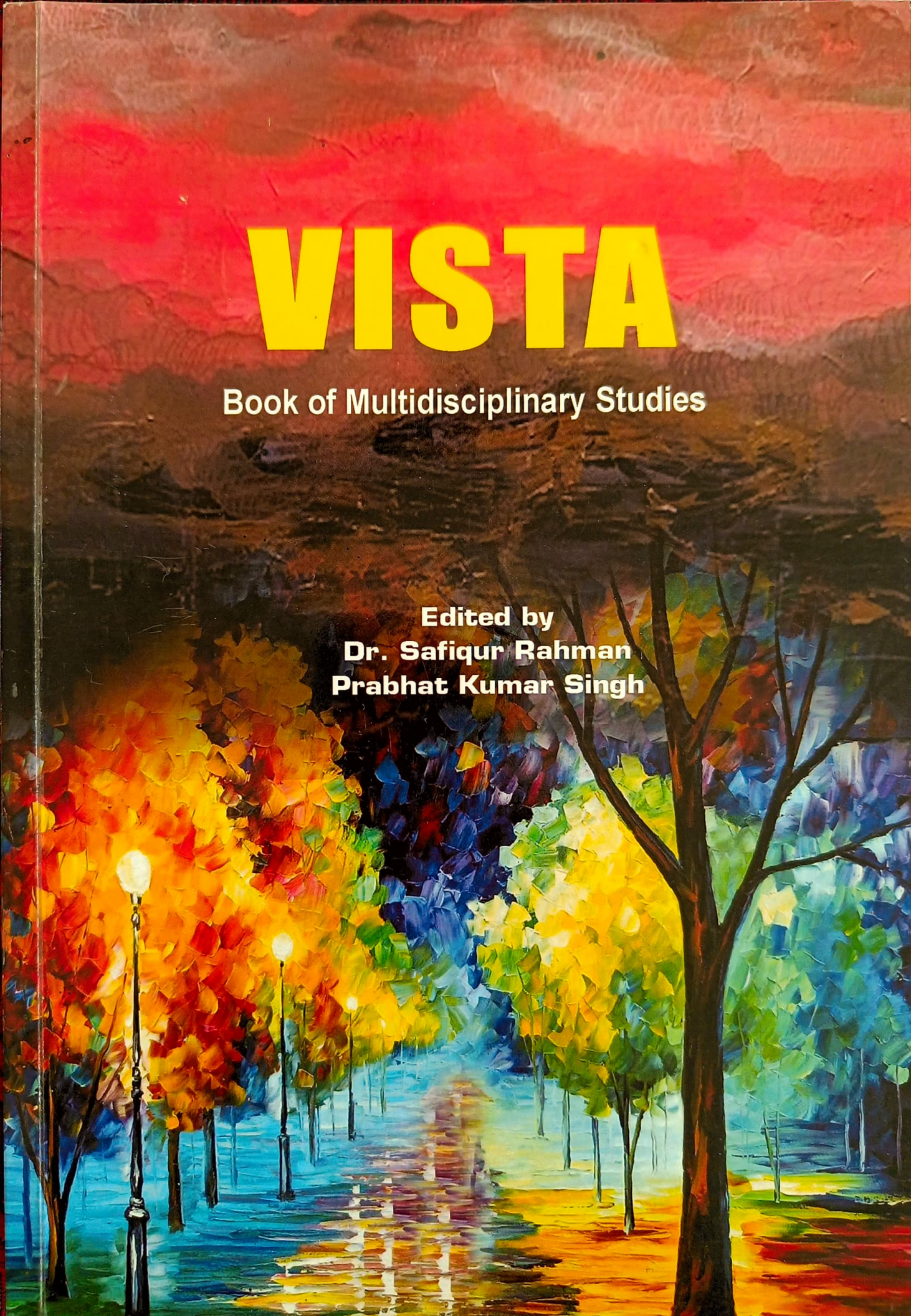
METHODOLOGY:

The Descriptive Method is used to conduct of the present study. The population of the study constituted of all the 97 superintendents, 564 teachers and 5906 students of 97 high madrassas of Bongaigaon, Dhubri, and Goalpara Districts of Assam. 10 High Madrassas were selected for sample by Proportionate stratified random sampling technique. A Self-Structured Questionnaire and an Academic

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Status of Curriculum and Co-Curricular Activities of High Madrassas of Assam

Akbar Ali Ahmed¹
Dr. Banamali Nath²

Abstract : *High Madrassas are integral part of secondary education in Assam. The academic performance of the students of High Madrassa is high in quantity but poor in quality. Curricular and co-curricular activities are very important in the development of the students and their quality. So the present study is an attempt to examine the curricular and co-curricular activities of High Madrassas of Assam. In the present study the Descriptive Method is used. Sample for the present study is consisted of 36 High Madrassas. For collection of data a self-structured questionnaire was used. For data analysis, simple frequency table and percentage were used. The result revealed that curriculum or subjects taught in the High Madrassa should be modified and Participation of students in co-curricular activities is poor, so all the co-curricular activities should be organized to encourage the students to participate in co-curricular activities for their all-round development.*

Keywords: *Curriculum, Co-curricular activities, High Madrassa.*

Introduction :

Secondary education is an important stage of education and High Madrassas are also integral part of secondary education in Assam. High Madrassa means a set of secondary schools recognized and provincialized by state Government of Assam established among the Muslim predominant areas of Assam. There are 162 High Madrassas in Assam recognized by The Board of Secondary Education, Assam (SEBA). High Madrassas are organized and administered by the Directorate of Secondary Education, Assam. Curriculum is an important dimension of education. Curriculum of High Madrassa is constructed by the SEBA. Subjects taught in the High Madrassas are fixed by the SEBA and the AHM Examination is also conducted by SEBA along with HSLC Examination Simultaneously. But there are some

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Former Academic Registrar & Inspector of Colleges, Gauhati University, Guwahati*

differences between subjects taught in the High Madrassas and High Schools. Sometimes it is seemed that the curriculum of High Madrassas cannot fulfill the need of the students and cannot help in the development of the students equally with the students of High Schools. On the other hand co-curricular activities are very important in the all round development of the students. It helps in the physical, mental, social, emotional and cultural development of the students. But sometimes there is objection that some co-curricular activities are not organized and practiced in High Madrassas which hampers the student in all round development equally with the students of High Schools.

Significance of the Present Study :

Secondary education is the most important stage of the hierarchy of education. Secondary education plays a vital role in the nation's social, cultural and economic life. It can truly be said to be the nation building education. The quality of primary education and higher education depends on the secondary education. It prepares the students to be teachers for primary education, it prepares for higher education and finally it prepares for the world of work. Curriculum and co-curricular activities are very important which helps in the all-round development of the students and finally helps to engage in the word of work. High Madrassas are integral part of secondary education in Assam. But there is an objection that the curriculum of High Madrassas is low as compared to the curriculum of High School and it cannot fulfill the need of the students of High Madrassas. On the other hand it is questioned that the co-curricular activities are not organized in High Madrassas and students don't participate in the co-curricular activities which affect in the physical, mental, social, emotional and cultural development of the students. Therefore it is felt a need to conduct a study on the status of curricular and co-curricular activities of High Madrassas of Assam.

Statement of the Present Study :

The present study has been entitled as **STATUS OF CURRICULUM AND CO-CURRICULAR ACTIVITIES OF HIGH MADRASSAS OF ASSAM: A STUDY.**

Objectives of the Study :

The major objectives are –

1. To study the status of curriculum (Course) of High Madrassas of Assam.
2. To study the participation of students of High Madrassas in co-curricular activities.

Methodology :

The Descriptive Method is used to conduct the present study. The population of the study constituted of all the 162 High Madrassas of Assam. 36 High Madrassas were selected for sample by simple random sampling technique. A Self-Structured Questionnaire was used to collect data. Simple Frequency Distribution and Percentage were used to analyze data.

Delimitation of the Study :

The present study is delimited to the High Madrassas of Assam recognized by the Board of Secondary Education, Assam only.

Analysis and Interpretation of Data :**Objective : 1**

1. To study the status of curriculum (Course) of High Madrassas of Assam.

During the time of introducing the High Madrassa system the subjects taught in the High Madrassas were like the subjects in the High Schools i.e. Assamese, English, Arabic, General Mathematics, Social Studies, Fiqh & Aquid, Hindi. Till 1979 there were no Science subject and Advance Mathematics in High Madrassa. But since 1979 subject pattern was changed and General Science was included as compulsory subject and Advance Mathematics was included as additional subject. As a result of this the students of High Madrassas were benefitted to study Science and Advance Mathematics. Again the subjects were reconstructed in 1989 and Advance Mathematics was repealed as Additional subject.

Curriculum and syllabus of High Madrassa is designed and prescribed by the Board of Secondary Education, Assam as per guidelines of SCERT, Assam. Syllabus of High Madrassas in Class X includes the following subjects which are compulsory.

Table -1
Subject and Mark Distribution

Sl. No	Subjects	Mark distribution
1	Arabic	100
2	Fiqh & Aquid	50
3	English	100
4	MIL (Assamese/Bengali)	50
5	General Science	100
6	General Mathematics	100
7	Social Studies	100

Interpretation : All the subjects shown in the table are compulsory. There is no optional subjects like Advance Mathematics, History, Geography, Hindi, Vocational subjects, Music, Fine Arts etc.

Objectives : 2 To study the participation of students of High Madrassas in co-curricular activities.



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বিঃ দ্ৰঃ - এই গ্ৰন্থখনিত সন্নিৱিষ্ট হোৱা বিভিন্ন প্ৰবন্ধসমূহ প্ৰবন্ধকাৰৰ নিজ অধ্যয়নৰ ফলশ্ৰুতি। প্ৰবন্ধসমূহত লিপিবদ্ধ বিভিন্ন মতামত প্ৰবন্ধকাৰৰ নিজ। প্ৰবন্ধকাৰৰ বিকোনো মতামত বা উদ্ধৃতি আদিৰ বাবে সম্পাদনা সমিতি জগৰীয়া নহয়।

বিবর্তনৰ আৰতত গোৱালপাৰা : এটি চমু অধ্যয়ন

মইনুল হক চৌধুৰী

১.০০ পাতনি :

বিবর্তন হ'ল পৃথিৱীৰ এক অৱশ্যস্তায়ী প্ৰক্ৰিয়া। পৰিৱেশ পৰিস্থিতিৰ তাগিদাত জীৱকুলৰ জীৱন ধাৰণ প্ৰণালীৰো পৰিৱৰ্তন হয়। তাহানিতে লক্ষ্মীনাথ বেজবৰুৱাই অসমৰ জাতীয় জীৱনলৈ লক্ষ্য কৰি কৈছিল — 'অসম এদিন হাবি গুটি ফুলবাৰী হ'ব —' সুদূৰ অতীতত গুৰু দুজনা আৰু আজানপীৰৰ অহো-পুৰুষাৰ্থত ভাৰতবৰ্ষৰ উত্তৰ পূৰ্বাঞ্চলত 'বৰ অসম' গঢ়ি উঠিছিল আৰু 'সাতভনীৰ দেশ' নামেৰে অসম বিশ্বৰ দৰবাৰত জিলিকি উঠিছিল। কিন্তু পৰৱৰ্তী সময়ত ৰাজনৈতিক পাকচক্ৰ আৰু জাতীয়তাবোধৰ গৰাখহনীয়াত পৰি অতীতৰ 'বৰ অসম' টুকুৰা-টুকুৰ হৈ কেইবাখন ৰাজ্য গঢ়ি উঠাৰ লগতে বিভাজিত অসমৰ কেইবাখনো জিলা স্বায়ত্ব শাসনৰ অন্তৰ্ভুক্ত হয়। একেদৰে অবিভক্ত গোৱালপাৰা জিলাও ছখন জিলালৈ বিভাজিত হৈও অসম ৰাজ্যৰ দৰে বাবেবৰণীয়া কলা সংস্কৃতিৰে সমৃদ্ধ হৈ আছে আৰু অদূৰ ভৱিষ্যতেও থাকিব। এইখিনিতে অবিভক্ত গোৱালপাৰা জিলাৰ চমু ইতিবৃত্ত দাঙি ধৰিবলৈ প্ৰয়াস কৰা হ'ল। বিশ্বৰ প্ৰায়ভাগ দেশ তথা স্থানৰ নামকৰণৰ ক্ষেত্ৰত কিবা নহয় কিবা ইতিহাস বিচাৰি পোৱা যায়। আমাৰ মাতৃভূমি অসম ৰাজ্যৰ পশ্চিম প্ৰান্তত অৱস্থিত গোৱালপাৰা জিলা প্ৰসংগতো ইয়াৰ ব্যতিক্ৰম হোৱা নাই। গোৱালপাৰা নামৰ উৎপত্তি সম্পৰ্কে মূলতঃ তিনিটা অভিমত পোৱা যায়। প্ৰথম অভিমত মতে - প্ৰাচীন কামৰূপ ৰাজ্যত যেতিয়া হিন্দু ৰজাসকলে শাসন কৰিছিল তেতিয়া ইয়াৰ পশ্চিম অংশত ঈশ্বৰ ঘোষ নামে জনৈক তলতীয়া শাসনকৰ্তা আছিল। প্ৰবাদ আছে যে, তেওঁ বৌদ্ধ ধৰ্মীয় আদৰ্শৰ অনুগামী হৈ পৰে। অতি প্ৰাণৱৎসল এই তলতীয়া শাসনকৰ্তাগৰাকীয়ে "গোৱালিটিপ্লিকা" গাঁৱৰ এজন ব্ৰাহ্মণক ভূমি দান দিছিল। অনুমান কৰা যায় যে, উল্লেখিত "গোৱালিটিপ্লিকা" আধুনিক গোৱালপাৰা জিলাৰ অন্তৰ্গত আছিল। "গোৱালিটিপ্লিকাৰ" ভাষান্তৰ গোৱালগাঁও বা গোৱালসকলে বসবাস কৰা গাঁও। কালক্ৰমত তাৰ পৰাই জিলাখনৰ নাম গোৱালপাৰা হ'ল।'

দ্বিতীয় অভিমত মতে - 'বিশাল ব্ৰহ্মপুত্ৰ আৰু মানাহ নৈৰ সংগম স্থানত এসময়ত এটা বৃহৎ চৰ পৰিছিল। এই চৰ গৰু-ম'হৰ বাথানোপযোগী হৈ উঠে। গোৱালসকলে এই চৰতে বাস কৰিবলৈ লোৱাত ই গোৱালতলি নামে জনাজাত হৈ পৰে। তলি মানে খেতি-

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অসমীয়া সাহিত্যত লোকভাষাৰ প্ৰয়োগ : এটি চমু আলোচনা

মইনুল হক চৌধুৰী*

পাতনি :

ভাষা হ'ল যোগাযোগৰ বাহক। মানুহে ভাষাৰ জৰিয়তে হৃদয়ৰ ভাবানুভূতি ব্যক্ত কৰে বাবেই ভাষাক বাহক বোলা হয়। জীৱশ্ৰেষ্ঠ মানুহৰ বাক্য শক্তিক ভাষা বুলি কোৱা হয়। লোকসংস্কৃতি আৰু লোকসাহিত্যৰ আলোচনাৰ ক্ষেত্ৰত স্থানীয় লোকভাষাৰ গুৰুত্ব অতি তাৎপৰ্যপূৰ্ণ। সকলো ভাষাৰ মূলৰূপ দুটা-এটা লিখিত আনটো কথিত। লোকভাষাই পৃথিৱীৰ সকলো দেশৰ মানুহৰ জীৱনত ব্যৱহৃত ভাষা।

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* সহকাৰী অধ্যাপক, অসমীয়া বিভাগ, হাব্ৰাঘাট মহাবিদ্যালয়, কৃষ্ণাই, গোৱালপাৰা (অসম)

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MICRO FINANCE AND TRANSFORMATION OF RURAL ECONOMY

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Department of Economics

Habraghat Mahavidyalaya, Krishnai, Goalpara

Introduction:

Micro finance considered a tool for socio-economic development to low-income people. It refers to a movement that envisions a world where low-income households have permanent access to high-quality and affordable financial services to finance income-producing activities, build assets, stabilize consumption, and protect against risks. Initially the term was closely associated with microcredit very small loans to unsalaried borrowers with little or no collateral but the term has since evolved to include a range of financial products, such as savings, insurance, payments, and remittances.

Typical microfinance clients have low incomes and are often self-employed in the informal economy, conditions that together typically deny them access to banks and other formal financial institutions. They commonly run small stores or street stalls, create and sell items they make in their homes, and in rural areas, microfinance clients may be small-scale farmers and those who process or trade crops and goods.

Microloans are of uses include money for tools to start work in construction and other supplies needed to a clients that commonly use their profits to provide for their families with things like food, clothing, shelter and education, women currently comprise roughly two-thirds of all microfinance clients. The goal of micro financing is to provide individuals with money to invest in themselves or their business to help get them out of poverty. When providing loans, micro financing institutions do not require collateral, but do insist that the loan is repaid within six months to a year.

Micro Financial Institutions:

Poverty is the main cause of concern in improving the economic status of developing countries like India. A microfinance institution is an organization that offers financial services to low income populations. Almost all give loans to their members, and many offer insurance, deposit and other services.

It is increasingly being considered as one of the most effective tools of reducing poverty. Microfinance has a significant role in bridging the gap between the formal financial institutions and the rural poor. The Micro Finance Institutions (MFIs) accesses financial resources from the Banks and other mainstream Financial Institutions and provide financial and support services to the poor.

MFIs are the pivotal overseas organizations in each country that make individual microcredit loans directly to villagers, micro entrepreneurs, impoverished women and poor families. An overseas MFI is like a small bank with the same challenges and capital needs confronting any expanding small venture but with the added responsibility of serving economically-marginalized populations. Many MFIs are creditworthy and well-run with proven records of success, many are operationally self-sufficient.

Various types of institutions offer microfinance credit unions, commercial banks, NGOs (Non-governmental Organizations), cooperatives, and sectors of government banks. The emergence of "for-profit" MFIs is growing. In India, these 'for-profit' MFIs are referred to as Non-Banking Financial Companies (NBFC). NGOs mainly work in remote rural areas thereby providing financial services to the persons with no access to banking services.

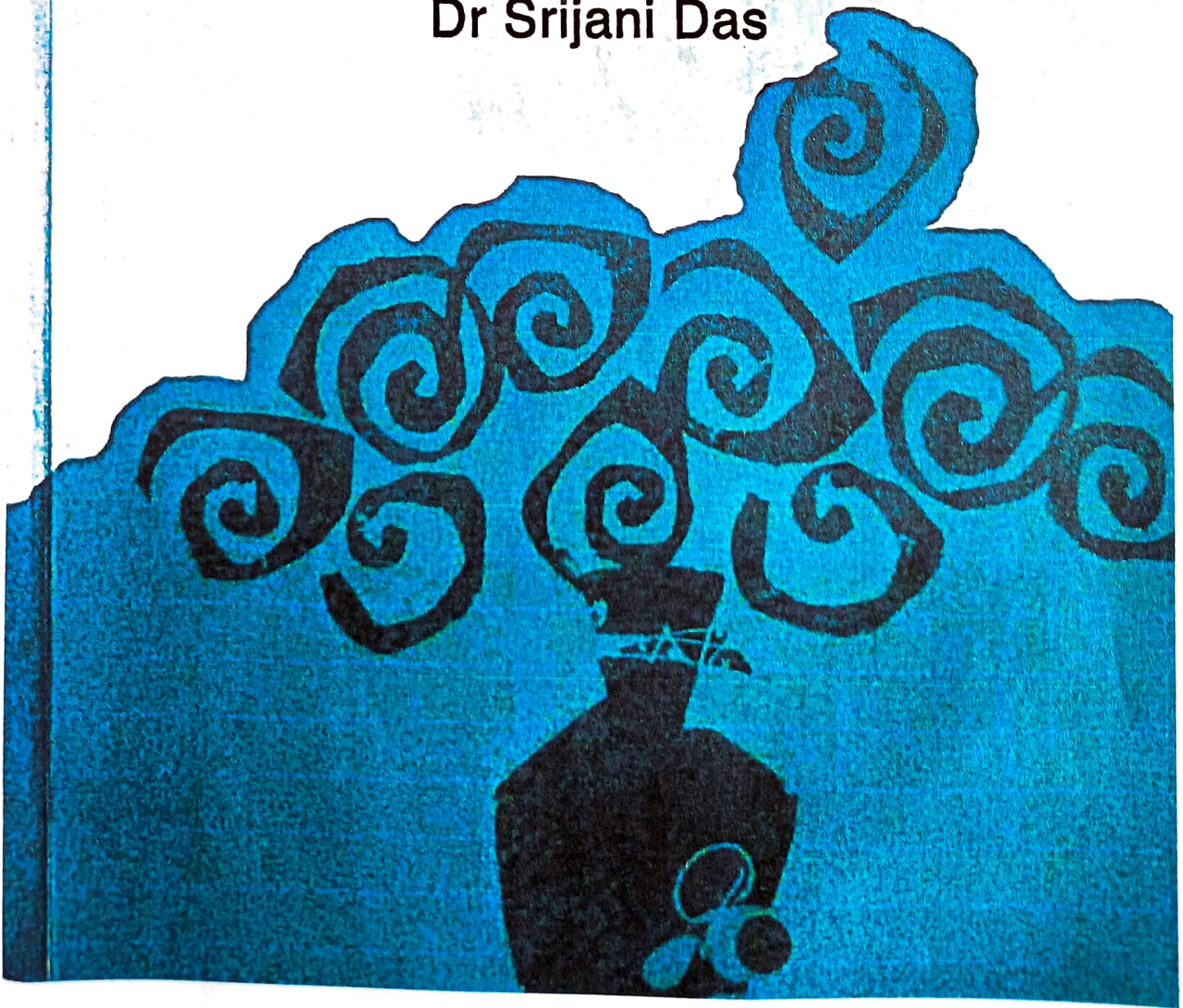
The term "transformation," or commercialization, of a microfinance institution (MFI) refers to a change in legal status from an unregulated nonprofit or non-governmental organization (NGO) into a regulated, for-profit institution. Regulated, transformed organizations differ from nonprofits in that they are held to performance and capital adequacy standards and are supervised by a financial authority, typically the central bank of the country where they are registered. A transformed MFI also attracts equity investors. The equity investors want to ensure that the values of their investments are maintained or enhanced and elect Board members who share a common vision for the new for-profit institution. Among transformed MFIs, varying classifications of regulated institutions exist, the strictest being banks — rural banks and thrift banks — followed by non-bank financial institutions. Different countries have varied names for these regulated MFIs.

Microfinance is available through microfinance institutions, which range from small non-profit organizations to larger banks. Microfinance institutions include both for-profit companies as well as non-profit organizations. They offer small loans, help setting up and maintaining a

UNMILAN

A Manifestation

Editor
Dr Srijani Das



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EDUCATION FOR WOMEN EMPOWERMENT
IN THE CONTEXT OF NORTHEAST INDIA: CHALLENGES AND PROSPECTS

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Role of Women in Peace Building Process in Nagaland: With Special Reference to Naga Mothers' Association (Nma)

Dimpi Nath

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✓ **Sankar Das**

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Abstract

Women in Nagaland have an important status in social and ritual life, but equality doesn't extend to economic and political sphere. They are allowed to organize through Women's wings of the various tribes, but these groups have to merely follow the directives of the patriarchal village tribal council. Thus, although Women's active participation in political life is not accepted in Nagaland, they can form organizations among themselves for their mutual growth, welfare of the Naga society, can work for the peace building process within Naga society. As a response to the growing political unrest and militarization in Nagaland during 1980s, a non-governmental organization was found by women of Nagaland, namely Naga Mothers Association (NMA). The organization played a vital role in peace building process in Nagaland. The article tries to analyze

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the nature of the Naga movement and role of women, especially NMA in the process of peace building in Nagaland.

Key words : *Naga Mothers Association (NMA), Naga movement, Peace building process*

Introduction

Brief history of Naga Movement :

The Nagas are a group of indigenous people, inhabited in four states of North-East India including Assam, Arunachal Pradesh, Nagaland and Manipur as well as some territory in Myanmar. They are basically Tribal people whose way of life is integrated with their land, forest and hills. They comprise 40 tribes and speak about 60 dialects. There is little authentic history of the Naga available, probably because the tribes have a strong oral tradition and stories are passed on orally from generation to generation. At present, majority of this Naga tribe reside in the Nagaland- a single political and administrative state in the north-eastern part of independent India.

Naga movement is a struggle by the Naga people of Nagaland against the government of India for a sovereign state of Nagaland separate from India. This Naga movement has a long history and has its roots in the deep and unwavering pride that this community has its unique culture and heritage.

In 1879, the British came and conquered parts of Naga territory and named the area the Naga Hills. The socio-cultural base for the Naga nationalist movement was provided by Naga Club in 1918. Naga Club was an organization belongs to various Naga tribes of Naga Hills. In 1929, when the Simon Commission visited Kohima, the capital of Nagaland, the Naga Club submitted a

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COVID-19 AND ITS IMPACT ON ECONOMY

Kandarpa Nath

Assistant Professor

Department of Economics, Habraghat Mahavidyalaya, Krishnai

Abstract

India is an underdeveloped country and high rate of growth of population in this country. Per-capita income in India during the year 2019-2020 was Rs.95566/-. Population in the country still living in severe poverty, 21.2% of total population is BPL during 2019-20 in India. People are engaged more in private sector is more than public sector. The pandemic has brought serious economic consequences for the economy and has multiple disruptions. Most of the people lost their employments and return to their home who were engaged in the private sector in the economy. At that time poverty and unemployment increases unexpectedly, GDP of the country became negative. During the Covid-19 Indian farmers were affected severely. Price of their product had very low, unable to get market and most of the rural farmers faced very losses due to lack of communication, transportation, restitution etc. farmers have been unable to get better storage, warehouses, processing and export as the entrepreneurial spirit gets depend due to hanging sowed of the act for the pandemic situation. Not only India the whole world suffers very seriously during the Covid-19 pandemic situation.

Key words: *Covid-19, pandemic, employment, agriculture, self dependent.*

The impact of covid-19 pandemic on economy has been largely disruptive in terms of economic activity as well as a loss of human lives. Almost all the sectors have been adversely affected as domestic demand and exports sharply plummeted with some notable exceptions where high growth was observed.

According to UNDP, global human development is stated to decline in the Human Development Report 2020 in the wake of the Covid-19 pandemic with its triple hit to health,



VALUE CRISIS: THE GLOBAL ISSUE

Editors

Dr. Nabaprasad Nath

Anita Deka Bora

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ASSAM COLLEGE TEACHERS' ASSOCIATION

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Agriculture and Sustainable Development : A Study of Matia Block, Goalpara

Kandarpa Nath

Introduction

Agriculture is the most important sector in Indian Economy, whether it is the pre-independence period or the post independence period. Agricultural productivity meets the food requirement of the people. It also supplies the raw materials to the industrial sector. Trade and commerce also depends on agriculture. According to Central Statistical Organization (CSO) reveal that in 1950-51, the share of agriculture in GDP was around 55 percent. As the process of industrialization and economic growth gathered momentum under the five year plans with manufacturing and service sector growing rapidly and agricultural sector limping along the share of agriculture in GDP declined and reached a level 18.8 percent in 2021-22, which is very significant. The significant of agriculture in India rises also from the fact that the development in agriculture is an essential condition for the development of the national economy. Indian agriculture has been the source of supply of raw materials to our leading industries. Cotton, jute, textile industries, sugar, flour mills, vanaspati and plantation all these depend on agriculture directly. There are many other industries which depend on agriculture in an indirect manner. Many other small scale and cottage industry like handloom

RETRACING GOALPARA

Editors

Dr. Mainul Hoque Chaudhury
Himani Devi



Assam College Teachers' Association
Goalpara Zone



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Challenges Faced By Higher Education Institutions in Rural Areas: A Study of Goalpara District of Assam

Jugal Kumar Deka

Assistant Professor, Habraghat Mahavidyalaya

Abstract :

Development of education is essential for the growth and prosperity of a nation. Apart from primary and secondary education, higher education is the main instrument for economic development which acts as the backbone of modern society. The acceptance of higher education as a developmental force leads the advancement of rural areas. But majority of the higher educational institutions are urban centric in India and higher educational institutions which belongs to rural areas are in poor condition. As a result of this rural and poor people are deprived. Though, India attained freedom almost seven decades ago but

গোৱালপাৰা জিলাৰ অতীত আৰু বৰ্তমান :

এটি চমু আলোচনা

ড° মহিনুল হক চৌধুৰী

সহকাৰী অধ্যাপক, হাব্ৰাঘাট মহাবিদ্যালয়, কৃষ্ণাই

১.০০ অৱতৰণিকা :

পৰিৱৰ্তন হ'ল পৃথিৱীৰ এক অৱশ্যাত্মক প্ৰক্ৰিয়া। পৰিৱেশ পৰিস্থিতিৰ তাগিদাত জীৱকুলৰ জীৱন ধাৰণ প্ৰণালীৰো পৰিৱৰ্তন হয়। তাহানিতে লক্ষ্মীনাথ বেজবৰুৱাই অসমৰ জাতীয় জীৱনলৈ লক্ষ্য কৰি কৈছিল— 'অসম এদিন হাবি গুচি ফুলবাৰী হ'ব—।' সুদূৰ অতীতত গুৰু দুজনা আৰু আজানপীৰৰ অহো-পুৰুষাৰ্থত ভাৰতবৰ্ষৰ উত্তৰ পূৰ্বাঞ্চলত 'বৰ অসম গঢ়ি উঠিছিল আৰু 'সাতভনীৰ দেশ' নামেৰে অসম বিশ্বৰ দৰবাৰত জিলিকি উঠিছিল। কিন্তু পৰৱৰ্তী সময়ত ৰাজনৈতিক পাকচক্ৰ আৰু জাতীয়তাবোধৰ গৰাখনীয়াত পৰি অতীতৰ 'বৰ অসম' টুকুৰা-টুকুৰ হৈ কেইবাখন ৰাজ্য গঢ়ি উঠাৰ লগতে বিভাজিত অসমৰ কেইবাখনো জিলা বিভাজিত হৈও অসম ৰাজ্যৰ দৰে বাবেবৰণীয়া কলা সংস্কৃতিৰে সমৃদ্ধ হৈ আছে আৰু অদূৰ ভৱিষ্যতেও

National Education Policy 2020

Issues and
Challenges

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GOALPARA IN A CYCLE OF EVOLUTION: A BRIEF CHAPTER

Dr. Moinul Hoque Choudhary

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1. INTRODUCTION

Evolution is an inevitable process in this world. The way of living life is changed according to the demand of the environment. Lakshminath Bezbaruah mentioned in the past about the national life of Assam— “One day Assam will be a flower replacing jungle.” The greater Assam was shaped by the exhausting effort of Sri Sankardeva, Sri Madhabdeva and Aazanpir Sahab in the north east India and Assam flourished as the seven sister’s land across the world. But in the later period due to political complexity and deviation of Assamese nationalism the greater Assam breaks down in pieces and forms several states and even Assam got divided by formation of autonomous councils. Likewise, the undivided Goalpara which includes six districts has remained enriched with various cultural ingredients like Assam and will remain in future. My approach is to present a brief account of the history of Goalpara in this paper. It is found that there is some history regarding the name of a place across the world. There is no exception about Goalpara which is situated at the west end of our mother land, the state of Assam. There are three main opinions about the origin of the name of Goalpara. According to the first opinion- When the ancient Kamrup was ruled by the hindu Kings, at that period there was a ruler under that Empire named Ishwar Ghosh at the west part of the province. It is said that he became a follower of Buddhadev. This dynamic and charitable ruler donated land to a priest of the village ‘Goalitippika’. It is presumed that the mentioned ‘Goalitippika’ village was under the modern Goalpara district. The interlingual rendition of Goalitippika is Goalgaon or the village where the shepherds (Goal) lives. Over the time thus the district’s name becomes Goalpara.

According to the second opinion- There was a large river island (Char) at the confluence of the great Brahmaputra and Manah rivers. That island became suitable for Cow-pasture. The shepherds (Goal) started living there and thus that place was known as Goaltoli. ‘Toli’ means open grassing land which is not used for farming. That is why, the place suitable for cow-pasture locally known as Goaltoli’s distortion form Goalpara will be the origin of the present district name Goalpara.

According to the third opinion- During the British rule Goalpara Nagori (Town) was the Headquarter of the district. That was the source for naming the district as Goalpara.

1.01 BRIEF HISTORY OF THE ANCIENT GOALPARA

It is found out of the study of the ancient history of the Assamese literature that in the 14th century during the rule of Durlav Narayan in Kamatapur (1330-50 AD), Hem Saraswathi, poet Ratna Swarashyati and Haribar bipro had composed Assamese poetry. In the book ‘Hargouri Sanbad’ written by poet Hem Saraswathi Kamrup province is divided into four sections or ‘Peetha’- Ratnapeetha, Kampeetha, Subarnapeetha and Saumarpeetha. The Ratnapeetha situated between the Soonkush River and Rupohi River is the undivided Goalpara district. The Assam history says that the Bhuyans of Assam are known as Barbhuyan. It is assumed that Durlav Narayan was one of them. During the last part of the 13th century he was the ruler of Kamatapur. Nilambar was the last ruler of this dynasty.

It is found by reading the ancient history of Goalpara that this land was once under the Ratnapeetha. The history of this land is found since the seventh century. Sankaladev was the king of the Koch Kingdom during

the seventh century. Thereafter, continuously Hariya Mandal, then his son Bishwa Singha, then his son Naranarayana ruled the Koch kingdom since 1533. In the later period of Naranarayana, Chilarai's son Raghudev, Naranarayana's son Lakshjmi Natayana, Porikkhit Narayana, Chandra Narayana were the rulers of the Koch kingdom.

On the other hand in 1661 Mirjumula occupy the west Assam and settled down in Rongamati and thus west Assam goes under the Mughal Empire. But in 1764 the Bengal province went under the British East India Company rule and thus the Goalpara district also goes under their rule. In the month of February of 1815 the first district headquarter was established. That time the Deputy Commissioner was known as the Principal Assistant Commissioner. Devid Scot was the first Principal Assignment Commissioner of this district. On the other hand, in 1822 northeast Rongpur district was newly established and Devid Scot takes charge of governance. In 1826 after the Yandaboo treaty politically Assam went under the British rule. On that time Goalpara district was added with Assam.

1.02 INTRODUCTION OF THE PRESENT GOALPARA DISTRICT

Goalpara is the west frontier district of Assam. Its history is Far-reaching. After many political ups and downs on 1 July of 1983 the undivided Goalpara was transformed into Goalpara, Dhubri and Kokrajhar districts. Likewise, on the 25th August of 1989 a new district by the name of Bongaigaon, which includes the North Salmara Sub-division of new Goalpara and some part of Kokrajhar district.

Again due to the Bodo nationalist movement on February 2003 Bodoland Territorial Council was formed and a new district known as Chirang was formed by adding some parts of previous Bongaigaon district and Kokrajhar district. Likewise, on 9th February of 2016, a new district was formed with South Salmara and Mankachar of ancient Dhubri. So, undivided Goalpara means present Dhubri, Goalpara, Bongaigaon, Kokrajhar, Chirag and South Salma-Mankachar districts.

1.03 THE GEOGRAPHIC BOUNDARIES OF THE PRESENT GOALPARA DISTRICT

As our discussion is including the geographic topic, hence without the discussion of geography this paper won't be complete. The geographical boundaries of the present Goalpara district are— in the north- The Brahmaputra River, in the south- The Meghalaya state, in the east- The Kamrup district and in the west the Dhubri and newly formed South Salmara-Mankachar district.

1.04 THE DEMOGRAPHY OF GOALPARA DISTRICT

The history says that the Goalpara is a harmonization district of different tribes and communities. This district is like the gateway of Northeast India which allowed different tribes and communities through it in different time periods and they settled down across the Assam and in all the states of Northeast. The present Goalpara district is also the coordination centre of various tribes and communities. The demography of the district is diverse. The people of different races and tribes, people of different religious beliefs are living with harmony since long period of time. All the tribes and communities have contributed to enrich the colourful culture of the province which is recognised as unity among diversity.

According to the census of 2011 the total population of present Goalpara is 10,08,183, 553 people living in per square kilometre. Male population in the district is 51,32,92 and on the other hand female population is 49,48,91. Out of the total population 57.52% are Muslim people, 34.51% are Hindu and 7.52% are Christian. Literacy rates are Male 71.56% and Female 63.13%.