

বাংলা সাহিত্যে যুগসংক্ষেপ (১৯০০ — ২০০০)

যুগসংক্রটের আলোকে মিথিলেশ তট্টাচার্মের গল্প :
প্রসঙ্গ দেশভাগ থেকে এন আর সি

ড. মুনোজ নাথ স্বার্গ

দেশভাগ শৰ্পাতির প্রভৃত থানে একমাত্র তারাই জানেন যাবা এক দেশ থেকে অন্য দেশে পালিয়ে আসতে বিহু চালে আসতে বাধা হয়েছেন। দেশভাগ শৰ্পাতি প্রকৃত বৃক্ষন আসত একমাত্র উপলক্ষ্মি করতে পারেন যাবা আজও দেশস্তুরিত হওয়ার যত্নো হাতে হাতে নেমে পৰে চলেছেন। আই দেশভাগ মানে বৃক্ষন আকৃতি আছে দেশের প্রাণত হওয়াটি না, দেশভাগ আসলে এক অঙ্গীয় যত্নোর না। বিশেষ করে উত্তর-পূর্ব ভাগস্তের বাজালিয়ারে দেশের মস্তকের হস্তস্ত একটি প্রকৃত রয়েছে। কাবল দেশভাগের যত্নো আজও ভোক করা জাগেছে এটি ছ-বছর বাতালিয়া। দেশভাগ এবং জীবনের এক স্মৃতি অভিযান নিয়ে জাতির হয়েছে — তি ভোটার, তি টেন্সান আর এমআরসি। সবচেয়ে আস্থারি কথা এই যে, পানামিয়া ও কিন্তু দেশ ভাগের শিক্ষা হয়েছে ও তার যত্নো জোগ করেছে। তবে এই পানস্তুই। আপনির আপ আপের আপনির যত্নোর শিক্ষা হতে দেবিছি। কিন্তু বাজালিয়ার দেশের তা হয়নি। দেশভাগের অঙ্গীয় এসের জীবনে আসত বহুন। উত্তর-পূর্ব ভাগত তা বাসক উপলক্ষ্মির একমাত্র গোচৰি গৱেষণা হচ্ছেন মিদিলেশ ভট্টাচার্ম। তার জন্ম ১৯৪৯ সালের ২০শে সেপ্টেম্বর অধ্য ভাগস্তের শীঘ্ৰে জেলার মৌলভী বাজার মহকুমার কৌমুদীলিঙ্গ পরামর্শন অস্তৰাত পক্ষিয় বিনোদন যাবা। শৈশবে বাবা মা পান দিবার হাত ধোয় তিনি তাৰ অম্বৰিটে হেড সেপারাটিভ হতে বাবা হৈ। দেশভাগের যত্নো প্রতি মুক্তি জোগ করতে হয়েছে তাকে এবং তিনি লিখেছেন, “সেই সুন্দৰ হেলেবেগায় আমি যাবন প্রথম গুৰু বিচারে তুম কুকু তবুন যেকুই আমার কুমাৰ সূল বিয়া লেপেজা। আমি নিজেৰ দেশভাগেৰ বাবি। শৈশবে বাবা-মা-পান-নিমিত্ত সাম চাস এসেছি এগোৱা। ও পারে নিকে আপ নিকে তাৰাতিমি। কিন্তু এই ভাঙা বাটোৱ সমৰ্পিত যোড় আপনিৰ বহুন, যুগস্তীৰ যত্নো প্রতিদিন আপনিৰ যাব যোৰীয়া আমাজীৰে যে বৃক্ষ কুৰে দেশেৰ সেই মুশাই নিচ বাস দেবেই দেখে আসাই।” তাজ এই সহন কথাটি তিনি লিখিবলৈ হয়েছেন তাৰ ‘দেশভাগেৰ যত্ন’ (২০১১) নামক পঞ্জি।

BANGLA SAHITYE YUGSANKAT
(1900 - 2000)

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**Bengali Short Stories of Assam: A Picture of
Citizenship Problems and Crises in Public Life**
SUPENDRA NATH ROY AND KANIKA ROY

Introduction

Many years have passed since 1947. The Ganga, Brahmaputra and Barak rivers have also followed the blood of innumerable people. Then slowly time has forgotten us all. But even today, human blood flows through the Barak and Brahmaputra rivers. This burning story is not known to all of us citizens living outside Assam. Even after many years of independence, the citizens of North-East India and Assam still have to live in fear of being uprooted. Needless to say, it has had the most devastating effect on the lives of poor people. This is normal. Because how do those who eat day in and day out take care of citizenship documents? So when they suddenly get a notice to be a doubtful voter or a notice to be a foreigner, they become ignorant and are forced to run to one end and run to the other for government documents to prove their citizenship. In the end, without proof, these poor people suffer from severe depression and are forced to commit suicide. And those who have not committed suicide are either in a camp or in a jungale. Our aim will be to highlight how the storytellers of Assam have portrayed this problem of citizenship and the crisis of public life in their stories.

Objectives

1. Highlight the terrible impact that doubtful voter and detention camp have had on public life.
2. To discuss how the storytellers have raised the issue of citizenship in Assam in their stories.

Methodology

The paper is purely descriptive. The main information is taken from the book 'A collection of Bengali short stories of Assam' edited by Ranabir Purakayastha (1949).

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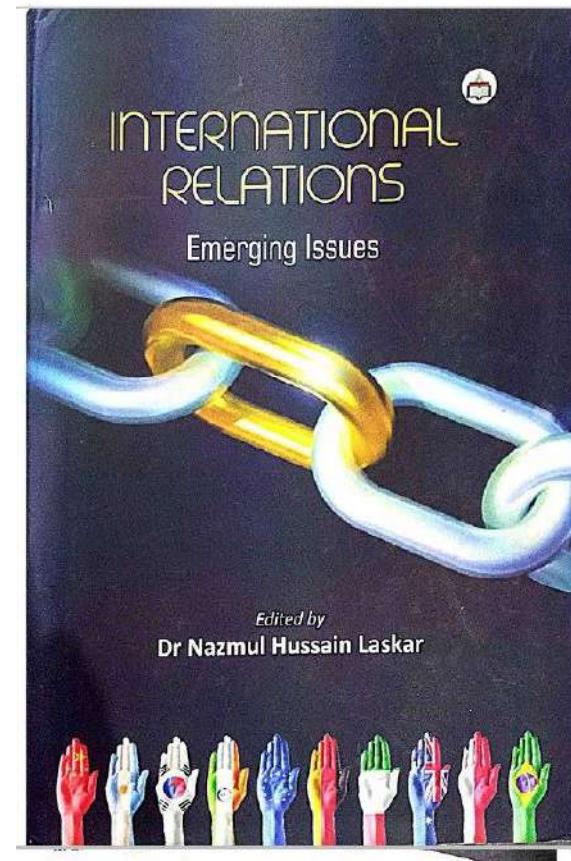
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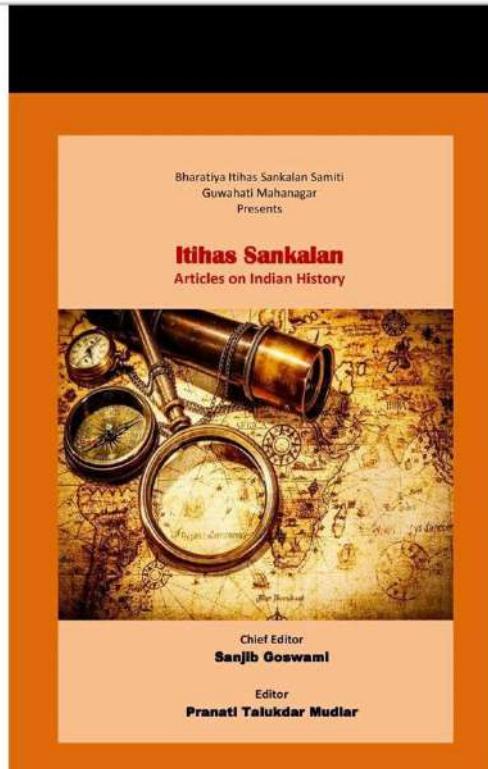
Bhakti Movement and Mahapurusha Srimanta Sankaradeva

Kailash Sarma

1. Introduction

The root of Bhakti dates back to the Vedic age in India as the four Vedas reflect the spirit of Bhakti. Although there are different opinions, Bhakti as a cult found its origin and expression in the Vedic hymns and in the *Upanishadas*. The articulation of Bhakti could be seen in the *Post-Vedic Puranic* literatures as well. But the articulation and expression of Bhakti came to be strongly manifested in the great Indian epics namely the *Ramayana* and the *Mahabharata*.

Bhakti means single-minded devotion and self surrender to the Supreme Being or the Lord. The Supreme Being or the Lord is commonly understood to be Lord Vishnu or Lord Krishna. Bhakti refers to a monotheistic religion that revolves round the experience of a devotee's passionate communion with God. The proponents of Bhakti are of the belief that we cannot realize and expe-



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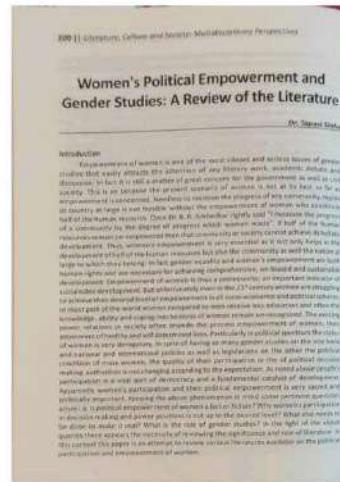
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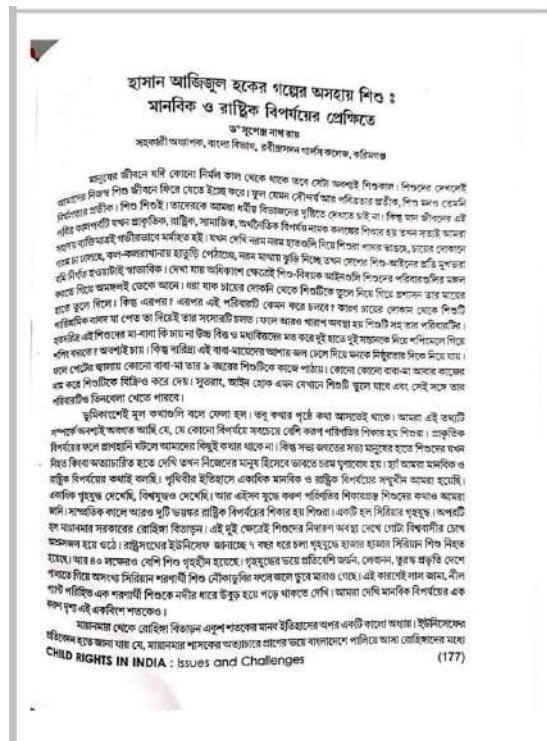
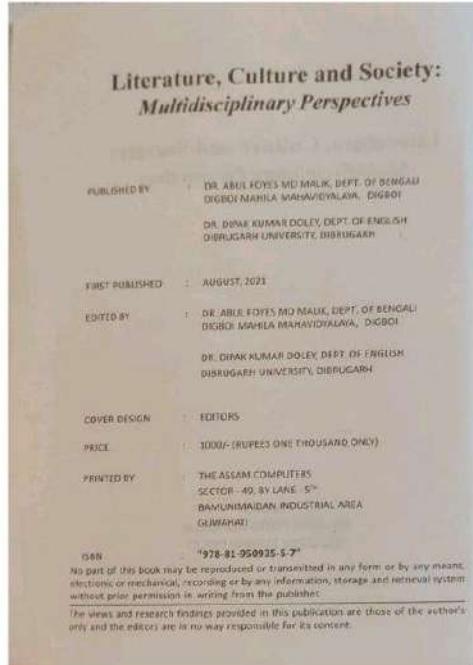
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CHILD RIGHTS IN INDIA

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CHILD RIGHTS IN INDIA : Issues and Challenges

‘জালসাল’ : এক উপনিবেশিক প্রভৃতির আখ্যান
ত. সুপ্রেস নাথ রায়

ক্ষমতাম আসনে না বলেও একটি দেশ বহন অন্য একটি দেশকে শাসন ও শেষবৎ করে অর্থাৎ, বলা যায় নেই উপনিবেশিক সম্পর্কসম্বন্ধে নিষ্কৃত করে তাদের নেই নিয়মিত দেশটি নিয়ন্ত্রণকারী দেশের উপনিবেশে পরিষিক্ত হয়। উপনিবেশিক প্রভৃতি তার উপনিবেশকে নির্ধারিত শেষবৎ করার সুবিধার্থে এক প্রভৃতি নির্ধারিত করে। আর এই প্রভৃতির উপনিবেশত মানুষের মধ্যে প্রেরণায়ে পোথে যাব যে, উপনিবেশিক প্রভৃতি সময়ের পোথে চাল-চালন, কথা-বার্তার নিক সিয়ে আরো উপনিবেশিক প্রভৃতি সংস্কৃতিক বহন করে গুলি। তাই আজও আমরা দেখি কেন পজা ন পরিত নামের সদৈ ক্ষেত্রেনি শব্দটি মুক্ত হচ্ছে। অর্থৈশ শব্দের ইতিবেগে নির বিবর তত হচ্ছের পর ধোকাই ইউরোপীয় দেশগুলি সামা বিষে কাঁচামাল সংযোগের উপরে দেখিতে গড়ে। এই কাঁচামাল তারা যে জায়গাত বা দেশে আবিরাম ক্ষমতা সেই দেশটিকে থীয়ে থীয়ে বিবিব কারণের উপনিবেশে পরিষিক্ত করে। এই ব্যক্তি একসময়ে আরতে আসে তা, ফেনিস, ক্রাচি, প্রিটি প্রভৃতি দেশগুলি। নির্ধারিত এবং তার ভাবতে হেকেছে তা আমরা জানি। প্রথ হল কীভাবে এবং কেন, পদ্ধতিক উপনিবেশিক দেশগুলি একটি দেশ বা অক্ষয়ে উপনিবেশে পরিষিক্ত করে? আসন্নে উপনিবেশ হালন করার পথটি কী বিচির। একটি অক্ষয়কে উপনিবেশে পরিষিক্ত করা জন্য উপনিবেশিক প্রভৃতি একধিক অভিযান প্রয়োগ করে। প্রথম যে ধারণাটি উপনিবেশিক প্রভৃতি প্রয়োগ করে তা হল তাকে ও মনোন ধারণ। উপনিবেশিক প্রভৃতি উপনিবেশিত মানুষদের মধ্যে মনে থীয়ে থীয়ে এ ধারণ হাউরে দেখ যে, তাদের যা আছে তা সহী ভাবে আ উপনিবেশিত মানুষদের যা আছে তা সহী প্রয়োগ। অর্থাৎ, গোচরভাবে উপনিবেশিক প্রভৃতি পুরুষে দেখ যে, তার জীব আর উপনিবেশিতরা নির্বাচন। তারা পিছিত আর উপনিবেশিতরা মূর্খ। যদে উপনিবেশিতরা উপনিবেশিত প্রভৃতি মহান বলে ভাবতে তত করে এবং তার পদার্থ অনুসরণ করে চল। উপনিবেশে শতকে বসন্দেশের বাজানি তথা নদাবকলদের কথা আমরা জানি। ইতেকদের অনুসরণ করাকে বেত্ত করে অস্বীক বসন্দুক

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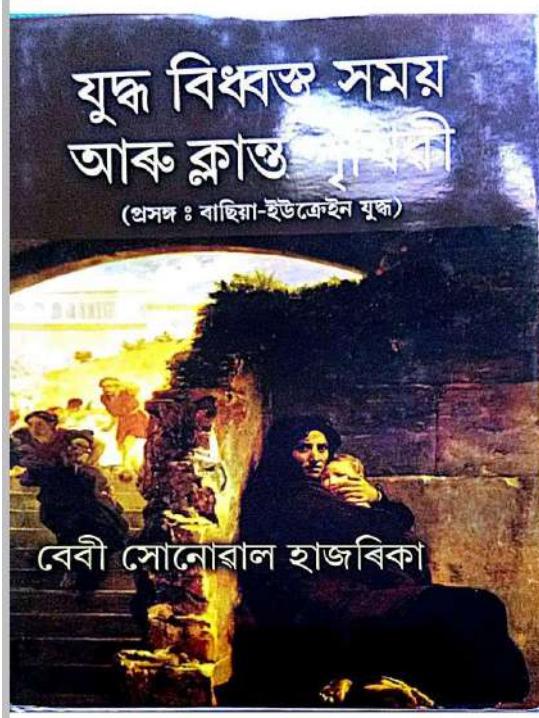
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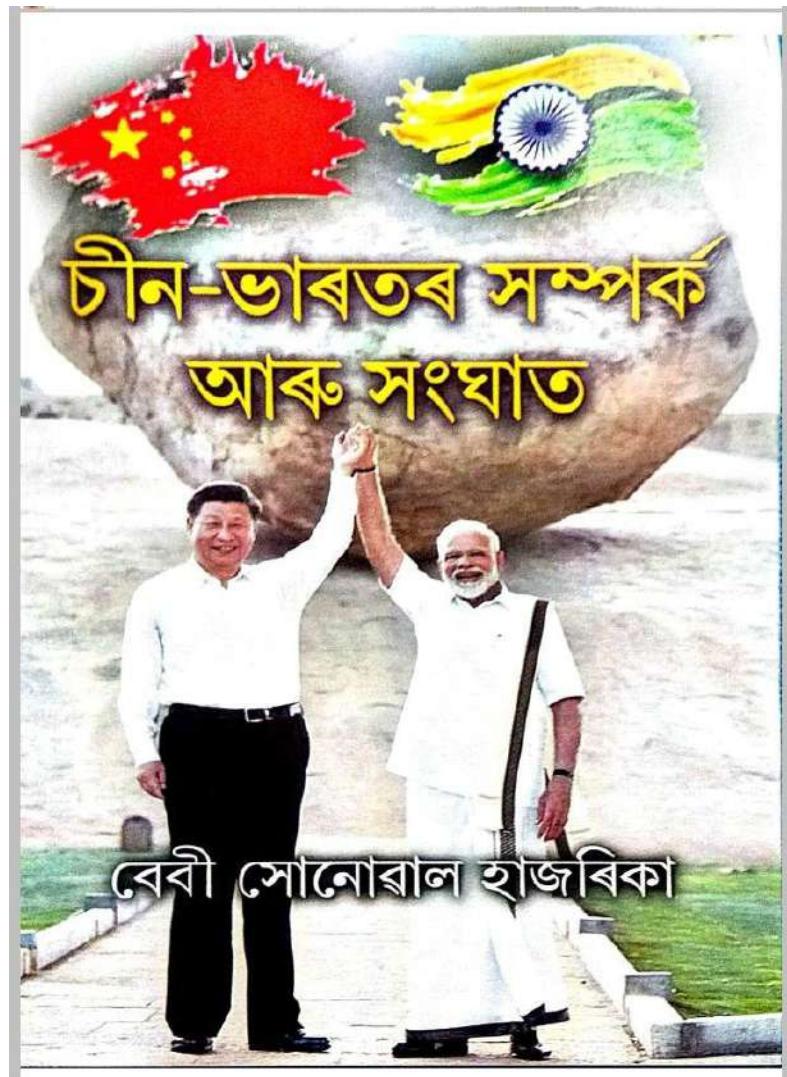
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5

CHANGES IN TRADITIONAL CULTURAL PRACTICES AMONG THE SONOWAL KACHARI TRIBE OF ASSAM

BABY SONOWAL HAZARIKA

Introduction

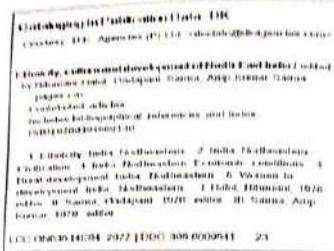
Assam, which is characterized as the land of blue hills and green forestry, is one of the tribal living states of India. In North East India, Assam has the highest number of tribal population. In Assam, it is observed that fourteen (14) schedule tribe communities are living with their own indigenous culture and traditions. The various tribal communities found in Assam are Barmans, Bodo-Kachari, Sonowal Kachari, Miri (Mising), Deori, Hojai, Lalung, Mech, Rabha, Dimasa, Hajong, Khamti, Singspho and Garo. The various tribal community of the state has heterogeneous social system, culture, myths and legends. For our study we selected the Sonowal Kachari tribes, because they are living with their interesting past and differential socio-cultural behavior.

Sonowal Kacharis are inhabited over upper Assam covering eight districts viz-Dibrugarh, Tinsukia, Dhemaji, Lakhimpur, Sivasagar, Choraildeo, Jorhat and Golaghat. Some of Sonowal Kachari people inhabit in Arunachal Pradesh also. In Dibrugarh district of Assam, the highest numbers of Sonowal Kachari people are inhabited. Sonowal Kacharis belongs to the greater kachari

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CHAPTER 11

Online Class and Its Practical Issues: A Case Study with College Students of Rural Area in Assam

Baby Sonowal Hazarika

Abstract

The emergence of COVID-19 has made a structural change in most of the industries in the world. Among them Education is one industry which has changed its structure from Off-Line to On-Line mode. Of course it is true that on-line class has been continuing by many educational institutions before the pandemic also, but the emergence of COVID-19 compel all to follow on-line mode of teaching-learning process even to those institutions who were not habituated with the new method. In India, the same environment was implemented on higher education also. All the higher educational institutions are now adopting the on-line mode as an alternative to offline. But the application of new method in India carries many limitations in practical field. Hence this paper is made an attempt to identify such problems associated in on-line class. Thus the paper is prepared by considering some objectives like examination of exact implementation; verify the level of benefit received by the students through on-line class etc. in rural areas. So, based on some primary data collected through a survey with some students studying in colleges in rural area. This paper is also providing some suggestions to correct such obstacles' in the system.

Keywords: Online Teaching/Learning, Online Class, COVID-19.

Introduction

Education is the mother of knowledge for our society and environment and helps in enhancing our skills to build a better life. Education also helps us to develop our own creativity so that we can provide a new way of thinking better as compared to an uneducated individual. In recent time any willing person can have expand his required data and information through different websites and e-based

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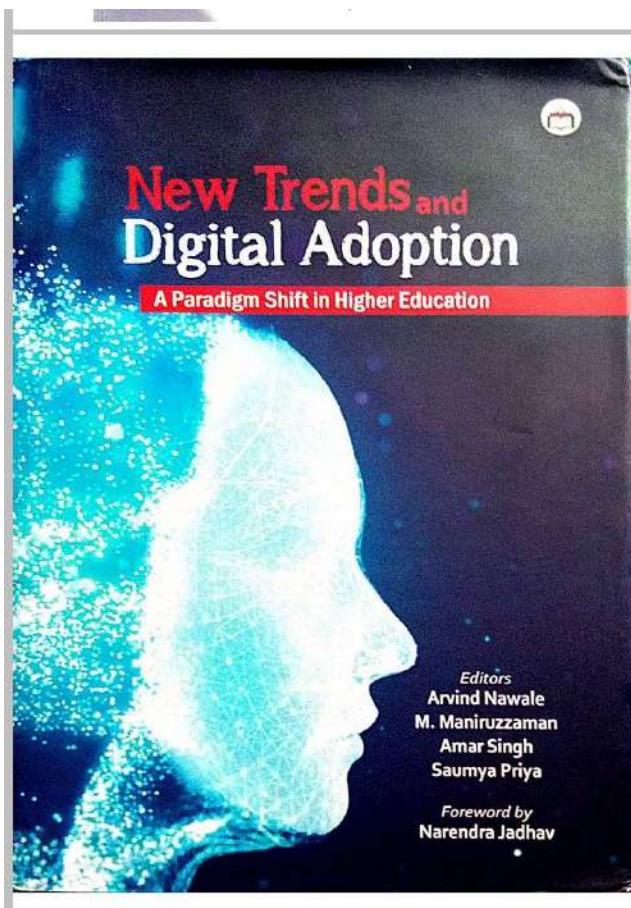
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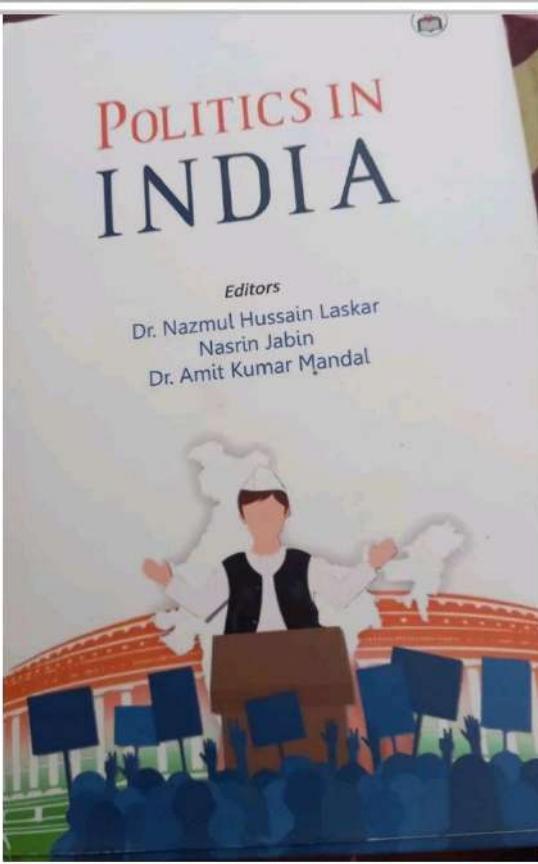
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POLITICS IN INDIA

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A Review on Impact of COVID-19 Pandemic on the Mental Health of Children and Adolescents

*Srabani Das**

Due to the Covid-19 pandemic, the world is facing an acute crisis. Vulnerable and disadvantaged section of the students, who mostly belong to poor socio-economic groups are affected the greatest. Even the transition away from physical classes to home based or on-line classes enormously disrupted the daily routine of the global community especially students and their families, posing a potential risk to the mental wellbeing of the children. Students' communication and interaction with school mates, play, and peer activities are hindered due to the closing of schools. The children who are at significant risk are young children and adolescents as their brains are still developing and are being exposed to high levels of stress and isolation, which can lead to permanent abnormal development. The present paper aims at reviewing various articles relating to various aspects of mental health of children and adolescents impacted by COVID-19 pandemic and enforcement of world-wide, nation-wide and regional lockdown to prevent further spread of infection. The findings were put under the thematic areas of impact on young children, school and college going students, children and adolescents with mental health challenges, economically underprivileged children and family impact due to quarantine and separation from parents.

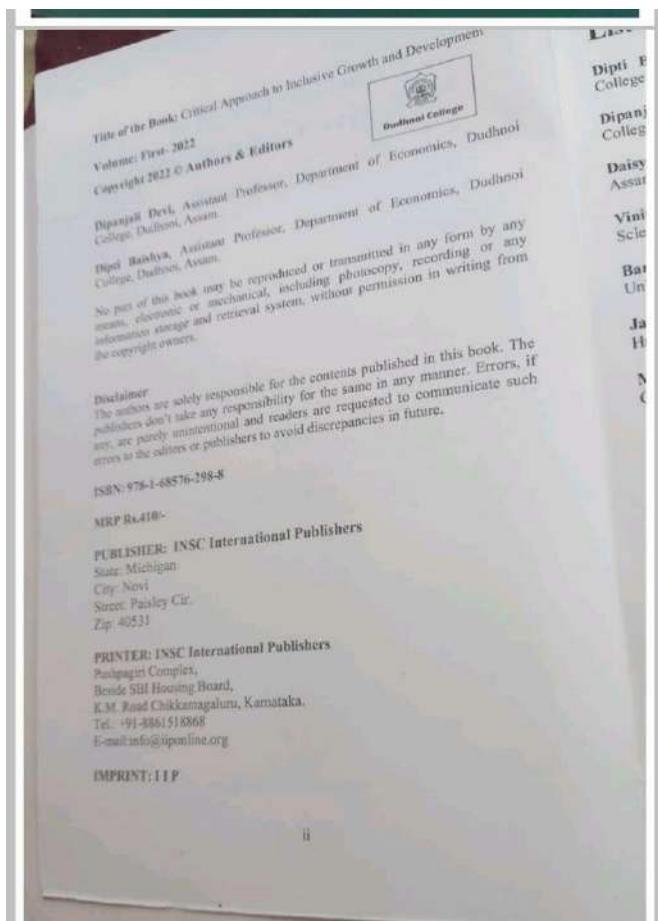
1. Introduction

Since the first reported corona virus case in Wuhan, China in 2019 the outbreak now known as COVID-19 pandemic has spread globally. Most of the regions around the world are affected severely including the United States, Brazil, India, Russia and Europe, which have seen an increasing number of cases and deaths than the rest of the world. As of August 18th 2020, the corona virus has spread to more than 216 countries and has at least 21,756,357 confirmed cases, resulting in 771,633 confirmed deaths globally. The spread of this virus has caused global economic and social disruptions and has brutally overwhelmed the healthcare and educational systems.

Around the globe, a sense of fear and anxiety has brought about due to COVID-19 and lockdown, resulting in short-term as well as long term psycho-

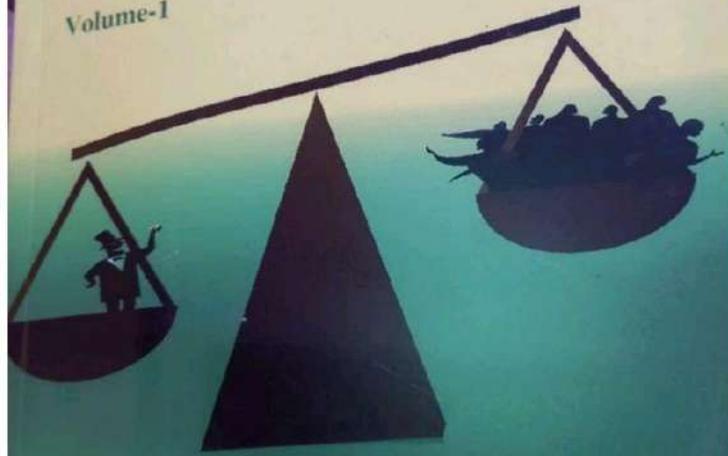
*Assistant Professor, Department of Education, Rabindra Sarita Giri's College, Karimganj, Assam

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Critical Approach to
**Inclusive Growth &
Development**

Volume-1



Editors:

Dipanjali Devi
Dipti Baishya



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Roots and Legacy:
Memory and Trauma

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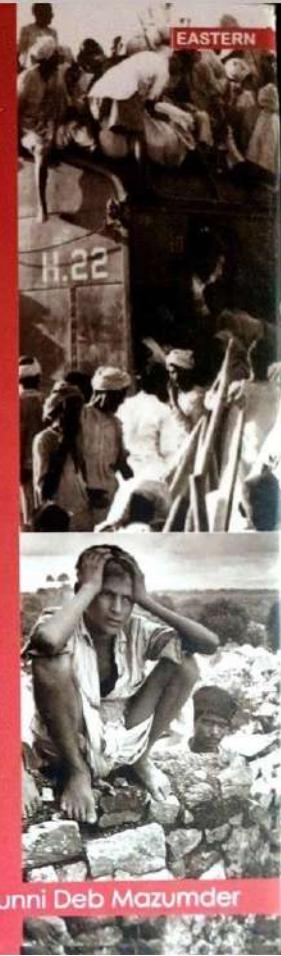


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The development of a state cannot be confined only to its economic arena but the socio-political, as well as cultural fields of a state, were also needed to be developed and modernized. Among the various guiding forces behind the development process of a state, migration sometimes plays a vital role in it. During the last fifty years of Manikya rule, a large number of immigrants, especially Bengali immigrants, entered into the princely, hilly state of Tripura from colonial India. These immigrations though outnumbered the aborigines of this hilly state, but it stimulated the developmental process of this Princely State which was initiated by the Manikya rulers in the last quarter of the 19th century.

This book is a humble attempt to find out the relations between migration and the material development of Tripura. Furthermore, how much migration is responsible for changing the total infrastructural change of the Princely State Tripura and what were the factors that worked behind the immigrations during the last fifty years of Manikya rule are highlighted from a historical perspective.



Dr. Nilanjan De is basically from Dharmanagar, Tripura. He works as an assistant professor and teaches Indian History in the Department of History of Rabindrasadan Girls' College, Kamrup, Assam. He had already published a book on Bengali Immigrants in Tripura and several articles in various national and international research journals. His area of interest is migration, the Partition of Bharat, Eastern Bharat and Tripura.

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Migration And Development Nexus

in the Princely State Tripura
(1900-1949)



DR. NILANJAN DE



Dr. Nilanjan De, is from Dharmanagar, Tripura and working as Assistant Professor and teaches Itihas in the Department of History of Rabindrasadan Girls' College, Karimganj, Assam. He is the author of the book entitled "A Historical Analysis of Migration in Tripura: 1900-1971" and his next book is now in print. Dr De has presented several papers in the national seminars and published articles in various international and national research journals. Completed one Minor Project work under UGC. His area of interest is migration, partition, Eastern Bharat and Tripura. Presently, he is also holding the responsibility as the Secretary of BharatiyItihasSankalan Samiti, Assam Prant.
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ETHNICITY, IDENTITY CRISIS AND DEVELOPMENT IN ASSAM

DR. KAILASH SARMA

Introduction

The paper is analytical and observational in nature and makes an attempt to theoretically present the concept of ethnicity, identity crisis and the perspectives of development with reference to Assam. Assam is a host of diverse ethnic groups namely Bodo, Rabha, Karbi, Ahom, Mising, Dimasa, Hmar, Tiwa, Koch-Rajbongshi, Deori, Garo, Khasi, Tea-tribe, Moran, Motok, Chutiyia, Bengali etc. These ethnic groups by and large have been peacefully living in Assam throughout the centuries. Assam is a land of multi-ethnic, multi-linguistic and multi-religious groups and is called an "India in miniature" (Taher 1993). Assam also boasts of accommodating different ethnic groups belonging to the four main language groups namely Indo-Aryan, Austro-Asiatic, Tibeto-Burman and Dravidian. We shall examine in this paper what ethnicity is or what we understand by ethnicity based on certain shared characteristics which contribute to the identity formation of an ethnic group. The role of language as a prominent determinant for ethnicity will also be examined. We will then discuss the issue of identity crisis and analyze the various factors contributing to it. We will finally present the development perspectives in relation to ethnicity and examine whether development leads to identity crisis or identity crisis is a fall out of lack of development.

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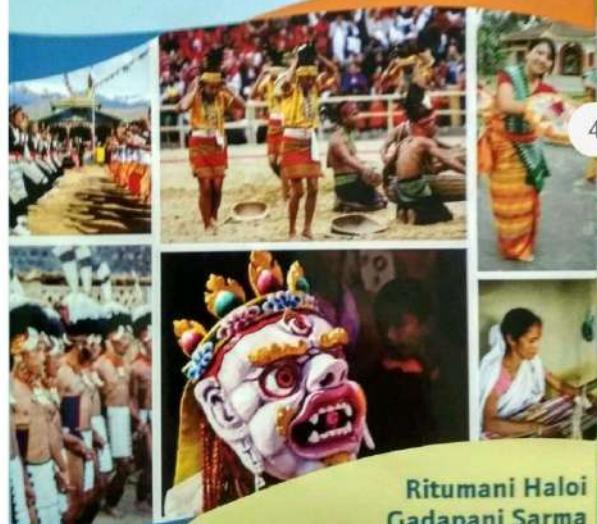
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Ethnicity, Culture and Development of North-East India



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Ritumani Haloi
Gadapani Sarma
Arup Kumar Sarma

‘ଆଦାବ’ : ପ୍ରସନ୍ନ ନିନ୍ଦବର୍ଗେର ଦୃଷ୍ଟିତେ ଦାଙ୍ଗ
ସୁପେନ୍ଦ୍ର ନାଥ ରାଯ়

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৩৫০ টাকা

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CHAPTER 29

**Benito Mussolini and His Doctrine of
Fascism: Is it Relevant Today?**

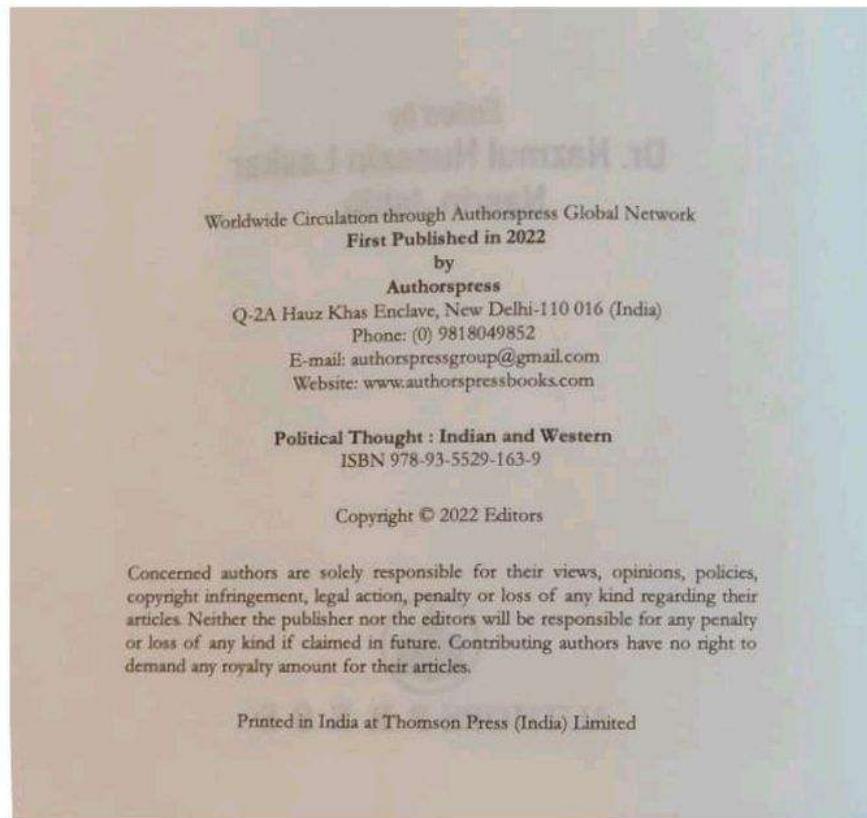
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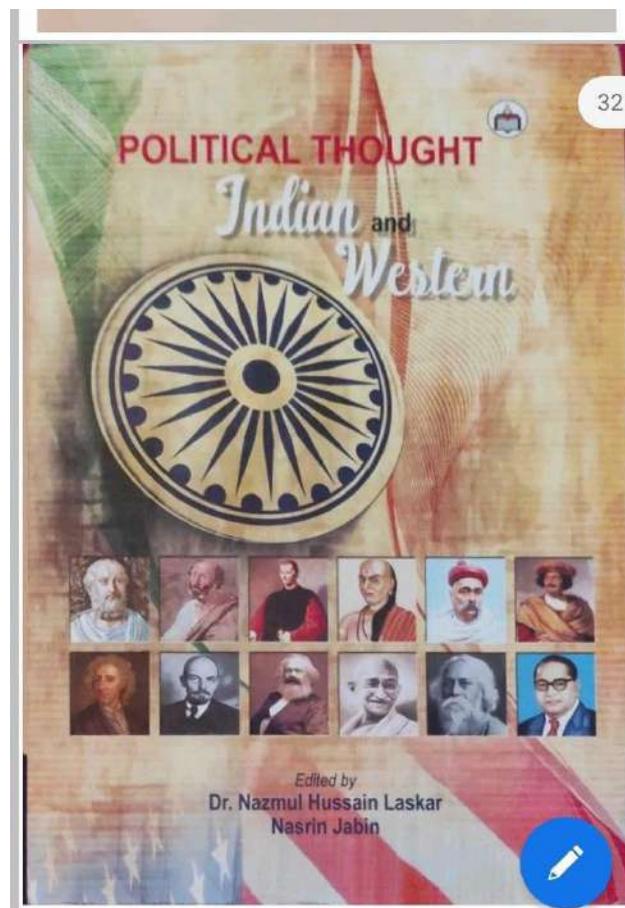
Tapani Sinha

"Fascism was an ideology compounded of the teachings of Machiavelli's doctrine of opportunism, Hegel's political absolutism, Sorel's doctrine of violence and William James' pragmatism. Fascism did not have a dogmatic ideology and adapted its doctrine as the exigencies of the movement required".

Benito Mussolini

The Great World War I that took place more than a century ago (1914-1918), was undoubtedly one of the most terrible and destructive war in the history of the mankind which adversely affected the people in the globe. It not only spoiled the social and economic conditions of the world but also reshaped the political and demographic landscape of Europe. The end of the Great War was marked by unemployment, breakdown of economies of the European Nations, political instability and rising of extreme nationalist and mass movements. Following the defeat of the Central Powers in the war, the foreign policy and Diplomatic Relations in Europe had changed tremendously. The Treaty of Versailles that was signed on 28th June 1919 and other peace treaties brought significant dissatisfactions which paved the way for new uprisings and reforms in many European countries including Italy and Germany. Particularly, Italy was the most dissatisfied country because of its diplomatic defeat at the Versailles. Besides, Italy was facing the post-war economic and social disorganisation, gross profiteering, monetary inflation, strikes for higher wages, dissatisfaction among the war returning soldiers unemployment etc. Simultaneously, communism was spreading throughout Europe and liberal democratic states were facing strong opposition. Thus, there were political crisis and anarchy along with the growing fear of



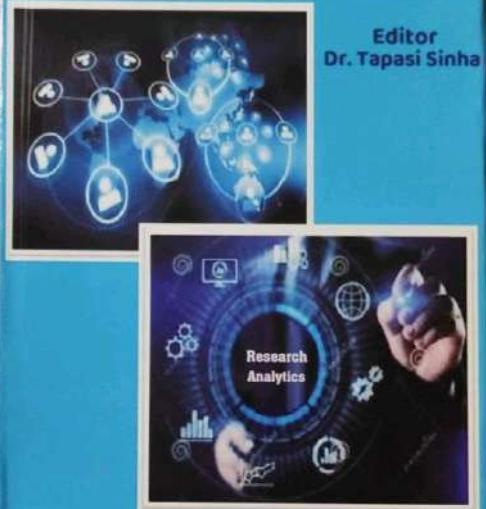


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Research Analytics



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Governance in Higher Education Institutions of India: Major Issues and Problems

Tapasi Sinha

Towards achieving the goal of good governance in Higher education institutions, while the participation of all stakeholders such as Government, civil society, Management Governing Body, employees (teaching and non-teaching staffs) and students is essential, the involvement of students through the body of student union is however both crucial and controversial. Though students are the largest group within any Higher Education Institution, and therefore one of the main stakeholders who have a much stronger voice than any other stakeholders but their participation in the governance of Higher Educational Institutions particularly at the college level is a debatable issue. This is so because the whole process of election of student union and the indirect political interference often leads to violence that adversely affects not only the educational environment but also the whole institutional quality enhancement process in Higher Education. This paper, therefore being introductory in kind and limited in its scope and objective, tries to outline some basic issues of participation of students in Governance of the Higher Education institutions.

Participation is one of the main pillars of Democracy. In fact an institution can be called democratic only if it promotes and ensures popular participation. Therefore, needless to say in a democracy people need meaningful participation at all levels of governance to make society vibrant and country prosperous and strong. In simple words governance implies the process of decision making and also the process by which decisions are implemented or not (Yadav, 2009). The World Bank book (1992) defined Governance as "The manner in which power is exercised in the management of a country's economic and social resources for development". UNDP (United Nations Development Programme) viewed Governance as the exercise of political, economic and administrative authority in the management of a country's affairs at all levels. It comprises mechanisms, processes and institutions through which citizens and groups articulate their interests, exercise their legal rights, meet their obligations and mediate their differences. Thus, governance comprises the traditions, institutions and processes that determine how power is exercised, how

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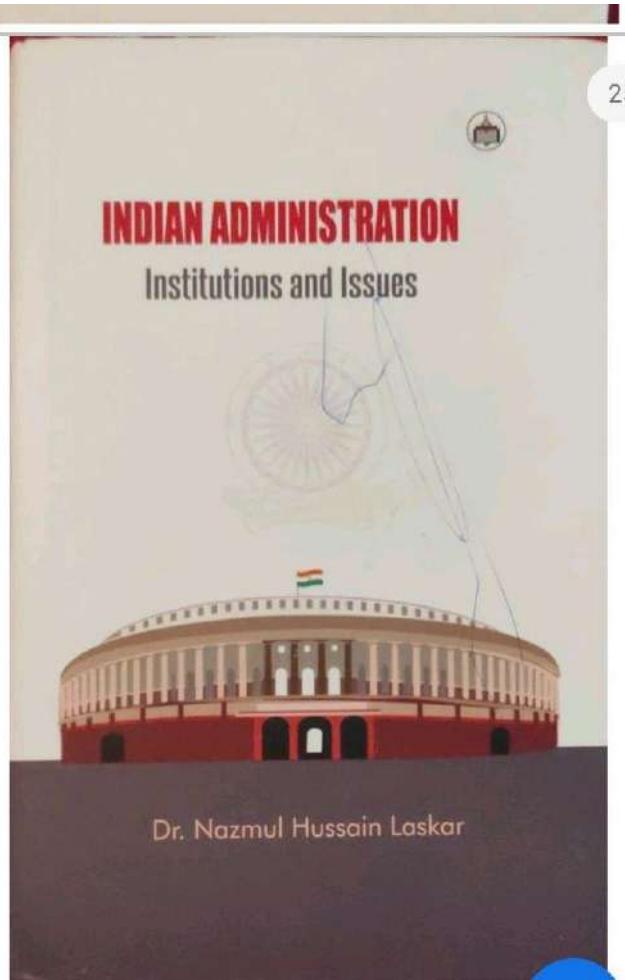
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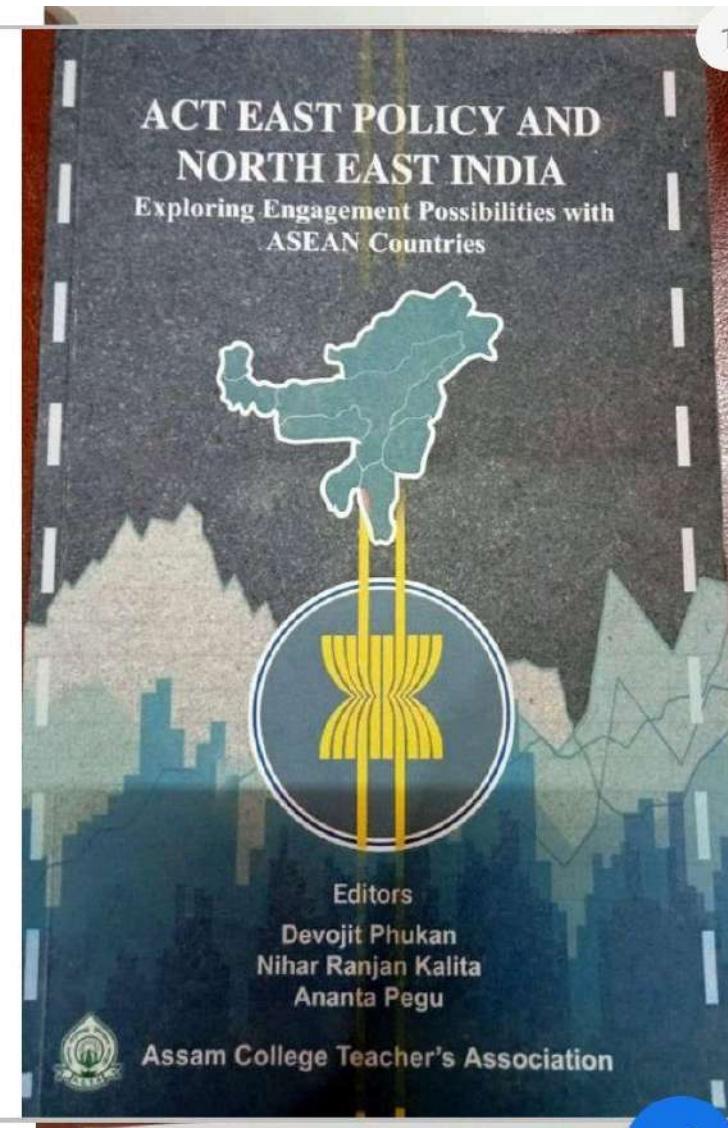
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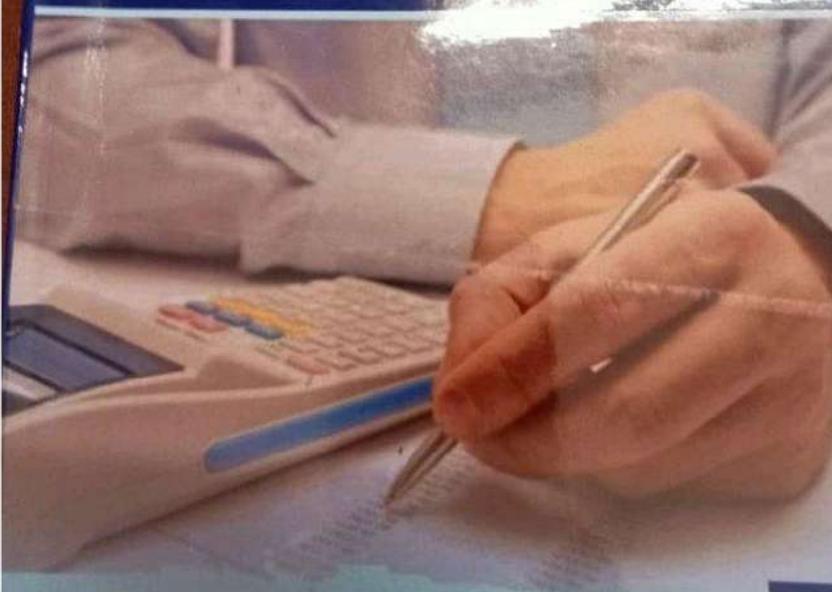
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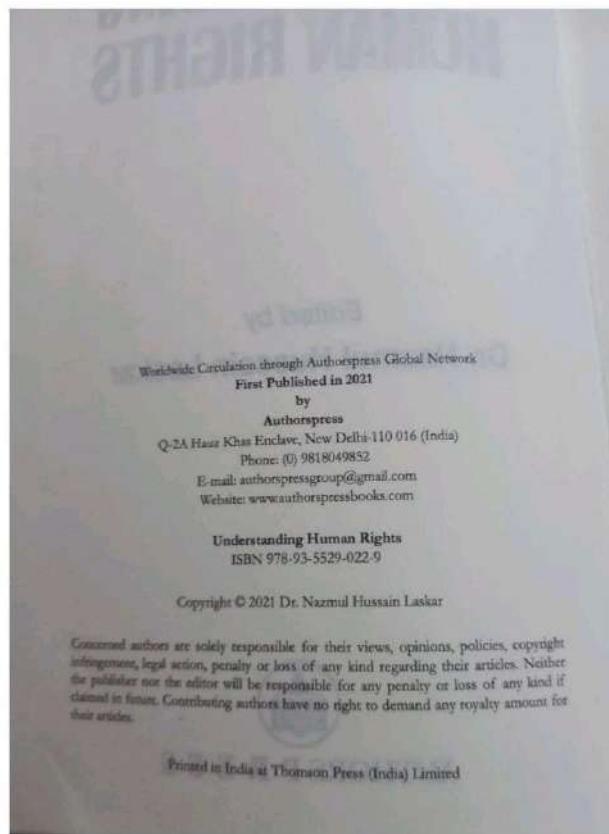
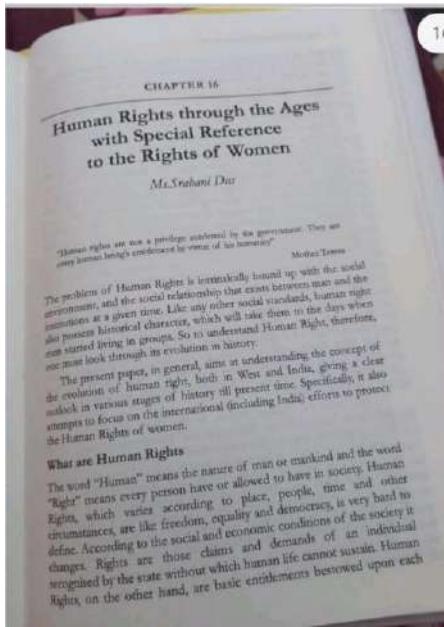
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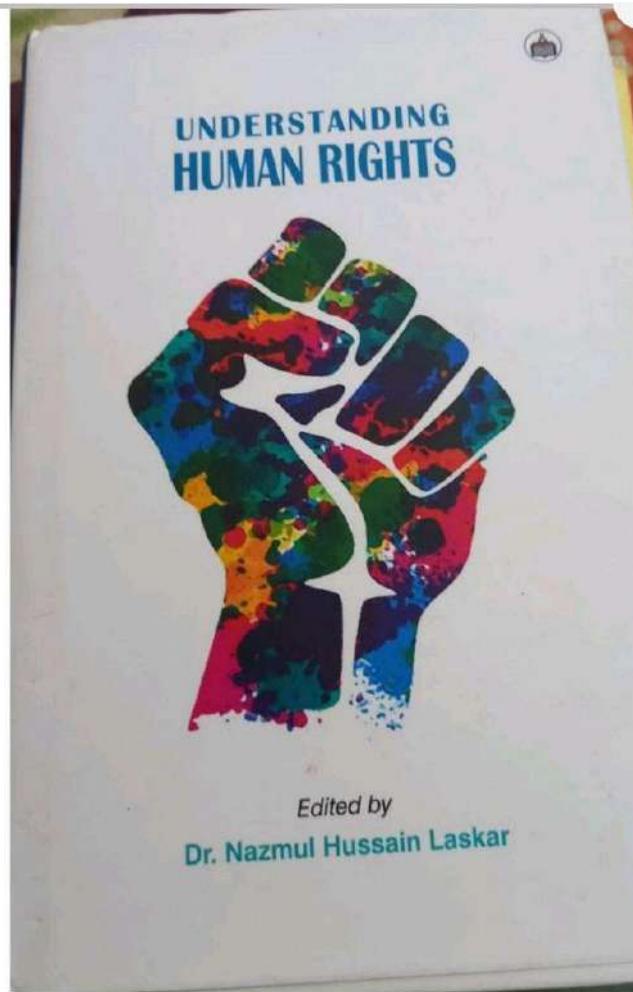
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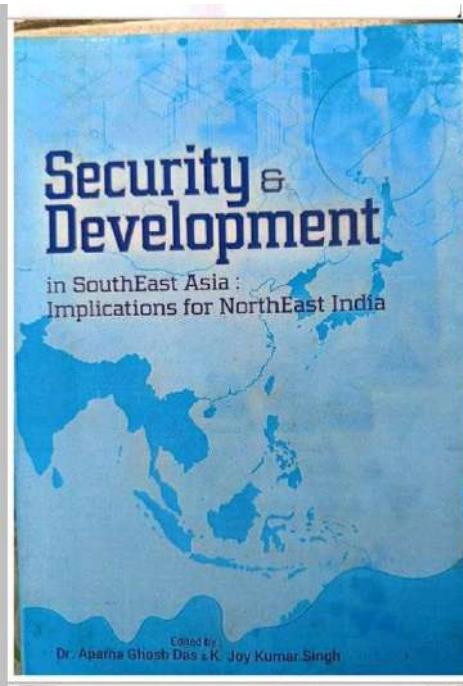
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Covid-19 Pandemic and Its Impact

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Kanika Roy
Research Scholar, University of North Bengal, Siliguri

Introduction :

There is only one thing in the world today covid-19. People could not think about today's miserable situation. Corona virus is a large family of virus that is actually common throughout the world and can cause respiratory illness in people and animals. There are several known corona virus that infect people and usually only cause mild respiratory disease. Such as the common cold. However, at least two previously unidentified corona viruses have caused severe illness—Severe Acute Respiratory Syndrome corona virus and Middle East Respiratory Syndrome corona virus. An investigation of the covid-19 is still ongoing but other human corona virus is spread through person to person contact. Similar to cold and flu, a person becomes sick through close contact with an infected person. The virus is spread through respiratory droplets produced by an infected person through coughing and sneezing or by touching surfaces with the virus on them. The city of Wuhan in China is home to the virus. Already millions of people have died from the virus and millions have been infected. So it is only natural that the virus should have an impact on society, education, the economy and the environment. The positive and negative aspects of Covid-19 will be highlighted in this paper.

Objectives :

- (1) Highlighting how Covid-19 has had a profound effect on various aspects of society.
- (2) Covid-19 is not only a curse but also a blessing.

Methodology :

This paper is purely descriptive and based on secondary sources which have been collected from various sources like journals, reports, articles, newspaper, internet etc.

Impact on Rural Economy :

The number of farmers and migrant workers in the village is usually higher. The rural economy depends on them. But their position was never good. Many economists have done research on this. Many writers have created literature. But their condition has not changed. In the village farmers doing agriculture work and the migrant workers work in the different states of India. The essayist himself (Dr. Supendra Nath Roy) is a son of a peasant family. He has witnessed the inhuman work of the farmers. Farming all year round farmers can somehow survive by doing the agriculture work. If for any reason the crop is ruined, then they have to face a miserable situation. Those who have their own land, of course, suffer no loss. But the biggest losers are those who cultivate land on lease, cultivate with loans and cultivate with advance money from moneylenders. So they lag behind for various reasons. Especially in terms of education. So not everyone can be educated in a farming family. Their position is more miserable because of Covid-19. In the days of the lockdown, the farmers suffered the most. They did not get a fair price for the crop as markets and vehicles were closed. The migrant workers also have returned home and become unemployed. As a result, the rural economy has now completely collapsed.

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