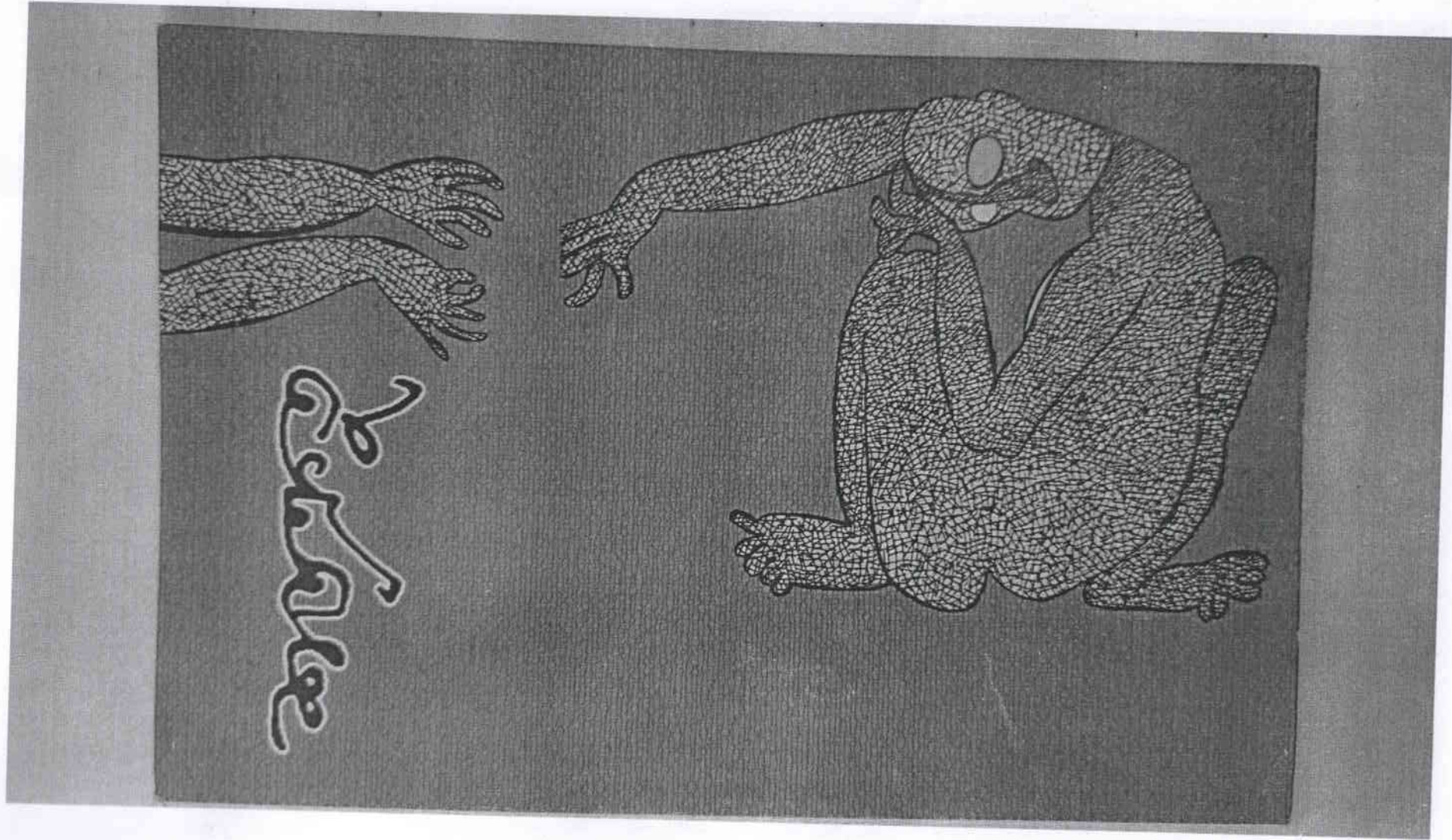


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শতক্রতু

নবপর্যায়, পঞ্চম সংখ্যা

প্রধান সম্পাদক
তপোধীর ভট্টাচার্য
মিথিলেশ ভট্টাচার্য

কার্যবাহী সম্পাদক
স্বপ্না ভট্টাচার্য
রণবীর পুরকায়স্থ
দীপক চক্রবর্তী

প্রচ্ছদ
রাজশ্রী দত্তচৌধুরী

মুদ্রণ
কোয়ালিটি গ্রাফিক্স
স্বরূপানন্দ সরনি, হাইলাকান্দি রোড, শিলাচর-৫
ফো : ৯৪৩৫২-৩৮১৯১

যোগাযোগ
'সুকৃতু'
শ্রীগৌরাঙ্গ পরী, মালুগ্রাম
শিলাচর- ৭৮৮ ০০২
সঞ্চারী : ৯৪৩৫০-৭২৫২৩
৯৪৩৫৫-৬৬৪৯৯

বিনিময় : ২০০ টাকা

সূচিপত্র

- প্রবন্ধ
শেখতাজ, দেশ ভাগ নয় মোস্তাক আহমাদ দীন ১৭
গল্প
উষাক্ত দীপক চক্রবর্তী ২৮
তিল-তত্ত্ব রণবীর পুরকায়স্থ ৪৫
জগদুগ্মি মিথিলেশ ভট্টাচার্য ৬২
কবিতা
সেকহতিম দেব-এর ওচ্ছ কবিতা ৬৮
মুন্সয় রায়-এর ওচ্ছ কবিতা ৭৩
শব্দরঞ্জোতি দেব-এর ওচ্ছ কবিতা ৭৬
মোস্তাক আহমাদ দীন-এর ওচ্ছ কবিতা ৭৮

ওই যে দুজন তোমরা : জয় গোস্থামী সমীর চট্টোপাধ্যায় ৮০
শিলচরের নাট্যচর্চা : আমাদের অবস্থান শেখর দেবরায় ৮৩

লিগ্যাসি মুন্সয় রায় ৮৭
কবিতা

- মেধবী ভালোবাসা সমর বিজয় চক্রবর্তী ৯২
আওতোষ দাস-এর ওচ্ছ কবিতা ৯৩
মহুয়া সেনগুপ্ত-এর দুটি কবিতা ৯৫
পীযুষ রাউত-এর চারটি কবিতা ৯৬
বিজয় কুমার ভট্টাচার্য-এর ওচ্ছ কবিতা ৯৮

প্রবন্ধ
বিদ্যান, মাহুভাষা এবং এলাকা-ক্ষয় : পরিপ্রেক্ষিত ভারতীয় প্রজাতন্ত্র সজল দে ১০৩
গল্প

- জানমতীর দেশ শমিলা দত্ত ১১২
আমি আমার আদিমা মজুমদার ১১৭
স্বপ্নেশ কুমার অজিত দত্ত ১২৫

কোনুড়পত্র

- স্মৃতিনামা রণবীর পুরকায়স্থ ১৪০
শিঞ্জিত গঙ্গোর স্থপতি অপোখীর ভট্টাচার্য ১৫৯
ছোটগল্পের নয়ান জুলি স্বপ্না ভট্টাচার্য ১৬৩
রণবীর পুরকায়স্থের গল্প : সমাজের কথা স্মিতা ঘোষ ১৬৮
কথালিঙ্গী রণবীর পুরকায়স্থের ছোটগল্প সুদীপ্তা মোহান্ত ১৭২
সুভরা গাভর পানি, জিজ্ঞাসার গ্রন্থনা মনপন্ডা রায় ১৭৯
সুভরা গাভর পানি, সিন্দোটি জীবনের মহাকাব্য বেথানিস ভট্টাচার্য ১৮৮

রগবীর পুরকায়স্থের গল্প : সমাজের কথা সুমিতা ঘোষ

বরাক উপত্যকা তথা উত্তর-পূর্বাঞ্চলের শক্তিমান গল্পকার রগবীর পুরকারহু। লিখছেন সত্তরের দশক থেকে। স্তরের সময় থেকেই নতুন নতুন দিগন্ত অন্বেষণ করেছেন গল্পের আঙ্গিকে। তাঁর প্রত্যেকটি গল্পই নিজস্ব রচনামূল্যে উজ্জ্বল। তাঁর গদ্যও অনবদ্য। শব্দ নিয়ে খেলা করতে ভালোবাসেন লেখক। গল্পকথা খুব সহজ পথে এগোয় না, অভীষ্ট লক্ষ্যের দিকে যেতে যেতে হঠাৎ বাঁক নিয়ে চলে যায় ভিন্ন প্রসঙ্গে। কখনো বা কাহিনি গড়ে উঠতে উঠতে না-কাহিনির দিকে চলে যায়। তাই গল্পপাঠককে ভাষা আর প্রাকরণিক জটিলতার সম্মুখীন হতে হয়। তবে ভাষা আর প্রাকরণিক জটিলতার ব্যুহ ভেদ করতে পারলে উপলব্ধি করা যায় এ তো ভাষানিশ্চীর খেলায় মাত্র নয়, গল্পকথা লেখকের কাছে নিছক ভাষার শৈল্পিক প্রয়াস মাত্র নয়। নানা প্রেক্ষিতেই বিনির্মিত হয়েছে গল্পকথার শিল্পিত প্রকরণ। আর্থ-সামাজিক- রাজনৈতিক পরিকাঠামোয় নানা দ্বন্দ্বিক পরিস্থিতি, নৈতিকতাহীন কঠোর সময়ের অবিধ্বাস, অস্থিরতা, নগরজীবনের নানা জটিলতা তাঁর গল্পের উপাদান হিসেবে উঠে এসেছে। নানা ভাঙচুরে ধ্বস্ত চলমান সমাজ ও সমাজের নানা আলো-ঔঁধারিকে লেখক ধারণ করেছেন ভাষার মেধাবী মোচড়ে।

একথা বলার অপেক্ষা রাখে না যে সাহিত্যসৃষ্টির মূলে রয়েছে দেশ-কাল-সমাজের মধ্যে বিভিন্ন সময়ে ঘটে যাওয়া নানা ধরনের ঘটনার অভিজাত। কথাসাহিত্য, বিশেষ করে ছোটগল্পের সঙ্গে সমাজের নাজীর যোগ তার জন্মলয় থেকেই। বিভিন্ন কালপর্বে বাংলা ছোটগল্পে বিশিষ্ট লক্ষণ দেখা দিলেও প্রত্যেকটি পর্বেই যে সাধারণ লক্ষণের অস্তিত্ব উপলব্ধি করা যায় সে-লক্ষণটি হল সমাজ ও সময়নিষ্ঠতা। ভৌগোলিকভাবে প্রেক্ষিত ভিন্ন হলেও বরাক উপত্যকা তথা উত্তরপূর্বাঞ্চলের বাংলা ছোটগল্পেও এই সাধারণ লক্ষণের অস্তিত্ব উপলব্ধ হয়। আসলে বাংলা ছোটগল্পের পালানবালের মূলেই তো রয়েছে আর্থ-সামাজিক-রাজনৈতিক পরিকাঠামোর পরিবর্তন। পারিপার্শ্বিকের সঙ্গে নিরন্তর

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A CRITICAL REVIEW ON INDIGENOUS IDENTITY AND CONFLICT

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ABSTRACT

The history of human being is the history of conflict. It has been considered as a dominant force of development to any extent. Observed that at present what is found available on the earth is the result of conflict which is most controversial and debatable issue throughout the globe. Conflict is a predictable social phenomenon and can be channelized for the purpose of persuading, competent and matured human beings. It may stimulate on "analytical thinking, self-critical and creativity" for the new height of development for the particular region. This conflict however, influences on behaviour, performance and satisfaction to create changes and challenges within the individual and organization. In the context of Bodos, their conflict over a long period of times in their region has their own legitimate rights, such as identity of culture, political rights and overall development. This paper thus tends to be focus especially on the conflict more importantly which has been taking place in the Bodo inhabited areas of North-East India and its impact on the sustainable political development and identity of the Bodo community.

KEY WORDS: Conflict, Identity, Analytical, Creativity, Bodos.

INTRODUCTION

The concept of conflict is one of the most complexes, controversial, debatable and challenging issues throughout the world over the past years. This earth is surrounded by various type of conflict such as boundary conflict, conflict of socio-economy development, conflict of cultural identity, conflict of political crises, class conflict, have and have not conflict and vice versa. In fact one of the primary reasons of all these conflict is resource sharing among the conflicting parties. This is the mainly responsible to give birth the conflict not only in particular region but in the whole earth.

The numbers of significant changes are taking place in social, economic and political aspects and the role of conflict is being re-examined, re-interpreted and analyses in the light of these developments. There is a call for social consciousness on the part of conflict and an effort to improve the living standard of people. The research

and development programmes are directed to find out ways and means for improving the quality of living of the society. At present there is a feeling that conflict should help in overcoming social problems and may be more responsive to the needs and requirements of the society. The conflict is the creation of the society and should be responsive to the socio-culture norms of the country. In a country like India where social and cultural value have a long and rich heritage, a conflict promoting social equality and better opportunity will enjoy better social patronage. The conflict working against the traditional values will face resistance and criticism from the society and may be compelled to change its attitude. An attempt has been made to understand much talked about but less understood issue of conflict with reference to the conflict of Bodo community living in different parts of Assam.



SIGNIFICANCE OF THE STUDY

The study of indigenous identity and conflict has relevance and significance with the context of Bodo community which some of them are as follows:

- ✧ The optimum level of conflict may help to continued developed of competent and matured human being for faster, smarter and better standard of living.
- ✧ The optimum level of conflict may help sustainable socio-political development of the particular region especially Bodo dominate region.
- ✧ It may help to change the mindset and mentality of Bodo people.
- ✧ It may help to generate employment opportunities for the large army of unemployed youths.
- ✧ Last but not least is to imbibe the young talent and to safeguard the identity of Bodo community.

INTERPRETATION AND DISCUSSION

The Bodos community is one of the oldest and largest tribal inhabitants of Assam. They are also known as "Son of soil" or indigenous people. As of now, we all aware that the Bodo community has come across number of conflict for different reasons over a long period of times. There is a conflict of Bodo- Bengali Muslim immigrants based on indigenous and outsiders, Bodo-Santhal conflict based on resource sharing, Bodo-Non Bodos conflict based on insecurity, Arms conflict among Bodo organization based on ideological difference and political fray, conflict of political rights based on political crisis, conflict of language and cultural identity based on safety and security of Bodos are memorable.

POLITICAL DEVELOPMENT AND CONFLICT

There is a long standing demand for homeland led by All Bodo Student Union (ABASU) and supported by various Bodo organisations from different parts of North-East India. The Union government, the Assam government and the Bodo Liberation Tigers has been signed the BTAD accord on 10th February 2003 to create a self-governing body for the Bodos in the State of Assam. An autonomous administrative district council was constituted under the Sixth Schedule of the Constitution of India. The total members of the council is 46 (forty six) of which 40 (forty) members are elected and the rest 6 (Six) members are nominated from the unrepresented Communities by the

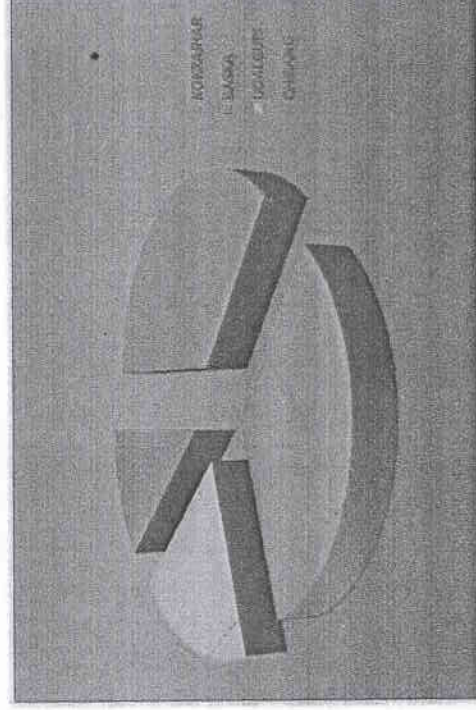
Governor of Assam. As per Memorandum of Settlement (Mos) 2003, all total 40 (Forty) subjects has been handed over to the BTAD Authority for all round development of the people in this region. The Bodoland Territorial Area District Council has been divided into four (4) districts, 10 (ten) Civil Subdivisions and 40 (forty) Development Blocks for administrative purpose. Subjects to be entrusted to BTAD by Assam Government are as:

1. Small, Cottage and Rural Industry.
2. Animal Husbandry & Veterinary.
3. Forest,
4. Agriculture,
5. PWD,
6. Sericulture,
7. Education (Primary Education, Higher Secondary Including vocational training, Adult Education, College Education (General), Cultural Affairs,
8. Soil Conservation,
10. Co-operation,
11. Fisheries,
12. Panchayat and Rural Development,
13. Handloom and Textile,
14. Health & Family Welfare,
15. Public Health Engineering,
16. Irrigation,
17. Social Welfare,
18. Flood Control,
19. Sports & Youth Welfare,
20. Weights and Measures,
21. Library Services,
22. Museum & Archaeology,
23. Urban Development - Town and Country Planning,
24. Tribal Research Institute,
25. Land & Revenue,
26. Publicity/Public Relations,
27. Printing & Stationery,
28. Tourism,
29. Transport,
30. Planning and Development,
31. Municipal Corporation, Improvement Trust, District Boards and other local authorities,
32. Welfare of Plan Tribes and Backward Classes,
33. Markets and fairs,
34. Lotteries, Theatres, Dramatic performance and cinema,
35. Statistics,
36. Food and Civil supply,
37. Intoxicating liquors, opium and derivatives etc.,
38. Labour and employment,
39. Relief and Rehabilitation,
40. Registration of Births and Deaths.

GEOGRAPHICAL AREA OF (BTAD)

The provisional geographical area of BTAD is 8795 km² out of 78438 km² area of Assam. The Kokrajhar is the largest covering an area of 3169.2 km² among the four districts in BTAD, Assam. Subsequently, the Baksa and Udalguri occupied 2nd and 3rd position which is having an area of 3056.89 km² and 1673.93 km² respectively.

The smallest out of four districts in BTAD is Chirang which covers only 1069.96 km². The Kokrajhar and Baksa districts are almost double and triple times larger in geographical area than Udalguri and Chirang respectively. Further, the area of Kokrajhar district is 112.31 km² larger in comparison to Baksa district. The area of four districts of BTAD, Assam is shown in the following diagram:

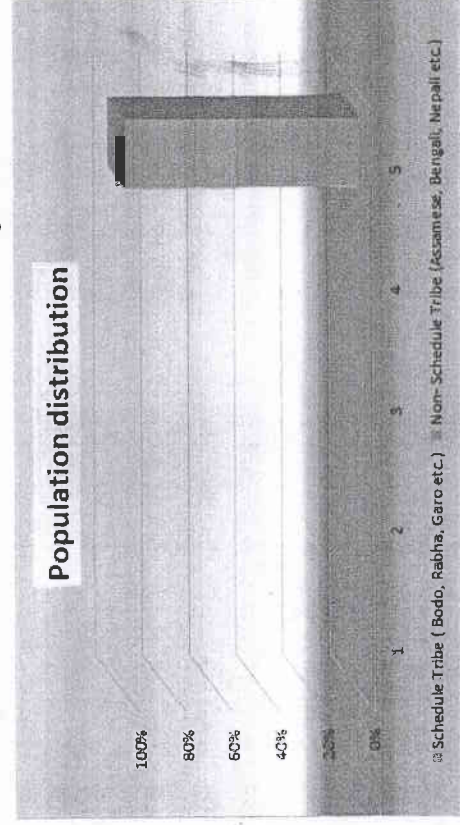


POPULATION

The population of BTAD area as per 2001 Census report is 29.2 Lakhs out of which around 52% is the schedule tribe population. The total population live in urban area is only 3% in BTAD whereas in Assam, 14.10% people live in urban areas.

The Tribal population such as Bodos, Rabhas and Garos are inhabitant of this area and out of which 90% are Bodos. The other communities like Ransbanhis, Sarania

which are also originated from Bodo group inhabitant of large part of BTAD. Besides Tea and Other Ex-Tea tribes including Santhal, Oraos etc. are also available. Moreover, other general communities like Bengali, Assamese, Nepali and few numbers of Hindi speaking people are also found in the Council area. We can have an idea about population distribution as per schedule tribe and non schedule tribe from the following table:



DENSITY OF POPULATION

The average density of population is 398 per km² in Assam which is higher than national average 382 per km². In Assam, Kamrup metropolitan is the highest population density with 1313 followed by Dhubri and Barpeta with 896 and 742 respectively. Dima Hasao district with 44 is the least density of population followed by KarbiAnglong and Dhemaji with 92 and 212 respectively. In BTAD, Udalguri is the highest density of population with 413 and the Chirang is the least density of population with 251 in BTAD and it is also fourth in Assam. The density of Kokrajhar and Baksa is 269 and 387 respectively.

LITERACY RATE

As per the census 2011, the literacy rate of Assam is 72.9%. The highest literacy rate in Assam is Kamrup metro, Jorhat, Sivasagar with 88.71%, 82.15% and 80.40%

respectively. The lowest literacy rate in Assam is Dhubri with 58.34%. However, The Baksa district is highest literacy rate with 69.25% and the Chirang is the lowest literacy rate with 63.55% in BTAD. The literacy rate of Udalguri and Kokrajhar are 65.41% and 65.22% respectively.

GROWTH RATE AND SEX RATIO

The total population growth rate of Assam in this decade was 17.07% while in previous decade it was 18.85. The population of Assam forms 2.58% of India in 2011. In 2001 the figure was 2.59%. In Assam, the highest population growth is Dhubri with 24.44% and lowest is Kokrajhar with 5.21%. The sex ratio of Assam is 958. The three out of four district of BTAD is having highest sex ratio such as Baksa, Udalguri and Chirang respectively. The Dima Hasao district is the lowest sex ratio with 932 in Assam. The population growth rate and sex ratio of BTAD is shown in the following chart:

Sl no.	District	growth rate in %	sex ratio
1.	Baksa	10.74	974
2.	Udalguri	9.61	973
3.	Chirang	11.34	969
4.	Kokrajhar	5.21	959

OBSERVATION AND SUGGESTIONS

It is observed that minimum level of conflict is necessary for energetic, active and enthuses to perform the daily activities of human being. On the other hand conflicts less people are lazy, lethargic and inactive. They are not dynamic and lack of ambition and change. To ascertain the future of Bodo conflict is unpredictable in the context of present perspectives and remains imbrogljos.

CONCLUSION

The interpretation reveals that conflict must be resolve at the earliest for overall socio-political development and indigenus identity of a particular region. The public opinion and consensus should be taken into account while any kind of decision and policies is made by conflicting parties. The voice of common people must be heard in order to maintain safety and security of common people interest. The concern authority, conflicting parties, NGOs, policy makers, common people, vested interest groups etc. must come forward to join hand and with open minded to sort out the problem and to find out the amicable solution to end up the conflict and with the hope of bright era in days to come.

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VOLUME

02

On the New Media and Marketing Communications in Turkey: An Analysis of Theses and Dissertations
Figen Ebrin

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Punam Mishra

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Dilpreet Singh and Namrata Sandhu

Influence of Situational Factors on Snack Food Purchase Decision in Eateries of Puducherry
M. Gnanasundari, T. Frank Sunil Justus and A. John William Felix

Impact of Facebook Usage on Macau's People Aged 45 and Above: Implications for Marketers, Social Workers and Policy Makers
YUNG, Chun Sing (Alan Yung)

Evaluation of Burnout as an Impediment to Academic Organizations in Punjab
Poonamjot Kaur Sidhu

Strategy for Providing Adequate and Timely Credit to Micro & Small Enterprises (MSEs) by Banks & Financial Institutions
Sada Bihari Sahu

Applying EI in Marketing Exchanges: An Approach towards Optimizing Sales Performance
Deepika S. Joshi and Anshu Chauthan

Determinants for Selecting FMCG Products with Special Emphasis on Cosmetics and Toiletries Segment
Soumya Mukherjee and Mirinal Kanti Das

Entrepreneurship Culture among Mishng Community of Majuli Subdivision of Jorhat District of Assam (India) - An Assessment
Kamal Kanti Das

Scope of Multinational Firms of India in Overseas Market: An Analysis of Outward Foreign Direct Investment

Case Study

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Book Review

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Contents

Chief Editor's Desk	Rajiv R. Thakur	01
Editorial	Jitender Sharma & Shalini Srivastava	02
On the New Media and Marketing Communications in Turkey: An Analysis of Theses and Dissertations	Figen Ebrer	03-12
Consumer Perception and Attitude towards 'Product Placement' in India	Punam Mishra	13-23
Measures of Bank Growth – An Indian Perspective	Dilpreet Singh & Namrata Sandhu	24-37
Influence of Situational Factors on Snack Food Purchase Decision in Eateries of Puducherry	M. Gnanasundari, T. Frank Sunit Justus & A. John William Felix	38-45
Impact of Facebook Usage on Macau's People Aged 45 and Above: Implications for Marketers, Social Workers and Policy Makers	YUNG, Chun Sing (Alan Yung)	46-54
Evaluation of Burnout as an Impediment to Academic Organizations in Punjab	Poonamjot Kaur Sidhu	55-62
Strategy for Providing Adequate and Timely Credit to Micro & Small Enterprises (MSEs) by Banks & Financial Institutions	Sada Bihari Sahu	63-69
Applying EI in Marketing Exchanges: An Approach towards Optimizing Sales Performance	Deepika S. Joshi & Aushu Chauhan	70-75
Determinants for Selecting FMCG Products with Special Emphasis on Cosmetics and Toiletries Segment	Soumya Mukherjee & Mrinal Kanti Das	76-82
Entrepreneurship Culture among Mishing Community of Majuli Subdivision of Jorhat District of Assam (India) - An Assessment	Kamal Kanti Das	83-88
Scope of Multinational Firms of India in Overseas Market: An Analysis of Outward Foreign Direct Investment	Rakesh Kumar	89-95
Case Study Leadership in Turbulent Times	Charu Chaudhry & Anusha Agrawal	96-98
Book Review Corporate Chanakya: Successful Management the Chanakya Way	Navodita Pande	99-100

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Entrepreneurship Culture among Mishing Community of Majuli Subdivision of Jorhat District of Assam (India) - An Assessment

Key words: Entrepreneurship, Culture, Community

Kamal Kanti Das*

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ABSTRACT

The economy of our country is of developing nature. Although the adoption of globalization and liberalization policy has crossed almost two decade, still it has to determine a long route. The industrial development in our country is not satisfactory and although agriculture is having a dominant part in the economy its development is also not up to the mark. This is one of the most important factors responsible for increasing unemployment problem. The government of India from time to time has announced different schemes to remove the unemployment problem but all these are not so fruitful. In spite of necessary corrective measures taken by both the Government of India and the state Government in order to create conducive climate for the growth of the entrepreneurship and livelihood promotions among the tribal people, we find that there is little success in this regard. So there is a need to develop an entrepreneurship culture among different class and different group of society for making them self reliance and self employed for their own economic uplift.

INTRODUCTION

Culture refers to attitudes and values which in the case of entrepreneurship may be linked with autonomy, creativity and sense of responsibility (soft skills) and so on. It also refers to entrepreneurial knowledge and skills and management competencies which have to be acquired (hard skills). The hard aspects of culture apply to entrepreneurship because without them, an entrepreneurial culture would not develop into a tangible act. Entrepreneurship culture is a generalized supporting attitude of the community for making independent and self motivated enterprising for socio-economic uplift of the self. Without this no society or communities can bring them into the mainstream of the modern developed society. This is the major cause of mass unemployment in India in general and shows backward region of India in particular. Indian economic history shows that cooperation and enterprising zeal among the community members have largely contributed towards the socio-economic uplift of the particular community. Therefore, nurturing such attitude is the prime need of every society

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Mainstream



Mainstream, VOL LIV No 42 New Delhi October 8, 2016

A Bill sans Will and Wit

Sunday 9 October 2016

by Joydeep Biswas

The Citizenship (Amendment Bill), 2016, now before the Joint Committee of the two Houses for a thorough examination, contrary to popular perception, does not guarantee citizenship to the religious minorities from Pakistan, Afghanistan and Bangladesh. It only seeks to convert the 'illegal migrants' to 'legal migrants'.

The Union Home Minister introduced the Citizenship (Amendment) Bill, 2016 in the Lok Sabha during the recently concluded monsoon session further to amend the Citizenship Act, 1955. The Bill, sent through a floor consensus to the thirty-member Joint Committee of Houses (JCH) on August 11 for a 'thorough examination' with one-third of its members drawn from the Upper House, contains proposals for bringing in changes to sections 2 and 7, and the Third Schedule of the principal Act.

The Bill, inter alia, states that the persons belonging to the minority communities in Pakistan, Afghanistan and Bangladesh, such as, Hindus, Sikhs, Buddhists, Jains, Parsis and Christians, who entered India with or without valid documents, would now onwards cease to be treated as 'illegal migrants', and, thereby, would be made eligible to apply for Indian citizenship under the provision of naturalisation under Section 6 of the principal Act. In a strict legal interpretation, this proposed piece of legislation is more of a nature of a technical tweaking of the statute book when the vexed issue at hand calls for the exercise of sheer political wisdom rather than mere bureaucratic wrangling.

In the run-up to bringing the Bill in Parliament, the Union Government had issued two orders on September 7 last year. The Foreigners (Amendment) Order, 2015 and the Passport (Entry into India) Amendment Rules, 2015 were issued by the Ministry of Home Affairs to regularise the stay of the same section of the people in India by incorporating suitable amendments in the principal rules, namely, the Foreigners Order, 1948 and the Passport (Entry into India) Rules, 1950. Unlike in this Bill the twin orders of the Central Government contain an arbitrarily chosen cut-off date,

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Mainstream



Mainstream, VOL LIV No 24 New Delhi June 4, 2016

Assam: Crafty Coalition of Conflicts

Monday 6 June 2016

by Joydeep Biswas

The BJP's emphatic victory in Assam is not only the tale of two tall leaders, fallen apart, contrary to what the media would have us believe. This electoral spectacle is scripted by a complex social engineering whereby Assamese regionalism, ethnic assertion and Hindutva could be rallied successfully against the perception of a Muslim demographic invasion

Out of the four States and a tiny Union Territory which went to Assembly polls during April–May, only Assam appeared high on the possibility frontier for the BJP. In this tradition–nally Congress–dominated State, the BJP could be off–the–mark only in 1991 when it managed an encouraging number of ten Assembly seats riding on the back of the nation–wide polarisation over the Babri Masjid–Ram Janmabhoomi controversy. Since then the party could never consolidate its organisational base in Assam till the last Assembly hustings. The total tally of the BJP in the five Assembly elections between 1991 and 2011 was a meagre 37 seats, and in between it could touch the double–digit mark only once in 2006.

But the 2014 Lok Sabha polls proved to be a watershed for the BJP in Assam much like on the national electoral map. Not only did the vote–share of the saffron party phenomenally shoot up to 36.5 per cent from a modest 11.47 per cent it had garnered in the 2011 Assembly polls, the ravaging Modi–wave was successful in bagging seven of the fourteen parliamentary constituencies in the State for the BJP's kitty. During the two–year–period from May 2014 to May 2016, interestingly enough, the BJP had more MPs from Assam than they had MLAs in the State Assembly!

HBS Factor

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The third edition of the Congress–led government in Assam plunged into a serious crisis around midway through the term when the undeclared Number Two of the State Cabinet, Himanta Biswa Sharma, challenged the leadership of the Chief Minister, Tarun Gogoi, his one–time mentor, on



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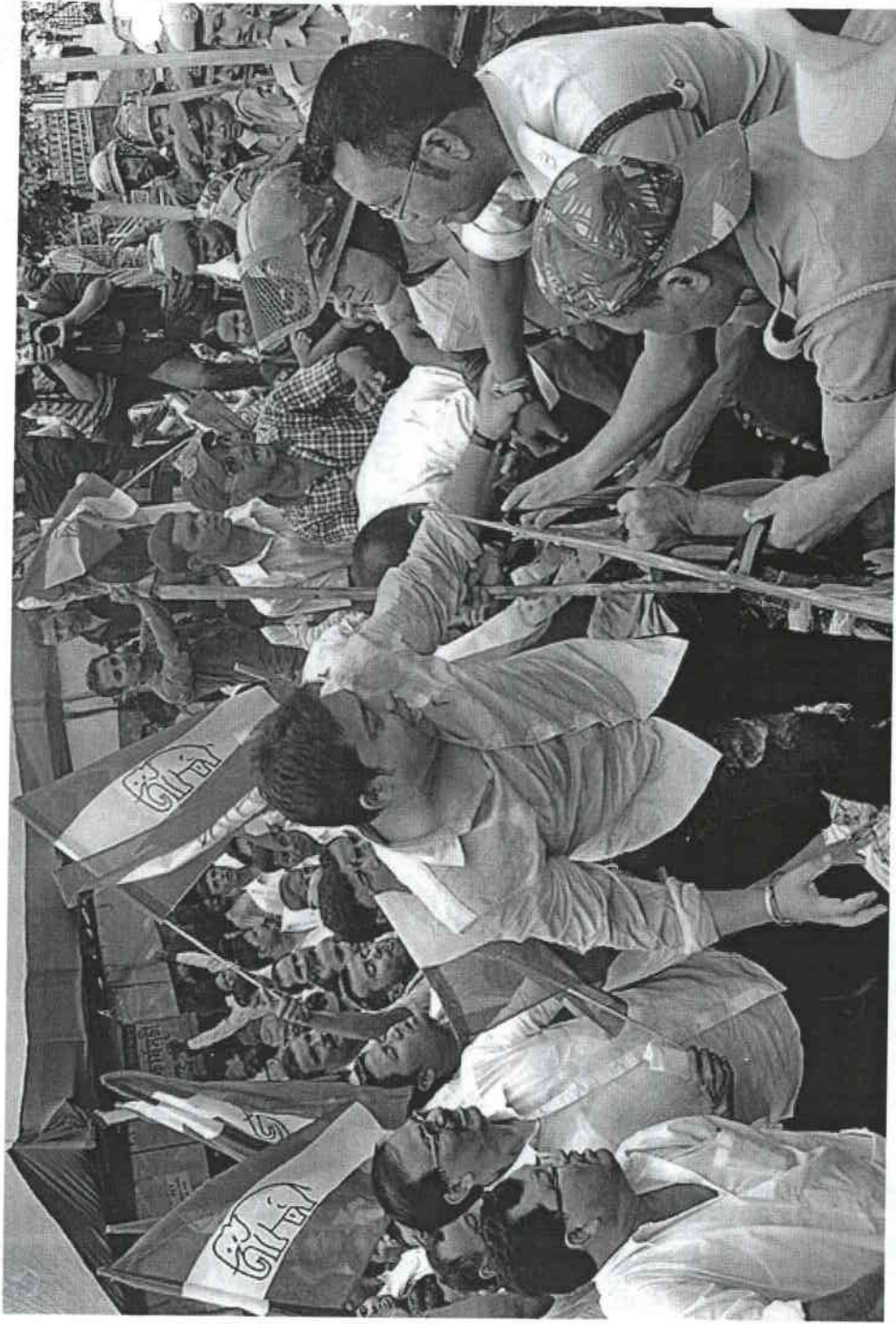
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COMMENTARY / POLITICS

The BJP's alliance with the AGP makes little sense but might be their key to winning the state

JOYDEEP BISWAS

11 April 2016



AGP workers stage a protest against the expulsion of illegal Bangladeshi migrants at Dispur Last Gate in 2014. ANUWAR HAZARIKA / PACIFIC PRESS / LIGHTROCKET / GETTY IMAGES

On 7 September 2015, the union home ministry issued two orders that made changes to provisions in the Foreigners Order 1948 (<http://artassam.nic.in/Passport Deptt/Foreigners Orders 1948 Order Under The ForeignersAct, 1946.pdf>) and the Passport (Entry into India) Rules 1950 ([http://artassam.nic.in/Passport Deptt/Passport \(Entry into India\) Rules,1950.pdf](http://artassam.nic.in/Passport Deptt/Passport (Entry into India) Rules,1950.pdf)). These changes allowed non-Muslim migrants from Bangladesh and from Pakistan who had entered India before 31 December 2014 to stay back in the country. While this was being officially carried out, in the political domain, the ruling party gave the assurance that Hindu Bengali settlers would eventually be eligible for citizenship, and that a bill to the effect would soon be brought before the parliament. Until the emergence of the BJP in the state's politics, the question about what constitutes a foreigner in Assam had only a linguistic distinction. Assamese nationalism had always rallied around linguistic identity with no room for religion to sneak in. But the Bharatiya Janata Party-led National Democratic Alliance government introduced a religious angle to the issue.

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- 122-125/ Greek Myth in German Poetry: The Cost of Victory in Paul Celan's
"The Triumph of Achilles"
Sarat Kumar Doley
- 126-130/ *Hamlet*: A Linguistic Study of Hamlet's Journey in the Play
Aditi
- 131-136/ Perspectives on Justice in Select Novels of J.M. Coetzee
Sanjogita Tiwari
- 137-140/ Theme of Alienation in Richard Wright's *Native Son*
M. Shamuna Jerrin Araselvi
- 141-148/ Presence of Hermeneutic Predicament in Philip Roth's
'*Autobiographical Writings*'
Royichan Antony
- 149-153/ Social Consciousness in the Poetry of W. H. Auden
Lalita Gaur
- 154-157/ Depiction of Social Trauma in John Ernest Steinbeck's *The Grapes of
the Wrath*
M. Deepa
R. Lissy
C. Govindraj
- 158-164/ Patterns of Resistance in Zora Neale Hurston's *Dust Tracks on a Road*
Padmashree Chakraborty
- 165-172/ Assimilation Versus Authenticity in Louise Erdrich's *Tracks*
Ravinder Singh
- 173-179/ A Colonial Critique of Chinua Achebe's *Things Fall Apart*
Deepak. T. R.
- 180-184/ Woman of Substance: Joan in George Bernard Shaw's *St. Joan*
S. Jeyalakshmi
- 185-188/ Exploring the Dark Realities of Human Minds: Joseph Conrad's *Heart
of Darkness*
M. K. Praseeda
- 189-195/ Humanitarian Theme in *Fortunate Exile*
Jyotsana Shukla
- 196-200/ Land, People and Freedom in the Novels of Amitav Ghosh
G. Mahendranath
- 201-203/ Triple Functionality of Imagery in Hart Crane's Poetry
Meena
R. Venkataraman

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Patterns of Resistance in Zora Neale Hurston's *Dust Tracks on a Road*

PADMASHREE CHAKRABORTY

Writing autobiography has always been an effort by African Americans to resist the interlocking system of racism and sexism to which they had been subjected to for decades and to reconstruct their identity defying the stereotypes imposed on them. Zora Neale Hurston's Dust Tracks on a Road has been a groundbreaking work in this tradition and the present paper seeks to investigate the patterns of resistance in it. The paper looks into the manner in which the author resisted the various attempts to pigeonhole her as she matured as an African American woman writer.

Keywords: Race, sexism, resistance, folk, identity.

The practice of writing autobiography has never essentially been a literary exercise for the African Americans; it was more an effort by an ostracized community to resist and put an end to the interlocking system of racism and sexism to which they had been damned for decades. In fact, African American writers have exploited their autobiographical narratives as political statements converting them into a location of power struggle where the voice of the subjugated challenged the traditional narratives of the ruling race, class and gender. Cultural critic bell hooks observes in relation to autobiographies written by black people:

Oppressed people resist by identifying themselves as subject, by defining their reality, shaping their new identity, naming their history, telling their story. It is this ability or potential of autobiography to 'talk out', to 'give voice'; to tell different stories that has attracted me to it as a practice. (43)

Zora Neale Hurston wrote her autobiography *Dust Tracks on a Road* (1942) to depict what it was like to grow up poor, black and female in America. The autobiography mainly focuses on the impact of cultural constraints like racism and sexism of the period Hurston lived and wrote and her final evolution as an African American woman writer defying those constraints. Deborah Plant calls Zora Neale Hurston's autobiography "a discourse of resistance" in which Hurston "constructs a mytho - narrative wherein the persona created transcends the oppressive conditions of society and holds power over self and world" (9, 11). The pattern of resistance in the autobiography is observed in the author's rejection of her nineentholed role as a black and female.

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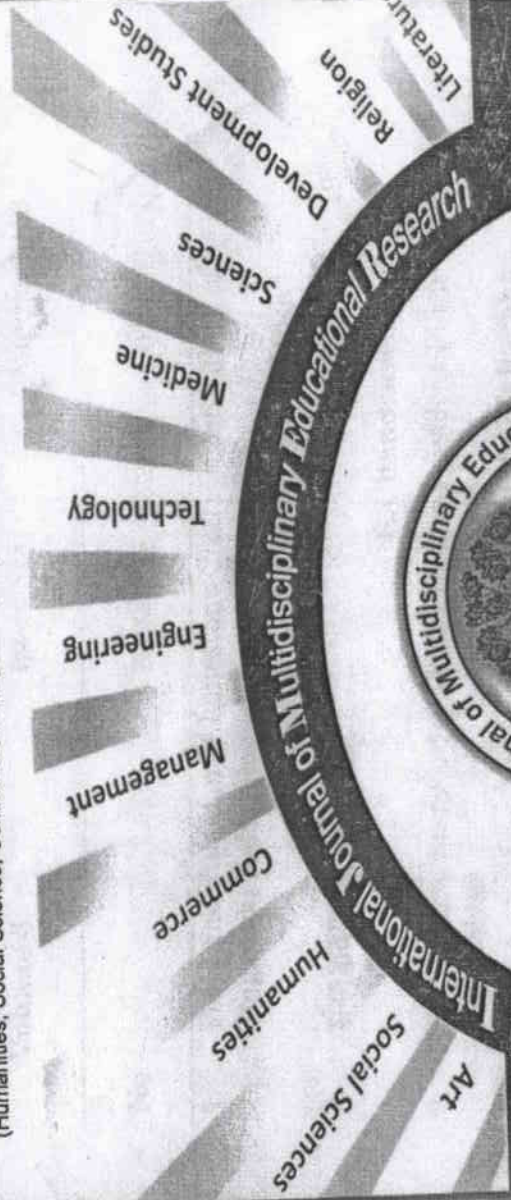
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CONTENTS

Volume 5

Issue 8(4)

August 2016

S. No		Page No
1.	Form and Function of Limestone Crafts in the Village of Singapadu Kaler Gianyar on the Global Era I Ketut Muka Pendet	1 19
2.	संस्खवाड्मये स्त्रीशिक्षा R.Chandrasekhar	33
3.	Educational Standard of Russia During President Putin: An Analysis Sanjukta Maharana	51
4.	'Immigration' to 'In-Migration' - A Thematic Transformation of Bharati Mukherjee in Her Novels Singuru Mohan Kumar	65
5.	Contribution of Dalit Women to The Telangana Armed Struggle Sunitha Pandi	75
6.	The Transition Phases in Gross Manifestation of Limited Consciousness(Nidrā, Svapna & Samādhi) Surabhi Verma	90
7.	Impact of A.P.J. Abdul Kalam, in Future India Rajib Mondal	99
8.	A Sociological Aspect in Indira Goswami's Novel 'The Bronze Sword of Thengphakri Tehsildar' in English Translation Raju Brahma	109
9.	Query Based Approach for Infected Sugarcane Leaf by Using Color CBIR B. Takale and M.S. Chavan	



A SOCIOLOGICAL ASPECT IN INDIRA GOSWAMI'S NOVEL 'THE BRONZE SWORD OF THENGPYAKHRI TEHSILDAR' IN ENGLISH TRANSLATION

Raju Brahma

Assistant Professor in English
Cachar College, Silchar, Assam

Introduction

Translation literature has given a wider platform and honour to various regional writings. 'Thengphakhri Tehsildaror Tamor Torowal' is the last book written by Mamoni Raisom Goswami alias Indira Goswami has been translated into English by Aruni Kashyap as 'The Bronze Sword of Thengphakhri Tehsildar'. The novel is about the forgotten history of legendary Bodo heroine Thengphakhri who worked as a Tehsildar across the plains of Bijni Kingdom during the British regime in lower Assam. She was given the post of Izardar i.e. a tax collector. It was a rare honour given to a tribal woman. Neither she nor the villagers could take it easily but as Captain Hardy handed over the appointment letter and read it out everything became clear. She was the first Indian woman to hold the position of an Izardar. An old villager placing his hand on Thengphakhri's head said that when young widows are burnt alive with their husbands by force and when they have to follow strict rules and regulations, in such times, our Thengphakhri will be collecting taxes and we should be proud of her. Again in the words of a visiting retired soldier Ram Babu from Uttar Pradesh, "She has the Mother's blessings! Here women are respected and look at us: our women are hidden behind the purdah..." Originally written in Assamese has been translated into English by Aruni Kashyap seems to be faithful in unfolding Indira Goswami's feelings into English. Indira Goswami is an immensely gifted writer, who speaks out boldly and with passion about those whose voices had been

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2016



Subdivisions of the Spectra for the Operator $D(r, 0, 0, s)$ over Certain Sequence Spaces

Avinoy Paul and Binod Chandra Tripathy

ABSTRACT: In this paper we have examined the approximate point spectrum, defect spectrum and compression spectrum of the operator $D(r, 0, 0, s)$ on the sequence spaces ϕ_p , ℓ_p , and $bp_p(1 < p < \infty)$.

Key Words: Fine Spectrum; approximate point spectrum; defect spectrum and compression spectrum.

Contents

1 Preliminaries and Definition	75
2 Subdivisions of the spectrum	76
3 Subdivisions of the spectrum of $D(r, 0, 0, s)$ over ϕ_p	79
4 Subdivisions of the spectrum of $D(r, 0, 0, s)$ over ℓ_p	80
5 Subdivisions of the spectrum of $D(r, 0, 0, s)$ over $bp_p(1 < p < \infty)$	81
6 Subdivisions of the spectrum of $D(r, 0, 0, s)$ over $bp_p(1 < p < \infty)$	82

1. Preliminaries and Definition

Let X and Y be Banach spaces and $T : X \rightarrow Y$ be a bounded linear operator. The set of all bounded linear operators on X into itself is denoted by $B(X)$. The adjoint $T^* : X^* \rightarrow X^*$ of T is defined by $(T^*\phi)(x) = \phi(Tx)$ for all $\phi \in X^*$ and $x \in X$. Clearly, T^* is a bounded linear operator on the dual space X^* .

Let $T : D(T) \rightarrow X$ a linear operator, defined on $D(T) \subset X$, where $D(T)$ denote the domain of T and X is a complex normed linear space. For $T \in B(X)$ we associate a complex number α with the operator $(I - \alpha T)$ denoted by I_α , where I is the identity operator. The inverse $(I - \alpha T)^{-1}$ and T_α^{-1} depend on α and spectral theory is concerned with those properties of I_α and T_α^{-1} which are interested in the set of all α in the complex plane such that T_α^{-1} exists. Boundedness of T_α^{-1} is another essential property. We also determine $\alpha \in S$, for which the domain of T_α^{-1} is dense in X .

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19

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দ্য জেনিঙ



পৰিচালক : লাইশ্বম শৰ্মা

মানিপুরী লিটাৰেৰী সোসাইটি, অসম
শিলচৰ

❖❖ যাওবিবাহিঃ ❖❖

হীৰম

❖ এদিত্তৰগী বাবোল

নৈল-ৱাৰেঃ

- ❖ হৌজিকী মণিপুৰী শৈৱেংগী খোঙচৎ
- ❖ ২১তৰা চহীচাগী মণিপুৰী উপন্যাসকী খোঙচৎ : আসাম
- ❖ মণিপুৰি সমাজদ একলচৰেসন্ অমসুং ফলচৰেল মোজাইক
- ❖ মণিপুৰি খৌরীবোল (সাহিত্য) দা অইবা অমসুং অপাকগী মৰী (বিন্দৰ ৰেপ্পোল ধীওৱিগী মীংয়েংদগী)
- ❖ মনিপুৰি দিত্তৰমিনৰ ফ্ৰেজ অমসুং নল্ দিত্তৰমিনৰ
- ❖ খুইৱাকপম চাউবগী বাৰেং সাহিত্যদা কালীপ্ৰসন্ন যোষ
- ❖ নাওৱেম বিদ্যাসাগৰগী শৈৱেংগী নুংগী ইচেল:পাসোং পাৰী, উং অমসুং বাৰেপ, খুসং অমসুং ৱিফুজি লোমনা লৈ থিবা শৈৱেংগিহো মীংয়েং থন্নগা নৈনবা
- ❖ হয়াং বেগমদ নুপাগী অৱানব সাজৎ মায়োক্কাৰিবি নুপীগী চৱিত্ৰ
- ❖ ময়ায়চনবা মত্তমগী মণিপুৰী অনুবাদ সাহিত্যদা : পৰিবনিৰাজ অমসুং ডাণাচম্ব

ৱাৰেঃ

❖ চীফ শাংপ ইঙেইমে

টেশৰেঃ

- ❖ আচুৰা মমল
- ❖ অতৈ উপায় লৈজহ্ৰে
- ❖ ঐগী খাভপোকাশঙ
- ❖ মীওইবা

ওটৈত-ওটৈত :

- ❖ আসামগী মণিপুৰী ডাক্তাৰশিং—
- ❖ মণিপুৰী : প্ৰোফেসৰ/এসোসিয়েট প্ৰোফেসৰ/
এসিস্টেণ্ট প্ৰোফেসৰ/ লেক্চাৰ/ সবজেক্ট টিচৰনচিংবা
বৱাক্তত্পাক্তা (থেক তৌৱিবা অমসুং থবক্তগী পোখাশ্ববা)
- ❖ এম.ফিল অমসুং পিএচ.ডি. ফংব্ৰবা বৱাক-তম্পাকী
মণিপুৰী স্কোলাৰশিং

(iii)

লামায় (iv)	০১	ডা০ শৱতচন্দ্ৰ লোঙ-জোষ
	০৬	সিএচ. কমলা দেবী
	১৯	দা.আৰ.কে. নিৰমলা সনা
	২৩	এনদি হোদাশ্বা
	৩১	ডা০ অনুজু দেবী
	৪১	এচ. আশানন্দিতা দেবী অমসুং প্ৰো: এচ. ননীকুমাৰ সিংহ
	৪৪	প্ৰো: শৱতচন্দ্ৰ সিংহ, এন অমসুং সোবিতা সিংহ. এম
	৫১	প্ৰোফেসৰ এন. শৱতচন্দ্ৰ সিংহ অমসুং এল. ৱমিতা সিংহ অনুৱাণা দেবী অমসুং প্ৰো: এম. ৱাজেচ্ৰ
	৫৭	জি. চোংথা
	৬৬	মৈ ভগৎ
	৭১	লাইশ্ৰম বিনোদ, আগৱতলা
	৭১	প্ৰোফেসৰ আপুস সহীদ চৌধুৰী
	৭২	হাওবম দেবশীস
	৭২	খোমজিনবা : কৈশাম বাবু সিংহ খোমজিনবা : কৈশাম বাবু সিংহ
	৭৩	খোমজিনবা : কৈশাম বাবু সিংহ
	৭৪	খোমজিনবা : কৈশাম বাবু সিংহ
	৯০	তেংবাংলিবিশিং : ডা০ আৰ. কে. তম্বাসনা, ডা০ সঙ্ঘাৱাগী ১সুং মিস. অনুৱাধা সিংহ।।

২১শুবা চহীচাগী মণিপুৰী উপন্যাসকী খোংচৎ : আসাম্

সিঐচ. কমলা দেবী
কাছাড় কলেজ

উপন্যাস হয়ৰিবা সাহিত্যগী লৈচল মখল অসি মণিপুৰী সাহিত্যগী লৈকেলদা যান্না অরিবা মখলগী সাহিত্য অমদি নত্তে। হয়ৰিবা সাহিত্যগী মখল অসি ২০শুবা শতাব্দীদা মণিপুৰী সাহিত্যদা চংলকথিবা ওইদুনসু, মপান মণিপুৰ আসামগী মৰু ওইনা বরাক তম্পাকী মণিপুৰী সাহিত্যগী লৈহাওদা নীংতম্বা মতুংদা মমি তম্বা হৌরকথি। অসুমা তম্পাক অসিদা মপুং ফনা ইহান হানবগী ওইনা লাইরিক অমগী মওংদা থোক্কথিবা উপন্যাসকর অমসুং অইবা সনসম বিনোদকী খুংইদগীনি। অইবসিগী মমাংদা খুংই ওইনা (মেনুস্কুপ) মমি-শামিগী মওংদা লোয়শিল্লমদবা সোরাম বাবুসনাগী অরোংপা মীং মিস মোম্বা না ইবা 'ঈপোম হৌরকপা ঈচেলদা' পনবা য়াই, অমসুং মসিগী মমাংদা ইং কুমজা ১৯৫১ দা খুংই ওইনা লৈরম্বা মতম অদুদা ফোংখিদবা হৌজিক্কা ফোলবা (২০০৫) এন, কুঞ্জমোহনগী সমাজিক উপন্যাস 'শরৎ-সন্ধ্যা' হয়বসি পনবা য়াই।

অসুমা আসামগী মণিপুৰী লৈহাওদা উবা ফংখিবা মণিপুৰী উপন্যাস খরগী মমিং পঞ্জবা তারবদি (১) সনসম বিনোদকী 'ইবেমহল' (১৯৬৮), 'চম্ৰকান্ত অমসুং কলাবতী' (১৯৭৮) 'পামজদে অমুবা জাৎসে' (১৯৭৯), (২) সাপম বম্ভভকী 'পৰুং' (১৯৭১), (৩) সৌগাইজম ব্ৰজেশ্বৰগী 'কথোকপা' (১৯৭৬), (৪) এল, কালিদাসকী 'কাওথ্ৰবা মতমদো' (১৯৭৭), 'লম্বুকনবী রাধা' (১৯১৮), নহামরুপ 'সেবাদল' (১৯৮৪), (৫) লাইতোঞ্জম নীলমণিগী 'মালবীকা' (১৯৮১), 'হৌথ্ৰবা মংলানগী স্মৃতি' (১৯৮২), (৬) শাগপম বীৰমোহনগী 'স্বাখল' (১৯৮৩), (৭) পুথ্ৰম বাবুগী 'অসুন্নিদো খুন্নাই অসিনা হিংলিম্বিবা' (১৯৮৫), (৮) বি, এম, কেশাম (মঙলেম) গী 'নিৰুপমা' (১৯৯৩), (৯) মাইবম চনু মেমচাগী 'নশুংলাংগী জাওরবনি ঐদি' (১৯৯৪), (১০) ওইনাম নীলকণ্ঠগী 'চীন্নহৌদ্রে নাপদা' (১৯৯৯), (১১) আহম্মদ হাসনগী 'সবীনা' (২০০০), (১২) শলৌ রাজকুমারগী 'অপাইবা নোংগী মমিদ' (২০০১), (১৩) এল ঞ্ৰতিকুমারগী 'কোলোঙগী ঈচেল' (১৯৮১), (১৪) শ্ৰী জিতেনগী 'খুবাক্কা খুনমগা' (১৯৮৯), 'শকতম' (১৯৯২), (১৫) এন অমল খুননগী 'ধৰ্ম' (১৯৯১), (১৬) ব্ৰহ্মবম নীলকান্তগী 'ঐদি লায়রবা মচানি' (১৯৬৬); (১৭) এল, কুঞ্জবিহাৰীগী 'জাওজগে ঐসু' (১৯৮৭) (১৮) থোক্চম সৌরমনিগী, ঐদি মাঙলবীনি (চহী...) নচিংবা পনবা য়াই।

২১শুবা চহীচাগী মপান মণিপুৰ বরাক তম্পাকী মণিপুৰী সাহিত্যগী লৈহাওদা ফোংলক্ৰিবা উপন্যাসগিৎদি (১) সুব্রাম (এম দেব) গী 'স্বীরা মেমসাথেব' (২০০৩), (২) ওইনাম নীলকণ্ঠ সিংহী 'রাগ দরবারী' (২০১১), (৩) অসেম মনিগী 'পানম অমগী মঙলান' (ডিসেম্বৰ ২০১১) নচিংবানি। হয়ৰিবা ২১শুবা চহীচাগিলা ফোংলকথিবা উপন্যাস অহম অসিদা চাউরাকপা মীংয়েং খৰা

থমজৰগা উৎনবা হোংনজরি।

স্বীরা ও
ওইবা:
সমাজ
মমাংদ
পুঙ্গি:
অপাব

১৯ ৭
লৌখ
খাদা
লৌখ
ভাৰ
মহাৰ
লৌ
যুমে
কিটি
উই
পন

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২১শুবা চহীচাগী মণিপূরী উপন্যাসকী খোংচং : আসাম্

সিএচ. কমলা দেবী
কাছাড় কলেজ

উপন্যাস হয়রিবা সাহিত্যগী লৈচল মখল অসি মণিপূরী সাহিত্যগী লৈকোলদা য়ান্না অরিবা মখলগী সাহিত্য অমদি নত্তে। হয়রিবা সাহিত্যগী মখল অসি ২০শুবা শতাব্দীদা মণিপূরী সাহিত্যদা চংলকথিবা ওইনুসু, মপান মণিপূর আসামগী মরু ওইনা বরাক তম্পাকী মণিপূরী সাহিত্যগী লৈহাওদা নীংতয়া মতুংদা মমি তয়া হৌরকথি। অসুন্না তম্পাক অসিদা মপুং ফনা ইহান হানবগী ওইনা লাইরিক অমগী মওংদা খোল্লকথিবসি উপন্যাসকার অমসুং অইবা সনসম বিলোদকী খুংইদগীনি। অইবসিগী মমাংদা অমগী মওংদা (মেনুসুপ) মমি-শামিগী মওংদা লোয়শিল্লমদবা সোরাম বাবুসনাগী অরোংপা মীং মিস মোশ্মা না ইবা ‘ঈপোম হৌরকপা ঈচেলদা’ পনবা য়াই, অমসুং মসিগী মমাংদা ইং কুমজা ১৯৫১ দা খুংই ওইনা লৈরয়া মতম অদুদা ফোংখিদবা হৌজিক্কা ফোংলবা (২০০৫) এন, কুঞ্জমোহনগী সমাজিক উপন্যাস “শরৎ-সন্ধ্যা” হয়বসি পনবা য়াই।

অসুন্না আসামগী মণিপূরী লৈহাওদা উবা ফংখিবা মণিপূরী উপন্যাস খরগী মমিং পঞ্জবা তারবদি (১) সনসম বিনোদকী ‘ইবেমহল’ (১৯৬৮), ‘চন্দ্রকান্ত অমসুং কলাবতী’ (১৯৭৮) ‘পামজদে অমুবা জাংসে’ (১৯৭৯), (২) সাপম বলাভকী ‘পছুং’ (১৯৭১), (৩) সৌগাইজম ব্রজেশ্বরগী ‘কখোকপা’ (১৯৭৬), (৪) এল, কালিদাসকী ‘কাওথ্রবা মতমদো’ (১৯৭৭), ‘লখুকনরবী রাধা’ (১৯১৮), নহামরূপ ‘সেবদল’ (১৯৮৪), (৫) লাইতোঞ্জম নীলমণিগী ‘মালবীকা’ (১৯৮১), ‘হৌথ্রবা মংলানগী স্মৃতি’ (১৯৮২), (৬) শাগপম বীরমোহনগী ‘ব্রাখল’ (১৯৮৩), (৭) পুথ্রম বাবুগী ‘অসুন্নিদো খুন্নাই অসিনা হিংলিবা’ (১৯৮৫), (৮) বি, এম, কৈশাম (মঙলেম) গী ‘নিরূপমা’ (১৯৯৩), (৯) মাইবম চনু মেমচাগী ‘নশুংলাংগী ঙাওরবনি ঐদি’ (১৯৯৪), (১০) ওইনাম নীলকণ্ঠগী ‘চিন্নহৌদ্রে নাপদা’ (১৯৯৯), (১১) আহম্মদ হাসনগী ‘সবীনা’ (২০০০), (১২) শলৌ রাজকুমারগী ‘অপাইবা নোংগী মমিদ’ (২০০১), (১৩) এল অতিকুমারগী ‘কোলোঙগী ঈচেল’ (১৯৮১); (১৪) শ্রী জিতেনগী ‘খুবাক্সা খুনমগা’ (১৯৮৯), ‘শকতম’ (১৯৯২), (১৫) এন অমল খুনমগী ‘ধন্দ’ (১৯৯১), (১৬) কব্রবম নীলকান্তগী ‘ঐদি লায়রবা মচানি’ (১৯৬৬); (১৭) এল, কুঞ্জবিহারীগী ‘ঙাওজগে ঐসু’ (১৯৮৭) (১৮) খোকচম গৌরমণিগী, ঐদি মাঙলবীন (চহী....) নচিংবা পনবা য়াই।

২১শুবা চহীচাগী মপান মণিপূর বরাক তম্পাকী মণিপূরী সাহিত্যগী লৈহাওদা ফোংলক্কা উপন্যাসশিখ্দি (১) সুব্রাম (এম দেব) গী ‘মীরা মোসাহেব’ (২০০৩), (২) ওইনাম নীলকণ্ঠ সিংহগী ‘রাগ দরবারী’ (২০১১), (৩) অসেম মণিগী ‘পাদম অমগী মঙলান’ (ডিসেম্বর ২০১১) নচিংবনি।

হয়রিবা ২১শুবা চহীচাসিদা ফোংলকথিবা উপন্যাস অহম অসিদা চাউরাকপা মীংয়েং খরা থমজরগা উংরবা হোংনজরি।

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11



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15

J Krishnamurti's Insight on Meditation

Merina Islam*

Abstract:

J. Krishnamurti, whose life and teachings spanned the greater part of the 20th Century, is regarded by many as one who has had the most profound impact on human consciousness in modern times. He talked of the things that concern all of us in our everyday life: the problems of living in modern society, the individual's search for security, and the need for human beings to free themselves from their inner burdens of violence, fear and sorrow. Meditation, according to Krishnamurti, is not the popular tranquilizer that most people call to mind, but an attempt to see if there is an end to knowledge, therefore freedom from the known. What Krishnamurti considers meditation is along the lines of insight meditation or *jnana yoga*. Meditation is not a means to an end; there is no end, no arrival; it is a movement in time and out of time. Every system and method binds thought to time, but choice less awareness of every thought and feeling, as well as an understanding of their motives, their mechanism, allowing them to blossom, is the beginning of meditation. This paper is an attempt to discuss J. Krishnamurti's insight on what meditation is and how to practice it.

Keywords – Meditation, Choiceless awareness, Insight.

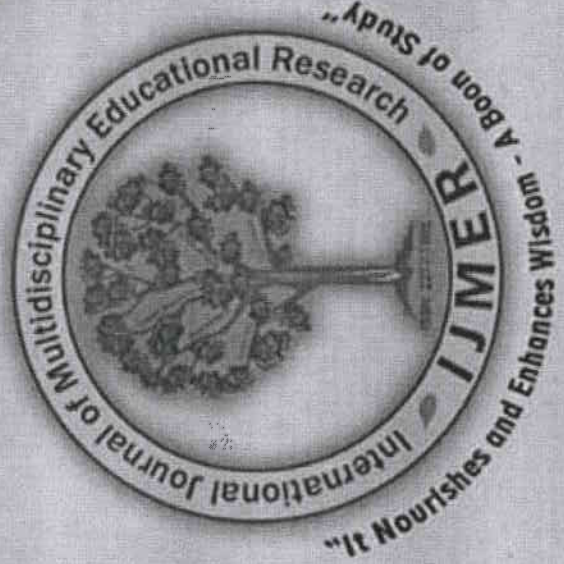
12

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ADVAITIC ATTITUDE TOWARDS ENVIRONMENT ETHICS

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Abstract

At the very root of the current environmental crisis, which the humankind is facing all over the globe, there lies the original sin of separatedness and egoism. An Advaitic way of life and thought can provide us with an everlasting solution to this burning problem. For, environmental consciousness is in-built in the philosophy of Advaita. All beings of the world, according to it, emanate from one and the same ultimate Reality. It is this Reality which runs through all existence. Thus the philosophy of Advaita has an in-built cosmic outlook based upon the metaphysics of all-pervading consciousness. Such an account of the advaitic attitude toward the natural environment is very common in the ever increasing literature on the environmental ethics.

It may be called *Advaitic Environmentalism* in general. Our aim in what follows is not just to present an overview of the Advaitic Environmentalism, but also to look into the critical issues involved in it. For this purpose, we will first explore its metaphysical foundations. Then we will proceed to see certain distinctive characteristics of Advaitic Environmentalism that make it considerably different from the dominant Western environmentalism. All this is not meant anyway to show that the Advaitic Environmentalism has been unproblematic through and through. Issues involved in it have really been problematized by some experts of the field. We are thus also required to go into the problematic concerning the philosophy of Advaita as applied to the environmental demands of the day. Only then we will be in a position to round off the matter.

Keywords: Advaitic, Environmentalism

13, 14

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THE ESSENCE AND TECHNIQUES OF SATYAGRAHA OF M.K.GANDHI IS PURPORTEDLY A METHOD OF NON- VIOLENT SOCIAL ORDER

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The Gandhian philosophy of satyagraha is a natural outcome of the supreme concept of truth. If truth is the ultimate reality, then it is imperative to safeguard the criteria and foundations of truth. For Gandhi; short-term reforms bring about changes which do not necessarily elevate the ethical tone of individuals or institutions and are, therefore, doomed to fail. Satyagraha, as a method of social change, attempts to raise the welfare of all and to initiate a radical alteration in people and governments. A true Satyagrahi is always self-effacing and humble.. Perhaps the best among the many entries that were submitted was the word 'satyagraha' suggested by Gandhi, meaning 'firmness in a good cause' or 'adherence to a good cause'. This paper is an attempt to focus how Satyagraha as conceived by Gandhi is a formula of social and political integration to the laws of the state and non violence social order. The goal of Satyagraha is to resolve the conflict with an opponent without inflicting physical or emotional injury to him, and with willingness to suffer physical or emotional injury to oneself. During the course of the conflict, the adversary's essence is not violated, and the two sides develop respect and goodwill towards each other after the conflict is resolved.

Key words –Satyagraha, Non violence

Satyagraha was Mahatma Gandhi's most significant and revolutionary contributions to contemporary political thought.. His doctrine of satyagraha or non-violent resistance was at once the logical corollaries of his fundamental premises about human perfectibility, and the mature fruit of his repeated experiments with political action-and social reform. If absolute values can never be upheld on utilitarian grounds,, adherence to them can nonetheless lead to desirable results

CONTENTS-----

	<i>Page No.</i>
1. Documentary 'Voice' and the Representation of Untouchability: An analysis of <i>Jai Bhim Comrade and India Untouched</i> - <i>Dr. Syed Murtaza Alfariid Hussain</i>	01
2. Woman—A need of a progressive law: Gender discrimination and legal upliftment - <i>Dr. Gifty Oommen</i>	10
3. The Muhammedan Inroads In Hill Tepperah - <i>Dr. Rajdeep Chanda</i>	20
4. Human Rights and Religious Minorities in India - <i>Dr. Ayesha Afsana</i>	29
5. Necessitating the Thoughts of Mahatma Gandhi to Resolve Environmental Issues - <i>Mr. Swadesh Ranjan Das</i>	37
6. Errors in the Identification of Poor : A Case Study of Cachar District - <i>Mr. Sandip Debnath</i>	42
7. Growth and Development of Technical Education In India with Special Reference to Kerala - <i>Ms. Sony Kurian</i>	49
8. The Legal Aspects of Surrogacy Agreement in India: An Analytical Study - <i>Ms. Ameera Yasmin Mazumder</i>	60

Contd.

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Necessitating the Thoughts of Mahatma Gandhi to Resolve Environmental Issues

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ABSTRACT

Mahatma Gandhi was a symbol of peace, non-violence, freedom, justice, equality, human rights, religious harmony and above all the greater good to the humanity. He was a champion crusader of environmental preservation and protection of Mother Nature. Gandhiji's approach in dealing with the problems of environment was a holistic one. He did not individually talk about the issues like climate change, gas emissions, pollutions, ozone depletion, thinning of polar ice and other negative natural phenomena but mainly dealt with the basic issues, which were contributing to the deterioration of living environment. He did not believe in the band-aid solutions of mitigating the environmental problems but concentrated his thoughts on bigger issues that could threaten the entire planet earth. He said there is a need to put corporate interests aside and start putting human interests at the center of our interactions with our environment. The environmental concern as we understand today was not there at the time of Gandhi, but his ideas on development, technology, self-sufficiency, village Swaraj etc. disclose his environmental concern. Different streams of environmental philosophy have paid their indebtedness to Gandhi. This paper will focus on the importance of the thoughts of Mahatma Gandhi to meet environmental crisis.

Key words: *Environment, Gandhian Thought*

Mahatma Gandhi remains an ardent believer of different religious tradition of the world. Though his thought was nourished by many streams from the East and the West but his thought still marks a peculiarity of his own. The path that he shows the world through his thought is mostly grounded on ancient values and religious tradition. Ancient life is mostly guided by simple values and thought which has simplicity of its own. But our modern life as compared to ancient value systems

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16



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Contents

◆ Teachers' Section :

- Empowering Indian Women: Role of Mass Media
- Swarupa Bhattacharjee
- Dr. Shatarupa Bhattacharjee 1
- Local-Self Government Institutions in India:
Problems and Challenges with Special Reference
to Village Council in Mizoram. - Robert Sanglora Khawbung 6
- Local - self Government in India - A British creation
- Smriti Paul 14
- Leadership - Dr. Shuvajit Chakraborty 19
- Hmar Autonomy Movement in Mizoram -
From A Brief Theoretical Perspective - Vanlallien Pulamte 22
- Governance of Educational Institutions
and Students' Participation - Deepshikha Bhattacharjee 31
- Integrating Barak Valley with Southeast Asia -
Highlighting Intra-Regional and
Inter-Regional Connectivity - Ruchira Gupta 35
- Crisis of Urbanisation and Urban Governance:
A Review of Silchar Town - Deepantwita Dey Purkayastha 42

◆ Alumnus Section :

- Reservations in India : Boon or Curse - Bimal Chetri 46

◆ Students' Section :

- Looking Back at My 3 Years: - Shaibal Das 48
- ছাত্রসমাজ ও রাজনীতি - Priyotosh Sharma 51
- কাছাড়ী রাজত্ব এবং কাছাড় - Bijoya Bhattacharjee 55
- সমাজ ও প্রাণীশোষণ - Pranjal Paul 57

Local-self Government in India - A British creation

Smriti Paul *

Abstract

With the help of a case study, this paper tries to estimate the extent of inclusion and exclusion errors in the identification of below-poverty line (BPL) households of Silchar. In spite of continuous efforts towards improving the methodology of the BPL Census, a significant difference observed between the "estimated" and "identified" poor still persists. Against this backdrop, this paper attempts to use a multi-dimensional methodology for the identification of the poor. Our estimation reveals that the methodology we adopted not only successfully find out the inclusion error and the exclusion error, but also point out the severity of poverty among the households in the study area.

Key words : Local Government, urban, colonial ruler, Seventy Fourth Amendment Act.

The urban local government is synonymous with municipal government or municipality which has a long history. The word 'municipality' is derived from Latin words 'Municipiummunus', which mean a duty to privilege and care to take.¹ These institutions of local government have flourished in India since time immemorial. The excavation of Mohenjo-Daro and Harappa² opened up a new chapter in ancient Indian history. Suhash Chatterjee wrote that "the whole city was surrounded by walls and entrance was possible only through the gates. The city had an organised municipality, with wide and well-built roads running from east to west and north to south intersecting at right angles. It was provided with regular water supply and excellent drainage system. The construction of house and the streets with the system of drainage in that remote antiquity indicates an efficient town planning and engineering".³

Though the above lines clearly indicate the existence of urban local government in the Indus Valley Civilization, yet the later period of the ancient India, it was largely rural in character. Writing about these communities in 1830 Sir Charles Metcalf stated:

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They seem to last where nothing else lasts. Dynasty after dynasty tumbles down; revolution succeeds revolution; Hindu, Pathan, Mughal, Maratha, sikh, English, are all masters in turn; but the village communities remain the same. This union of the village communities, each one forming a separate little state in itself, has, I conceive, contributed more than any other cause to the preservation of the people of India through all the revolutions and changes which they have suffered; and is in a high degree conducive to their happiness, and to the enjoyment of a great portion of freedom and independence.⁴

It is very important to note here that the administrative structure differed from empire to empire, and even king to king in one kingdom, but the local administration survived. According to Manu, the king appointed lords of ten, twenty, hundred and thousand villages.⁵ Similar divisions are also given by Kautilya, who mentions a royal official, called 'Gopa', who looked after five or ten villages and another called 'Sthanika', who supervised one quarter of Janapads or districts.⁶ Kautilya allowed the village community to have freedom from central control. His ideas helped them in their healthy existence.⁷ Again, he gives a vivid account of urban administration dominated by central organisation of a monarchy.⁸

Coming to the period of Mughal rule in India one finds a system of local government in existence. The administration of a town vested in an officer, called Kotwal, who performed many municipal functions besides exercising supreme authority in all magisterial, police and fiscal matters. AbulFazl's Ain-i-Akbari gives an account of town life and administration of those days.⁹

Colonial period:

It is already discussed that local government institutions have always existed in India in one form or the other since ancient times. But the modern form of local government however owes its genesis to the British rule in India. The actual credit goes to Sir Josia Child, who obtained a charter from James II for the creation of local government in India. The Memorandum on the Development and the working of Representative Institutions in the sphere of Local Government says that, "Local self-Government in India, in the sense of a representative organization, responsible to a body of electors, enjoying wide powers of administration and taxation, and functioning both as a school for training in responsibility and as a vital link in the chain of organisms that make up the government of the country, is a British creation".¹⁰ The Charter of James II in 1687 empowered the establishment of municipal corporations by East India Company.¹¹ It was superseded by the Charter of 1726, as Mayor's Courts were established in the Presidency Towns of Madras, Bombay and Calcutta. The early records of the East India Company bear evidence to the fact that the officer, who had the charge of the Presidency town police, exercised municipal functions also.¹² This did not survive however long. The evolution of local government in India has to wait until 1793 when it acquired a statutory base. Section 158 of the Charter Act, 1793 was the first statutory enactment relating to municipal administration¹³ in India, which established municipal corporations in the three presidency towns of Madras, Calcutta and Bombay. The enactment authorizing the Governor General of India to appoint Justices of the Peace and to levy and collect taxes on houses and lands to provide scavenging, police and

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- Volume 5, Issue 04
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- Volume 5, Issue 01
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- [Volume 5, Issue 01](#)
- [Volume 4, Issue 07](#)
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- [Volume 4, Issue 05](#)
- [Volume 4, Issue 04](#)
- [Volume 4, Issue 03](#)
- [Volume 4, Issue 02](#)
- [Volume 4, Issue 01](#)
- [Volume 3, Issue 05](#)
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- [Volume 3, Issue 02](#)
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03	Cultivation of purple, photoautotrophic bacteria using agricultural waste media -K D Kamble	IRJPBS-3503
04	Studies on in silico estrogenicity and prediction of drug ability of Genistein and Coumestrol with respect to human estrogen receptors -Nitu Debnath, Monjur Ahmed Laskar and Anupam Das Talukdar	IRJPBS-3504

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Studies on *in silico* estrogenicity and prediction of drug ability of Genistein and Coumestrol with respect to human estrogen receptors

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Abstract

Genistein and coumestrol are plant-derived non-steroidal compounds found in many fruits, beans and vegetables having affinity for binding to the estrogen receptors and thus mediate estrogenic activity. Although many *in vivo* and *in vitro* studies have shown comparable estrogenic activity of these compounds with respect to endogenous estrogens, reports are rare with regard to their *in-silico* estrogenicity. In the present study, their estrogenic potential has been studied keeping 17 β -estradiol (E₂), estrone (E₁) and estriol (E₃) as reference endogenous estrogens. Binding affinity to the hER α and hER β has been studied by Molecular Docking using BioSolveIT/LeadIT (FlexX). Quantitative Structure activity Relationship (QSAR) approach (Easy QSAR 1.0) and ADME-Tox screening (MobyLe@RPBS) have been used to prepare activity-IC₅₀ and toxicity profile respectively of the compounds. In addition, the drug likeness scores of the compounds were recorded using Molsoft. Both genistein and coumestrol passed the ADME-Tox screening. Both compounds exhibited higher binding affinity than E₂ for both hER α and hER β and also shared the same binding cavity with most potent estrogen E₂ for binding to both the receptor subtypes. Interestingly, both compounds exhibited relatively higher activity with hER β than hER α . However, only genistein exhibited ideal positive drug-likeness score. The results clearly indicate strong but receptor specific estrogenic activity of the selected dietarily derived compounds. Therefore, estrogenic activity together with the toxicity and drug likeness profiles of phytoestrogens may provide important clues as a first step towards exploring their potential for designing receptor-specific drugs in preventing estrogen-dependent cancers.

Keywords: Genistein, Coumestrol, 17 β -estradiol, Docking, QSAR, ADME-Tox, Drug-likeness.

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[Abstract](#) | [Full-Text](#) | [PDE](#)

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Length-Weight relationship and Condition factor of *Parluciosoma daniconius* (Hamilton) from the upper Assam, India

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Abstract:

Length-weight relationship of *Parluciosoma daniconius* (Ham.) had been carried out from two different waterbodies of upper Assam during 2011-2013. The co-efficient of regression (b) was recorded as 1.104 in juveniles; 1.86 in males; 2.12 in females. The result reveals that females have better growth than males and juvenile. Again, the 'b' value of male was found to be highest (1.348) in 7-8 cm and its lowest (1.087) in 4-5 cm. The highest 'b' value (2.427) of female was recorded in 3-4 cm while the lowest (1.393) in 5-6 cm. Further, the 'b' value of male was found to be highest (1.051) in monsoon while lowest (1.004) in post-monsoon. In female, it was ranged from 1.145 (monsoon) and 1.033 (pre-monsoon). In overall, both the sexes of *P. daniconius* also did not follow the cube law ($b=3$) and show allometric growth. The lowest Condition factor 'K' for male (1.010) was recorded in 6-7 cm and highest (1.578) in 3-4 cm while, for female the lowest (1.019) was in 7-8 cm and highest (1.952) in 3-4 cm. Again, the highest 'K' (1.242) was found in post-monsoon and lowest (1.019) in winter for male while, for females 'K' value fluctuated from 1.099 to 1.186 during monsoon and winter. Coefficient of correlation (r) shows more or less similar trend in all length groups as well as in seasons for male and female.

Keywords: *Parluciosoma daniconius*; Length-weight relationship; Condition factor; Assam

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