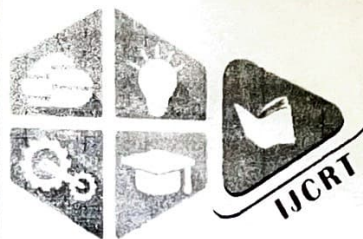


Dr. Jewti Boruah



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Environment of Library

Mrs. Amiya Hazarika
Department of Library Science
Jhanji H.N.S. College.

ABSTRACT :

Library is one of the most important part and parcel of our academic institution. A library was regarded as a Storehouse and book were meant for preservation. Libraries tended to be passive and archival institutions. A modern library with a few exceptions is regarded as a Service institution. Library science is a Specialized area of study. Library science has become a vast and complicated field of study using a technical terminology. The purpose of this book would be well served if the interest of the users in the subject of library science is aroused, encouraged and developed to the library. College library plays an important role in providing overall library and information services to the students. Manuscripts are the first hand written documents which reflect the glorious past and the story of the forefather. In the professional to develop appropriate to how the skills, knowledge and behaviors required in the librarianship effectively in digital environment.

INTRODUCTION:

The environmental conditions in which they are stored. Environmental problems in buildings can cause significant damage to collections. The economics of environmental damage are stark. Books and documents that are being treated are not available and regardless to the quality of the conservation work. This booklet provides guidance on environmental management to preserve books and documents for long as possible. Although a range of environmental factors can affect library and archive collections this booklet will concentrate on temperature and relative humidity to the library.

The book is structured metrically with a focus on key standards where the impact of digital technologies is significant. The book covers the basic and important areas of the library. In the professional to develop appropriate to how the skills, knowledge and behaviors and the digital library.

The factors have radically changed the user and service environment in which

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Impact of Information and Communication Technology (ICTs) on the Socio-Economic Life of Tea Garden Community'

(A Sociological Study)

Dr. Birinchi Kumar Borah
HOD. & Associate Prof.
Dept. of Sociology
Jhanji HNS College, Assam.
Indusree Bordoloi
Part Time Asst. Prof.

Information and communication technology in development process can mean dealing with disadvantage population like interior and rural base people, tea gardens etc. anywhere in the world. Present day information is recognized as the fourth basis need of people after food, shelter and clothing. Knowledge and information are basic ingredients of food security and essential for facilitating development and bringing about social and economic change. Most of the people of society, rural as well as urban used diverse sets of technological tools and resources in their day to day life. These technologies change the life style of the people. The people of the tea garden in Assam involved and working as a various categories of services under the different tea companies. These sections of people are in pitiable conditions and their socio-economic status is very low. The government and some tea companies introduce welfare and development oriented programs in developing this community. The researcher's venture is to find out how the information and communication technologies are working in developing their socio-economic conditions. Here the researcher collected data from tea gardens of Amguri area under the district of Sivasagar using the simple random method and he research design of the study in nature.

INTRODUCTION:

Information and communication technology in development process can mean dealing with disadvantaged population like interior and rural base people, tea-gardens etc. anywhere in the world. Present day information is recognized as the fourth basic

ভাষা-সাহিত্য-সংস্কৃতিৰ পূৰ্ণাংগ আলোচনী

মাহেকীয়া

বর্তাপাখিলা

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১ এপ্রিল, ২০১৭



এই
মাহে
এপ্রিল



সুচী

▶ মামৰে ধৰা তৰোবাল উপন্যাসৰ শ্ৰমিক জীৱনৰ বিফলতা, ভাষাশৈলী আৰু অন্যান্য প্ৰসংগ/১২৭

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ড° ভূপেন হাজৰিকাৰ গীত আৰু বৰ অসমৰ জনগোষ্ঠীয় ঐক্য

জীৱমণি নাথ



ড° ভূপেন হাজৰিকা অসমৰ জাতীয় জীৱনৰ বাবে কেৱল এক ব্যক্তি বিশেষ নহয়, ড° ভূপেন হাজৰিকা এক অনুষ্ঠান স্বৰূপ। অসম তথা ভাৰতৰ লগে লগে বিশ্বৰো সংগীত জগতৰ এক অন্যতম উজ্জ্বল নক্ষত্ৰ হিচাপে ড° ভূপেন হাজৰিকাই অসম অসমীয়াৰ সাংস্কৃতিক ঐতিহ্যক বিশ্বদৰবাৰত প্ৰতিষ্ঠাৰ হকে এক ৰাষ্ট্ৰদূতৰ ভূমিকা পালন কৰি গ'ল। ১৯২৬ চনৰ ৮ ছেপ্তেম্বৰত অসম মুলুকৰ শদিয়াত জন্ম গ্ৰহণ কৰি 'ধৰাৰ দিহিঙে দিপাঙে লৱৰি' নিজা ঘৰ নিবিচাৰি ওৰোটো জীৱন সাম্যমৈত্ৰী, প্ৰেম মানৱতাৰ গীত গাই কাহানিও ক্লাস্তি নোহোৱা এই যাযাবৰী আজন্ম শিল্পীজন মুখ্যতঃ এজন সংগীতকাৰ ৰূপে পৰিচিত হ'লেও তেওঁ আছিল একাধাৰে এজন গায়ক, সুৰকাৰ, সংগীত পৰিচালক, বোলছবি নিৰ্মাতা, কাকত আলোচনীৰ সাংবাদিক-সম্পাদক, শক্তিশালী গদ্য লেখক, সুদক্ষ ৰাজনীতিবিদ, অধ্যাপক-গৱেষক আৰু এজন সুবক্তা আছিল। বহুমুখী প্ৰতিভাধৰ অসমী আইৰ সুসন্তান এই বিশ্ব মানৱজনে সেয়ে হয়তো ২০১১ চনৰ ৫ নৱেম্বৰ তাৰিখে এই জীৱনৰ মায়া এৰি গুচি যোৱাৰ পৰলৈকে লাভ কৰিছিল- দেশ-বিদেশৰ অনেক সন্মান, বঁটা-বাহন। যিসমূহৰ ভিতৰত অসম সাহিত্য সভাৰ বিশ্বৰত্ন, অসম চৰকাৰৰ অসমৰত্ন, ভাৰত চৰকাৰৰ পদ্ম বঁটা ভাৰতীয় চিনেমা জগতৰ সৰ্বোচ্চ সন্মান দাদা চাহেব ফাল্কে বঁটা, ভাৰত চৰকাৰৰ পদ্ম বিভূষণ, বাংলাদেশৰ সৰ্বোচ্চ অসামৰিক সন্মান মুক্তিযোদ্ধা সন্মান আদিৰ নাম বিশেষভাৱে উল্লেখনীয়। অসমীয়া জাতীয় জীৱনৰ সৰ্বোচ্চ

সন্মান অসম সাহিত্য সভাৰ সভাপতি তথা সংগীত নাটক অকাডেমিৰো অধ্যক্ষ পদ তেওঁ অলংকৃত কৰিছিল। কিন্তু এই কথা ঠিক যে বঁটা-বাহনতকৈও হাজৰিকাৰ সৰ্বোচ্চ কীৰ্তি হ'ল দেশৰ তথা বিদেশৰ অলেখ অনুগামীৰ অন্তৰৰ নিভৃত কোণ দখল কৰা তেওঁৰ গীতৰ মাদকতাহে।

ড° হাজৰিকাৰ দৃষ্টিত উত্তৰ-পূৰ্বাঞ্চল হ'ল আনুভূতিক সমন্বয়েৰে সংপৃক্ত এক সংযুক্ত প্ৰদেশ। সাতভনী উত্তৰ-পূৰ্বাঞ্চলৰ অৰুণাচল, মেঘালয়, মিজোৰাম, নাগালেণ্ডৰ, লগত অসমী আইৰ সম্পৰ্ক, সম্প্ৰীতি ড° হাজৰিকাৰ একাধিক গীতত বৰ্ণিত হৈছে। ১৯৬২ চনত ৰচিত 'চিয়াঙৰে গালং' শীৰ্ষক গীতটিত অতি সুন্দৰভাৱে উত্তৰ-পূৰ্বৰ তেতিয়াৰ নেফা আৰু বৰ্তমানৰ অৰুণাচলৰ খামটি, গালং, ৰাঞ্চু, মনপা, আপাটানি আদি জনজাতিৰ লগত অসমী আইৰ মৰম চেনেহৰ হাট বহিছে। আনন্দত আপাটানি ভনিটিৰ চকুত ৰঙৰ চকুলো সৰিছে। মনপা ককাইটিয়ে অসমী আইৰ সন্তানৰ লগত সাবটা-সাবটি কৰি বুদ্ধৰ মূৰ্তি যাচি যুগ যুগৰ মিতিৰালি ধ্বজা উৰুৱাইছে-

একতাৰে বেহ কৰি ভাবিলো উভতো / উভতি চাই দেখোঁ আহিছে
সিহঁত

ৰিঙিয়াই ক'লে মোক/ কিছু বেলি ৰ'বি/ উভতি গৈ তই অসমীক
ক'ৰি

আজি পাহাৰে ভৈয়ামৰ কলিজা চিনিছে/ অ' চৰদুকপেন আৰু টাংচাই
অঁকা আৰু বৰীয়ে/ চেনেহ এনাজৰীৰ বাটি কাঢ়িছে।

একেদৰে অৰুণাচলৰ বিভিন্ন জাতি-জনগোষ্ঠী আৰু সিবিলাকৰ লগত সম্প্ৰীতিৰ বান্ধোনৰ ছবি ৰক্ষিত হৈছে 'টিৰাপ সীমান্ত' শীৰ্ষক ১৯৬৬ চনত 'লটিঘটি' বোলছবিৰ গীতটিত। এই গীতটিত অৰুণাচলৰ নক্তে, ৰাঞ্চু, টাংচা, যুগলি, লুংচাং আদিসকলৰ পোছাক পৰিচ্ছদ, জীৱন ধাৰণৰ বিস্তৃত প্ৰকাশ ঘটিছে। অতীত বুৰঞ্জীৰ পম খেদি অসমী আইৰ লগত সিবিলাকৰ চিৰযুগমীয়া সম্পৰ্কক স্মৰণ কৰিছে আৰু সমন্বয়ৰ আদৰ্শ স্পষ্ট কৰিছে-

আহোম স্বৰ্গদেউৰ দিনতে / লোণ বান্ধি নামিছিল নক্তে
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কৰি নক্তে শিষ্যৰ নামকৰণ / নৰৰো উত্তম নৰোত্তম
কৈছিল মানুহ মানুহ হ'লে / ইজনে সিজনক সাবটিলে / নহয়
জাতিকুল ভ্ৰষ্ট

এইখিনিতে মন কৰিবলগীয়া যে ড° হাজৰিকাই তেওঁৰ গীতৰ জৰিয়তে দিয়া এই আহ্বানৰ প্ৰতি সমসাময়িক ধৰ্মীয়, সাংস্কৃতিক অথবা সামাজিক ক্ষেত্ৰৰ কাণ্ডাৰীসকলে তিলমাত্ৰও সঁহাৰি দিয়া হ'লে আজি অৰুণাচলী ভাইসকলে অসমৰ মহান সাংস্কৃতিক ঐতিহ্যৰ পৰা বিচ্ছিন্ন হ'ব লগা নহ'লেহেঁতেন। পৰৱৰ্তী সময়ত এসময়ৰ নেফা (North East Frontier Agency) অৰুণাচল হোৱাৰ পৰতো ড° হাজৰিকাই গাইছিল-



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**Editorial :****Social Responsibilities of a Teacher**

Every member has a social responsibility in a civilized society. It is much more significant of a teacher's responsibilities than other members of a society. A teacher is not only the leader of effective and fruitful education system, but also the determinant person of a society. Indian society is an emerging society emphasises the development of all citizens irrespective of caste, creed, family status and economic status, social background etc. In this type of emerging society teacher's role un-imaginable to bringing about deserved social change. Teacher is the leader of this system. Noni Palkiwal rightly remarked 'The future of India is set inside the classroom.' A sets of dedication or social responsibility is needed by the teacher. A teacher without professional ethics can not be responsible. A Teacher have the determination of knowledge. Teacher conform to the norms of knowledge, through which built a civilized and enlightenment society. The society is waiting for us. How the teacher can friend, philosopher and guide - it is to responsibility and dedication of a teacher.

About Academia :

Academia is a common platform to deliberate the thoughts and feelings of the academian, teachers and others. It is the UGC approved multidisciplinary research journal. This journal will help the entire development of our society and hope, the writers will contribute their valuable articles in future for this journal 'Academia'.

A few lapses or errors may somehow enter in the journal due to my personal problems in bringing out this issue, which may kindly be excused.

At last, I would like to thank the honourable principal of our college, the members of the editorial board, writers and the workers of Binayak Offset Printers, Sivasagar.

Birinchi Kumar Borah
Editor, Academia

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Women's Entry into Legal Profession : A Sociological Study

Dr Santana Dutta

Abstract:- The rise of large number of women professional can be considered as one of the greatest achievement of Independent India. During the past two decades, women have entered legal profession in dramatic numbers, inspired by iconic figures such as Cornelia Sorabji, one of India's earliest woman lawyers, and Justice Leila Seth, India's first woman judge. These were those who were prepared to beat a path, through the jungles of convention, so as to pave the way for future generation. This paper attempts to investigate the socio-economic back-ground of women advocates and understand the positions and problems of women that they confronted in the male dominated legal system. The study also looks into the nature of change if any taking place in legal system due to women's entry into this profession. The study is carried out in three Judicial Courts of upper Assam i.e. Jorhat, Golaghat and Sivasagar Judicial Courts.

Introduction:- The rise of large number of women professional can be considered as one of the greatest achievement of Independent India. During the past four decades, there has been a remarkable change in the field of women professionals. The spirit of having her own profession and being economically, socially, politically independent has made women to go for different professions. At the very early days, though women have the ability to do something, but society does not allow all professions for them. Only teaching profession was permitted and this profession was considered as more suitable for women. But gradually society accepts some other professions like medical, nursing, etc. for women. Now-a-days, besides teaching, medical and nursing there is another profession which is growing

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Certain medicinal plants of Upper Brahmaputra Valley of Assam.

Manjit Gogoi
Principal, Jhanji HNS College

Abstract

Ethno-medicinal plants play a significant role in the folk culture of different ethnics of the Upper Brahmaputra Valley Agro-Climatic Region of Assam. The present study highlights information about the certain plant species which were practiced traditionally by the local inhabitants of the area. During the study 49 species were recorded which belong to 44 genera and 34 families.

Keywords : Ethno-medicinal, Upper Brahmaputra Agro-Climatic Region

Introduction:

Assam is situated in the mega hotspots region of North-Eastern India and lies at an altitude of about 105-130 cm about sea level between 24° 8' N to 27° 56' N Latitude & 89° 42' E to 96° 0' E Longitude. The Upper Brahmaputra Valley Agro-Climatic Region consists of Tinsukia, Dibrugarh, Sivasagar and Jorhat District. The climate of this region is damp and cool with relative humidity above 86%, average maximum temperature is 25-32°C and minimum 08-10°C while the annual rainfall is more than 2600 mm. Soil is mostly alluvial except the areas bordering the hills and adjoining areas of the rivers. The region slopes down gradually from the hills of Arunachal Pradesh, Nagaland and Karbi Anglong. It is one of the important single compact tea growing areas of the world. Deciduous tree, evergreen, semi-evergreen forest is the significant character of this region. It is such a favourable region where the medicinal plant grows abundantly with the natural environment. Soil health of this area plays a vital role in the bio-chemical composition of the plants.

The region is a homeland of Tai-Ahom community followed by different indigenous ethnic groups and sub-groups. The indigenous communities use the plants according to their belief, healing properties for various ailments, roles in religious and social ceremonies which are reflected in their folk behaviour. Thus, they directly or

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'Chak-long' - a matrimonial system of Ahom

Kundil Kumar Mudoi
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Assam is a land of many races and tribes. It is a wonderful gift of nature and a rainbow of varied cultures. Apart from festivals, food habits and life style, the different tribes also have distinct marriage rituals that set them apart.

The Tai Ahom community in Assam are descendants of the early imperial dynasty of the kings and emperors of ancient China. Su-ka-pha was the founder father of the Ahom kingdom in the Brahmaputra valley. The Ahom dynasty ruled in North Eastern India for six centuries. The Ahom community has its own system of marriage and the tradition is known as Chak-long. It is one of the major tribes residing in various parts of Assam.

Chak-long, the main method performed in the Ahom marriage has a concept. Two types of aspects may be seen in Chak-long marriage where one is considered social and the other is religious. Performing marriage by Chak-long, a young couple stride to start a new family and therefore, there are rites and obligations between them.

They promise before the lighted lampoon, the "marala" and in the presence of elders & parents to start their conjugal life. It is mentionable that like all the hindu marriage traditions the core and essence of Chak-long is a sacrament and not a contract. It involves obligations to gods and goddesses.

The origin of the Ahom marriage can be traced back to the year 558 AD corresponding to the year Ka-cyeu of the Ahom sexagony cycle as noted in a Tai-Ahom manuscript called the 'Lai-lit-Nang-hun-pha'. A booklet "Chak-long" published in the year 1972, referred to the book 'Lai-lit-Nang-hun-pha' regarding Chak-long ceremony. Being a religious ceremony, it was performed earlier days by the Ahom priests. The prayers are being remembered and passed from generation to generation without any written form.

In Ancient times the performance of marriage continued for a period of nine

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Social Life and Conditions of the Muslim Subjects of Assam Under the Ahom Rule (1228 AD-1826AD)

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Introduction:

The Socio-Economic and Cultural history of Assam during the rule of the Ahom (1228AD-1826AD) offers an interesting and important field of study. The scope of our study is the social life and the condition of the Muslims of Assam during the rule of the Ahoms. The Muslims which were also known in Assam as 'Musalman' or 'Gariya' form an important constituent community of Assam with 34.22 percent of the total population strength as per 2011 census. Although the advent of Islam as a form of religion to the Brahmaputra Valley was considerably late, the Muslims became associated with the political affairs of the region since the beginning of the thirteenth century when the Turks under Muhammad-Bin- Bakhtiyar Khalji invaded Assam (then known as Kamrupa) in 1205-06 AD. From that time onwards their population in the Brahmaputra Valley grew and by the close of the eighteenth century they became a group of considerable population strength. These early Muslim settlers have got themselves completely assimilated with the Assamese people, speaking their language, adopting their modes of living, sharing their social rites and superstitions and fighting for the cause of the land. During this period, the Muslims contributed in various ways towards the growth and enrichment of the Assamese society.

Objectives:

In order to understand the various forces and factors behind the socio-cultural changes in medieval Assam, a study of the rule of the Muslims will have great significance. Besides, such a study will furnish ample scope to understand the present position of the Muslims of Assam. So, the main objective of the study is to depict the social life and conditions of the Muslim subjects during the Ahom rule.

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Human Language and Animal Communication : A Linguistics Study

Indra Sen Baro
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Abstract:

Man has been using language for several centuries as a means of communication or expressing thoughts and feelings to others. Though there are several means of communication, language is widely used by man. In our day-to-day life, nearly seventy percent of our working time, language is used for communication. Animals also communicate sound to express thoughts and feelings. But they are limited and they lack deliberate movements of the speech organs. So, they are called not language in linguistics. In linguistics, language is the expression of thoughts and feelings through sounds produced by the activities of vocal organs. That is why, language is only for human beings. Without it, man would remain only a dumb animal. It makes human life sweet and developed and sometime bitter.

Introduction:

Language plays a vital role in the life of human beings. In fact, it is a special gift of God to man. It is a means of communication of our thoughts and feelings to others. Without language, human civilization would have remained impossibility. Language is the store house of knowledge of human beings. It is also an instrument of thinking and source of delight. Language is the maker of human relationships. Language makes life sweet of bitter. Without language man would remain only a dumb animal. Animals also communicate thoughts and feelings through sounds. But they are limited and they lack deliberate movements of the speech organs. In short language is only for human beings. It is species specific and species uniform possession of man.

Objective of the paper:

Through this paper, language is studied from the scientific point of view. Various definitions of language and examples are given to study the paper. The difference

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Indian Silk Production and its Share in International Trade

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Abstract

The technique of natural silk production or sericulture is an agro based labour intensive, low investment industry which has been practiced 2000 BC. Silk though Accounts 2% of the textile of the world; it completely outshines others in its glamour, richness, beauty, colour, aesthetic value, fashionable look and elegance and is regarded as Queen of Textiles. There are five varieties of silk commercially exploited namely eri, muga, mulberry, tropical tasar and oak tasar and India has unique distinction of being only the country to produce all the five varieties of silk and golden yellow muga silk is prerogative of India. Developed countries like Japan have given up sericulture due to declining cheap labour but countries like India have favorable natural advantage for plantation of required food plant and abundant cheap labour. Moreover, production and use of silk has been intermingled with the Indian life and culture, and India was entangled with the silk trade dates back to 15th century. So, in this paper an attempt is made to study India's share of silk in international trade and future prospect of India in earning foreign currency by exporting silk and silk goods. Key words: Sericulture, international trade, earning of foreign exchange, sustainable inclusive development.

Introduction:

Silk is a natural fiber, it is soft, light, lustrous, spectacular, majestic, magnificent as well as fascinating, non-allergic and has isothermal property. It is known as the Queen of Textiles and it constitutes about two percent of world's textile production.

The sericulture belt of the world runs parallel to the tropic of Cancer up to 500 N latitude. The tropical zone extends to 100S latitude and produce multivoltine crops in the countries like South China, Central and South India, Thailand, Central