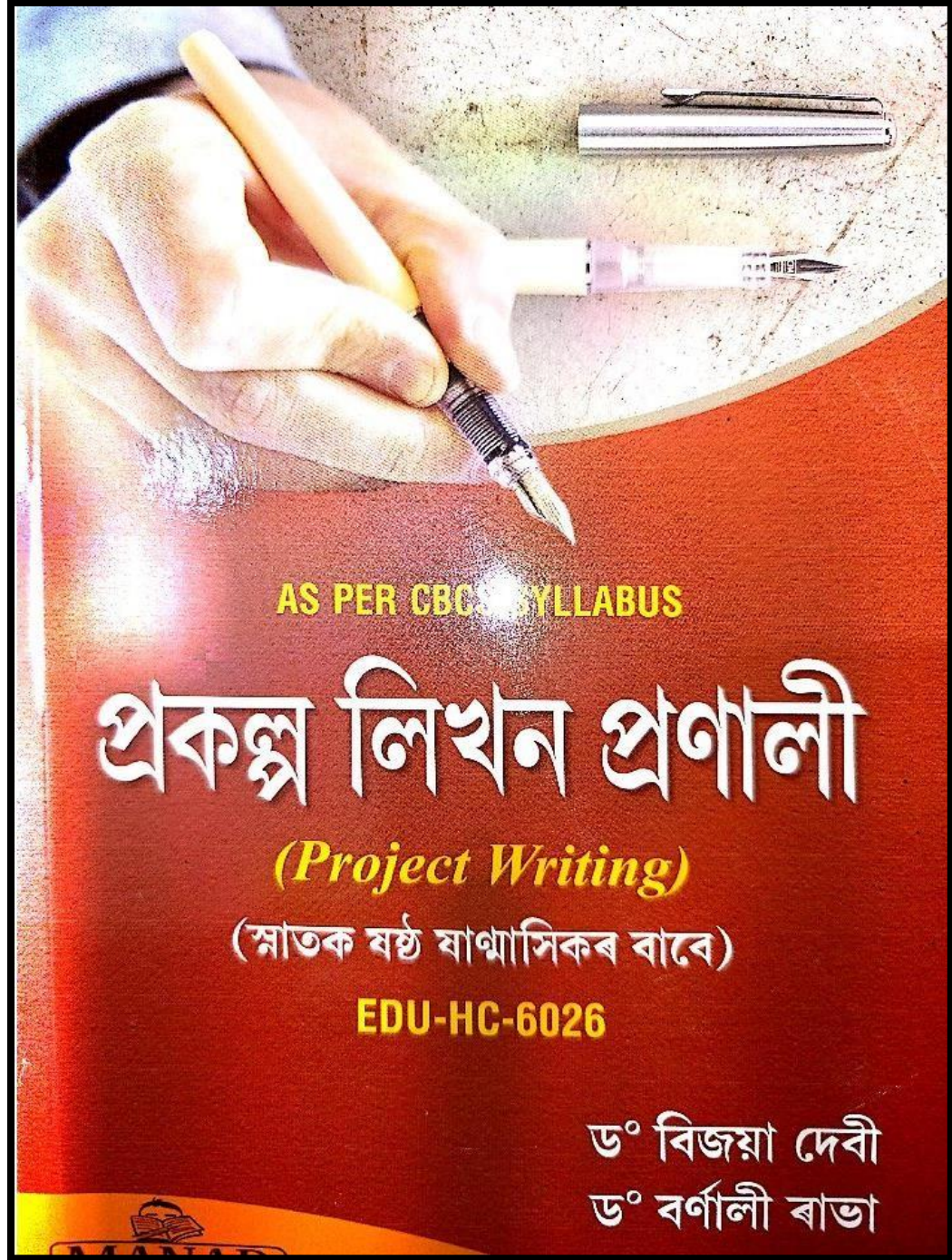


Dr.Bijaya Devi and Dr.Barnali Rabha, Dept. of Education, Lakhipur College, Lakhipur



Prakalpa Likhana Pranalee (Project Writing) : A book on Project Writing for B.A. 6th Semester Courses of Gauhati, Dibrugarh & Bodoland Universities written by Dr. Bijaya Devi, Assistant Professor & HoD Dept. of Education, Lakhimpur College and Barnali Rabha, Assistant Professor, Dept of Education, Lakhimpur College & Published by Manab Publications, Guwahati-781026.

Published by

Manabendra Sarma

Manab Publications

Forestgate, Narengi, Guwahati-781026

Ph. +918822641479(M)

Text Copyright : Authors

Design and Cover Copyright : Publishers

1st Edition : 2022

Price : ₹ 160/-

ISBN : 978-81-954041-7-9

Typesetting : Aswini Sarma

Cover design : Moon Sarma

Printed by Olympia Picture Product
Bamunimaidam, Guwahati-21

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SYLLABUS

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পদ্ধতি (CBCS) পঠ্যক্ৰম অনুসৰি শিক্ষা বিষয়ৰ ষষ্ঠ বাৰ্ষিক
সামৰণ (EDU-DSE/RG-6016) আৰু সন্মান (Honours)-ৰ
(EDU-DSE-6016) কাকতৰ তিষ্ঠিত বৰ্তিত আৱশ্যকীয় পাঠ্যপুথি)

ড^০ বিজয়া দেৱী ড^০ বৰ্ণালী ৰাভা



Published by
Lawyer's Book Stall
Panbazar, Guwahati-781001, Assam, India
Telephone : 0361-2543799; 99571 87355
Email: GUWAHATI@LBSBOOKS.COM
Web: WWW.LBSBOOKS.COM

First Edition : 2022

© Author

ISBN: 978-81-7331-442-1

Printed and bound in India

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DEVELOPING TEACHING SKILL : A text book on Education for
B.A. Sixth Semester regular CBCS based course of Gauhati
University written by Dr. Bijaya Devi, Associate Professor & HoD
Dept. of Education, Lakhipur College and Dr. Barnali Rabha,
Assistant Professor, Dept of Education, Lakhipur College &
Published by Manab Publications, Guwahati-781026.

Published by
Manabendra Sarma
Manab Publications
Forestgate, Narengi, Guwahati-781026
Ph. +918822641479(M)

Text Copyright : Authors
Design and Cover Copyright : Publishers

First Edition : 2022

Price : Rs. 150.00

ISBN : 978-93-93843-03-6

Typesetting : Aswini Sarma
Cover design : Moon Sarma

Printed by Aurora Fine Arts
Bamunimaidan, Guwahati-21

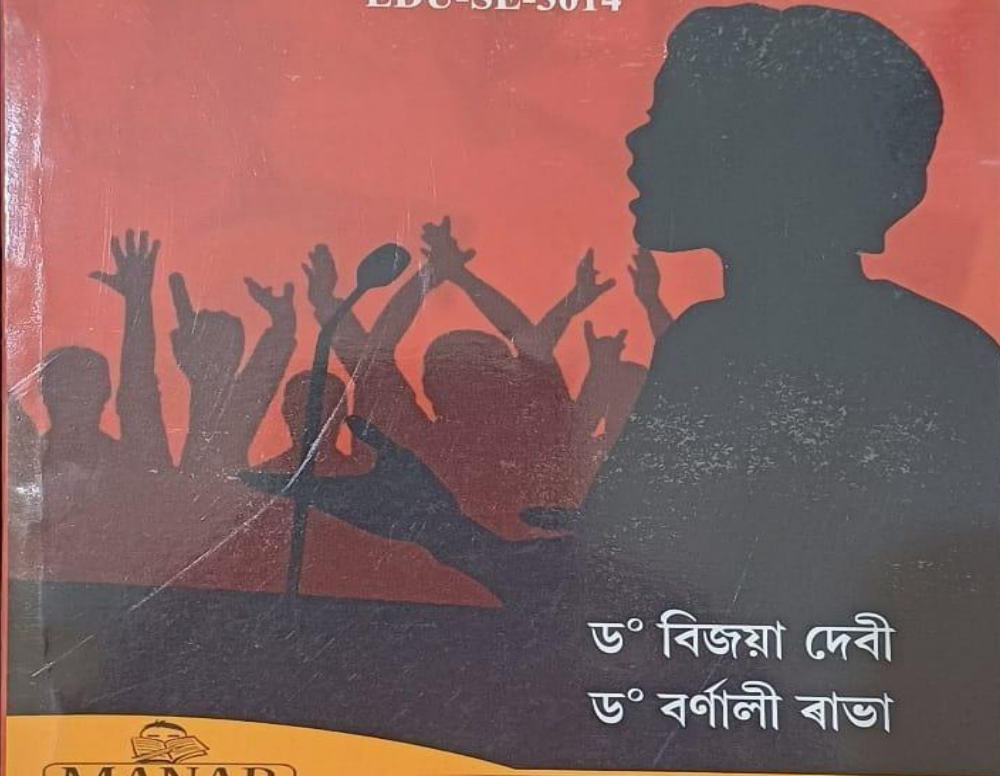
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ড° বিজয়া দেবী
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MANAB
Publications

Rajahuwa Baktritar Dakhyata (Public Speaking Skill) : A book on Education for B.A. 3rd Semester Courses (Regular & Honours) paper EDU-SE-3014 of Gauhati University written by Dr. Bijaya Devi, Associate Professor & HoD Dept.of Education, Lakhipur College and Dr. Barnali Rabha, Assistant Professor, Dept of Education, Lakhipur College & Published by Manab Publications, Guwahati-781026.

Published by
Manabendra Sarma
Manab Publications
Forestgate, Narengi, Guwahati-781026
Ph. +918822641479(M)

Text Copyright : Authors
Design and Cover Copyright : Publishers

1st Edition : 2022

Price : ₹ 120.00

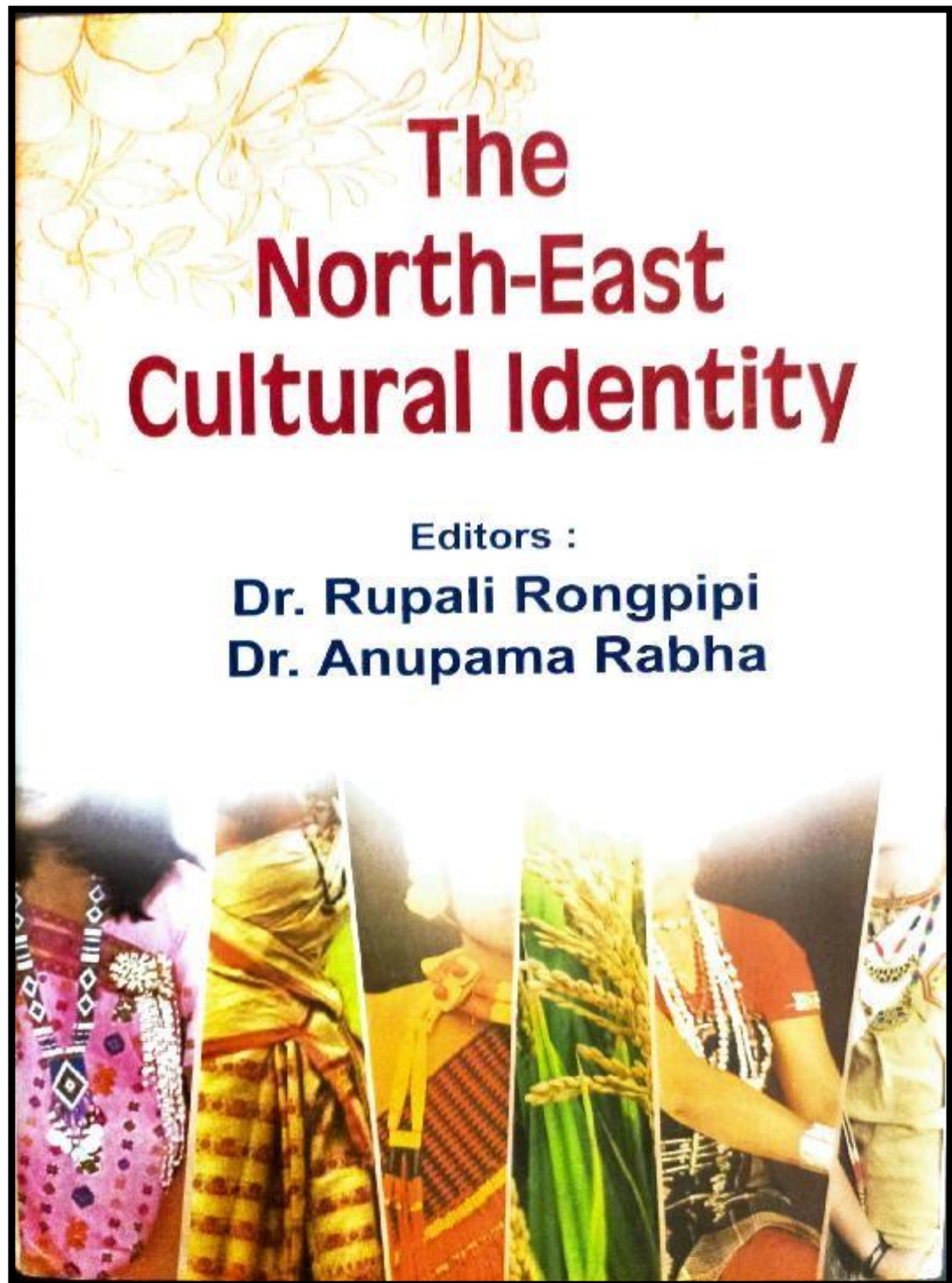
ISBN : 978-93-93843-06-7

Typesetting : Aswini Sarma

Cover design : Bikash Sarma

Printed by Abhilekha Graphic
Uzanbazar, Guwahati-1

Dr. Anupama Rabha, Assistant Professor, Dept. of Assamese, Lakhimpur College, Lakhimpur



The North-East Cultural Identity :

A Descriptive Book on Culture of North-East India edited by Dr. Rupali Rongpipi & Dr. Anupama Rabha and published by Purbayon Publication, Panbazar, Guwahati-1, Assam, India

1st Edition : August, 2022

ISBN : 978-93-95103-17-6

₹ 350/-

**The North-East Cultural Identity
Vol - I**

প্রথম প্রকাশ : আগষ্ট, ২০২২

মূল্য : ৩৫০ টকা

বেটুপাত : জয়ন্ত ডেকা

গ্রন্থস্বত্ব : লেখক

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যশোবন্ত ৰোড, পাণবজাৰ আদৰ্শ প্ৰাথমিক বিদ্যালয়ৰ সমীপত
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Email- purbayonindia21@gmail.com

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আমাৰ আলোচনাত আমি উত্তৰ পূৰ্বাঞ্চলৰ এটি লেখত ল'বলগীয়া জনগোষ্ঠী ৰাভাসকলৰ লোকবিশ্বাসক সামৰি লম। বিশেষকৈ গাঁও অঞ্চলত থকাৰ ফলত বৰ্তমানেও কোনো কোনো ৰাভা বসতিপ্ৰধান অঞ্চলত বৈজ্ঞানিক প্ৰভাৱ পৰা নাই। যান্ত্ৰিকতাৰ পৰা বহু নিলগত থকা ৰাভা জনগোষ্ঠীয়ে চিকিৎসালয়ৰ পৰিৱৰ্তে ঘৰুৱা বিধানৰ ওপৰত বৰ্তমানেও নিৰ্ভৰশীল। সন্তান প্ৰসৱৰ সময়তো ঘৰুৱা বিধানৰ ওপৰত তেওঁলোক নিৰ্ভৰ কৰে। বহু ৰাভা লোকে বৰ্তমানেও লোকবিশ্বাসক বুকুত সাৱটি লৈ যান্ত্ৰিকতাৰ নিলগে নিলগে সংগোপনে জীৱন বাটত খোজ দি আগবাঢ়িছে।

যি কি নহওক বিশ্বায়নৰ প্ৰভাৱে তথা বিজ্ঞানৰ দ্ৰুত উন্নতিয়ে কিছু পৰিমাণে হ'লেও ৰাভাসকলকো চুই নোযোৱা নহয়। যাৰ ফলত মাটিৰ গোন্ধ থকা এই লোকবিশ্বাসবোৰ লাহে লাহে পাহৰণিৰ গৰ্ভত লীন হ'বলৈ ধৰিছে। সেয়েহে আমাৰ আলোচনাত বিভিন্ন শ্ৰেণীত বিভক্ত কৰি আটাইবিলাক লোকবিশ্বাসক সামৰি ল'বলৈ যত্ন কৰা হৈছে।

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The North-East Cultural Identity

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Dr. Rupali Rongpipi
Dr. Anupama Rabha



The North-East Cultural Identity :

A Descriptive Book on Culture of North-East India edited by Dr. Rupali Rongpipi & Dr. Anupama Rabha and published by Purbayon Publication, Panbazar, Guwahati-1, Assam, India

1st Edition : August, 2022

ISBN : 978-93-95103-17-6

₹ 350/-

The North-East Cultural Identity Vol - I

প্রথম প্রকাশ : আগষ্ট, ২০২২

মূল্য : ৩৫০ টকা

বেটুপাত : জয়ন্ত ডেকা

গ্রন্থস্বত্ব : লেখক

প্রকাশক :

পূৰ্বায়ণ প্রকাশন

যশোবন্ত ৰোড, পাণবজাৰ আদৰ্শ প্ৰাথমিক বিদ্যালয়ৰ সমীপত

পাণবজাৰ, গুৱাহাটী-১, অসম

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Shifting Cultivation and the Karbis : Cultural Perspective

Dr. Rupali Rongpipi

*Assistant Professor, Department of History,
Lakhipur College, Goalpara*

Abstract :

The main objective of this paper is to study the economy and cultural identity of the karbis where more than 50% of the population practiced jhum cultivation in Karbi Anglong to sustain their economic life.

The present study mainly focuses on the historical background of shifting cultivation and its cultural identity of the Karbis. Shifting cultivation resembles as a distinct stage in the history of economic development of the Karbis and it was generally practiced in the hill slopes. Jhuming is very much part of Karbi life and culture, particularly in the hilly areas. The Karbis were completely depended on jhuming earlier and still some are depended on it. The Karbis followed a traditional system of shifting cultivation and this cultivation has a linked with the Hacha Kekan and Rik Nong Chingdi Kekan which is performed with great enthusiasm and traditional gaiety.

Keywords : *Karbis, Jhumming, Shifting Cultivation, Karbi Anglong.*

RETRACING GOALPARA

Editors

Dr. Mainul Hoque Chaudhury
Himani Devi



Assam College Teachers' Association
Goalpara Zone



Retracing Goalpara :

A collection of Research Papers and Articles edited by Dr. Mainul Hoque Chaudhury & Himani Devi and published by Purbayon Publication, Panbazar, Guwahati-1, Assam, India on behalf of Assam College Teachers' Association (ACTA), Goalpara Zone & Assam College Teachers Association, Goalpara

1st Edition : December, 2022

₹ 350/-

ISBN : 978-93-95103-97-8

Retracing Goalpara

First Edition : December, 2022

Price : 350/-

Cover : Chitralkha

© ACTA, Goalpara Zone

Published by:

Dr. Nazrul Islam, Secretary,
Assam College Teachers' Association (ACTA), Goalpara Zone,
Goalpara, Assam

&

Purbayon Publication
Jaswanta Road
Near Panbazar Aadarsha Prathamik Vidyalaya
Panbazar, Guwahati- 1, Assam, India

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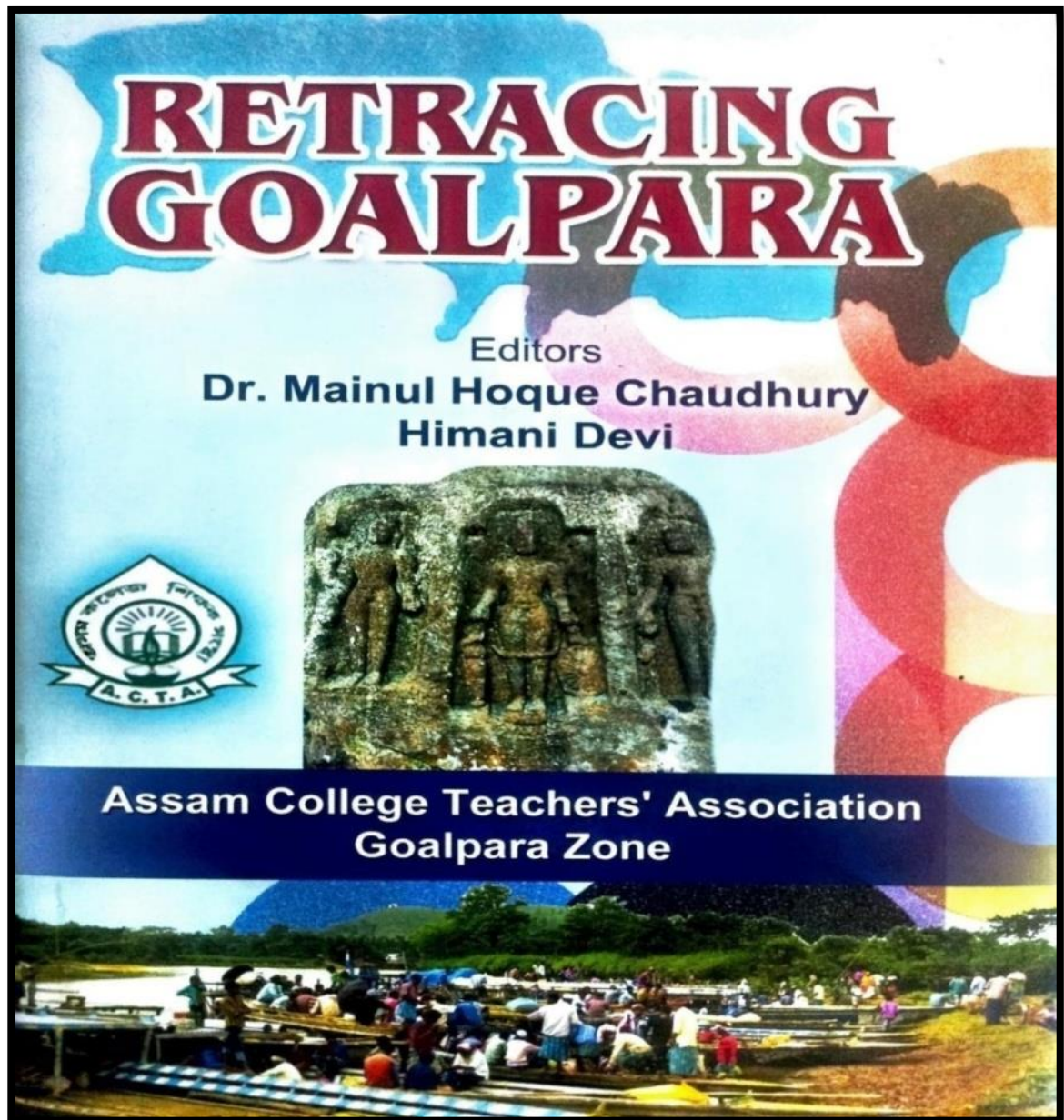
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*Asst. Professor, Department of History, Lakhipur College,
Lakhipur, Goalpara*

Abstract :

Tourism is one of the fastest growing service industries in the country, with great potential for further expansion and diversification. The tourism industry plays a major role in any country's economic development. It helps the country by creating employment opportunities for a large number of people. This paper tends to review the development of tourism in the Goalpara district and also emphasizes experiencing the unexplored places of Goalpara. This paper just makes an attempt to highlight the different tourism sites in Goalpara district and their importance. This paper is based entirely on secondary information.

Mr. Imran Mozid, Assistant Professor, Dept. of English, Lakhipur College, Lakhipur



Retracing Goalpara :

A collection of Research Papers and Articles edited by Dr. Mainul Hoque Chaudhury & Himani Devi and published by Purbayon Publication, Panbazar, Guwahati-1, Assam, India on behalf of Assam College Teachers' Association (ACTA), Goalpara Zone & Assam College Teachers Association, Goalpara

1st Edition : December, 2022

₹ 350/-

ISBN : 978-93-95103-97-8

Retracing Goalpara

First Edition : December, 2022

Price : 350/-

Cover : Chitralkha

© ACTA, Goalpara Zone

Published by:

Dr. Nazrul Islam, Secretary,
Assam College Teachers' Association (ACTA), Goalpara Zone,
Goalpara, Assam

&

Purbayon Publication
Jaswanta Road
Near Panbazar Aadarsha Prathamik Vidyalaya
Panbazar, Guwahati- 1, Assam, India

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Printed at : Purbayon Publication Pvt. Ltd.
Panbazar, Guwahati- 1, Assam, India

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Migration and Social Change : Role of Youth and Social-media

(A study of Rabha villages of Goalpara District)

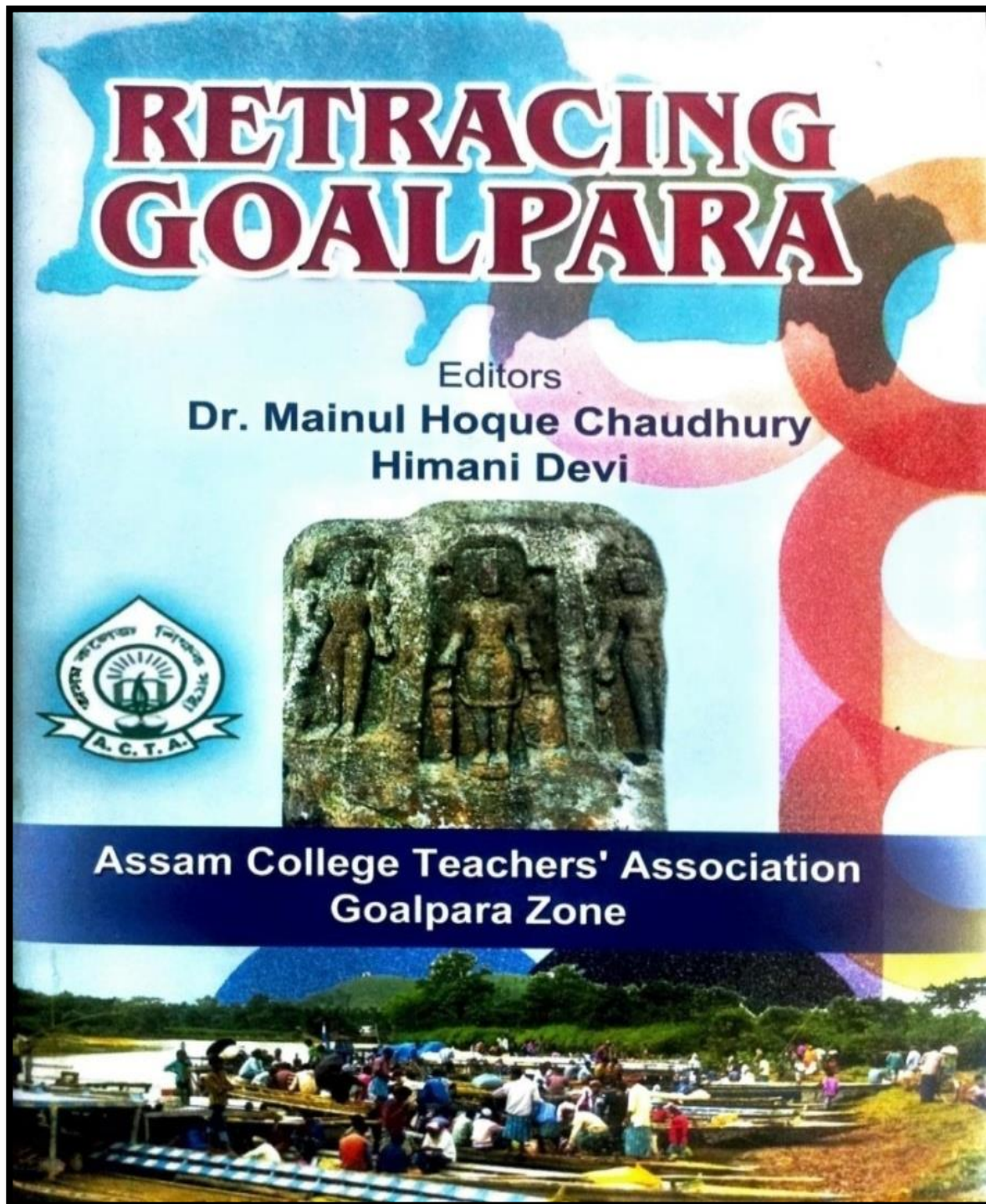
Imran Mozid

Assistant Professor, Lakhipur College, Lakhipur

Abstract :

The vivid life of the people, their traditional customs, festivals and folklore have been a rich cultural identity of the tribal community of Goalpara District and they have been some of the components of the rich cultural diversity of Assam as well as India. Though changing social and environmental development makes internal adaptation necessary for better life in all ethnic groups but the Rabha and people were opposed to it for decades. They had a strong hold onto their cultural practices till the last decade of 20th century. But, a lot of changes have

Ms. Epsita Chakraborty, Assistant Professor, Dept. of Economics, Lakhipur College, Lakhipur



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Socio-Cultural Contribution of Mechpara Estate of Goalpara

Epsita Chakraborty

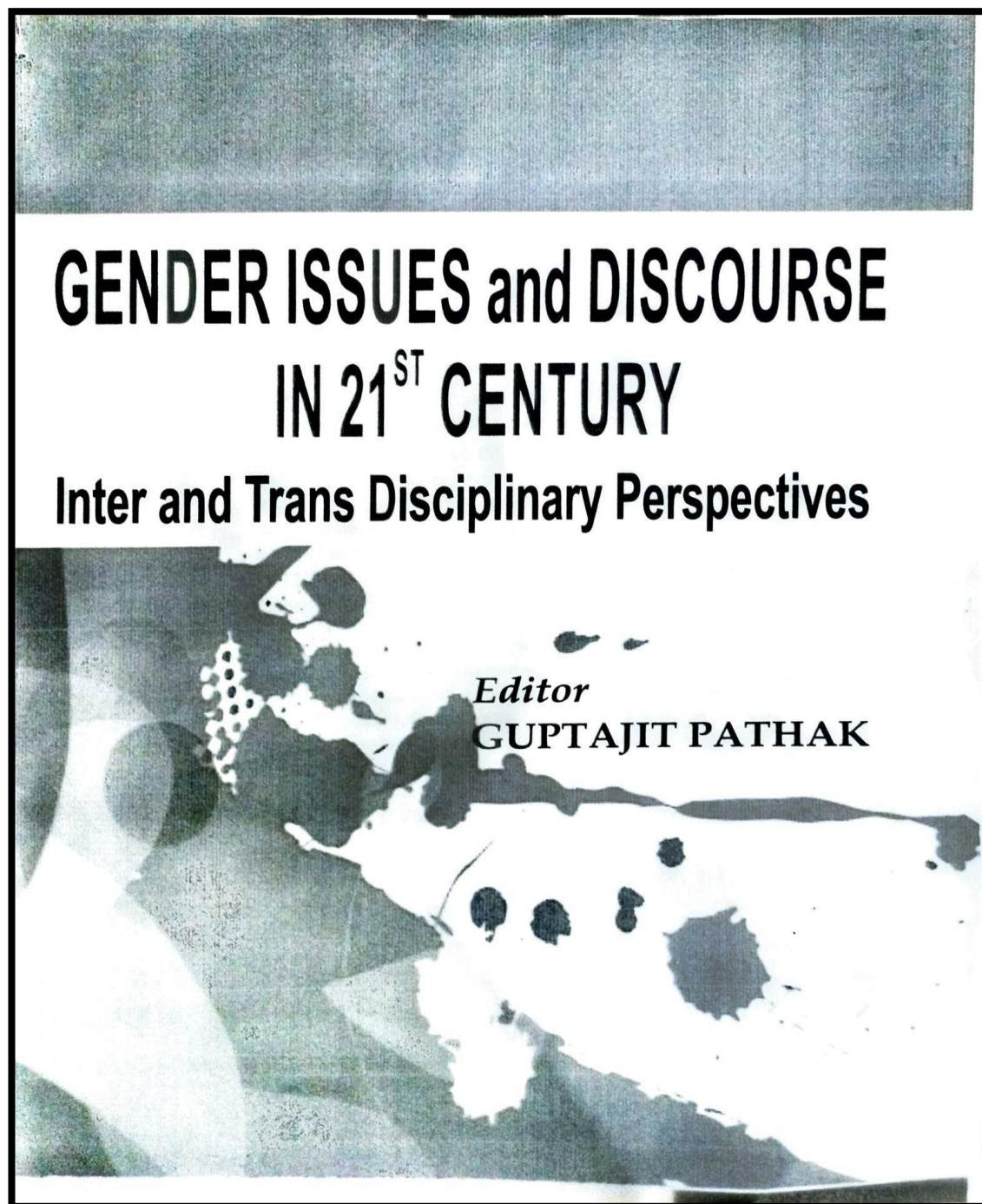
*Assitant Professor, Department of Economics, Lakhipur
College, Goalpara, Assam*

Introduction :

Mechpara was carved out of Bijni Raj kingdom. According to tradition, due to the conspiracy of Thana Kamal Lochan, an official of Bijni kingdom, Mechpara estate was formed as a separate zamindary. Thana Kamal Lochan is said to have been the founder of this estate, who got this right from Mughal Emperor.

Santo Barman prepared a genealogy in his Ph.D Thesis, entitled, 'Zamindary system in Goalpara District during British rule', where he has shown that Thana Kamal Lochan founded the Mechpara estate in the last quarter of the 15th century, which was conquered by Koch king Viswa Singha in the first quarter of 16th century. It

Mr. Heerak Jyoti Nath, Assistant Professor, Dept. of History, Lakhipur College, Lakhipur



About the Book

It is essential to emphasize and understand gender equality in the 21st Century. Even in the developed countries where females legislatively have equal rights with males, discrimination also appears prominently. The best way of ensuring equality is to start living and asking ourselves what each one of us can do to contribute to an equal society where individuals, regardless of any external attributes, can live and thrive without any distinction.

The present volume titled "Gender Issues and Discourse in 21st Century: Inter and Trans Disciplinary Perspectives" is the outcome of selected research papers from the International Interdisciplinary Webinar, Organized by IQAC, Kanya Mahavidyalaya, Guwahati, Assam and IQAC, Bilasipara College, Bilasipara, Dhubri, Assam on the subject, Gender Issues and Discourse in 21st Century, as a follow up of the UGC Directive.

About the Editor



Guptajit Pathak, IQAC Co-ordinator and Assistant Professor, Department of History, Kanya Mahavidyalaya (Affiliated to Gauhati University), Guwahati, Assam, India is a trilingual contemporary poet, story writer, script writer, lyrics writer, author, translator, reviewer, resource person as well as a prominent editor. His poems, songs, stories, articles, reviews and research papers are published in many regional, national and international journals of repute & ezines and translated into different languages. Mr. Pathak has begged the honour of "Outstanding Researcher in History" Award for his contribution in historical research conferred by Global Outreach Research & Education Association in the 3rd Global Outreach Research and Education Summit on 31st July, 2019 at Bengaluru. He has acted as a resource person in National Seminar titled "Literary Emperor Anna Bhau Sathe" on 1st & 2nd May, 2020 at Arts & Commerce College (Affiliated to University of Mumbai), Phondaghat, Maharashtra, India. At present, he is a Doctoral Research Scholar in the Department of History, Assam University (Central), Silchar, India and the convener of National and International Workshops, Seminars, and Conferences and is working as a Section Editor of INSIGHT: An International Multilingual Journal for Arts and Humanities, Peer Reviewed and Referred, ISSN: 2582--8002, University Research Publications, Ernakulam, Kerala, India.

VKP
Vidya Kutir

Published by:
Vidya Kutir Publications

A unit of

Vidya Kutir Foundation

Registered Office: 137, Asola Village, New Delhi-110074
Office: B-525, Sardarpur, Khajoor Colony, Sector - 45 Noida,
Amrapali Road, Uttar Pradesh -201301

ISBN 978-81-952368-5-5



Rs. 1295/-
USD 100

Triple Talaq: Constitutional Rights from Gender Values

Heerak Jyoti Nath
Assistant Professor
Department of History
Lakhipur College
Goalpara, Assam, India

Abstract

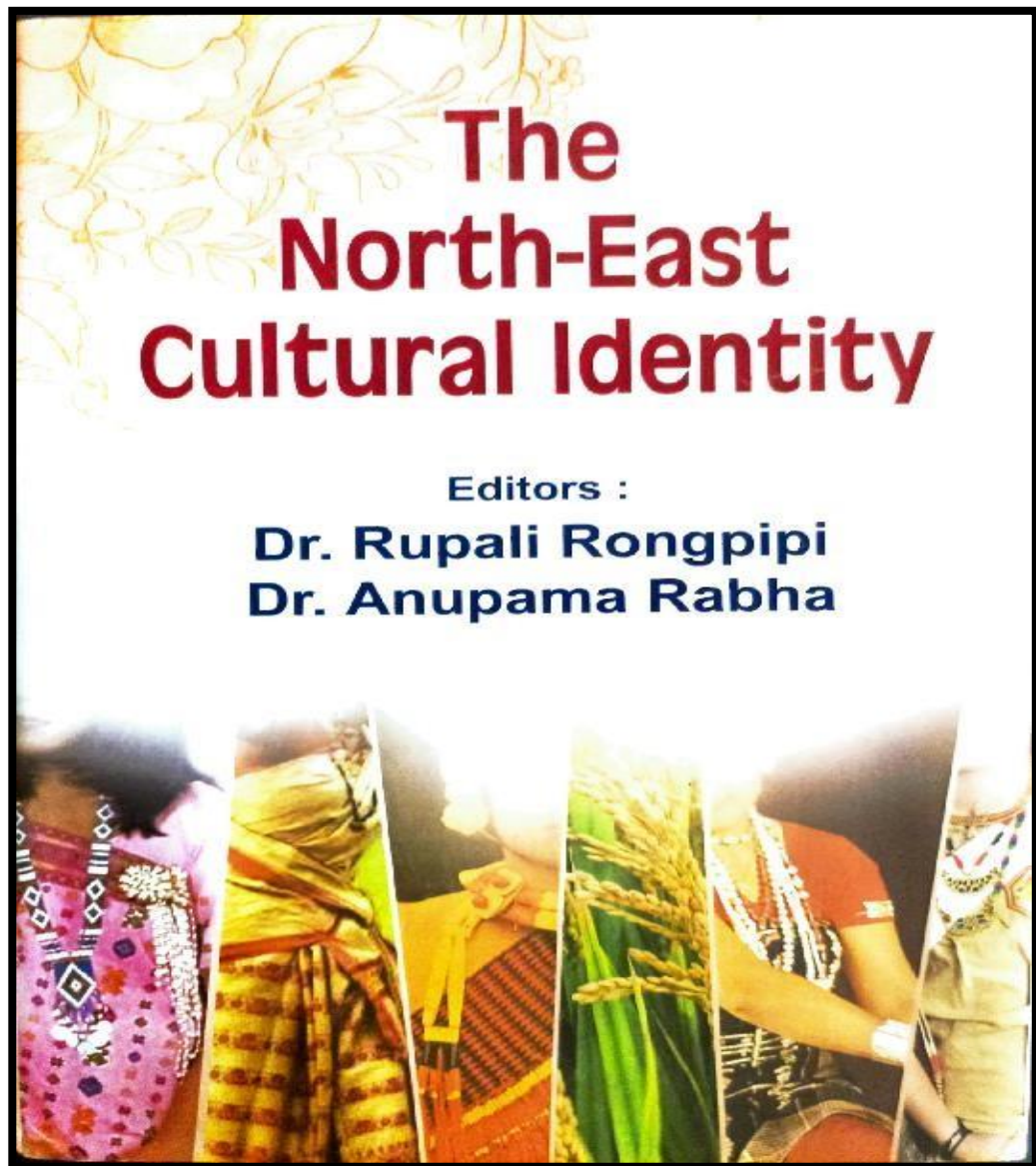
Today, the issues of women rights in Muslim personal Law is highly controversial. Specially, Muslim women rights relating to triple talaq divorce, inheritance, maintenance has got much attention now a days. However, Indian Constitution has guaranteed equality and freedom from discrimination based on gender or religion, but still there are various practices which are based on heartless conservative culture. As we know a large part of Muslim Personal Law is still unmodified and most of the legal decision pronounces by the courts based on the norms mentioned in Quran and hadith. The central debate on interpretation of Muslim personal laws has both positive as well as negative aspects. Some authors has supported that, Muslim personal laws has given various rights to Muslim women such as choice in marriage, inheritance etc. Whereas, some are of the opinion that, there are various practices which is against the spirit of India Constitution. In this paper an attempt will be made to analyze the on-going debate on the implications of Muslim Personal Law in India and suggests various solution to empower Muslim women. Therefore, certain anomalies need to eradicate by giving a true essence of Holy Quran for the benefit of the Muslim women's rights.

Keywords: Women Rights, Muslim Personal Law, Triple Talaq, Indian Constitution.

INTRODUCTION

Many social practices that reflect social inequalities hide behind the cover of religion. Personal laws, under British administrators were drawn from diverse sources. It reflected the gender prejudices of its times since the interpreters of "religion" have been mostly men. The process of reforming regressive practices also began during the British rule. Reformers ended practices like Sati and child marriage. Conservative sections in the society opposed these reforms and insisted that these be preserved in the name of "defense" of religion. There is a rising people's movement within the community to get rid of triple talaq. The Bharatiya Muslim Mahila Andolan (BMMA), a group at the forefront of this campaign for equality, surveyed almost 5,000 women. The results

Dr. Asma Easmin, Assistant Professor, Dept. of Assamese, Lakhipur College, Lakhipur



The North-East Cultural Identity :

A Descriptive Book on Culture of North-East India edited by Dr. Rupali Rongpipi & Dr. Anupama Rabha and published by Purbayon Publication, Panbazar, Guwahati-1, Assam, India

1st Edition : August, 2022

ISBN : 978-93-95103-17-6

₹ 350/-

The North-East Cultural Identity Vol - I

প্রথম প্রকাশ : আগষ্ট, ২০২২

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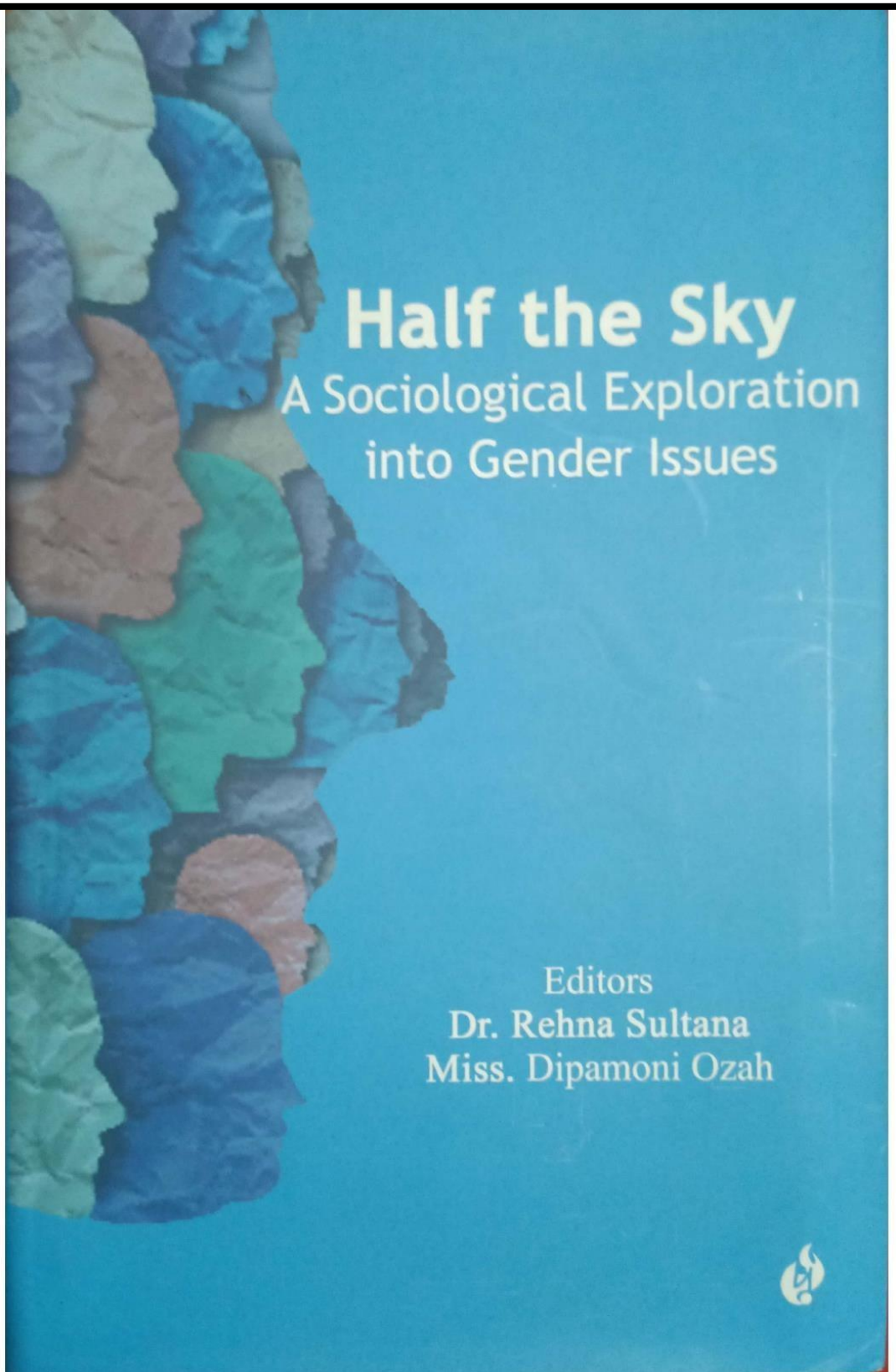
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অসমত জনপ্ৰজন নতুন কথা নহয়। আদিম কালৰ পৰাই ইয়াত বিভিন্ন জনগোষ্ঠীৰ প্ৰজন ঘটিছে। বিগত ডেৰশ বছৰত ভাৰতৰ অন্যান্য ঠাইৰ পৰা চাৰিটা বৃহৎ জনগোষ্ঠীয়ে অসমলৈ প্ৰজন কৰিছে। ইয়াৰ দ্বিতীয় জনগোষ্ঠীটো আহিছে তদানীন্তন বংগৰ পৰা। তেওঁলোকৰ প্ৰায় ৯০ শতাংশই মুছলমান, বাকীসকল হিন্দু। পশ্চিমৰ পৰা হিন্দুৰ পূৰ্বপুৰুষসকল বা পূবৰ পৰা আহোমসকল যিদৰে অসম উপত্যকালৈ আহিছিল, চৰ চাপৰি সমাজৰ অভিবাসী সম্প্ৰদায়ৰ পূৰ্ব পুৰুষেও বিভিন্ন কাৰণত বিভিন্ন সময়ত অসম উপত্যকালৈ প্ৰজন কৰি আহি ইয়াৰ মাটিক খামুচি চিৰস্থায়ীকৈ বসবাস কৰিবলৈ ল'লে।

অসমৰ জাতীয় জীৱনত এক বিশেষ স্থান দখল কৰা অভিবাসী মুছলমানসকলৰ পূৰ্বপুৰুষ জন্মস্থান আছিল অবিভক্ত বঙ্গ। এওঁলোকৰ শতকৰা প্ৰায় নব্বৈ ভাগৰেই পূৰ্বপুৰুষ ধৰ্মান্তৰিত মুছলমান। কে'বাটাও যুগ আগতে এওঁলোক হিন্দু ধৰ্মৰ পৰা ধৰ্মান্তৰিত হৈছিল। এই ধৰ্মান্তৰিত মুছলমানসকলৰ শতকৰা নিৰানব্বৈ ভাগেই এসময়ত নিম্ন বৰ্গৰ হিন্দু আছিল। আৰ্থিকভাৱেই এওঁলোকৰ অৱস্থা তেনেই শোচনীয় আছিল। বঙ্গৰ উচ্চবৰ্গৰ হিন্দু ৰজা আৰু জমিদাৰৰ তলতীয়া প্ৰজাকপে জীৱন নিৰ্বাহ কৰোঁতে নিম্ন বৰ্গৰ হিন্দুসকল সামাজিক জীৱনত যথেষ্ট পৰিমাণে অৱহেলিত হৈ ৰজা জমিদাৰৰ



Half the Sky: A Sociological Exploration into Gender Issues

A collection of research articles edited by Dr. Rehna Sultana & Miss.
Dipamoni Ozah and Published by Purbayon Publication, Panbazar,
Guwahati-1, Assam, India.

First Edition : May, 2022

Price : 350/-

ISBN: 978-93-93881-58-8

First Edition:

May, 2022

Copyright:

Editors

Price: 350/-

Cover : Chitralkha

Published by:

Purbayon Publication

Jaswanta Road

Near Panbazar Aadarsha Prathamik Vidyalaya

Panbazar, Guwahati- 1, Assam, India

Email-purbayonindia21@gmail.com

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Niharika Buragohain

Plight of Assamese Brahmin widows as depicted in Indira Goswami's The moth-Eaten Howdah of the Tusker (Dontal Hatir Une Khowa Hawdah)

**Dr. Rokibul Islam
Dr. Asma Easmin**

Abstract:

The moth-eaten howdah of the Tusker is a novel written by Indira Goswami popularly known as Mamoni Raycham Goswami. Goswami's the moth-eaten howdah of the tusker deals with the life of three widows this novel, she writes about Assam Brahmin widows in the religious institutions of Assam called Satra.

The themes are the socio-economic decadence of the feudal institution on the threshold of the independence of India. The Sattradhikar Gohain Mahaprabhu's sister Durga, his brother's wife Saru Gossainee and his young daughter Giribala offer the different pictures of Brahmin wider hood. It is very alarming to note that the Gohain families which occupy the highest cast status in the society oppress its women. The status of women during the Vedic is through the Aryan invasion.

Keywords: Sattradhikar, Brahmin Howdah, Hinduism.

Introduction:

The Moth-Eaten Howdah of the Tusker is a novel written by Indira Goswami, popularly known as Mamoni Baideo. She wrote the novel in Kamrupi language. The book deals with different social issues of mid twentieth century Kamrup. Published as Dontal Hatir

Higher Education in the 21st Century: **Envisioning the Future** (Volume II)

Published by : SUNBEAM, Rupnagar, Guwahati- 32
on behalf of
Dr. Abul Foyes Md. Malik, Deptt. of Bengali,
Digboi Mahila Mahavidyalaya, Digboi
&
Dr. Dipak Kumar Doley
Deptt. of English,
Dibrugarh University, Dibrugarh

FIRST PUBLISHED : MARCH, 2022

EDITED BY : DR ABUL FOYES MD MALIK
DEPARTMENT OF BENGALI
DR. DIPAK KUMAR DOLEY
DEPARTMENT OF ENGLISH
DIBRUGARH UNIVERSITY, DIBRUGARH

COVER DESIGN : EDITOR

PRICE : 1200/- (RUPEES TWELVE HUNDRED ONLY)

PRINTED BY : SUN BEAM OFFSET
SANKARDEV PATH, RUPNAGAR, GUWAHATI- 781032

ISBN : 978-93-93092-23-6

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Women's Education in Developing Countries: Importance, Challenges and Way Forward

Epsita Chakraborty

Assistant Professor, S.R.B. Commerce and Management College, Khetri

Introduction:

Education is a key that unlocks potential for everyone. Wehmier says education is a "process of teaching, training and learning to improve knowledge and develop skills". It is also a determining factor of a country's economic and political success. The country will flourish more with more educated population. According to research by Chaaban and Cunningham, an educated female is a great benefit not just to herself, but to her community¹.

Education helps in quality nation formation thereby enhancing growth and development of a country. Development means a progress in the lives of people, place and things (John). Whenever there is a positive growth in something, there is development. Everybody in every nation around the world works for it. A country with dynamic population of young men and women can experience rapid development. The development and competitiveness of a village, state or nation depends on efficiently and effectively utilizing its resources. Human talent is a critical resource and women are half of that resource.

Increasing body of research and, organizations and governments recognize that focusing on women and girls is the most effective way to fight global poverty and extremism, which are some of the prime constraints on the path of development. Organizations such as World Bank, International Monetary Fund, and the U.S. military Joint Chiefs of Staff are some in this regard. Foreign aid is thereby now-a-days increasingly directed towards women and their issues. Gender-focused aid has nearly tripled in recent years, from \$ 2.5 billion in 2002 to \$7.2 billion in 2006. The world is awakening to a powerful truth that women and girls are not the problem, but they, in fact, are the solution to the problems.

There are evidence suggesting that women with more control over resources will spend more money on basic living needs (e.g., food and health) and education. Research validates that investment in women, and more specifically women's education, has numerous positive effects, including:

- reduction in female fertility rates;
- lower infant and child mortality rates;
- lower maternal mortality rates;
- increase in women's labour force participation;
- fosters educational investment in children².

Countries must work to provide women with the same rights, responsibilities and opportunities as men so as to maximize its competitiveness and development potential.³

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Tribal Welfare in N.E. India : With Special Reference to Sixth-Schedule of the Indian Constitution

Epsita Chakraborty

Ph.D. Research Scholar of OKDISCD, Guwahati

Abstract

Historically, tribal people and tribal economy has been represented as an economically weaker section of the society. It is mainly because from time to time the penetration of state policies in these economies has been hindered either due to information asymmetry, internal community conflicts or lack of connectivity. However, since independence, India has been trying to bring the tribal population on par with other communities by taking various measures to ensure social security, economic stability and political freedom of these groups. Article 244 (2) of the Indian Constitution provides for the administration of states of Assam, Meghalaya, Mizoram and Tripura through Autonomous District Councils (ADCs) under the Sixth Schedule. But whether the constitutional provision has made any positive impact upon these societies has not been discussed properly before.

"We do not want riches

We want Peace and Love"- Chief Red Cloud

Keywords: *Tribe, Hill People, Economy, Primitive, North-East India, Sixth-Schedule*

Introduction: Regarding the concept and the definition of tribe, many sociologists, anthropologists, administrators still doesn't have the same ground. Arthur Wilke, *et al* in 1979 confirms this by stating that for years, there has been ambiguity trailed in India's official portrait of the tribal people. Adjectives like "aboriginal" or "depressed classes" were used in referring to tribes. These adjectives were dropped post-independence with the adoption of the notion of scheduled tribes or *Adivasi*, as commonly known (Hasnain, 1991).

The 8 states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim form the North Eastern Region (NER). This region can be understood as India's gateway to South-East Asia. The NER has significant economic importance and is geo politically very sensitive given their strategic location. The area is also characterized by a rich

IDENTIFICATION OF
ABUSIVE
RELATIONSHIPS AND
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DELHI (INDIA)

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Is *Sita*, The Perfect Representation of Indian Women?

Epsita Chakraborty

Assistant Professor, S.R.B. Commerce and Management College, Khetri
and Research Scholar of OKDISCD, Guwahati

Introduction:

From the outset of the second wave feminism, representation became one of the crucial areas of feminist debate mostly in the West, where the feminists talked in terms of 'liberation' from the oppressiveness of a patriarchally defined society, with the key site of struggle was the female body itself – its representation and the meanings attached to the bald fact of biological difference. It was argued that the way women perceived themselves and were perceived, was ineluctably shaped by the ways in which images of women were constructed and communicated to the population at large. It was suggested that these images reinforce dominant ideologies of gender difference and the qualities of ideal-type femininity; that they perpetuated such differences and entrenched them in the consciousness of subsequent generations. (Whelehan).

However, in a country like India, representation of women and femininity as docile, meek and subservient to male counterpart has been quite a centuries old. *Valmiki's Ramāyana* is one of the most popular religious texts of India found in Sanskrit and most vernaculars. *Sita* exemplifies the behaviour of the proper Hindu wife, devotedly following her husband into exile for twelve years (Wadley). The Sanskrit texts, vernacular writings, and oral traditions also define the ideal woman as the one who does not strive to break the bonds of control. For more than 2,000 years the god-king *Rama* has been the Official Ideal Man in Hindu India (Hess). In the opening verses of *Rāmāyana* (*BalaKanda*), *Valmiki* asks *Narada*, the greatest sage:

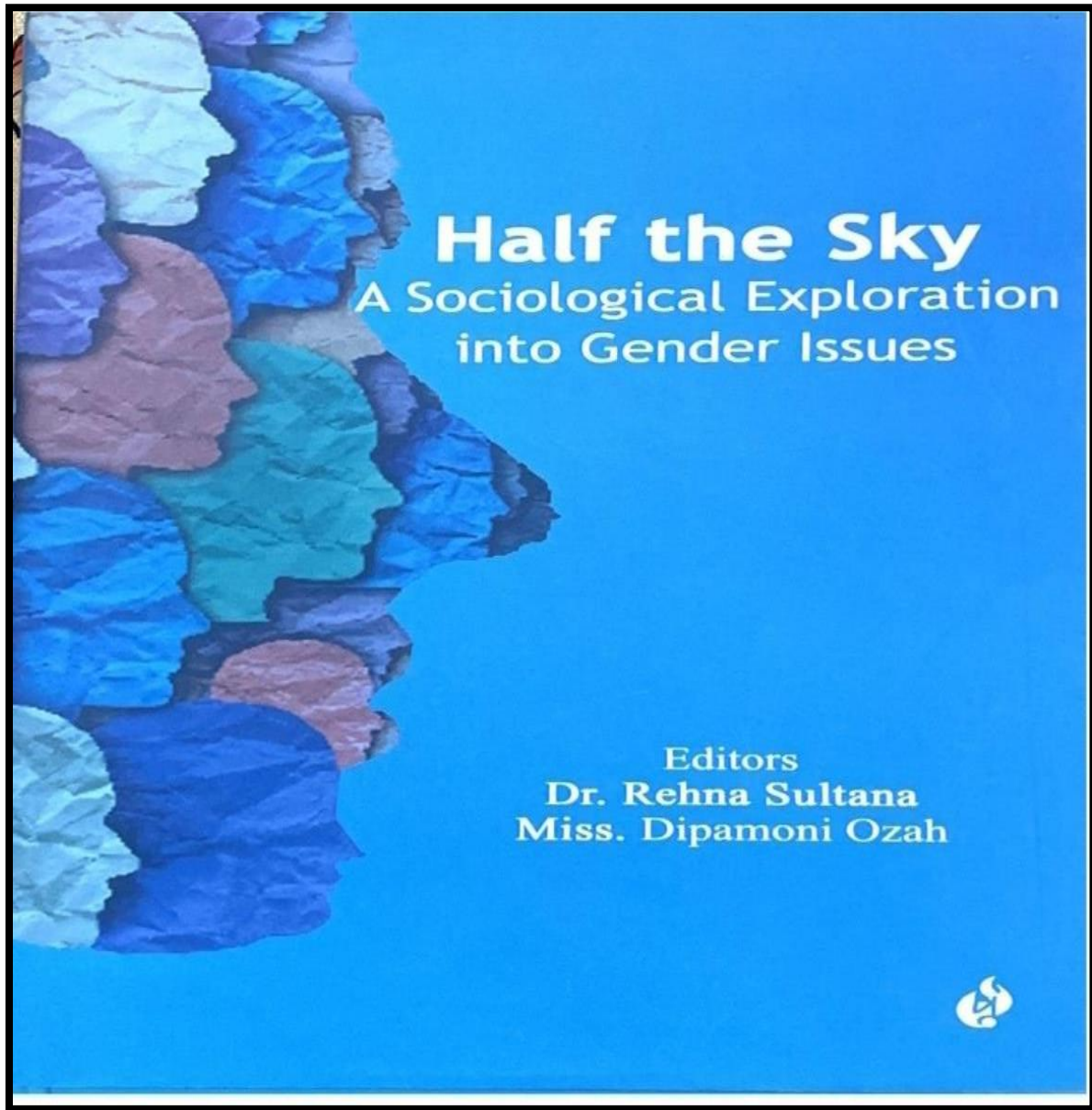
कोन्वस्मिन्साम्प्रतं लोके गुणवान्कश्च वीर्यवान् ।
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो हृदयव्रतः ॥ १-१-२

Who really is that person in this present world, who is virtuous and vigorous, a conscientious one, one who is mindful of good deeds done to him, and also a speaker of truth and who is determined in his deed... [1-1-2]

आत्मवान्कोजितक्रोधोदयुतिमान्कोऽनसूयकः ।
कस्य बिभ्यति देवाश्च जातरोषस्य संपुगे ॥ १-१-४

Who is that self-composed one, who controlled his ire, who is brilliant, non-jealous and whom do even the gods fear, when provoked to war... [1-1-4]

Ms. Rubina Sarkar, Assistant Professor, Dept. of Political Science, Lakhipur College, Lakhipur



Half the Sky: A Sociological Exploration into Gender Issues

A collection of research articles edited by Dr. Rehna Sultana & Miss. Dipamoni Ozah and Published by Purbayon Publication, Panbazar, Guwahati-1, Assam, India.

First Edition : May, 2022

Price : 350/-

ISBN: 978-93-93881-58-8

First Edition:

May, 2022

Copyright:

Editors

Price: 350/-

Cover : Chitralkha

Published by:

Purbayon Publication

Jaswanta Road

Near Panbazar Aadarsha Prathamik Vidyalaya

Panbazar, Guwahati- 1, Assam, India

Email-purbayonindia21@gmail.com

website: purbayonpublication.com

Contact No. +91- 9864422157

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Understanding Intersectional Feminism: The Indian Experience

Rubina Sarkar

Abstract:

Intersectionality is a nexus of different identities that overlap with each other, which decides the degree of our oppression. In this paper we will be looking at the emergence of Intersectional Feminism at global level and then its impact and how it is viewed in the context of India. We will be looking and discussing about the different views of different feminist scholars regarding the concept of intersectional feminism in India. We will be looking into some examples and lived experiences of women belonging to certain marginalized communities and sections to understand why it is important to have intersectional understanding of feminism in India. We will have discussion of intersection of caste, class, religion, ability, region and gender. In the last section of the paper we will discuss about how there are certain confusions and disagreement about the concept of intersectional feminism in the third world countries and why there is an important need of Intersectional Feminism in India. I have tried to explain why it is important to understand the narratives of the extremely marginalized sections of women in India, as it will help us to understand about Intersectional notions of third world Feminism from a micro level perspective.

Keywords: Intersectionalism, Feminism, Marginalized, Women.

EMERGING ISSUES AND RECENT TRENDS IN INDIAN EDUCATION



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EMERGING ISSUES AND RECENT TRENDS IN INDIAN EDUCATION : A collection of research articles by several scholars edited by Dr. Phunu Das Sarma & Dr. Sehnaz Sultana and published by Dr. Ranjit Deka, Chairman, Research and Publication Cell, Anundoram Borooah Academy Degree College, Pathsala. **Price: Rs. 1100/-**

Published by
Dr. Ranjit Deka
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RESEARCH AND PUBLICATION CELL
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ISBN

978-93-90706-41-9

1st Edition

February, 2022

Setting & Layout

Akhil Baruah

Price

Rs. 1100/-

Printed at

Destiny, Guwahati

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A study of the contribution of Christian Missionaries

Rubina Sarkar
MA (NET), Jawaharlal Nehru University

ARTICLE INFO

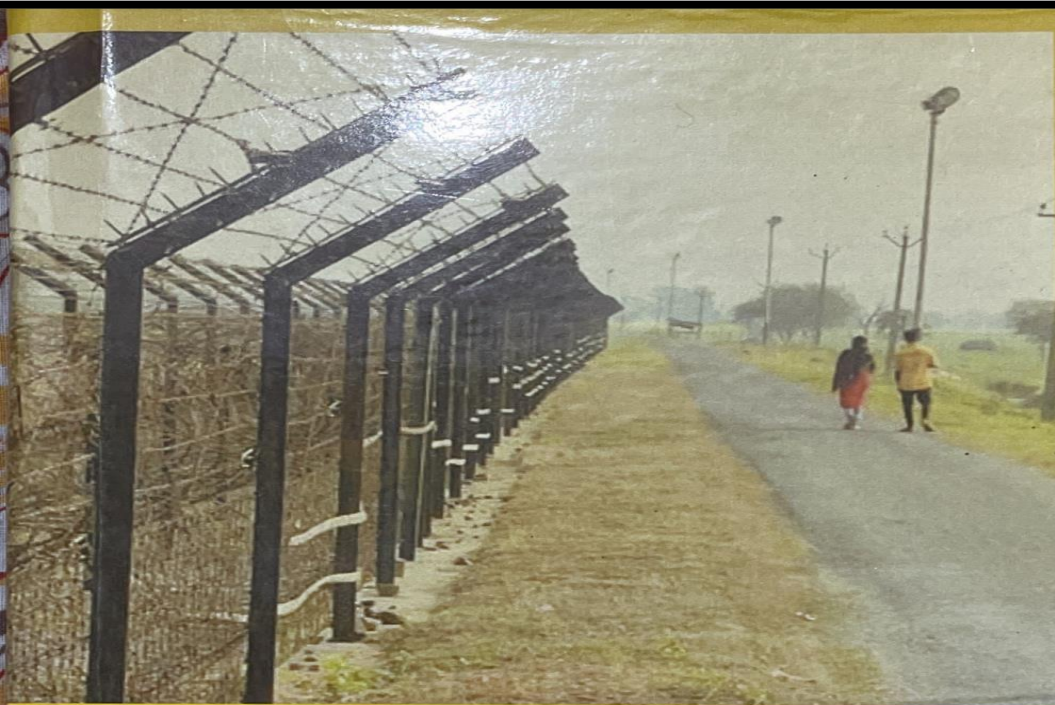
Keywords:

*Women education,
Christian Missionary,
Formal education,
Assam,
Gender gap*

Abstract:

Education is the foundation of any society. But that education should not be based on gender. For the development of any society, women education is as much needed as men's education. Like most of the states in India, Assam too has a huge gender gap in the field of education. This has been continuing since ages. Though there were some initiatives

taken by certain people during the ancient times in Assam, but the concept of female education got importance only after the arrival of the East India Company and followed by the British Missionaries. This paper attempts to analyse how the arrival of the Christian Missionaries became a turning point of the female education. In the first part of the paper we will look into the education system of Assam in the ancient times and the contribution of certain people to the women education. In the second part of the paper we will look into the arrival of the Christian Missionaries and their works and how it impacted the female education system particularly in Assam. In the last part of the paper we will look into the present situation of women education in Assam and how it developed over the period of time.



Revisiting North-East India

HISTORY, SOCIETY AND ETHNICITY

Edited by :
Habib Fazlul Basid
Tarun Kumar Halder



REVISITING NORTH-EAST INDIA
HISTORY, SOCIETY AND ETHNICITY

© Editor in Chief

First Edition 2022

ISBN 978-93-91661-37-3

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Declaration: As per the agreement with the authors, the views expressed in the essays are made by the contributors and in no way reflect the view of the editors and publisher of the book. Contributors are solely responsible for their opinions, comments and the authenticity of the data.

Published by:

BALAJI PUBLICATIONS

Head Office:

39G, 2BHK, Godwin City, New Godwin Hotel
Near Baghpat Bypass, Meerut-250001 (U.P.)

Branch Office:

23/623, Gali No. 6, Gurana Road
Pathankot, Baraut (Baghpat)
U.P.-250611

Ph.: 09811864351, 08433295480

E-mail: balajibooks2010@gmail.com

balajibook2010@gmail.com

Printed in : **India**

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NATIONALISM IN ASSAMESE SOCIETY, ITS VICTIMS AND THE RISE OF SUB-IDENTITY POLITICS

RUBINA SARKAR*

The year from 1979 to 1985 was a period of unrest in Assam. During that period Assam witnessed unity, diversity, violence, hatred, mass killing, protests etc. Though the movement started as a peaceful non-violent movement mainly by the middle class people of Assam, but it didn't take so long to turn the movement into a violent one. The issue of illegal immigrants has been there in Assam since it became a constituent state in 1950. But during the period of 1979-1985 the issue became more of a matter of concern mainly because of the inclusion of 'foreigners' in the electoral rolls. Moreover the movement came to an end in 1985 with the signing of Assam Accord. But the concern of the protection of the identity of Assamese people still continues even after the Assam accord, which led to many kinds of violence between the ethnic Assamese people and so called illegal immigrants. Later on, many tribal groups also started to agitate against the ethnic Assamese people as they started to fear losing their own identity.

The Background of the Anti-Foreigners Movement in Assam

It is so tough to discuss about the background of the anti-

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IDENTIFICATION OF
ABUSIVE
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PREVENTION OF



DOMESTIC
VIOLENCE

VOL.I



EDITOR
DR. ABUL FOYES MD MALIK

Published by



AKHAND PUBLISHING HOUSE

Publisher, Distributor, Exporter having an Online Bookstore

Head Office : L-9A, Ist Floor, Street No. 42,
Sadatpur Extension, Delhi-110094 (INDIA)
Phone No.: 9968628081, 9555149955 & 9013387535
E-mail : akhandpublishing@yahoo.com,
akhandpublishinghouse@gmail.com
Website : www.akhandbooks.com

**IDENTIFICATION OF ABUSIVE RELATIONSHIPS AND PREVENTION OF DOMESTIC VIOLENCE
VOL. I**

© Editor
Ist Edition 2022
ISBN 978-93-90870-70-7

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Printed in India

Published by Jhapsu Yadav for Akhand Publishing House. Cover Designed and Laser Typesetting at VM Graphic and Printed at Aarna Enterprises, Delhi.

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A Study of Cyber Crimes in India with Special Reference to Offence Against Women

Rubina Sarkar

M.A, Department of Political Science
Jawaharlal Nehru University, New Delhi

1. Introduction

Digital India has become the gist of many innovations and technological growth. In today's world the human has become dependent on computer so much that now they can't imagine the development of human society without the computer or other machines. Though in one hand the digitalization is making India developed in the fields of Education, Health and many other ways but on the other hand this digitalization is bringing cyber-crimes in India at a very large number too. The cyber world has created a virtual reality, where a person can commit any wrongful activity and hide their identity. The World Wide Web has brought the world under one umbrella and making the world smaller and bringing the people closer. Now the distance among the people are decreasing through this virtual world. With the help of developed technology now a person can get connected and know about another person very easily without much cost and time, which in many instances becoming the reason for cyber crime. Cyber Crime has become a serious threat to the national as well as individual security or particularly to the women. The matter of cybercrime is growing at a very fast rate and many of the individuals are becoming victims of hacking, stalking, fraud etc. The cybercrime can be classified into numerous varieties as hacking, theft, cyber stalking, malicious software, child soliciting and abuse etc.

2. Objectives

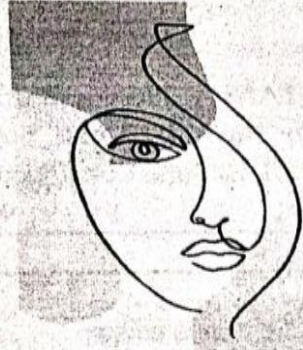
1. To know about the concept of cyber crime
2. To study how the women in India become the victim of cyber crime in every single day
3. To study the major cyber crimes that happen against the women
4. To know the legal framework for the prevention of cyber crime in India

3. Methodology

This study has been conducted mainly on the basis of the existing literature and secondary data information. The secondary data has been collected from different sources like- research papers published in journals, books, articles and survey reports etc.

4. Discussions and Results

4.1. Concept of Cyber Crime



নাৰী আৰু চিন্তন

সম্পাদনা

আৰতি বসুমতাৰী II ড° বৰ্ণালী কাকতি



প্ৰকাশক

এম আৰ পাব্লিকেশ্যন

পাণবজাৰ, গুৱাহাটী-১

NARIARU CHINTAN: A collection of articles edited by **Arati Basumatary and Dr. Barnali Kakati**, published by Apurba Kalita, M.R. Publication, Saraswati Plaza, Jaswanta Road, Panbazar, Guwahati-1 Ph +91 98540 17862

Price: 200/-

প্রকাশক : অপূৰ্ব কলিতা
এম আৰ পাব্লিকেশ্যন
পাণবজাৰ, গুৱাহাটী-০১

প্রথম প্রকাশ : মাৰ্চ, ২০২২

বেটুপাত সংজ্ঞা : পবিত্ৰ হাজৰিকা, পাখি প্ৰেছ

মূল্য : ২০০.০০ টকা

ISBN : 978-93-92430-09-1

মুদ্রণ : ইলোৰা অফছেট,
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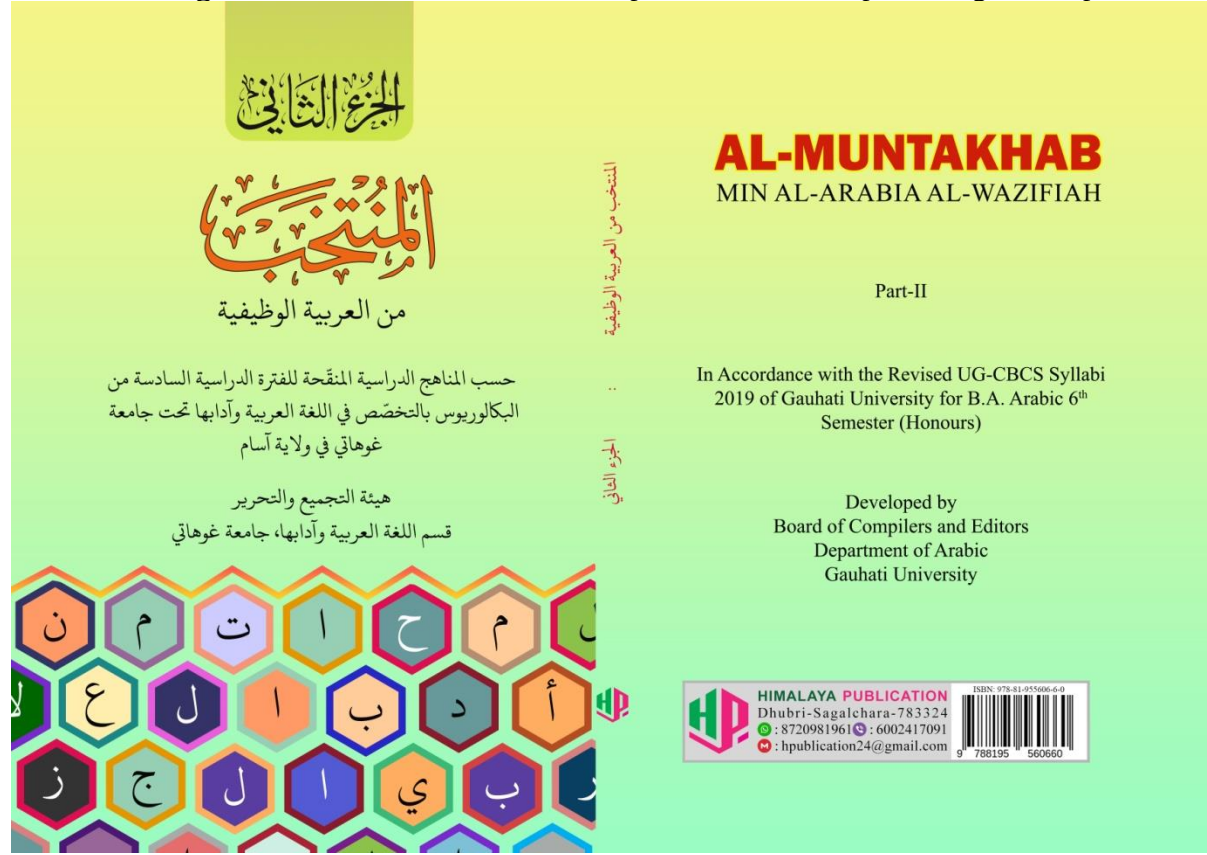
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শিল্পা হাজৰিকা

‘নাৰী’ শক্তিস্বৰূপা তথা সৃষ্টিকাৰিণী; ‘নাৰী’ মমতাময়ী তথা সংহাৰিণী;— নাৰীৰ এনে বিভিন্ন স্বৰূপ দেখা পোৱা যায় বেজবৰুৱাৰ সাহিত্যত। বেজবৰুৱাৰ সমগ্ৰ সাহিত্যৰাজিত বিচিত্ৰ বিষয়ৰ সমাহাৰ ঘটিছে আৰু এই বিষয়বোৰৰ ভিতৰত তেওঁ নাৰীৰ জীৱন গাঁথাক সুক্ষ্মমনস্তাত্ত্বিক আৰু গভীৰ অন্তদৃষ্টিৰে পৰ্যবেক্ষণ কৰিছে। এই পৰ্যবেক্ষণৰ আঁৰত হয়তো লুকাই আছে নাৰী জীৱনৰ বিভিন্ন ঘাত-প্ৰতিঘাত সম্পৰ্কে তেওঁৰ মনত ওপজা চিন্তা। অসমীয়া নাৰীৰ জীৱন জগত সম্পৰ্কে থকা বিভিন্ন চিন্তাৰ প্ৰতিফলন ঘটিছে বেজবৰুৱাৰ সাহিত্যৰ বিভিন্ন ৰাশিৰ দৰে নাট্যৰাশিতো আৰু এই পাৰদৰ্শিতা স্পষ্ট ৰূপত প্ৰকাশ পাইছে তেখেতৰ ঐতিহাসিক নাটক ‘জয়মতী কুঁৱৰী’ত। এইগৰাকী স্বনামধন্য বেজবৰুৱা যিদৰে এজন বুদ্ধিদীপ্ত নাট্যকাৰ আছিল, ঠিক তেনেদৰে তেওঁ আছিল একেধাৰে গল্পকাৰ, ঔপন্যাসিক, কবি, প্ৰবন্ধ লেখক, তাত্ত্বিক সমালোচক, গীতিকাৰ, ব্যঙ্গলেখক আদি অনেক বিশেষণেৰে বিভূষিত।

তেওঁৰ তিনিখন ঐতিহাসিক নাটকৰ ভিতৰত ‘জয়মতী কুঁৱৰী’ তেখেতৰ অন্যতম জনপ্ৰিয় নাটক। য’ত বেজবৰুৱাই ঐতিহাসিক নাটকৰ

Dr. Abdus Sagir Ahmed, Assistant Professor, Dept. of Arabic, Lakhipur College, Lakhipur



AL-MUNTAKHAB MIN AL-ARABIA AL-WAZIFIAH, PART-II:

An anthology of lessons from Functional Arabic for B.A. Arabic 6th Semester (Honours) developed by the Board of Compilers and Editors and Approved by the Committee on Course & Syllabus Undergraduate (CCS-UG), Department of Arabic, Gauhati University in accordance with the revised UG-CBCS Syllabi 2019 of Gauhati University and published by Himalaya Publication, Dhubri (Assam)-783324

First Edition : May, 2022

Developed by : Board of Compilers and Editors
Department of Arabic, Gauhati University

Published by : Himalaya Publication
Dhubri-783324 (Assam)

ISBN : 978-81-955606-6-0

Price : ₹150/-

DTP & Design : Dr. Abdus Sagir Ahmed

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AL-MUNTAKHAB
MIN AL-ARABIA AL-WAZIFIAH

Part-II

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Faculty members of the Department of Arabic
Gauhati University

Developed by
Board of Compilers and Editors
Department of Arabic
Gauhati University

HIMALAYA PUBLICATION
Dhubri (Assam) -783324

AL-MUNTAKHAB

MIN AL-ARABIA AL-WAZIFIAH

Part-II

In accordance with the revised UG-CBCS Syllabi
2019 of Gauhati University for B.A. Arabic
6th Semester (Honours)

Developed by
Board of Compilers and Editors
Department of Arabic
Gauhati University

Approved by
Committee on Course & Syllabus
Undergraduate (CCS-UG)
Department of Arabic
Gauhati University



HIMALAYA PUBLICATION
Dhubri (Assam) - 783324

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ملحات من أدب العرب

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و

القواعد العربية التطبيقية، الجزء الأول
حسب المناهج الدراسية المنقحة للفترة الدراسية الثانية من
البكالوريوس بالتخصص في اللغة العربية وآدابها تحت جامعة
غوهاتي في ولاية آسام

د. عبد الصغير أحمد

الأستاذ الضيف (سابقاً)، قسم اللغة العربية، جامعة غوهاتي



HIMALAYA PUBLICATION

ملحات من أدب العرب : الجزء الثاني و القواعد العربية التطبيقية : الجزء الأول د. عبد الصغير أحمد



A Guidebook On

LAMHAT

Min Adab al-Arab, Part-II

(ARA-HC-2016)

&

APPLIED GRAMMAR-I

(ARA-HC-2026)

In accordance with the Revised UG-CBCS
Syllabi 2019 of Gauhati University for B.A.
Arabic 2nd Semester (Honours)

Dr. Abdus Sagir Ahmed

Former Guest Teacher

Department of Arabic, Gauhati University



HIMALAYA PUBLICATION
Dhubri-Sagalchhara-783324
☎ : 8720981961 ☎ : 6002417091
✉ : hpublication24@gmail.com



A Guidebook on Lamhat Min Adab Al-Arab, Part-II & Applied Grammar, Part-I for B. A. Arabic 2nd Semester (Honours) of Gauhati University, written by Dr. Abdus Sagir Ahmed and published by Himalaya Publication, Dhubri-Chagalchara-783324 (Assam).

First Edition : May, 2022

Author : Dr. Abdus Sagir Ahmed

Published by : Himalaya Publication
Chagalchara-Dhubri -(Assam)-783324

ISBN : 978-81-955606-4-6

Price : ₹230/-

DTP & Design : Himalaya Publication DTP Unit

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A Guidebook on

LAMHAT

Min Adab Al-Arab, Part-II

(Paper code: ARA-HC-2016)

&

APPLIED GRAMMAR-I

(Paper code: ARA-HC-2026)

In accordance with the Revised UG-CBCS
Syllabi 2019 of Gauhati University for B.A.
Arabic 2nd Semester (Honours)



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HIMALAYA PUBLICATION
Dhubri(Assam)-783324

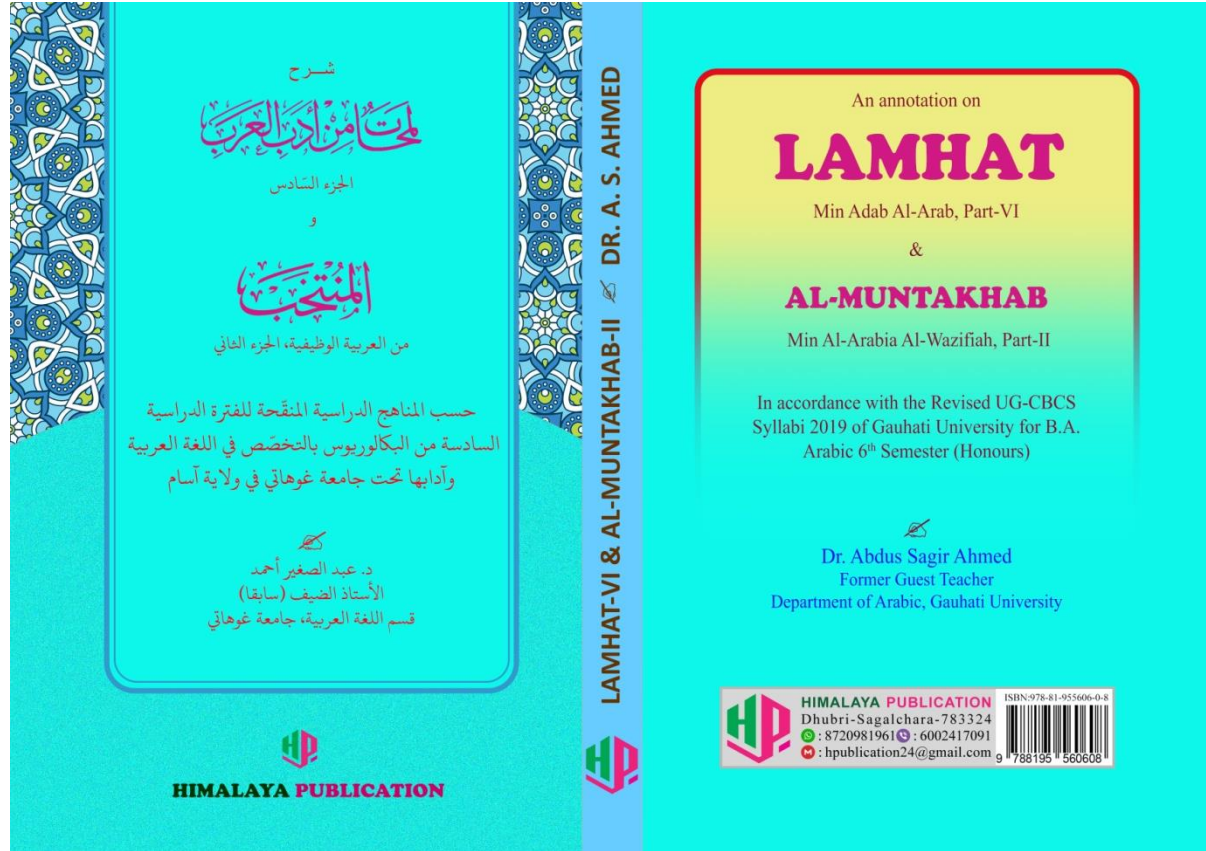


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An annotation on

LAMHAT

Min Adab Al-Arab, Part-VI

&

AL-MUNTAKHAB

Min Al-Arabia Al-Wazifah, Part-II

In accordance with the Revised UG-CBCS
syllabi 2019 of Gauhati University for B.A.
Arabic 6th Semester (Honours)



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HIMALAYA PUBLICATION
Dhubri(Assam)-783324

An Annotation on **Lamhat Min Adab Al-Arab, Part-VI & Al-Muntakhab Min Al-Arabia Al-Wazifiah, Part-II** for B. A. Arabic 6th Semester (Honours) of Gauhati University, annotated by Dr. Abdus Sagir Ahmed and published by Himalaya Publication, Dhubri-Chagalchara -783324 (Assam).

First Edition : May, 2022

Author : Dr. Abdus Sagir Ahmed

Published by : Himalaya Publication
Chagalchara-Dhubri -(Assam)-783324

ISBN : 978-81-955606-0-8

Price : ₹370/-

DTP & Design : Himalaya Publication DTP Unit

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قسم اللغة العربية وآدابها، جامعة غوهاتي

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الجزء السادس

LAMHAT MIN ADAB AL-ARAB (Glimpses of Arabic Literature)

Part-VI

In Accordance with the Revised UG-CBCS Syllabi
2019 of Gauhati University for B.A. Arabic 6th
Semester (Honours)

Developed by
Board of Compilers and Editors
Department of Arabic
Gauhati University



LAMHAT MIN ADAB AL-ARAB, PART-VI:

An anthology of Arabic Literature for B. A. Arabic 6th Semester (Honours) developed by the Board of Compilers and Editors and Approved by the Committee on Course & Syllabus Undergraduate (CCS-UG), Department of Arabic, Gauhati University, in accordance with the revised UG-CBCS syllabi 2019 of Gauhati University and published by Himalaya Publication, Dhubri (Assam)-783324

First Edition : May, 2022

Developed by : Board of Compilers and Editors
Department of Arabic, Gauhati University

Published by : Himalaya Publication
Dhubri-783324 (Assam)

ISBN : 978-81-955606-5-3

Price : ₹150/-

DTP & Design : Dr. Abdus Sagir Ahmed

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LAMHAT MIN ADAB AL-ARAB

(Glimpses of Arabic Literature)

Part-VI

Board of Compilers and Editors

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Gauhati University

Developed by

Board of Compilers and Editors

Department of Arabic

Gauhati University

HIMALAYA PUBLICATION

Dhubri (Assam)-783324

LAMHAT MIN ADAB AL-ARAB

(Glimpses of Arabic Literature)

Part-VI

In accordance with the revised UG-CBCS syllabi
2019 of Gauhati University for B.A. Arabic 6th
Semester (Honours)

Developed by
Board of Compilers and Editors
Department of Arabic
Gauhati University

Approved by
Committee on Course & Syllabus
Undergraduate (CCS-UG)
Department of Arabic
Gauhati University



HIMALAYA PUBLICATION
Dhubri (Assam) - 783324

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প্ৰথম আৰু দ্বিতীয় খণ্ড

তৃতীয় আৰু চতুৰ্থ বাৰ্ষিকৰ বাবে

পেপাৰ কোডঃ ARA-SE-3014 & ARA-SE-4014

গুৱাহাটী বিশ্ববিদ্যালয়ৰ আৰবী স্নাতক মহলাৰ তৃতীয় আৰু চতুৰ্থ
বাৰ্ষিক শ্ৰেণীৰ শেহতীয়া সংশোধিত CBCS সন্মান আৰু
সাধাৰণ পাঠ্যক্ৰম অনুসৰি যুগুত

ড° আব্দুছ ছাগিৰ আহমেদ

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আৰবী বিভাগ, গুৱাহাটী বিশ্ববিদ্যালয়



SPOKEN ARABIC PART-I & II DR. ABDUS SAGIR AHMED



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Syllabi 2019 of Gauhati University for B.A. Arabic
3rd & 4th Semester for both Honours & Regular
courses



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HIMALAYA PUBLICATION
Dhubri (Assam) - 783324

A Textbook on Spoken Arabic, Part-I & II for B. A. Arabic 3rd and 4th Semesters (Honours & Regulars) of Gauhati University prepared according to the Revised UG-CBCS Syllabi 2019 by Dr. Abdus Sagir Ahmed and published by Himalaya Publication, Dhubri-Chagalchara-783324 (Assam).

First Edition : August, 2022

Author : Dr. Abdus Sagir Ahmed

Published by : Himalaya Publication
Chagalchara-Dhubri -(Assam)-783324

ISBN : 978-81-955606-1-5

Price : ₹300/-

DTP & Design : Himalaya Publication DTP Unit

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