

SOUVENIR

GOLDEN JUBILEE
CELEBRATION
BILASIPARA COLLEGE
1960-2010





10 August, 1960 on the day of establish of the College

Signboard tenched from right Late Mohesh Ch. Nath, Manager Etapar Estate and Vice President of the College, Signboardfrom right Late Mohendra Mohan Saha, Secretary of the College in between them Sri J. Barkalita.

SOUVENIR

GOLDEN JUBILEE CELEBRATION

21st December to 23rd December, 2010

BILASIPARA COLLEGE



SP 2787

Chief Editor

Sri. Jagadananda Barkalita.

BILASIPARA COLLEGE
Bilasipara. Assam



SOUVENIR: The Sovenir of Golden Jubilee Celebration of Bilasipara College, Published on 23rd December, 2010.

Published on -
23rd December, 2010

Publisher:

Mr. Azirul Islam Mandal.

Principal i/c, Bilasipara College and
General Secretary, Golden Jubilee Celebration Committee.

Cover Page Concept and Design:

Sri. Pranab Das.
Bilasipara.

Type set:

M/s. Rajib D.T.P. Centre.
N.S. Road, Bilasipara.

Printed at:

BHABANI Offset & Imaging System Pvt. Ltd.
Rajgarh Road, Lachit Lane, Guwahati-781007

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DEDICATION



This Souvenir has been dedicated to those people whose fertile imagination conceived this college in their minds and put their hands into untiring service to shape it, and those worthy people, known and unknown, who persistently worked to carry this institution to the 50th year of existence that has enabled us to celebrate the
Golden Jubilee Year, 2009-2010

- Editorial Board

अर्चना दत्ता (मुखोपाध्याय)
राष्ट्रपति के विशेष कार्याधिकारी (जन सम्पर्क)

Archana Datta
(Mukhopadhyay)
OSD (PR) to the President



राष्ट्रपति सचिवालय,
राष्ट्रपति भवन,
नई दिल्ली - 110004

President's Secretariat,
Rashtrapati Bhavan,
New Delhi - 110004

MESSAGE

The President of India, Smt. Pratibha Devisingh Patil, is happy to know that the Bilasipara College, District Dhubri is celebrating its Golden Jubilee on August 8, 2010.

The President extends her warm greetings and felicitations to the management, staff and the students of the College and wishes the Golden Jubilee Celebrations all success.

Officer on Special Duty (PR)

Tel 011-23016535(Direct) 23015321 Extn 4322. Fax 23794498. E-mail-osdad@rb.nic.in

NOTE The programme was scheduled to be held on 8th, 9th & 10th August, 2010.
but it was re-scheduled on 21st, 22nd & 23rd, December, 2010 C E



RAJ BHAVAN
GUWAHATI



May 21, 2010

MESSAGE

I am happy to know that the Bilasipara College, on the occasion of its Golden Jubilee Celebration, is bringing out a souvenir. I must compliment all the members of this college for successful completion of fifty years of its service.

The institution has contributed very significantly towards the development of the overall personalities of its students, who are the future citizens of our country. To have a strong and developed nation we must mould today's youth and ensure they have a bright and secured future.

I send my greetings and best wishes to all students and faculty members of this illustrious institution and exhort them to continue to work for the upliftment and progress of the nation.

(Janaki Ballav Patnaik)
Governor of Assam

Smt. Pramila Rani Brahma

Minister

Agriculture and WPT & BC, Assam

Dispur, Guwahati-781006, India

Phone : +91 361 2237228 (O) / 2262964 (R)

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MESSAGE

I am immensely happy to know that the Golden Jubilee Celebration of Bilashipara College is being held from 21st December, 2010 to mark the completion of 50 years of its glorious past and that a Souvenir is being published on the occasion to commemorate the event. .

Colleges play a key role in advancing and developing higher education. It is directly related to the development of a society. A Nation or a society cannot progress if higher education is neglected. Hope the Bilashipara College will work towards realizing its objectives and make people aware of the necessity of proper higher education in the society for its progress and all round development through this function.

I wish Golden Jubilee Celebrations all success.


(Pramila Rani Brahma)

DR. NAZRUL ISLAM

Minister

Food Civil Supplies & Consumer Affairs
Minority Welfare & Development
Haj Affairs, Assam
Dispur Guwahati-6



☎: 2237310 (O)
2221159 (R)



MESSAGE

I am very happy to learn that the Golden Jubilee of Bilasipara College is going to celebrate from December 21st to 23rd December, 2010 in a befitting manner and a Souvenir is also to be brought out to commemorate the occasion.

The Golden Jubilee gives spacious opportunity to evaluate our achievement during the foregoing years and also to unravel measures for result oriented activities in the years to come.

I wish all the success of the Golden Jubilee and at the same time offer my hearty thanks to the celebration Committee, Teachers, Students and as well as to the well wishers of the Bilasipara College.


(Dr. Nazrul Islam)

W. A. Choudhury

MLA

Chairman, Housing Board, Assam

Date Guwahati the 8th Dec'2010



Message

I am glad to convey my heartiest Greetings on the Gala occasion of the Golden Jubilee Celebration of Bilasipara College, which is going to be celebrated from 21st to 23rd of December'2010. This college has been a landmark in the domain of education and knowledge in this vast area. It has been producing good students who are the future citizen of the nation.

I hope the multi-coloured programme for the Golden Jubilee Celebration will be a grand success. I also appreciate the good work of publishing a Souvenir on the occasion.

With regards


W. A. Choudhury



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UNIVERSITY GRANTS COMMISSION
NORTH EASTERN REGIONAL OFFICE
3RD FLOOR, HOUSEFED, RENTAL BLOCK - V
BELTOLA - BASISTHA ROAD
DISPUR, GUWAHATI - 781006, ASSAM
Website: www.ugc.ac.in
E-mail : scray_22@rediffmail.com

MESSAGE

It gives me immense pleasure to learn that the Souvenir Sub-Committee of Bilasipara College, Bilasipara, going to publish Souvenir on the occasion of Golden Jubilee Celebration of the College.

The College has contributed significantly towards the development of Higher Education in the area. I hope the aspiration of the people will get fulfilled with the quality education being imparted in the College.

I send my greetings and best wishes to all students and faculty members of this institution and exhort them to continue to work for the upliftment and progress of the region as well as our nation.

(S.C. Ray) 19/11/10
Deputy Secretary
UGC, NERO

BHUBANESWAR KALITA
MEMBER OF PARLIAMENT (RS)
PRESIDENT
ASSAM PRADESH CONGRESS COMMITTEE



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Christian Basti, Guwahati-5
Tele Fax.: 0361-2341348



MESSAGE

I am happy to learn that the Golden jubilee of Bilasipara College is being celebrated with a three day programme from 21st to 23rd Dec 2010. This institution inspired the entire area and many leading citizens have come out to lead trusts in different fields.

I am confident that the Celebrations will reach new heights on this grand occasion and that the College will continue to cater for the students who are pursuing their studies in this College. So that they bring out their best.


(Bhubaneswar Kalita MP)



বংবং তেবাং
সভাপতি



অসম সাহিত্য সভা

কেন্দ্ৰীয় কাৰ্যালয় : চন্দ্ৰকান্ত সন্দিকৈ ভৱন, যোৰহাট-৭৮৫০০১ ☐ প (০৩৭৬) ২৩২০৩৭৬
গৱাহাটী কাৰ্যালয় : ভগৱতীপ্ৰসাদ বৰুৱা ভৱন, গৱাহাটী-৭৮১০০১ ☐ প (০৩৬১) ২৫১৫৮৩০
ফেক্স : ২৭৩১৬৯৫
ডিব্ৰুগড় কাৰ্যালয় : বাঘিলা ভৱন, ডিব্ৰু-৭৮২৪৬০ ☐ প (০৩৬৭১) ২৭২৫৯০
মুম্বাই আঞ্চলিক কাৰ্যালয়, মুম্বাই-৭৮৩০০১ ☐ প (০৩৬৬২) ২৩২৫২৮
ত্ৰিগড় আঞ্চলিক কাৰ্যালয়, বামেশ্বৰলাল চহৰীয়া সন্থেতি ভৱন, ত্ৰিগড়-৭৮৬০০৩

শুভেচ্ছা বাণী

ধুবুৰী জিলাৰ ঐতিহ্যমণ্ডিত বিনামসীপাৰা মহাবিদ্যালয়ত
অহা ৮, ৯ আৰু ১০ আগষ্ট, ২০১০ খ্ৰীষ্টাব্দত সোণালী জন্মতী উৎসৱ
পালন কৰিব। ধুবুৰীৰ এই মহাবিদ্যালয়খনে অঞ্চলৰ
শিক্ষাৰ্থীসকলৰ শৈক্ষিক, মানসিক উৎকৰ্ষ সাধনত প্ৰভুত বৰঙণি
অৰণ কৰি আহিছে।

সোণালী জন্মতী উৎসৱ উপলক্ষে উদ্ভাৱনামূলক প্ৰকল্প
আলোচনা প্ৰকাশ কৰিব বুলি জানি আনন্দিত হৈছোঁ।

আশা কৰিছোঁ, আলোচনীখনৰ মাধ্যমেৰে মহাবিদ্যালয়ৰ
শিক্ষাৰ্থীসকলৰ সৃষ্টিশীল সুস্থতাৰ মন বিকশিত হ'ব।

বিদ্যালয়খনৰ সমূহ শিক্ষাগুৰু আৰু শিক্ষাৰ্থীলৈ মোৰ
আন্তৰিক শুভেচ্ছা মাচিছোঁ। আলোচনীখন মহাবিদ্যালয়ৰ সোণালী
ঐতিহ্যৰ অমল স্বাক্ষৰ হওক, তাৰে কামনাৰে,

দিনাংক - ২১ জেঠ, ১৪১৭ ভাস্কৰাব্দ


(বংবং তেবাং)
সভাপতি

ব্যক্তিগত ঠিকনা : হিলছ্ ভিউ কটেজ, থানা ৰোড, ডিব্ৰু - ৭৮২৪৬০

দূৰভাষ : ০৩৬৭১-২৭৩২৯৩, ৯৪৩৫৪-১৮৪৪৪

PROF. INDIRA GOSWAMI M.A., Ph.D
(MAMONI RAISOM GOSWAMI)

'RAMANJALI'

House No. 23, Uma Kanta Goswami Enclave,
 Gandhi Basti, North Sarania, Bylane-6, Guwahati -3
 Ph :- 0361-2664266, 2668314 (R), 99547-11080 (M)



Dr. Goswami worked as Head of the department of Modern Indian Languages and Literary studies in Delhi University. She has written several short stories and more than twenty novels. Her short stories and novels were translated into several Indian Languages including English. Her novels are prescribed as text books in several Indian Universities including Universities abroad. Dr. Goswami has won many National and International Awards, which includes, International Prince Claus Award in recognition of her exceptional achievement in the field of culture and development, Jnanpith Award, Sahitya Akademy Award, Bharat Nirman Award, K.K. Foundation National Award, International Tulsii Award, Bankim Chandra Gold Plaque from Asiatic Society, Calcutta, Seti Jayanti Award from Ahom Const, etc. She has awarded Ambassador for Peace Award from Inter Religious and International Federation for World Peace Korea, and she was also honoured by Bombay University. She was conferred D. Litt. Degree from Rabindra Bharati University of Calcutta, Indira Gandhi National University of Delhi and Rajiv Gandhi University of Arunachal. Now she runs an Institute founded by herself named as South East Asian Research Institute at Guwahati.

Ref.....

Date...4...6...2010



— কুটুম্বাৰী —

বিনোদী-শাস্তি কালকৰ- বজাংনী জয়ন্তী
 উজ্জ্বল- বাহু- অলম্ব কৰা- অক্ষি গুণ্ঠিত
 মীৰ- স্নেহ- বজাৰ- বিম্বা- স্নেহ- কুটুম্বা
 গুণ্ঠিত।

বজাৰ- দুঃ- বিম্বা- স্নেহ- অক্ষি
 গুণ্ঠিত- দ্বাৰা- অক্ষি- স্নেহ- কালকৰ- স্নেহ
 স্নেহ- অক্ষি- বিম্বা- বিম্বা- বিম্বা- স্নেহ
 গুণ্ঠিত- স্নেহ।

স্নেহ- স্নেহ- অক্ষি- গুণ্ঠিত- স্নেহ
 গুণ্ঠিত- স্নেহ- কালকৰ- স্নেহ

স্নেহ- স্নেহ- স্নেহ- স্নেহ- স্নেহ

4. 6. 2010



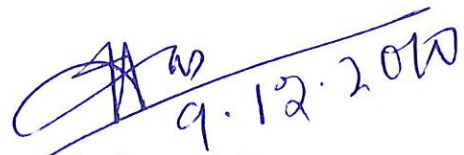
From:- Smti. Indravati Das, A.C.S.
Joint Secretary to the Govt. of Assam.
Welfare of Plain Tribes & Backward Classes

I am very happy to know that, Bilasipara College is going to Celebrate "Golden Jubilee" from 21st to 23rd December, 2010. On this auspicious occasion I extend my best wishes to Bilashipara College Staff and Students.

I hope and trust that, Bilasipara College will be able to make an objective assessment of its performance and make perfect decision to develop the college by providing quality education to the students.

As an alumnus of Bilasipara College, I feel proud that, Bilasipara College had made rapid progress in the field of Higher Education and hope it will continue to ignite young minds to achieve excellence in educational field.

I wish every success on the occasion of Golden Jubilee Celebration


9.12.2010

(Smti. Indravati Das)
Joint Secretary to the Govt. of Assam
W.P.T & B.C. Deptt

Jatindra Lahkar, ACS
Deputy Commissioner, Dhubri.



Ph. 03662 - 230050/230419 (O)
230030/230303 (R)

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230019 (R)




MESSAGE

It gives me immense pleasure to know that Bilasipara College is going to celebrate its Golden Jubilee and bring out a souvenir to commemorate this occasion.

Bilasipara College has been the torchbearer of knowledge and noble ideas in Dhubri district. The past fifty years have witnessed the invaluable service this renowned institution has rendered to the society by educating the minds of our youth and leading them towards the path of innovation, development and progress.

On this auspicious occasion, I extend my heartiest congratulations to all the faculty members, staff and students of this esteemed institution and also my best wishes for a fulfilling future.

I hope the souvenir will highlight all the touching and basic features of the institution and the aspirations of the student community.


9/6/2010

(Shri. Jatindra Lahkar)

GOVT. OF ASSAM

SUB-DIVISIONAL OFFICER (CIVIL)
Bilasipara
Dhubri District



Phone { 03667-250275 (O)
03667-250388 (R)

No.

Date



MESSAGE

It gives me immense pleasure to state that Bilasipara College is going to celebrate its Golden Jubilee from 21st to 23rd December, 2010.

It is my firm conviction that on the eve of the auspicious occasion, Bilasipara College will be able to make an objective assessment of its achievement and chalk-out a comprehensive well integrated plan in order to achieve a high degree of academic excellence by providing quality education to the student of this area.

It is heartening to note that a Souvenir is going to be published to commemorate the occasion which will ultimately contribute to the enrichment of the minds of the students as well as the public.

Sub-Divisional Officer (C)

Date:-16/11/2010

Sub-Divisional Officer (C)
Bilasipara Sub- Division,
Bilasipara

Editorial

This year (2010) Bilasipara College has completed fifty long years of its glorious existence. From a tiny seedling it has been, over the last five decades, emerging as a big tree of knowledge standing proud and erect and spreading its leaves and branches all over the nooks and crannies of Bilasipara Sub-Division and its adjoining areas.

The present administrative sub-division of Bilasipara comprises a vast area spreading to Salkocha, Chapar and Bahalpur on the east, Bagribari, Manipur and Rangamati on the west, Sapotgram on the north and a huge tract of Char area on the south. Almost all inhabitants of this area are small farmers. Fifty years ago there was no institution of higher learning in this locality. Though B.N. College was established way back in 1946 in Dhubri it was not possible for the students of Bilasipara to reap the benefit of higher education there because of the miserable condition of transport and communication. However, after independence a bunch of enlightened people of this locality felt the need of establishing a college for the education and upliftment of the students of this economically backward place. It was not doubt a herculean task at that point of time but the sincerity, determination and dedication of the founding fathers of the college would not admit defeat. It was a happy coincidence that the last Zaminder of Chapar Zamindary Late Nipendra Narayan Choudhury expressed his willingness to donate his "Kirti Mandir", also called Rang Mahal for some public institution. The founding fathers seized the opportunity and approached the Late N.N. Choudhury and requested him to donate his architectural building and the adjoining plot of land for the establishment of a college. The late Zaminder readily agreed to comply with their request, helped them constitute a Trust Board and within a few days donated the "Kirti Mandir" and an adjoining plot of land for this noble cause. The founding fathers (some of the leading citizens of the locality) held a number of meetings one after the other and formed a 56 membered General Committee of the college and a 20-membered Executive Committee. They worked day in and day out and at last on August 10, 1960 the college was established in a picturesque surrounding on the south-eastern side of Bilasipara Town. Initially, it was named – N.N. College after the name of the Late Zaminder Nripendra Narayan Choudhury. Students were enrolled in I.A. first year and regular classes were held from that very month (i.e., August 1960).

In order to meet the academic, administrative and infrastructural expenses of the college a regular campaign for collection of money and materials began. Members of the G.B., students, lecturers and well wishers of the institution went all out in their effort to collect adequate fund for the college. For raising fund the students frequented the market places, fairs, public gatherings with a bagging bowl in their hands. They also collected paddy, jute etc. from the farmers of the neighbouring villages. The general public overwhelmingly responded to the call for help and donated their mite generously. The Marowary Association of Bilasipara donated a reasonable amount of money. The Bilasipara Town Committee donated a sizeable amount of money collected from various auctions of the markets every year starting from 1960 till 1969. In 1965 the Education Department of the Govt. of Assam insisted that the college be renamed and the college authority was compelled to name it "Bilasipara College" – deleting the nomenclature – N.N. College and as soon as it was renamed it started receiving a special grant of Rs. 1,500/- (Rupees one thousand five hundred) only per month with effect from July, 1966. The financial suffering of the college, however, ended when it came under the Deficit Grant-in-Aid system of the Govt. of Assam from September, 1969. The introduction of the Science Stream in 1991 added another feather to the cap of the college. Conforming to the National pattern of education (10+2+3) this full fledged degree college imparts Two-year H.S. and Three-Year Degree courses of study both in Arts and Science, although the Science Stream is yet to be provincialised. However, from the last three years this stream has been receiving some financial assistance from the Govt. of Assam.

The college has been imparting higher education to the youths of the locality for the last 50 years and have produced hundreds of graduates in both Arts and Science who have been rendering yeomen service to the nation in various capacities such as Govt. employees, social workers, politicians, etc. The college authority is committed to provide quality education to the students in conformity with the Rules, Regulations and directions of the department of Education of Assam, Gauhati University and the University Grants Commission. It is also committed to meet the recommendations made by the Peer Team of N.A.A.C. in its report submitted to the Principal on completion of the assessment and accreditation process in 2003-2004. It deserves special mention here that the N.A.A.C. Peer Team visited the college in 2003-04 and it was accredited with a B Grade.

On this auspicious occasion of the Golden Jubilee of the college we gratefully remember Late Zaminder Nripendra Narayan Choudhury who had donated both land and a building to the college in its beginning. We express our heart-felt sense of gratitude to those distinguished personalities and principals of the College living or dead, whose sincerity hard work and dedication helped in raising this temple of higher learning. We also express our respect to the founding teachers and students of this institution but for whose toils and sacrifice the college would not have been what it is today. We will fail in our duty if we don't acknowledge the help and cooperation we have got from the public right from the inception of the college till date.

Occasions like the Golden Jubilee Celebration of a college require sufficient time for preparation. The Souvenir could not be what it was expected to be. We express our deep respect and gratitude to the distinguished personalities who have added to the beauty and quality of the Souvenir by sending their valuable messages. Specially, we owe our gratitude to the Honourable Rastrapatiji Smt. Pratibha Devi Singh Patel who has kindly sent her message wishing a bright future of this institution.

Acknowledgements are also due to those writers who have contributed articles, essays, reminiscences etc. For publication in this Souvenir. We acknowledge the service of Rajib D.T.P. & Xerox Centre, Bilasipara for preparing the DTP of the Souvenir and Bhabani Offset and Imaging Systems Pvt. Ltd. for printing the Souvenir within a short period of time.

For mistakes, if there be any, we beg to be excused.

Jagadananda Barkalita

Chief Editor

Matiur Rahman Mazumder

Karuna Kanta Sarma

Hridyananda Das

Soma Deb

Editors, Souvenir

Golden Jubilee Celebrations, Bilasipara College.



राष्ट्रीय मूल्यांकन एवं प्रत्यायन परिषद

विश्वविद्यालय अनुदान आयोग का स्वायत्त संस्थान

NATIONAL ASSESSMENT AND ACCREDITATION COUNCIL

An Autonomous Institution of the University Grants Commission

Certificate of Accreditation

*The Executive Committee of the
National Assessment and Accreditation Council
on the recommendation of the duly appointed
Peer Team is pleased to declare the*

Bilasipara College

Bilasipara, Dist. Dhubri, affiliated to Gauhati University, Assam as

Accredited

at the B level.

Date: November 04, 2004



Unacad
Director

- This certification is valid for a period of five years with effect from November 04, 2004
- An institutional score (%) in the range of 55-60 denotes C grade 60-65-C grade 65-70-C grade 70-75-B grade 75-80-B grade 80-85-B grade 85-90-A grade 90-95-A grade 95-100-A grade (upper limits exclusive)



**Late Nripendra Narayan Choudhury, Ex-Zamindar, Chapar Estate.
Donor Land & Building of Bilasipara College.**

Photograph of some of the eminent personalities who had dedicated their service to the establishment and development of the Collage are given below :



Late Nripendra Nath Chakrabarty



Late Jagananda Chakrabarty



Late Ganga Ram Sarma



Late Mahendra Mohan Saha



Late Derajuddin Sarkar



Late Shib Kumar Chakrabarty



Late Dr. Amarendra Kumar Das



Late Rahimuddin Ahmed



Late Hiren Sarma



Late Mahesh Chandra Nath



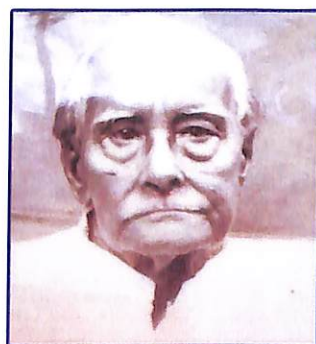
Late Prabodh Kr. Chakrabarty



Late Subodh Kr. Chakrabarty



Late. Laxmi Nn. Agarwala.



Late Upendra Bijay Das



Late Puluka Nanda Kalita



Late Profullpran Changkakati
Founder Principal of the College



Late Shibpujan Ramkanu
Second Principal of the College



Late Mahendra Bora
Third Principal of the College



Azirul Islam Mandal, M. A.
Principal

CONTENTS

ENGLISH SECTION : (1-91)

Report of the principal and general secretary, Golden Jubilee Celebration Committee, Bilasipara College.	A.I.Mandal	3
From the Desk of the President: Governing Body, Bilasipara College	R.A.Sharma	6
Report of the President, Golden Jubilee	Dhrubajyoti Das	8
Nipendra Narayan Choudhury, Ex-Zamindar Chapar Estate	Gautam Choudhury	9
A Short Chronicle of Bilasipara	Dr. Akhil Kr. Baruah	12
A Mix of Memoir and History	Dr. M.Mukherjee	19
Importance of Guidance and Counselling Cell in the Institutions of Higher Education.	Angira Mazumdar	21
A Glimps on NCC, Bilasipara College.	Azirul Islam Mandal	23
A Profile of Erstwhile Goalpara District of Western Assam	Ajit Kr. Baruah	25
Postcolonial theory	Matiur Rahman Mazumder	32
HUMAN RIGHTS: ISSUES AND CONSTITUTIONAL SAFEGUARD	Mobarak Hussaain	35
A period of Reminiscence	Prantar Das	38
Introduction of Commerce Course in Higher Secondary Schools and Colleges.	Bhaben Deka	40
GLOBAL WARMING -THE GLOBAL WARNING	Dr. Hari Charan Das	41
BILASIPARA COLLEGE ALUMNI ASSOCIATION	Sri Dayal Paul	43
Bio-Technology A Dauntless Leap Towards 21 st Century	Sri Sandipa Biswas	45
The Social and Political Status of Women in Indian Society	Sunil Kr. Sharma	55
ELEMENTARY EDUCATION IN DHUBRI DISTRICT	Mrs. Bhanu Goswami	59
CUMISM: ASSAMESE LOVE POETS	Abdul Bareque Ahmed	63
BY - R.A. SHARMA, PRESIDENT OF THE GOVERNING BODY, BILASIPARA COLLEGE. IN MEMORIAM	R.A.Sharma	66
IODINE IN THE SERVICE OF MANKIND	Bipul Kumar Nath	68
"POPULARITY OF HISTORY AMONG STUDENTS" A TEACHER'S OBSERVATION	Mrs. Lakhima Hazarika	71
OFFING	N.SENABAYA DEORI	74
CUCKOO	Nilima Choudhury	75
Chronological List of Principals AND Principal i/c of the College.		76
List of First Batch of Students of 1 st Year, T.D.C. Class, 1962-63		77
List of First Batch of Students of I.A.Class -1960, Bilasipara College		78
List of First Batch of Students of Pre-University (Arts) Class 1961		79
FIRST MANAGING COMMITTEE OF THE COLLEGE		80
FIRST GOVT. GRANT-IN-AID (SPECIAL) TO THE COLLEGE		81
GOVT. LETTER OF DEFICIT GRANT-IN-AID		82
FIRST GOVT. FIXATION OF PAY TO THE TEACHING & NON-TEACHING STAFF		83
FIRST GOVT. NOMINATED GOVERNING BODY OF THE COLLEGE		84
Existing Teaching & Non-Teaching Staff :: Bilasipara.		85
GOLDEN JUBILEE CELEBRATION COMMITTEE, BILASIPARA COLLEGE		87

ASSAMESE SECTION- (92-239)

বিলাসীপাৰা কলেজৰ চমু ইতিবৃত্ত	জগদানন্দ বৰকলিতা	95
শিক্ষাবিদ জোনাৰ বহিম উদ্দিন আহমেদ	মুখ্য সম্পাদক	104

বিলাসীপাৰা মহাবিদ্যালয়ৰ, অতীত ৰোমহূন	২২	মনোমোহন দাস	105
বিহঙ্গম দৃষ্টিত বিলাসীপাৰা কলেজৰ স্মৃতিৰ টুকুৰা	২২	শ্ৰীসুভাষ চক্ৰৱৰ্তী	107
মোৰ দুখ	২২	ড° প্ৰণৱ কুমাৰ মহন্ত	109
সোণোৱালী অতীতৰ মধুৰ স্মৃতিয়ে	২২	শ্ৰীযতীন্দ্ৰ চন্দ্ৰ বৰুৱা	111
বিলাসীপাৰা মহাবিদ্যালয়ৰ অতীত স্মৃতি ৰোমহূন	২২	শ্ৰীসুৰল চন্দ্ৰ মহন্ত	114
সোঁৱৰণী	২২	অৰ্দ্ধেন্দু নাথ চক্ৰৱৰ্তী	116
স্মৃতি	২২	শ্ৰীমতী অপৰ্ণা চক্ৰৱৰ্তী	117
কল্যাণকামিতাৰ প্ৰসঙ্গত উপযোগিতাবাদ	২২	শ্ৰীৰাজেশ্বৰ তামুলী	119
বিলাসীপাৰা মহাবিদ্যালয়ৰ স্মৃতি	২২	ছেহৰাব আলী শ্বেখ	121
অবিভক্ত গোৱালপাৰা জিলাৰ সৰ্ব প্ৰথম শিক্ষানুষ্ঠান তাৰিণীপ্ৰিয়া চতুৰ্পাঠী	২২	কিংশুক চক্ৰৱৰ্তী	123
বিলাসীপাৰা মহাবিদ্যালয়ৰ হৃদপিণ্ডটো	২২	ডঃ হৰিচৰণ দাস	126
বিলাসীপাৰা তথা ধুবুৰী জিলাত - উচ্চ শিক্ষাৰ অভাব আৰু বৰ্তমান শিক্ষা ব্যৱস্থা	২২	দিলীপ কুমাৰ চক্ৰৱৰ্তী	128
শৈক্ষিক পৰিৱেশ গঢ়াত ছাত্ৰ, শিক্ষক আৰু অভিভাৱকৰ দায়িত্ব আৰু কৰ্তব্য	২২	হৃদয়ানন্দ দাস	131
গোৱালপাৰীয়া লোকগীতত পশ্চিম অসমৰ সমাজ-জীৱনৰ চিত্ৰ	২২	কৰুণা কান্ত শৰ্মা	136
মানসিক বিকাশ আৰু সামাজিক শৃংখল	২২	ইচলাম মনোৱাৰা আবেদীন	146
চৰ চাপৰিৰ উচ্চ-শিক্ষাত বিলাসীপাৰা মহাবিদ্যালয়ৰ অৰিহণা	২২	হজৰত আলী	148
নৱকান্ত বৰুৱাৰ কবিতা-অৰ্থবহ এক মধুৰ ব্যঞ্জনা	২২	শ্ৰীমতী বিভা নাথ	149
বিলাসীপাৰাৰ পৰ্যটন উদ্যোগ	২২	সুভাষ চৌধুৰী	152
অবিভক্ত গোৱালপাৰা অঞ্চলৰ লোকনাট্য	২২	ড° উপেন্দ্ৰজিৎ শৰ্মা	157
শিক্ষকতা বৃত্তি-আদিৰ পৰা আজিলৈ - এটি পৰ্যালোচনা।	২২	ধনঞ্জয় সিন্‌হা	163
বিহঙ্গম দৃষ্টিৰে অবিভক্ত গোৱালপাৰা জিলাত সাহিত্য আৰু সাহিত্যিক	২২	চম্পা চক্ৰৱৰ্তী	166
কোচ-ৰাজবংশীসকলৰ মদন কাম বা বাঁশ পূজা	২২	ড° দ্বিজেন্দ্ৰ নাথ ভকত	171
বিলাসীপাৰাৰ শিক্ষা ব্যৱস্থা-অতীত আৰু বৰ্তমান	২২	বিভৱ কুমাৰ চক্ৰৱৰ্তী	174
স্বাধীনতা সংগ্ৰামত বিলাসীপাৰা	২২	শ্ৰীহৰণ্য কুমাৰ নাথ	179
গোৱালপাৰীয়া লোকগীতত নাৰী	২২	কুমাৰী কাছেমা খাতুন	185
“ভক্তিৰ স্বৰূপাৰ্থ আৰু ভক্তিত একানিষ্ঠতা”	২২	জ্যোতিকণা দাস	191
বৰ্তমান প্ৰাথমিক স্তৰৰ শিক্ষাজগত : অনুভৱ দৃষ্টিৰে	২২	ধ্ৰুৱ কুমাৰ তালুকদাৰ	194
ইংৰাজী ভাষাৰ শিক্ষণ-কথন	২২	জ্যোৎস্নাৰাণী বৰ্মন	197
মোৰ স্মৃতিৰ দাপোনত বিলাসীপাৰা মহাবিদ্যালয়	২২	কান্তেশ্বৰ দেৱ নাথ	203
ধুবুৰী জিলাৰ টেৰাকোট শিল্প আৰু ইয়াৰ উন্নয়ণ	২২	জাবিদুৰ বহমান	205
অসমীয়া সংস্কৃতিত তামোল পাণ	২২	ৰূপালী নেওগী ডেকা	207
নাৰী মৰ্যাদা আৰু নৈতিকতা নাৰী নিৰ্যাতন প্ৰতিৰোধ আৰু সুৰক্ষা	২২	গীতালী বৰুৱা	211
“জৈৱ ডিজেল বা ভোট এৰাৰে দেশৰ উন্নয়ণ”	২২	হিলালী আহমেদ	214
প্লেগগ্ৰন্থ এগৰাকী উদ্ভট ফৰাচী	২২	অমিতাৱ বৰ্জেন কানু	215
দেশী ভাষা	২২	পাচু গোপাল চক্ৰৱৰ্তী	218

📁 এইড্‌চ	২২	ডাঃ কানুলাল দাস	227
📁 মহাবিদ্যালয় গ্রন্থাগাৰিকৰ কেইটামান প্ৰচেষ্টা	২২	মুখ্য সম্পাদক, স্মৃতিগ্ৰন্থ	230
📁 সংস্কৃত শিক্ষাৰ অৱশ্যকতা	২২	মীৰা দেৱী	232
📁 এখন কলেজ স্থাপনৰ আঁৱৰ কিছুকথা	২২	কল্যাণ চক্ৰবৰ্তী	234

কবিতা -

📁 বিৱৰ্তন (কবিতা)	২২	ইভা দাস	238
📁 “জীৱনৰ দুখৰীয়া ছবি”	২২	কিৰণ বৰুৱা	239
📁 ছাইকেল	২২	দেৱপ্ৰসাদ তালুকদাৰ	240
📁 বিলাসীপাৰা মহাবিদ্যালয়	২২	শ্ৰীনিখিল কুমাৰ বসুমতাৰী	241

BENGALI SECTION - (241-268)

📁 বিলাসীপাড়ার রঙিন দিনগুলি	২২	ডক্টৰ অৰুণ কুমাৰ চক্ৰবৰ্তী	245
📁 ভৱা থাক স্মৃতি সুধায়	২২	গীতা গুহৰায়	250
📁 “তবুও মনে রেখো”	২২	ড০ ৰেবতী মোহন সাহা	254
📁 “আমাৰ পুৱানো দিনেৰ মহাবিদ্যালয়”	২২	শ্ৰীমতী দিপ্তী চক্ৰবৰ্তী	257
📁 ব্যৱহাৰ	২২	শম্পা কুণ্ডু	259
📁 বিলাসীপাৰা কলেজেৰ প্ৰাৰম্ভিক সময়ৰ সম্পাদক মহেন্দ্ৰ কুমাৰ সাহা - সম্পৰ্কে স্মৃতিথেকে কিছু কথা	২২	মিত্ৰা দেৱী	261
📁 আমাদেৰ এই কলেজ থেকে বিদায় নিলেন যাঁরা	২২	ড০ ৰেবতী মোহন সাহা	262

কবিতা -

📁 যখন ৰং ধৰে ছায়াৰ শৰীৰে	২২	ড° মানিকলাল মুখাৰ্জী	270
📁 কবিতাৰ ছোঁয়া দিয়ে	২২	কাৰেৰী কণ্যা	271
📁 আলোৰ সন্ধান	২২	জগদানন্দ বৰকলিতা	272

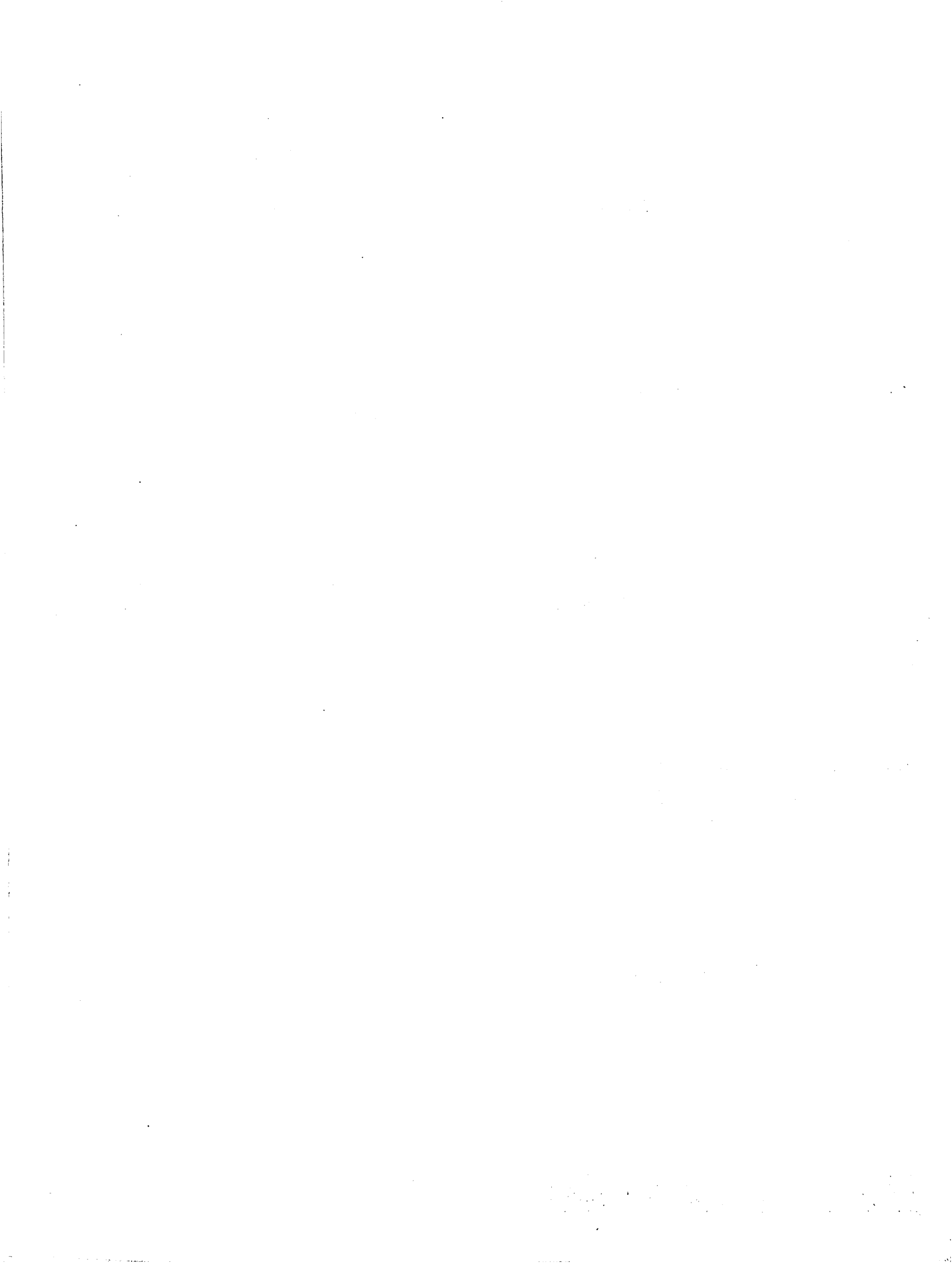
HINDI SECTION - (270-277)

📁 राष्ट्र भाषा हिन्दी और उसका महत्व	২২	আশাৰাফুল হামিদ	275
📁 भारतीय इतिहास के दो महानायक	২২	রাশিদা বেগম	277
📁 शाहिदों की याद	২২	সাহ জাহান আনছাৰী	279

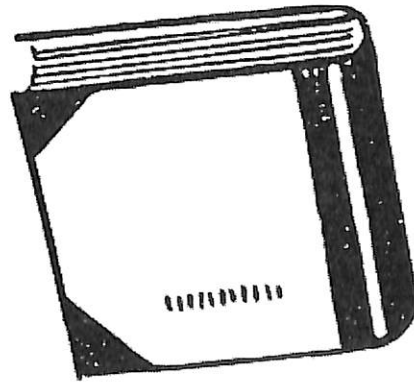
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📁 **SOME RECORDS OF THE COLLEGE**

*50 Years of Dedicated Service
to the Society.*



ENGLISH SECTION



**REPORT OF THE PRINCIPAL AND GENERAL SECRETARY,
GOLDEN JUBILEE CELEBRATION COMMITTEE, BILASIPARA COLLEGE.**

✍ Azirul Islam Mandal
Principal i/c

10th August, 1960 is a memorable day for the people of Bilasipara, and its surrounding areas. The College came into being with establishment of Bilasipara College. The College fulfilled the Prolonged dream of higher education in this vast areas of Bilasipara. It became possible only with the strenuous effort taken by the some of the leading personalities of this area. First name may be mentioned is Ex.- Zamindar Late N.N. Chaudhuri, the then Zamindar of Estate, who donated the required land and the building of the College. The other personalities who rendered untiring services for the establishment of this College, namely Late Jagadananda Chakraborty, Ex-chairman, Bilasipara Town Committee, Sri Nripendra Nath Chakraborty, Ex-Head Master, Rokakhata High School, Sri Gangaram Sarma, Local leader, Late Laxmi Narayan Agarwala, Local businessman, Late Jonab Derajuddin Sarkar, Ex-M.L.A., Bilasipara, Late Sekendar Ali Bepari, Local leader and other personalities.

Bilasipara College received Ad hoc – Grants from the Govt. of Assam in 1966, obtained 2f (12) (B) status from the U.G.C. in 1969. Bilasipara College was placed under Deficit Grants in system in 1969, and it is now a provincialised College of Assam. The College offers H.S. & Degree Arts and Science Courses.

The College introduced I.A. (Intermediate of Arts) in 1960 with humble beginning with a total student of 31. So, this 31 student constituted the first batch of students of Bilasiapra College. After 2 years College started 3 year degree classes. It is worth mentioning that Md. Abdul Latif Bepari was the first student and first graduate of this College. At that time limited subject was taught in the College. The subject taught was English, Assamese, History, Civics and Commercial Geography, Bengali, Logic and Philosophy. The lecturers who first join the College are as follows : 1. P.P. Chank Kakati (Logic and

Philosophy), 2. Subhash Chakraborty (Civics & Commercial Geography), 3. Safed Ahmed (English), 4. S. Chakraborty (Assamese), 5. Jnan Bhowmic (English), 6. Satara (Bengali). The following are the first batch of student from Bilasipara College : 1. Abdul Latif Bepari was the first student of this college.

P.P. Chank Kakati was first appointed as a Principal of this College. The College has been catering the student from the vast area of undivided Goalpara District and extended facilities of Higher Education in this backward area. Jay Narayan Ghosh was first appointed Office Asstt. of the College.

For the proper development of the College , student co-operation is utmost necessary so, realising this necessity, the first Bilasipara College Union Society was formed in 1962-63. The first General Secretary of this Union was Lt. Samdul Hoque and Animesh Barman was the 2nd term General Secretary.

First Governing Body was formed in 1967 according to the College Management Rules. The first President of Governing Body was the Deputy Commissioner of Goalpara and Mahendra Mohan Saha was the first Secretary of the G.B. Late Ganga Ram Sarma also serve as the Secretary of the Governing Body. Late Rahim Uddin Ahmed, Head Master Public H.S. School, Bilasipara also served as the Secretary of the Governing Body. The following are the honourable members of the Governing Body who illuminated the Governing Body of the College.

1. Lt. Jagadananda Chakraborty,
2. Md. Deraj Uddin Sarkar,
3. Nripendra Nath Chakraborty,
4. Pulakanda Kalita,

5. M.C. Nath,

6. D.C., Dhubri.

It may be said that Lt. Gangaram Sarma was the Joint Secretary of the Governing Body in 1961. It is to be noted here that Sri Jagadish Chakraborty was first appointed as the Office Asstt. of the College.

It may be mentioned here that the College took effort to publish its first College magazine in 1962-63. Sri Jagadananda Barkalita was the editor of the Magazine. The College also extended library facilities to the needy College students. The library was managed officially. The College formally opened library in 1975 having sufficient number of reference book, journal, text book, notable nobles including the religious books. Lt. Gopen Das was first appointed as the Librarian.

It was also felt that extra-curricular activity is necessary for the development of the other qualities of the student. In view of this N.C.C. was introduced in 1964 with 50 N.C.C. cadet under 14th Assam B.N. Dhubri. Professor Sri Gopal Kalita was the I/C of the N.C.C. unit Sri Jagadandra Barkalita and Bishnu Chakraborty served as under officer N.C.C. since 1964. 30 cadets of N.C.C. Unit Bilasipara College participated in Bishwanath Chariyal in 1964 under the leader of sergeant (S.G.T.) Jagadananda Barkalita and Bishnu Chakkraborty. It may be mentioned here that Dinobandhu Bhattacharjee took over as the i/c of N.C.C. unit in 1969. Sri Dayal Paul a student leader of the College served the N.C.C. as U/O Sincerely upto 1975.

In 1978 new effort had taken by the College to introduce Honours course in Degree level and the first Hon's course was introduced in Economics. Hon's course also opened in other subject VIZ in Assamese, Political Science, Education, English and History and Philosophy in Phased manner.

N.C.C. was again re-introduced in 1981 with the strength of 50 cadet (Platoon) under 7th Assam B.N., N.C.C., Dhubri and Prof. A. Islam Mondal was appointed as the i/c of the N.C.C. unit. It is a matter of proud that 3 N.C.C. cadet of Bilasipara College namely,

1. Abdul Kalam, 2. Babul Hussain, 3. P. Chakraborty.

Passed the 'C' certificate examination in 1989 and 62 cadet passed the 'B' certificate examination organised by 7 Assam B.N., N.C.C., Dhubri. All the 'B' certificate holders now have been serving in army, paramilitary forces, B.S.F., CRPF and in Assam Police sincerely. It may be mentioned here that 15% post is reserved in Assam Police service for N.C.C. 'C' certificate holder and 20 bonus mark is given to the N.C.C. cadet for the admission in M.A. & M.Sc. Course.

It was also felt by some leading citizen of Bilasipara to open Science Stream in Bilasipara College to meet the demand of the Science Education. To fulfill this dream, the College introduced science stream in higher secondary level in 1990-91 and B.Sc. course was open in 1995. Bilasipara Science stream is now well equipped with qualified teachers and laboratories facilities. The result of the science stream is excellent specially B.Sc. result. Now the students from poor family of this locality can undertake B.Sc. course with minimum cost or expenditure.

The Science stream was first introduced major course in Zoology in 2004. The first major student in Zoology come out successful is Smt. Jayashree Bagchi in 2004. Md. Mansoor Ali was the second major student in Zoology. Later on major course also introduce in Physics, in Chemistry, in Botany and in Mathematics also.

1. Miss Banani Das Gupta in Physics in 2006.
 2. Niki Bhandar, Swati Basak & Rajesh Shethia obtained 1st class Major in Chemistry in 2006.
 3. Rafikul Islam, Nazir Hussain, Ruhul Kuddus, Miss Mani Deepa Saha passed B.Sc. examination with major in mathematics.
- Miss Mani Deepa Saha breaks all the records of Gauhati University by securing 92.56% marks in Mathematics in the M.Sc. Examination 2005.
4. Sri Mohibul Hoque, student of this college obtained 1st Class secured all time highest mark in History.
 5. Piali Das, Kakon Biswas, Miss Surabhi Ghosh

obtained 1st Class Major in Economics in the year 2008 & 2009 respectively.

Bilasipara College is playing a vital role in dispersing the light of education, in this vast areas. The enrolment of the College is Arts-1300 and Science-107 (2010-11) and increasing every year. Bilasipara college produces a lot of meritorious students, who got opportunity in different competitive examination. Miss Indrabati Das, obtained A.C.S. and Sri Aynal Hoque passed A.P.S. examination conducted by the A.P.S.C., Assam. A lot of product of Bilasipara College, now serving as Lecturer in different Colleges and H.S. School. The College also gifted the locality a few Political leader like Sri Ali Akbar Miah, Eusuf Ali Ahmed & Khalid Hussain.

It is a matter of regret that the science stream of Bilasipara College is not Provincialised. 'Teachers' and employees of Science Stream, serving the College with meagre amount of salary and the College has been shouldering the financial burden.

Some leading personalities of the area are fill the necessity of the Commerce Stream in Bilasipara College. It is also the long felt need of the people of this locality. Students are to go to B.N College or Guwahati for B. Com course.

Though the physical development of the College has taken place in the mean time. Expected physical development could not be attained due to the lack of adequate funds and lack of sufficient space of the College. The College is facing the inadequacy of a Auditorium for a long time. Only this year, M.P. Md. Maulana Badaruddin Azmal has generously grants Rs. 10,00,000/- (Rupees ten lakhs) only to the College for the construction of Auditorium. The College has got no Hostel facilities, Play ground, Botanical garden. The D.C. of Dhubri has released the funds for the construction of a Girls' Hostel in Bilasipara College campus.

Scholars like P.P. Chang Kakati, S.P. Kanu and Dr. M. Bora, B. Gohain, N.C. Taluker, Dr. J.K. Talukder and S.K. Mondal also adorned the chair of Principal.

NAAC: It is pleasant to note that, Bilasipara College has been able to obtain "B" Grade, accorded by National Assessment & Accreditation Council in

2004. The College was renovated, and efforts was taken to improve the academic atmosphere for the College from 2003. The teachers, students, and non-teaching staff of the College has been working hard since 2003, to make best performance in the NAAC assessment. The peer team visited our College on 13th and 14th Nov., 2004 and was satisfied with performance of the College and accredited "B" Grade.

It gives me immense pleasure to mention that, Bilasipara College authority has been able to introduce a lot of courses as per guidelines of the U.G.C. to impart education to the student. We have also tried to render social service by introducing extension education programme with the assistance of U.G.C. The College also opportunity for distance education by opening K.K. Handique distance education centre.

The Govt. of Assam offered 35 Bighas of Khas land to Bilasipara College. There is a Master Plan for the development of the College in that allotted land..

Actually, the college in the thresh hold of development. So, continuous and strenuous effort in necessary for the development of the College.

I always believe in the positive thinking. Positive thinking is the starting point of any work. So people of this locality dream for the College. They want to make the College Mini University in the Dhubri District. Of course it is very arduous task but not impossible.

The Golden Jubilee Celebration of this College open this opportunity to transit into action. May I do my best, to achieve. Let us, all come forward to accelerate the pace of development of the College who pleading for the establishment of Mini University in order to impart quality education to the student.

The vast masses pleading for the establishment of Mini University in order to impart Quality Education to the students.



FROM THE DESK OF THE PRESIDENT; GOVERNING BODY, BILASIPARA COLLEGE.

R.A. Sharma. 02-11-2010
President, Governing Body,
Bilasipara College.

I am really happy to state that the Golden Jubilee of Bilasipara College is going to be Celebrated from 21st December to 23rd December, 2010 with a thrilling and creative programme.

On this auspicious occasion; I put down a few words regarding the history of Bilasipara College.

10th August, 1960 is a red letter day for the people of Bilasipara; as on this day the college was established with the help and co-operation of the people of this area.

At the very outset; I would like to pay sincere and glowing tribute to the memory of the Ex-Zaminder of Chapar Estate, the Late N.N.Choudhury who had shown greatness of mind by donating land and building to Bilasipara College. The Late N.N. Choudhuri became immortal for his outstanding contribution to the cause of education.

Bilasipara College conveys heartfelt thanks and gratitude to some for the citizens of the town and the village who rendered sincere service for the establishment and development of Bilasipara College. The following names may be mentioned. Jagadananda Chakraborty; Ex-Chairman of Bilasipara Town Committee; Nripendranath Chakraborty the Ex-Head Master Rokakhata H.S. School; Rahimuddin Ahmed Ex-Head Master of Bilasipara Public H.S. School; Janab Deraj Uddin Sarkar Ex-M.L.A. Bilasipara; Gangaram Sharma; Laxmi Narayan Agarwal; S.P. Kanu Ex-Principal Bilasipara College; Doctor Amerandu Kr. Das; Late Hiren Sarma; Bipin Ch. Das; Prabhat Dey; Pulkananda Kalita, Robin Roy; Ram Ch. Lahiri; Jonab Ali Ahmed; Jabbar Ali Ahmed; Shiv Kr. Chakraborty; Sri Modan Mohan Saha; Sri Nitai Saha; Biren Das;

Sri Benu Choudhury; Sri Ashok Singhi; Sri. Ganeshmol Sethia; Animesh Barman; Sekendar Ali Bepari; Hridyananda Das, Ex-Principal Bilasipara Public H.S. School; Sri Jagadananda Barkalita, Advocate; Sri Gopal Das; Sri Dayal Paul; Sri Debabrate Das; Sri K.L. Das; Sri Surdas Bhowmik; Amiya Kanti Sarkar; Sirajuddin Ahmed; Doctor Hukum Chand Singhi.

Apart from the list of names furnished about I am glad to mention the names of certain politicians, educationists, Govt. Officers, and Social Workers who have contributed to the growth of Bilasipara College. Sri. Gyasuddin Ahmed, Ex-Deputy Speaker; Nurul Islam, Ex-M.P. Dhubri; Sri Abdul Hamid, Ex-M.P.; Sri Anowar Hussain, Ex.-M.P.; Sri Eusuf Ali, Ex-M.L.A. Bilasipara West; Sri Ali Akbar Miah, Ex.-M.L.A. Bilasipara West; Sri Prasanta Kr. Baruah, M.L.A. Bilasipara East; Sri Nazibul Omar, Ex-M.L.A. Dhubri; Bilasipara College owes a heavy date of gratitude to Sri Wajed Ali Choudhury, M.L.A. for his dedicated service to the college. Lastly Moulana Badaruddin Ajmol, M.P. Dhubri Constituency; Hafiz Basir Ahmed Quasim, M.L.A. Bilasipara West; deserve immense greetings for providing financial assistance in connection with the construction of auditorium in the campus of Bilasipara College.

On this happy occasion I should mention the rich contribution of DRDA, Dhubri which constructed a large auditorium by spending 10 Lakhs Rs. It was made possible due to strong initiative taken by some teachers of the college; Sri Ali Akbar Miah, Ex-M.L.A. Bilasipara West and Sri Prasanta Kr. Baruah, M.L.A. Bilasipara East. A number of educationists and administrators occupied the chair of the principal and different times P. P. Changkakati was the Founder Principal of Bilasipara College. After him S.P.Kanu, Dr. Mohendra Bora;

B.Gohain, Dr. N.C. Thakuria, Dr. J.K. Talukdar & Sri. S.K. Mandal, Adorned the principal's chair of this college at the different times. moreover Sri. M.M.Das, Sri. D.Bhattacharjee, Dr. A.K. Chakraborty, Mrs. Gita Guharai, Dr. P.K. Mahanta; Sri. R.Tamuli; R.A. Sharma; Sri. Mozibar Rahman Sheikh; Sri. Azirul Islam Mondal; Mrs. Bharti Patgiri; Sri. Pradip Kr. Pathak remained as principals in-charge at different interval of times while there was no regular principal.

At present Sri. A.I.Mondal Associate Professor and Head of the Department of Economics is the principal in-charge of the Bilasipara College. Teacher's as well as the office members are called backbone of the college. They discharge their duty with honesty and dedication. The college imparts education up to degree level (Arts and Science) with Major in all subjects. science at H.S. level was introduced in 1991. At that time Mr. D.J.Hazarika. was the S.D.O. (civil) of the Bilasipara Sub-Divn. He was also president of Bilasipara College. He was the chief architect of the science stream Sri Raju Bordoloi, Associate Professor of Math. And Sri. Arun Das were joint secretaries. They worked sincerely for the development of science stream Sri. A.b. Siddique Associate Professor in political science helped the science stream by mobilizing resources Sri. Modan Mohan Saha and Sri Ganeshmal Sethia were actively associated with the science stream. Science stream at the degree level was introduced in the year 1995-1996 and necessary affiliation was obtained from Gauhati University. The university has recorded necessary permission for holding theoretical as well as practical examinations of B.Sc. Pt.I, Pt.II & Pt.-III in the college centre Laboratories in different subjects are well equipped with sophisticated instruments.

The Peer Team (NAAC) visited our college on 13th and 14th Oct. 2004 and the outcome of the Assessment and Accreditation exercise of our college had been processed by the Executive Committee of NAAC on 04-11-2004 and our college has been accredited for period of five years with 'B' Grade.

Bilasipara college has made rapid progress in the field of Higher Education.

Teachers have shown their vast creative and innovative powers by obtaining M.Phil degrees. A lot of teachers are trying their best to obtain Ph.D Degrees. Dr. Hari Charan Das Librarian has recently received Ph.D. degree.

On the happy occasion, I would like to convey my warm thanks and gratitude to UGC, Gauhati University and Director of Higher Education, Assam for providing massive financial assistance and grant to the college. As the college is placed under provincialized scheme w.e.f. 1st December, 2005, we are receiving a lot of fund from the Assam Government. On behalf of the college I make humble appeal to the Assam Government for placing the Science Stream under the provincialized scheme.

Our vision is to transform this institution into a centre high learning we have prepared the Master Plan for the Development of the college. I am glad to report that the minority development committee; Dhubri has undertaken a scheme in order to construct Girls Hostel on the land of the college. Mr. Khalid Hussain, Vice-President of Zila Parishad, Dhubri deserves thanks for his help and cooperation. The Alumni Association has been rendering sincere service right from the beginning.

On the occasion of Golden Jubilee Celebration, we have to pay deep respect to the greatness of the personality of Sri. D.J. Das, S.D.O. (Civil), Bilasipara Sub-Division. In his capacity as president of the committee, he is trying his best he make the function successful. Moreover he has been able to put different sections of people into a the state of unity and fraternity in accordance with the rich cultural tradition and heritage of Bilasipara Sub-Division.

I would like to evaluate the excellence of the personality of Sri. D.J. Das by quoting a pertinent line from the poem of Keats, "Thou" art not born for Death; Immortal Bird. Mr. D.J. Das has become immortal for his dedication to spiritual and Ethical values.

Let us take a firm decision to transform the college into a centre of Truth, Beauty and Goodness. May God Bless You.✍

REPORT OF THE PRESIDENT, GOLDEN JUBILEE

Celebration Committee, Bilasipara College.

It is my proud privilege and honour to submit a report on the eve of Golden Jubilee, Bilasipara College which is going to be celebrated with a three day programme with effect from 21st to 23rd December, 2010. On this auspicious occasion we owe heavy debt of gratitude to the Late Nipendra Narayan Phoudhury and other distinguished citizen of Bilasipara Town and the people of surrounding villages for their valuable contribution to the growth of the college. As president of the Golden Jubilee I urge upon the teachers as well as students of the college to devote themselves to the cause of higher education imparted by Bilasipara College. Let us be united to provide quality education to the students by exploiting all available resources. I hope and trust that the Bilasipara College will be able to achieve academic excellence.

We are grateful to the government and august personalities for providing necessary fund and assistance on the eve of Golden Jubilee Celebration.

Let the college blossom so that it creates a congenial academic atmosphere.

At the end I convey my best wishes to the students, teacher and public as a whole.

Shrubajyoti Das,
S.D.O (Civil), Bilasipara
&
President
Golden Jubilee Celebration Committee,
Bilasipara College.

NRIPENDRA NARAYAN CHOUDHURY

Ex-Zamindar Chapar Estate.

 **Gautam Choudhury**

Ex-Student

Nripendra Narayan, the donor of land & building of the Bilasipara College, the last descendant of the erstwhile Chapar Estate was born with a silver spoon in his mouth in the year 1905. In 1906, his father Indra Narayan died due to protracted illness. Mother Sushma Devi found it extremely difficult to nourish the child at his tender age. Surrounded by sycophants found not it proper to keep her only child at Bilasipara. She had perceived a sense that child Nripendra is not at all safe at the hands of the so-called sycophants as cruelty has no lengths to surpass. The then Deputy Commissioner in the British era in consultation with Raja Prabhat Barua of Gauripur handed over child Nipendra at his hands. Raja Probhat Barua brought him up as if his own son and thus grown up gradually in the environment of Gauripur Gharana. By the time child Nripendra grown up and got admitted in Dhubri Sishu Pathsala alongwith Pramathesh Ch. Barua, the doyed of Indian Cinema in the twenties. Meanwhile mother Sushama died. Till Nripendra attained majority, administering of the Estate was done by the 'Receiver'- the system adhered to by the Government. At the age of 12, got admitted to St. Edmund of Shillong under Cambridge. At that time, getting admission in Emund was a difficult task for the native. But that was possible for the Deputy Commissioner. Came out successful in Jr. Cambridge and thereafter preparation were afoot for Sr. Cambridge but ended unsuccessfully as he had to take over the reins of the Estate after attaining majority. In the year 1922, he had his coronation with much pomp and fanfare thereby giving up his Sr. Cambridge.

Wedded to a renowned Raj family of Hatampur, Bedabala Devi at the age of eighteen.

Their conjugal continued for years happily. History reveals that Zamindar Nripendra Narayan vested the entire administration of the Estate in the hands of his wife. Thereafter differences of opinion surfaced in the open that ultimately ended in divorce. In 1952, Nripendra Narayan left his Bilasipara house at Calcutta (Kalighat) and started staying in separate rented apartment in Calcutta. Thereafter came a bolt from blue- 'acquisition of Zamindary' by the Government in 1955. 1956 onwards Zamindar Nripendra Narayan came to be known as Ex-Zamindar. No source of income. All pomp and gaiety was kept under surface. He was under extreme mental shock and agony. During the fifties, he had extensively travelled across the world. Landon, Switzerland and Paris. In my childhood I had the rare opportunity to hear many such stories which is still vividly in my memory. He used to tell the beautiful experiences while in abroad. He had magnificent heart. His benevolence was rather unique interms of his munificence. No Zamindar in the undivided Goalpara has such a record of munificence. Some of the examples:-

- 1) He had established Indra Narayan Academy in 1928 including a vast playground which is still known as 'INA's Filed'. One big boarding house belonged to the Institution.
- 2) He had established 1629 No. Shree Shree Sankardev Bidyamandir in the ground floor of his own dwelling house.
- 3) Rs. 10,000/- to Dhubri Girls' School.
- 4) Rs. 5,000/- in relief fund during Chinese aggression.
- 5) Rs. 5,000/- in Viswabharati.
- 6) Rs. 5,000/- in Calcutta Cancer Institute.
- 7) Neddless to mention and at the fag end of his lifethat too after acquisition of Zamidary, he had the rare courge of donating his residential building valued at lakhs of rupees 'Kirti Mandir'- for establishing a College the ven-

ture that hardly an Ex-Zamindar could ever thought of. Such was the benevolence such was his magnanimity of heart. To-days Bilasipara College is his creation and dedication.

But irony of fate, Nripendra Narayan College got to be renamed as Bilasipara College, although shocked but gave his ascent to help translate his dream into reality. Time is the healer. We are deeply mortified as we have failed to commemorate such a tallest person of the time, one of the greatest patron of learning. We have failed to make even a Statue inside the Campus of the College as a token of a little Commemoration. No one suggested from in and outside. Yes suggested. Suggestion came from no other than 'NAC'- which visited college three years back. Suggested immediate installation of the Statue of the founder. They remarked- 'College is great but how its founder'. The architectural design of the building is still the centre of attraction of hundreds of visitors. Unfortunately the suggestion of the 'NAC'- remained a mere suggestion, No one bothered. Our ingratitude has touched such a level that one could hardly find its semblance in its contemporary history.

Apart from this, even after acquisition, he had waived arrear rent to the tune of more than two lakh. These are all recorded. Zamindar Nripendra Narayan has his another side of life. After separation he had stayed in Benaras for years and established Ashram namely 'Vishudhananda Kanan Ashram' and started propagating the message of wisdom. He was the founder of 'Amritayan' at Calcutta- where renowned personalities like Biplabi Barin Ghosh used to be a regular visitor. In 1946-49 he had stayed at Pondichery Shree Arabinda Ashram for Yogic initiation. Practiced meditation and come into contact with Barid Baran and Nirad Baran. He had the opportunity to personally meet Shree Arabinda and Shree Ma and offered obeisance. Deeply impressed by the teachings of Shree Arabinda he started propagating the message

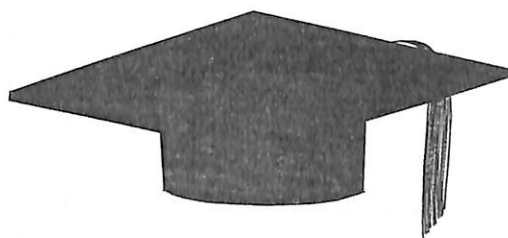
and teachings for the great saint through the 'Amritayan'. But tremendous family feud and financial constraints stood in the way and whole objectives of 'Amritayan'- remained unfulfilled. After acquisition, gradually his financial stragth started fast eroding and could not afford to luxury he accustomed to. Many thing he used to have started going out of his life creating a vacuum. In later part of 1955, he returned to Bilasipara and settled down here permanently. He started practicing Yoga based on the teachings of Shree Arabinda and led almost a secluded life away from all external turmoil.

People who were directly helped by him started keeping a safe distance keeping in mind his economic distress. Nobody extended any helping hand. No lament for all these. Undaunted and unmoved. In the long 22 years of stay at Bilasipara, he never climbed down barring on incident- on the day of tearful funeral procession of late Jagananda Chakraborty for whom he had special affection in heart. In his secluded life a few who used to be a regular visitor include- Late Madhab Kinkar Bhattacharjee, Late Jagadananda Chakraborty, Raj Priest Jogesh Chakraborty, Mahendra Kumar Saha, Promoth Nayeb who were the dominating among few others.

In 1967- he suffered a stroke and escaped having a mild partial paralysis. In 1977, severe fever gripped him and gradually become senseless- the sense never returned. His funeral was largely attended in thousands and Bilasipara observed two Consecutive Bandhs in his memory. From sole proprietor of Chapara Estate disgraced to an ordinary citizen in utter economic distress- he was unmoved, undaunted and unfazed. With the strength of Yoga he never lamented for not being honoured for what he had done. He never asked for anything in exchange of what he had done for the people. But it is for people to remember in gratitude because ingratitude is a sin as per 'Madvagavat Gita'.

To-day, on the auspicious occasion of the Golden Jubilee Celebration year a small Commemorative Venture in the memory of the late founder would give him a befitting honour in absentia and ultimately doing justice to this great institution.

To conclude I offer my deep respects to Shri Amulya Kumar Karmakar, my teacher cum mentor who despite not being helped by the Ex-Zamindar in any way during his life time, came out spontaneously by publishing a book "Itihaser Alope Chapar Estate"- depicting many untold stories which is undoubtedly a noble venture. I once again pray from the deep core of my heart that our beloved College flourishes in the days ahead and gets a right place in the academic firmament of the state.✍



A SHORT CHRONICLE OF BILASIPARA

Dr. Akhil Kumar Baruah

GEOGRAPHICAL SITUATION :-

Bilasipara is situated in the district of Dhubri at the western part of the state of Assam which is a state in the north eastern region of the Union of India. To the east is Chapar town (12 km away), to the west is Dhubri (44 km away), the great Brahmaputra is 9 km towards the south and Fakiragram railway junction (in the BTAD) is 15 km towards the north of Bilasipara. It is situated between the meridians of longitudes 89°42" east and 90°12" east and between parallels of latitude 26°22" north and 25°28" north.

INITIAL HUMAN SETTLEMENTS :-

It is very difficult to find evidence as to the initiation of human settlements in this area. In the first decade of the 17th century the Portuguese merchants with their base at the then Goalpara town had business links with Bhutan through the water ways of the river Manah, Gadadhar, Tipkai and Soralbhangha. It may be postulated that people from interior village areas engaged in this business, for their own convenience settled down in this area and established the initial human settlements.

After the earthquake of 1663 A.D. riverside settlements on the south bank of the Brahmaputra were devastated and the survivors crossed the river and settled down on the fertile land of this area.

During the political turmoil of the then East Bengal in and around 1770 A.D.-to avoid the brutalities of ruling Izzadars people fled and many of them came to this area.

Flowing river and fertile land attracted settlers, settlements grew and within few decades the area became a remarkable locality.

ANCIENTS LINKS :-

The two-headed tiger idol preserved at Bilasipara Thaana which was discovered in the nearby Tokrabandha hill dates back to 9th century A.D.

The Astabhujia idol in the temple of Bilasipara Jaminderbari belongs to 11th century A.D. as determined by the concerned authority.

The terracotta pots and remains of earthen utensils unearthed at Panbari 16km west of Bilasipara has also been determined to belong to the 11th century A.D.

However to establish a link between these findings and the civilization of those era is difficult as further excavation to collect more data and detailed studies are lacking.

THE NOMENCLATURE :-

There are many postulations and theories regarding the origin of the name Bilasipara. It is said that a very powerful man probably a self appointed officer by the name 'Bilasu' got himself posted to look after the timber and food grains business of this area. Under his abled leadership not only the business flourished the area grew out to be a remarkable place in the entire region, so much so that this man later played a big role in transferring the head quarter of Chapar Jamindari from Chapar to Bilasipara. After his name the locality was thus named- Bilasu's Para (Para means locality in local dialect) Bilasupara. In the 'Chala Bandabasti' receipt of Chapar Estate the name is stated as 'Bilasupara'. Few octogenarians from interior villages mention the town as 'Bilasupara' till today. As time passed slip of tongue and pen

changed it to 'Bilasipara'.

Another story says that-as business flourished the big river port came up at the adjoining rivulet of the mighty Brahmaputra flowing along the southern part of the locality. With the river port came up brothels supported and sponsored by the administrators. A beautiful and vivacious prostitute called 'Bilasini' became famous and after her name the locality was named as 'Bilasipara'. However no documentary or any other supporting evidence is found in favour of this theory.

HISTORY AND ADMINISTRATION :-

No clear mention of this area with its present name is found in the 'Komota', 'Koch', 'Bhutia' or 'Ahom' history who ruled this region at different periods during 16th and 17th century A.D.

However it is almost clear that with the change of political situation of the then greater Goalpara district the fate of this region changed with different rulers ruling at different periods of time.

Emperor Aurangjeb's Gaura Province's (now Bengal) nawab Mirzumla overran Assam and annexed it in 1662 A.D. claiming this area under the Mughal rule.

Koch kings from Coochbehar and Komota kings also ruled this area. Under the 'landabu pact' the British took over Assam in 1826 A.D. - thus this area went under British rule. In 1878 A.D. the 'Assam Province' was created and along with the then greater Goalpara district Bilasipara became a permanent part of Assam.

In 1793 A.D. under the 'Permanent Settlement Act' (Chirasthayee bandabasti) of Governor General Lord Cornwallis, Jamindar (the first Jamindar) Jaynath Sharma was declared as the owner of the Chapar Estate. Bilasipara being situated almost at the center place of Chapar Estate Jamindar Kirtinarayan Choudhury transferred the head quarter of the estate from Chapar to Bilasipara in 1836 A.D. The area of the estate stretched from Suwapata Char in the south to Gaurang river in the

north, from Chapar in the east to Fakiranirjhar in the west. In 1951 A.D. the 'Assam State Acquisition of Jamindar's Act' was passed and on the 15th April 1956 A.D. Chapar Estate was taken over by the Government of Assam. This event brought an end to Jamindari rule and Bilasipara came under republican rule of the Union of India.

Although it was a head quarter of a Jamindari the British recognized Bilasipara only as a 'bazaar' and a 'river port' in their own interest. After it became a part of the Union of India—in a bid to reorganize the administration and attain a particular recognition people of the locality rose to put a demand and Bilasipara was declared as a 'town' in 1959 A.D. and in 1961 A.D. the first Town Committee was created with Late Jagadananda Chakraborty as the first chair person of the committee. In another reorganizing effort, the government of Assam in 1989 A.D. made this area a 'sub-division' of the district of Dhubri and Bilasipara became the head quarter of the Sub-division. Mr.Dhrubajyoti Hazarika was posted as the second civil sub-divisional officer.

The total land area of the sub division is 971.88 sq km and population is 416872 heads. However the census 2011 is going on and a new figure is due recently. The area is very thickly populated; at the moment it is 400 heads per square kilometer till recent census brings out the current figure.

THE RIVER PORT AND BUSINESS :-

The river Gaurang, the tributary meets the Brahmaputra just at the southern part of the town few meters from the residence of the Jamindar. British administrators found this place very suitable and established a 'River Port'. 'Rivers Steam Navigation Company Ltd.' of Great Britain and 'India General Navigation & Railway Company Ltd.' plied their merchant and passenger ships from 'Gualundu Ghat' in the then East Bengal via Bilasipara and various river ports along the Brahmaputra upstream to Dikhoumukh port of Dibrugarh.

In the company's documents the Bilasipara river port was mentioned as 'the J.Ghat'.

From 1930 A.D. till 1943 A.D. the companies had almost full control over the river port. However local merchants had a very big role to play. There were boats like 'panch sho moni' (with carrying capacity of 500 mounds of food grains) and 'hazaar moni' (with carrying capacity of large 1000 mounds of food grains) and large open boats and rafts to carry huge quantities of timber from interior places in upstream rivers Gaurang, Tipkai and Gadadhar. There were other types of river carriers to carry bamboo and other forest products also. These boats and carriers assembled at the ghat. The cargos were then exported out to Bengal and other places from the river port.

The goods imported were fabrics, building materials, luxury items etc. The river port went on functioning after independence too. However as the river Gaurang changed its course it is non-existent now.

There was a big market place called 'Bhairabganj bazaar' in an around the present 'Purani bazaar' area which was famous in those days dealing with every type of merchandise. The wholesale market was known upto Bengal, upper Assam, Khasi and Gado hills and merchants of these places were dependent upon 'Bhairabganj bazaar's wholesale market'.

The devastating soil erosion of the river Gaurang eroded away almost the entire area between 1940-1950 A.D. and the market place was shifted to the present location. Bilasipara still maintains its past glory of a big business place.

THE SETTLEMENTS AND DISTRIBUTION OF POPULATION :-

Although in the proper town area all walks of people live side by side in good harmony like in metropolis a peculiar distribution of population is seen in the suburbs.

In 1845-50 A.D. the zamindar brought in people from the then East Bengal and posted them as clerks and in other posts of administration and maintenance of the zamindari and got them settled

behind the 'Zamindar bari' thus creating 'Pachila patti' (pachila means behind the residence in local dialect)

People engaged in jobs in the zamindari or doing business settled down around the town areas creating settlements like Nayapara, Durgapur resided mainly by the 'Kalitas'. People engaged in manufacturing and trading earthen wares created 'Paulpara', 'Hirapara' in south-eastern

part, 'Badiarpara' is a settlement of the drummers and musicians, 'Ghoshpara' a settlement of the milkman, 'Baniapara' a settlement of Jewellers, 'Sandarpara' (now 'Anandanagar') is a settlement of beautiful monihari and ornamental items, ('sandar' beautiful in Hindi and Urdu) 'Nauwapara' ('Gaktapara') is a settlement of hair dressers- to mention a few. Most probably, during zamindari rule, for convenience the administrators brought in people from different trades and got them settled in different parts of the town and naming the settlements according to the trades followed by the settlers. Now of course names, have changed with induction of new names also all the people belonging to a particular community or trade no more resides in the same area. They have scattered out to different parts of the town. Many have given up their ancestral trade and taken up different trades as well. The fisherfalks residing in different parts in and around the town are regarded as the oldest inhabitants of the locality.

Marowari merchants who settled down in the main town areas in the initial periods of zamindari era are still residing in those areas. The Hindu Bengali people coming from the then east Bengal before Independence, during separation and after wards also forms a considerable part of population of the locality.

Till 1930 the huge char areas were totally uninhabited except for few dairy farms maintained by local people. Probably between 1930-38 A.D. the zamindar brought in muslim people from the then east bengal and settled them in different char areas as cultivators. This triggered the influx which

continued and after the formation of 'Bangladesh in 1971, it grew manifolds and now these immigrants people form a huge chunk of Bilasipara's population.

At present Bilasipara is home to people from all walks of life- living in peace and harmony.

EDUCATION AND EDUCATIONAL INSTITUTIONS :-

Probably the first recognized educational Institution at Bilasipara was a 'Sanskrit tol' named after Tarinipriya Devi, mother of famed Pandit Durgakingar Sastri. It was located somewhere near Hakama.

The first Primary Schools at Bilasipara, were established in 1891 A.D. They were Hakama Balak Bidyalaya and Hakama Balika Bidyalaya located at Rokakhata probably at the site where the present Veterinary Hospital stands. In 1952 these two Schools were amalgamated to form the 'Hakama Model School'. In 1957 further renovation and improvements turned it into 'Hakama Junior Basic School'. In the initial periods, medium of instruction was Bangla . In 1950 as in entire Assam province the medium of instructions became Assamese. Now this School stands as a symbol of pride at the eastern part of the town.

At present in the proper Bilasipara town area there are 25 primary Schools; of them 17 are in Assamese medium, 7 in Bangla medium and one in Hindi medium. However in the entire Bilasipara Subdivisional area the number of primary Schools are 449. Few English medium (private) Schools have also come up in recent times. 'Sishu Siksha Samiti' a part of National level Institution for education- 'Bidyabharati' established 'Sankardev Shishu and Bidyaniketan' in 1995 in the northern part of the town. K.M. Little Flower English Medium High School is a private school of repute - which started as a kindergarten and primary School initially.

Towards the middle of 20th century A.D. , mention of a M.V School at the midpart of the town can be found. With the generous financial support and hearty initiative of Jamindar 'Nripendra Narayan Choudhury', at the very place of that M.V. School- a Bengali medium high School was started in 1928 A.D. The School was named 'Indra Narayan Academy' (I.N.A) after the name of Nripendra Narayan's father.

With the standard of high School education

of that era I.N.A was of very high standard educational Institution with Science Laboratory, huge library etc. A big fire gutted down the School building in 1947-following which it was rebuilt with modern architectural style. With many modernizations, additions etc. in the following years it stands proud as the premier educational institution of the area.

To establish 'Assamese' as the medium of instruction and state language , state wise movements started in 1932. Bilasipara took part in this movement in a big way. All the prominent people of that era took on aggressively; as a result the first Assamese medium high school the Rokakhata High School (now higher secondary) was established and started operating from the 1st March 1940. With attached playground, hostel facilities etc. this school is famous in the entire region. Another Assamese medium high school (now higher secondary), Bilasipara Public High School was established beside the I.N.A in 1960.

Bilasipara Girls' High School and Bilasipara Girls' M.E School functioning inside the same campus was established in 1966 in the eastern part of the town.

Another Bangla medium Girls' High School came up in College Road area in 1969. In 1986 Bilasipara Uchcha Madhyamic Bidyalaya and in 1989 Bilasipara Madhyamic Bidyapith were established in the Hanuman Mandir area in the northern part of the town.

With another great work of generocity, Zamindar Nripendra Narayan Chaudhury donated his sprawling building famous as 'Baithakkhana' with the vacant land around it to establish a College. Thus came up 'Nripendra Narayan College' in 1960, the 10th August declared as it's date of birth. During the first stage only Intermediate of Arts(I.A) classes were provided in the College. From 1964 bachelor degree classes were initiated. In 1966 as Government of Assam recognised the College it was renamed as 'Bilasipara College'. Science section was introduced (upto bachelor degree level now) in 1991.

Late Byomkesh Sarma donated few bighas of land to establish the 'Byomkesh Memorial Girls' College in the Rokakhata area in 1991. Later on it became a College of co-education and the college renamed as Byomkesh Memorial College.

In the recent time many private schools

mostly english medium have come up in different part of the town.(It must be mention here that in the Bilasipara civil sub-divisional area there are three colleges and forty three high and higher secondary school).

SPORTS,CULTURAL INSTITUTIONS AND RELATED ORGANISATION :-

The first organised sports institution was 'Bilasipara Town Club' established in 1924. Started as a fooball club this institution organised 'Aparesh Memorial Shield' football tournament, Sailendra Shield football tourny, Bihu day Shield tounament which continued for several years. In 1954 Satish Memorial Trophy football tournament was started which became famous not only in Lower Assam, it's glory spread upto Bengal. For reasons unknown Town Club became nonfunctioning from 1969-70.

On the 8th June 1969 Bilasipara Sports Association was formed and on 24th January 1976 it was registered under the Assam Govt. registration Act.The Association aquired a piece of land in the middle of town area and in 1989 got settled permanently in the newly built building.From 1990 as Bilasipara became a civil sub-division the association was renamed with added responsibility as District Sports Association (D.S.A).

In the village areas around Bilasipara, Goalparia folk cultural festivals were celebrated with pomp and grandeur.Organized troups presented 'Kushan Gaan', 'Jatra Gaan', 'Maroi', 'Bashi Puran', and many more plays, drammas,dance drammas, folk music and dances in various festivals.With the hearty contribution of few connoisseurs the first organized troupe 'Moinamoti Shilpi Samaj' was organized in the town area in 1970, with the sole aim of researching, organizing and presenting Goalparia folk culture. Among the other organizations Durgapur Sangskritik Sangha, Amar Club,Yuvak Samiti, Jyoti Sangha, Hakama Lachit Sangha and Puthibharal and few ornanization in nearby villages of Udmari, Barshi etc. to name a few are playing a remarkable role in the spread of Goalparia folk, Sankari, Assamese, and Bengali cultural activities SEBAPE is a NGO dedicated to the preservation and restoration of environment etc.

The first public library was established by Jamindar Nripendra Narayan Chaudhury which was active till 1935-36.During 1942-43 the library with the attached reading room and the entire stock of

books and journals were auctioned and was bought by a man from Calcutta (Kolkata).

Recently in 2007 Bilasipara Rajohuwa Granthagar has come up and is functioning in a house of Bilasipara town committee office. It is a sub-divisional level library and soon to be shifted to its permanent building. The library administration also publishes a magagine called Chitralkha.

During the Jamindari era talky shows (cinema) were organized (imported from Bengal) in Durga puja festivals. Later on in 1949 a permanent cinema hall by the name of Indrapuri Talkies was established in the central part of the town. Recently the name has been changed to Asha Talkies. It is almost extinct at the moment. It was the first and only cinema hall of Bilasipara.

Assam United Club was established in 1939 in the 'purani bazar' area.It became non-functioning after few years and almost at the same spot 'National Club' came up in 1949.Although the club is now non-functioning the age old wood and tin building is still bieng used an office house by organizations like Mohokuma Chatra Santha, Anchalik Chatra Santha and Bilasipara Anchalik Mohila Samiti.

The Asom Sahitya Sabha Bhawan of Bilasipara branch was completed in 1991 in the purani bazar area and on 5th February 1992 the famous literary stalwart of Assam and ex-president of Asom Sahitya Sabha Late Nabakanta Baruah inaugurated it. Bilasipara Press Club established their club house beside this 'bhawan' in 1991.

The first effort at initiating professional drama presentation by an amateur group was tried by Late Dr.Amarendra Kumar Das, thier family and few artists and technicians in 1965. It continued till 1973. It was a professional effort in the sense that a nominal contribution was charged as entry fee. It was the first of its kind by any amateur group in this area. From lack of leadership the group has now vanished.

INDEPENDENCE MOVEMENT AND BILASIPARA :-

The entire Bilasiparians took part in 1920's Non-co-operation movement of Gandhiji. Late Prafulla Chakrabarty, Purna Datta, Upendra Bijoy Das, Sarat Chandra Singha (of Dimatola Bilasipara)were arrested and jailed by the British.

During the civil dis-obedience movement

and Boycott of foreign goods(cloths) movement in 1930 many people were jailed. Late Derajuddin Sarkar and few of his colleagues had a tough time persuading a group of local youth wanting to join armed movement against the British in 1930.

Led by Late Haricharan Das and Punya Das people in thousands came out,destroyed part of the Highway(Later on North trunk Road) passing through Bilasipara to temporary cut off the movement of British army during the 2nd world war in 1943.

In 1939 there came a chaos in the distribution of fisheries by the Jamindar and fisherfalks staged a non-violent dharna.This was the first of this kind of successful non-violent movement by the people against the ruling class in this region.

It must be mentioned here that Bilasipara has got a tradition and a high reputation as the area where people from different communities and casts live in total peace and hermony.Even during the time of seperation in 1947 and later on in many occasions Bilasipara remained peaceful without a trace of communal violence.

RELIGIOUS CENTRES AND TOURIST SPOTS :-

Probably the most ancient temple (3rd century A.D.)of the area is Lakhiganj ,Udmari areas Kamakshya temple.It is uncertain so far about the period of 'Mahamaya padachinha'of Alokjhari. Astabhua temples of Jamindarbari is an ancient temple.

Almost at the centre of the town is Mahamaya temple, it is a centre for varios religious festivals and cultural activities.However thish must not be confused with the famous 'Mahamaya Dham' of Bagaribari only eight kilometers west of Bilasipara. Alongwith the Snanghat temple complex, Pachish hat kali temple, Bagaribari is a famous religious tourist spot.

The ancient 'Sanyashi Than' of Bhairabganj and 'Hari Mandir' at the eastern corner of the town are religious and cultural centres.

Other well known religious places are 'Kalibari' in the western part, Satsang Bihar (established in 1987) in the same area.Established in 1974 the Sri Sri Ramkrishna Sebashram at Surjyakhata area also runs a free hostel with limited seat capacity. Satsang Bihar also has its small hostel.

'Dudhnath temple' over a hillock on the bank of Brahmaputra is also a beautiful picnic spot.

Chakrashila hill with its famous 'Golden langur' is a sanctuary of international repute. It is about 14 k.ms towards the north east from the town.

Other religions spots worth mentioning are Dudhkura than of Hakama, Jaykalibari than of Barshi and 'paglar pat' etc.

During the 3rd decade of 20th century 'Bora Masjid'was established at the heart of the town. It is a centre for Islamic education culture and law. The building is built in Mughal architectural style.

Built in early 17th century AD by Mirjumula ,the mosque at Panbari, 15 kms from the town is a famous religious and tourist spot.

In recent times many more mosques have come up in and around Bilasipara.

'Florian Park'an enthusiastic step by the Social Forestry department of Assam at Gaurang Nagar area 5k.m.s east of the town is a beautiful and popular picnic and tourist spot.

INDUSTRY :-

The brick industries with their fields at the eastern part of Bilasipara are the only remarkable organized and big industry in this area. There are few cottage industries at individual levels.Alothrough there are big potential of establishing bamboo,timber and agribased industries in this area no such efforts either from concerned Government authority or organized private sector level is seen so far.

TRANSPORT :-

Mr.Hafez Kazi initiated of public transport system at private level by running his bus (named Labanya) between Bilasipara and Fakiragram in 1931.Various private players then came up and in 1950 private sector bus station was established.Almost at the same period Assam State Transport Corporation also established their bus station at the north western corner of the town.

Bilasipara is linked with the other part of the courty through railways at Fakiragram junction approximately 14 kms north of the town.

As the Gaurang river changed its course flowing away from Bilasipara the river transport system is almost dead.

HEALTH CARE:-

Bilasipara boasts of a subsidiary health centre at the heart of the town. Now a 100 bedded (civil) Hospital is coming up at Gaurang Nagar area.

There are many private clinics in the town. However no private Nursing Home has yet been established.

Govt. veterinary hospital is in the eastern part of the town.

POLICE AND SECURITY :-

Bilasipara police station was established in 1898. The sprawling area in the southern part is a landmark of the town. Sub-Divisional police officer's office and residence with adjoining barracks are at the eastern part. Circle Inspector of police's area is in the purnibazar. A CRPF camp is in the Bamunpara and the Army camp in the Gaurang Nagar.

GOVERNMENT ESTABLISHMENTS :-

Situated in a small hillock amongst the scenic beauty of Gaurang river and Tokorabandha hill at a distance the SDO(Civil)'s office and adjoining court buildings at Gaurang Nagar are an extension of the town itself. PWD office near the Thana and irrigation departments SDO's office in Lachit Nagar with their respective residential quarters in big protected areas are localities in their own way.


Tahisildar's office wellcomes you in the town at eastern corner. The age old inspection Bangalow at the college Road with its sprawling campus is another landmark of the town.

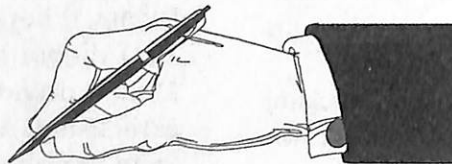
Almost all Government departments have their offices at different parts of the town. Bilasipara Town Committee's office in the southern part of the town beside the Inspection Banglow.

Many NGO's are operating with different motto from various parts of the town.

Let us hope Bilasipara becomes a model town in the coming years.

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A MIX OF MEMOIR AND HISTORY



 Dr. M.L. Mukherjee

Bilasipara is not now what it was some 50 years ago. It was a sleepy town slumbering in anonymity in many respects. It was at this time when the dream of a college for higher education broke into bud. The Chinese aggression, 1962, was just over. Which sent a wave of shock and terror across the state. The Prime Minister Jawaharlal Nehru's classic utterance, '-I am sorry for the people of Assam', was still gnawing against the ribs of the people of Tezpur after the evacuation order. They were having to seek for a shelter elsewhere.

But a new college, the only one, came up at Bilasipara. It was named Nripendra Narayan College, the donor was the local Zaminder of Chapar Estate. Thanks to the zeal and zest of some local people who came up for a noble cause. Of them were Jagadananda Chakraborty, the chairman of the Town Committee, Nripendra Nath Chakraborty, Headmaster of Rokakhata High School, Shib Kr. Chakraborty, Mr. Ganga Ram Sharma and Mr. Laksmi Narayan Agarwalla both of the Marwari Community, and a batch of like-minded people, to whom the College was the immediate jewel of the heart.

The College stood on the picturesque site on the bank of the river Gaurang which issued from the hills of Bhutan, on the eastern side of the river the grass-green plains and paddy fields soothed the eyes. Beyond that stood the mighty hills, Takrabandha, enveloped in mists. All this added to the scenic beauty of the entire landscape and the skyscape. The Zaminderbari was almost in ruins and a part of it as I had heard was swallowed by the river. The bungalow-type building with a cannon in front of it (now missing) was a marvel of carpentry and painting. The Chinese painters and the crew of Sadananda 'Mistri' of Dhaka took years to complete it. The Zaminder's dancing-hall meant for professional dancers and nautch-girls stood for tell-tale grandeur of the glorious past. The building also housed a good num-

ber of room with balcony all around it. And people were so glad! The people were so sad! The building was sold out to a rice merchant of the CHAR-lands. But, the buyer stood all-a-tremble when he came to take possession of the property on seeing Mr. Jagadananda Chakraborty the redoubtable leader who was already stationed there with a jar of kerosene oil and a match box in his hand. And said he: "I will make it a college and look after the Zaminder or else the building will go into flames". This is the genesis of the college, now with two streams Science and Arts.

The rest is struggle over the years. It was always the time of tight-belted. And the college has survived through the see-sawing times of fortune and misfortune. This is another art of living, Jagada Babu used to say to us.

Now, memories come crowding, our boating trips, our days in the lodgings, some young officers and cronies with whom we shared our jokes, our visits to some near-by places like Chaibari Tea Estates, Coochbeher etc, our music sessions, great hospitality that we hungered so much in several houses, the football match where Jagada Babu was the referee with a whistle in hand and my reaction at the end of the play, - 'how could I score, Jagada Babu walled me all the time', Mr. Sharma who attended my class only to refresh the memory of his college days, Sukhdeo an ex-employee of the Zaminder who prepared our food and called us 'huzoor', lots of boys and girls who poured into our lodge to learn something and so on. Old memories are thus such things from which one cannot be set free or disengaged. How can I forget our accountant Mr. Chakraborty, an ageing person. He underscored our knowledge of English. One day, he was reading an official paper and drew my attention, -look, 'the interest accrued thereon', -look, the two separate words 'there' and 'on', -BAROTA CHOTOTAR KANDHE CHIPPA BAICHE, the bigger one site tight on the smaller

one! Can we forget our two colleagues SP Kanu and Hussain? The former could not disown his favourite's' even when he was in an angry mood. And he rebuked his students,—"I'm the Principal of the College. You know it! the latter taught Philosophy. But we called him 'Infinite'! He was so fond of this word. One fine morning there came five boiled eggs along with sweets from the nearby tea-stall he took up one boiled egg without delay. It was in his mouth and his eyes were shut. We were waiting. After a long spell of silence he softly broke into voice, - INFINITE ! How can I forget Nripendra Narayan Choudhury either, the Zaminder of Chapar Estate? One day he called upon me to read with him Sri Aurobindo's 'Savitri'. When I went upstairs to meet him, he was glad to receive me. But he spoke very little about that spiritual epic that day, save his own story. And just behind him was the 'Pankha Puller', a sturdy man with long locks of hair. And an empty throne shorn of power and pelf! He told that the Governor also had come upstairs to see him once. And for twelve years he did not go downstairs. He still maintained an unusual schedule, of going to bed at late midnight and rising at 10'O clock in the morning. In the evening he walked with brisk pace round and round along the balcony. I only appreciated the sylvan beauty of the Gaurang and the shadowy hills beyond.

We were very sincere about our classes. Students were our assets, - Animesh, Jagada, Pranab, Mandira, Mridul, Gita, Ranu and host of others. During my first summer vacation, and before I entrained at Fakiragram Junction, I was rather surprised to see a good many pupils, both boys and girls with fruits in their hands. They had reached the station well before I reached. Many of them took my Calcutta address and wrote letters also. And I enjoyed the vacation:

"Mid pleasure and places though we may roam
Be it ever beautiful, there's no place like home"

— John Howrd Payne.

But, soon the situation changed! One of our colleagues' life was threatened twice on the bank of Gaurang at midnight. And the Deputy Commissioner Mr. Herombo bora was informed. He was the President of the college GB. But, no action proceeded with. We became worried over

our future. SP Kanu and I met at Dhubri. Gopal Kalita left with his newly married wife. Almost each and everyone was on the look out for a job elsewhere. I myself was knocked by Principal Sri Jadavnarayan Das of B.N. College, Dhubri, and Dr. Biren Dutta, Principal of Pramathesh Barua College, Gauripur. They squeezed me in. Though I had declined the offer politely at first. My one and six month stint at Bilasipara came to an end! I suffered mentally for days on end.

But, I still remember Nature's lanterns, fireflies, their wide nets that I saw at Bilasipara. Like their smiles in the darkness. They weaved through the night lovingly. I remember these glinting insects. No matter how small, -they still teach. They don't have to borrow light from others. They are still painting the darkness with their glimmering light. They have a light emitting organ on their lower abdomen. Benevolent beetles! My passionate memoir comes to an end. Save one. Once the Postman handed me a letter at Bilasipara. It was addressed to, - To Bilas Babu, Bilasipara. I tore open that envelope. He was my co-passenger on the train. He failed to call up my name, but his urge was not damped!

The Golden Jubilee wave is now on. It has arrived with a greater flash of light and with a refreshing wind, with more promising objective of drawing people from different places into the family of its own. It is time to move on. Welcome it. ✍

Memories of the past still continue. What can I give either?

"When you take off everything what's left? A wish,
A blind wish, and yet the wish isn't blind,
What the wish wants to see, it sees".

— Randall Jarrell.



Importance of Guidance and Counselling Cell in the institutions of Higher Education.

 **Angira Mazumdar**, HOD of
Education, Bilasipara College

Introduction:

Guidance and counselling as an important professional activity have been a vital aspect of higher education. In the ancient universities of our country like Nalanda and Taxila, the learned monks were wise in their handling of students. They were occupied with the process of guidance and counselling, right from admission of students to these seats of higher learning to seeing them through to enter the world of work and face life. All this was possible because the number of students was small courses of study were simple and world of work was more or less stable. Now, with the tremendous increase in the number of students in the institutions of higher learning, extremely wide range of courses of study and job opportunities, rapidly changing world of work and great complexity of students' needs and problems there is a definite need for providing an organised programme of professional help; in the form of guidance and counselling by nature, experienced and professionally qualified persons for the development of the unique potentialities of the students'.

In the changed circumstances of globalisation of education counselling has acquired new vigour and its importance seems to be on the increase. Given to the varying job-opportunities which are diversified in their requirements and also the market conditions there are circumstances today, where traditional education alone will not be enough for students' to get a job. With the changing scenerio of the globalised world, there is a steady increase in the demand for educational and cares counseling.

In the "knowledge" society of today, techno-aided learning has considerably changed the face of both learning and market requirements. As a result of this and the boom in information technology, assessing knowledge and information have become easy, but at the same time difficult for an individual to take decisions about jobs

or further studies. They require specialised support from a counsellor in educational and allied matters. Hence, the requirement of an educational counsellor is felt in colleges and universities where 'knowledge', 'learning' and 'market driven job needs will have to match for those who seek an opportunity to work or continue education.

A guidance and counselling programme which would assist the students in the choice of courses, indicate the lines of remedial action and help us dealing with emotional and psychological problems, should be an integral part of educational facilities (in general Bilasipara in particular) provided in institution of higher education. The need for establishment of a guidance and counselling cell is felt to provide confident and open discussion with students at the interface level or one to one basis, on educational, vocational and personal problems.

Educational problems head the list of student problems. Today, curricula offered by colleges and universities have increased tremendously. Vocations in many forms are penetrating colleges and universities. Competitive examinations for entry into institution and services have become a normal phenomena.

Pre-admission guidance needs to be imparted to help the students make educational plans consistent with their abilities, interests and goals and to select appropriate courses which will enable them to join careers of their choice.

Post-admission guidance needs to be imparted to enable the students to succeed in their educational plans. They need to be guided for developing good study habits prepare for examinations properly and face examinations with confidence.

The students also need to be helped to explore educational possibilities beyond their present educational level. They need to be guided in selecting subjects for specialization and

courses of study for particular kind of employment, thereby helping to reduce the mismatch between education and employment.

The students should also be guided to proceed about the job of setting-up a venture, through the co-operation of the concerning agencies in this sphere so as to prepare technically sound and economically viable projects.

Special facility of guidance is needed at crisis points for example, when student finds difficulty in following certain subjects; lacks concentration; gets poor grades; indecisive about a change of subject.

Again, special efforts need to be made to help 'first-generation learners' as these may have many academic problems because of the deficiencies in their own home background and the inability of their parents to guide them in choices of courses and career.

Students should be assisted to have a reasonable estimate of their abilities and limitations, strike a balance between their aspirations and those of their parents, between their interests and the availability of opportunities.

Students in college spend two to three times as many hours outside classroom as in them. The manner in which they spend their non-class hours clearly affects their success in achieving both academic competence and personal development of all types. It is therefore, essential that the institution provide positive direction to students to use the non-class hours in a worthwhile, healthy and useful way by the guidance and counselling cell.

Conclusion:

An effective guidance and counselling programme staffed with adequate qualified personal and equipped with adequate tools can make significant contribution to student development. It should be apparent that it is not the question whether the facility of guidance and counselling for college student should be provided or not, but only a question of how soon and how sound! Every college has some faculty members who do not have sufficient teaching load (the subject taught by them may be new or few students take up the subject). Such teachers may be given training to carry on the guidance and counselling programme in addition to their work.

It is desirable, therefore, that the upcom-

ing universities and colleges build this provision into their organizational structure at the planning stage itself, and the old and existing colleges suitably add this provision into their educational programme so that students may avail of this service easily and profitably. ✍



A GLIMPSE ON NCC, BILASIPARA COLLEGE



Motto of NCC Unity and Discipline

Azirul Islam Mandal

Principal & Former Captain of
NCC, Bilasipara College
1981-2009



National Cadet Core, (NCC) is the largest Youth Organisation of India. NCC is come in to being in 1948 with the enactment an Act in Parliament, Pandit Jawharlal Nehru first Prime

Minister of India wanted an organisation to mould the youth to be better citizen to realise the dream of vibrant India. The purely voluntary organisation started with a strength of 32,000 cadets and to-day it is the largest youth organisation of the world with strength of 12 lacs cadets (boys and girls) throughout India. NCC Head Quarter located at New Delhi, control and co-ordination is exercised through 17 Directorate and 91 Group Head Quarter. NCC today covers student from over 4500 Colleges and 6500 School located in almost every district of the country.

NCC recently, occupies important place in the youth organisation movement of the country and playing a vital role in guiding the youth of the country. For the right path of life. NCC is running under the direct control of the Defence Ministry, Govt. of India. NCC has got again three wings namely, Army NCC, Air Force NCC and Navy NCC. Besides NCC is mainly divided into boys' and girls NCC also. College having NCC is called senior division and Schools having NCC unit is called junior division. In almost all colleges and schools of Assam have got NCC unit. Some college of Assam also introduced girls NCC. There is a Battalion NCC Office located at Dhubri which control the NCC activities of Dhubri, Kokrajhar, Barpeta and Nalbari District.

AIMS OF NCC :

1. To develop of the qualities of Character, Coureges, Comradeship, Discipline and Secular outlook.
2. To make a well discipline force for the country.
3. To developed the qualities of Leadership, Spirit of Adventure and Sportsmanship.
4. To developed the qualities of unity, and Ideal of selfless services among the youth.
5. To create human resources of Organised, Trained and Motivated youth to provide in all walks of life, including the Armed forces and always be available to the services of the Nation.
6. To assist the country, during the time of National Emergency.

NCC Activities:

Extensive training is given to NCC Cadet, both in Colleges and Schools by the Army Personal. Drill, Shooting, Arms training, Physical training (P.T) Field craft, Map reading, First aid, Boat Pulling, Gliding and Camp training forms the part of the Institutional Training Camp (A.T.C). Annual Training Camp organized by the BN. HQ, constitute the most important part of the NCC Training. All India camp such as National Intergration Camp, Basic leadership camp, Army attachment camp is regularly held by the N.E. Directorate, Shillong.

NCC unit Bilasipara College introduced in 1962 during Chinese aggression. The first A.T.C. Camp held at Biswanath Chariyal, (Assam) in 1964 under the leadership of Jogodananda

Barkalita and Sri Bishnu Chakraborty and 2nd Lt Sri Gopal Kalita was the i/c of the NCC unit. It continued upto 1979. Sri Dayal Paul was senior Under Officer of NCC unit Bilasipara College for the period 1967 to 1970. It may be mentioned here that Sri Paul passed 'B' & 'C' Certificate examination from this college.

NCC unit, Bilasipara College is being re-introduced in Bilasipara College (Army wings) in 1981. Where I was assigned the in-charge of NCC Unit in 1981. I performed my duties as part time NCC Officer for 28 Years with sincerity and dedication Bilasipara College NCC have got a Platoon. (Strength of 50 cadets), and commanded by a Platoon from among the teaching staff. NCC unit Bilasipara College is under the control of 7Assam BN, NCC Dhubri. For the whole N.E. region there is a Directorate known as N.E. Directorate located at Shillong. Directorate organized several NCC Camp like Army attachment camp, National Integration Camp, Trekking Camp, Mountaineering Camp, Basic leadership Camp etc. Every year cadets of Bilasipara College participate in all the camp except mountaineering camp.

A.T.C. Camp regularly held annually organised by the BN Office, Dhubri and different training is given to NCC cadet such as Drill, Physical Training, Arms Training, Firing and civil deference etc. and 'B' Certificate Examination is held in the A.T.C. Camp. Every year 10 to 20 cadets appeared in the said 'B' & 'C' Certificate Examination and 90 percent cadet come out successfully from this college

'B' Certificate assumed great value in the life of the NCC Cadet 'B' & 'C' Certificate holder got preference in the recruitment of defence and Para-Military Force and in Assam Police. Till to day 90 NCC cadet of Bilasipara College passed 'B' Certificate Examination and 3 cadet got 'C' Certificate. So this brings prestige and honour to Bilasipara College. Majority of 'B' Certificate holder already got employment opportunities in Army, in B.S.F. and in C.R.P.F. and a few cadet got employment in Assam Police. Assam Police Selection Committee give less importance NCC cadet for the prevailing corruption situation. It may

be noted here that 15% job is reserve in Assam Police service for 'C' Certificate holder.

NCC, unit Bilasipara College is playing vital role in moulding the energies of the college student and making a discipline force, of Higher Secondary and Degree class. The duration of course is three years upto 09 and now it is reduced to 2 years. NCC cadet of Bilasipara College proved their efficiency in Drill during the 15th August and 26th January in Public Field. Two Trophy Awarded to the NCC unit the Bilasipara College by the SDPO, Bilasipara in 1990 and 1991. College again obtained one Trophy for best Drill performance in 2009.


Bilasipara College NCC Unit is commanded by a Platoon commander (myself) and one NCC student leader known as Under Officer. A number of U/O serve NCC Bilasipara College with sincerity and dedication. I would like to mentioned their name such : 1. Moslem Uddin Ahmed, 2. Aynal Hoque, 3. Abdul Mannan, 4. Babul Hussain, 5. Joynal Abedin, 6. Rofiqul Hoque, 7. Abul Hussain, 8. Sri Pritam Kr. Nath. Professor Sri Kulen Das a lecturer in the department of Political Science is now serving as A.N.O. (NCC i/c) since 2009. I would like to acknowledge the contribution of former Principal Late S.P. Kanu. who took initiative in opening NCC Unit in Bilasipara College. So I would like to invite the students of Bilasipara College to join the NCC unit Bilasipara College.

A NCC Unit, Bilasipara College introduced in 1962 during the Chinese aggression. The first A.T.C. camp held at Biswanath Chariali, Assam in 1964 under the leadership of Sri. Jagadananda Barkalita and Sri Bishnu Chakraborty and professor Gopal Kalita was the in-charge of the NCC unit. It continued upto 1979. Sri Dayal Paul was the Senior under officer of NCC Unit Bilasipara College for the period of 1967 to 1970. It must be mentioned here that Sri Dayal Paul passed 'C' Certificate Examination of NCC from this college. ✍



A Profile of Erstwhile Goalpara District of Western Assam

Under Zamidary Administration (Before Independence).

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In the dim mist of the past, where mythology and history coalesce, Rangpur (now Bangladesh) was included in the kingdom of Kamrupa, and the Kurutiya was the boundary between Kamrupa and Matsya or Bengal. (A report on the District of Rangpur, By E.G. Glazier, 1873, pp-8). From Karatoya to Dikrai river the kingdom of Kamrup extended. Cooch Behar, Rangpur and Jalpaiguri were included in Assam. The Assamese Mahabharata and Ramayana were written in the Court of the Koch Kings in the court language. The Guru to the kings was Shri Shankar dev of Assam and even to-day the priests of the Koches were Assamese. The villagers of the district speak a dialect grammatically Assamese if inflections and verbs were really indicate to which the language belongs. The history proves that the kingdom broke up when Ahoms drove back the Koches. The Koches were conquered by Mahamadans and the Ahoms and the Ahoms conquered as far as Goalpara. The Mahamadam fought 19 battles to subjugate the whole of Kamrup, but they become unsuccessful and could not dislodge the Ahoms. The result was that when the British took Bengal from Mahamadans Cooch Behar, Rangpur and Goalpara become a part of Bengal under the Mahamadans just as sylhet was made a part of Assam.

Mir Jumla remained 16 days at Cooch Behar and began his invasion of Assam on January 4, 1662. "Fort after fort was occupied. Jogighopa at the mouth of the Manas river (Opposite Goalpara) on Jan. 20, Gauhati, Saraighat the mouth of the Bar Nadi (Feb.5) Pandu, Beltola and Kajli at the mouth of the Kallang- most of the which the enemy evacuated". (J.N. Sarkar, Bengal Past and Present – p-16, Vol. XXIX, Part I Serial No. 57, January-March, 1925).

Rangamati : In the Goalpara District on the same bank of the Brahmaputra as Dhubri, but lying

above. Isa Khan, Masnad-I-Ali, the Bhuiya King of Khizarpur (circ. 1584) is said to have built a frontier fort there. It was seat of a Foujdar until the British period. "Rangamati was formed into a separate collectorate and transferred from Rangpur previous to the Decennial Settlement. (Glazier, Notes on Rangpur Records). The district of Rangamati and Dhubri which had formerly been known as North Rangpoore, lay on both sides of the Brahmaputra and extended eastwards to the ten independence kingdom of Assam (P-12, *ibid*, Mir Jumla's invasion of Assam by a contemporary dutch chronicle).

Goalpara district had once become the hot subject of controversies because of its political importance. The district of Goalpara in the province of Assam continued to enjoy the status and power it had enjoyed under the Mughal rule even after the acquisition of the Dewany by the East India Company.

The province of Assam was constituted as a separate unit of local administration in 1874. This district of Goalpara was retransferred to Assam. In 1905 when the province of East Bengal and Assam was formed, Goalpara became a part of the new province only to revert to Assam after seven years in 1912 with the annulment of the partition of Bengal. It is manifest from this brief resume that the district has since its acquisition by the British Raj been a victim of administrative necessity and expediency to the neglect of the special needs and requirements of the district.

H.F. the Governor of Assam in his speech in the opening session of the Assam Legislative Council in 1924 made a reference to the movement for the reunion of Goalpara with Bengal. There was a considerable volume of opinion in favour of the reunion of the district with Bengal. The whole body of Zamindars and a pretty large

number of ryots and others were quite anxious to have the retransfer of Goalpara to Bengal, made an accomplished fact. Another section of the people headed by the District Association was, however, against its retransfer to Bengal.

While admitting that the case for the re-union of Goalpara as to linguistic and racial affinity of its people to the neighboring Bengal districts and also as to the land tenure incidents was almost on a par with that of syllehet and Cachar, this latter section of the people asserted that without sylhet and Cachar they were likely to fare better in Assam than in Bengal. That seemed to be the chief argument that the anti-reunionists advanced in support of their attitude. However, fallacious their argument might seem to be to the existence of that party had made it impossible for the people of this district to present a united front with regard to that question.

The allegation that coercive measures were even adopted by the Zamindars in getting the people's Memorial to Lord Chemsford signed by the raiyats was incorrect.

The question of amalgamation of Assam with a portion of Bengal and reconstitution of the provinces of Bengal and Assam created great deal of controversies.

With advent of the British into Assam, Goalpara came back to Assam while Rangpur, Coochbehar and Jalpaiguri remained Bengal. Further there was a move for amalgamation of Rangpur, Jalpaiguri and Coochbehar with Assam. The inhabitant of Rangpur, Coochbehar and Jalpaiguri and some parts of Bogra district are indistinguishable in race, religion and language with Goalpara district and Goalpara district has many such affinity with Assam proper which is contiguous to them. The existence of the Bheladhoa, Haripur, Madhupur and other "Satras" of the Mahapurushia sect in Coochbehar and other districts of the East Bengal is itself a proof of the cultural unity which Assam has or had with them. Then there can be no doubt that Goalpara district which is a district east to those districts of Bengal belonged politically and culturally to Assam even in those ancient times.

The Raja of Gauripur is a Barua and his relatives are inhabitants of Kamrupa district and

Goalpara district. The Raja of Gauripur along with some other Zamindars of Goalpara did not want to be identified as Kamrupis nor their language was Assamese. This was because the 'Great Zamindars' wanted to be associated with the 'Great Zamindars' of Bengal, further the Goalpara Zamindars had been stripped of from any privileges while their counterparts in Bengal remained. Many Zamindars made matrimonial links the Bengalis in order to prove their close link. But the case is reverse in the case of non-Zamindar inhabitants of Goalpara. The people used to take "Dhemnis" (widow) by the customary marriage as their wives. Their Gurus were Assamese.

Further the officers in different Zamindari were either from Sylhet or Bengal and they were afraid of the cry "Assam for the Assamese" and that was why they wanted the Goalpara Zamindari into Bengal as well as its amalgamation. It was mainly for that reason that the Goalpara Land Lords Association had been agitating since 1920 to get the district of Goalpara to be incorporated in to the province of Bengal. Those officers from outside Assam loved Goalpara money and Goalpara post but were not much in love with the Goalpara people. The Assamese were not vocal or vociferous. All the Zamindari Estates were full of outside officers. The local people got small jobs now and then but the bigger loaves and fishes were the monopolies of the outsiders.

In the Goalpara literary conference in the month of Oct. 1927 nearly 8000 men declared in one voice that they were Assamese. About 50 men under Bengali leadership being financed by a Zamindar held a quite meeting to protest against the introduction of Assamese in Goalpara. The meeting broke up as soon as a local man raised a voice of protest. But the pecuniary influence of the Zamindars was so great that the Calcutta papers had given prominence to the small and makeshift meeting but did not give prominence to the real meeting held for two days under great enthusiasm. So the problem depended upon whether the Assamese people wanted to reclaim or claim the people of Goalpara as their own brethren.

The indigenous people of the district were the Jogis, the Meches, Rabhas, Garos, Bodos, Rajbangshis and other Hindus and Mahadans speaking Goalparia dialect. An indigenous in Assam was defined in the Census Report as a person belonging the state of Assam and speaking the Assamese language or any tribal language of the region. (Census of India, 1951, page 414, Vol-XXI, Part I-A Report, by R.B. Vagaiwalla, ICS, Shillong, 1954).

That definition gave rise to some apprehension among some sections of the people of Goalpara whereas it was vehemently resented by certain other sections of the people in the Assam Valley. That was due to the clarification given by the State Government that indigenous persons would not merely include persons who speak Assamese at home. The words "at home" were deliberately omitted by the State Government, to expand scope the definition. All assurances to the effect that the collection of these statistics would not be a bar to any rights of any citizen or national of India failed to assuage this apprehension or rehenion or resentment. On the top of it all, some people in Goalpara insisted on returning their mother-tongue as Goalparia. When some of them insisted on recording their mother-tongue at Goalparia inspite of the explanation, the Census staff had no option except to record the answers exactly as given by the citizens. Since Goalpara language is not recognized (as it is a colloquial, dialect or offshoot of Assamese) those persons were included under Assamese as directed by the Registrar General, after consulting the State Government. Later on, clarification given by the then Revenue Minister (Later Chief Minister) of Assam Sri Bisnu Ram Medhi, was conveyed to all charge Superintendents of Dhubri Sub-Division. When some persons, in Dhubri Sub-Division of Goalpara Division, insisted on returning their mother-tongue as Goalparia, such persons were also included indigenous persons (P-429, Census of India, 951, Vol. XXI, Part I-A Report). However, if a person insisted on his mother-tongue to be recorded as Goalparia, even if it was explained to him that there was no such recognized language, his wishes were respected

and the language was recorded as Goalparia. Later on, all such persons had been included under Assamese after the tabulation was completed.

Inspite of sharing the greater Assamese culture, Goalpara retained the district characteristic of her own. Goalpara can definitely claim for contributing the socio-economic and political development for the greater Assamese society.

A glance at the map of Goalpara district will show that the western boundary of Assam for the matter of that Goalpara district is almost in a straight line and further it will reveal that the 5 Thanas go into the very heart of the province of Assam like a wedge, and there would be no means whatever to protect the borders of Assam, in case those Thanas went out of the province. There would have been no possibility of preventing infiltration of land hungry people of east Bengal, and it would be very difficult to prevent the evasion of custom duties and smuggling of pad-dies, rice and other commodities to East Bengal with flourish. The line of communication from Assam to Indian Union would also be seriously jeopardized.

These Five Thanas, viz. Manikarchar, South Salmara, Lakhimpur, Dhubri and Bilasipara historically, culturally and administratively form one unit with the rest of the province of Assam. There was move to cut off these 5 Thanas but it was found no justification of these 5 Thanas being severed from the rest of the province. The area of the 5 Thanas was 1,138 Sq.ms. and the area of the District was 3979 sqr.ms. The population of the district was 10,1438385.

The Goalpara district constituted part and parcel of Assam and its indigenous population had unanimously and unmistakably expressed their option to live in and share the sorrows and joys with Assam which is their homeland from pre-historic times.

There are numerous old shrines and temples. There is a Sikh Guruduwara at Dhubri dating from 1668 A.D. This was founded by Guru Teg Bahadur and is regarded as one of the principal Gurudwaras of the Shikhs, and is held in great esteem and veneration by the Sikh community. This Guruduwara enjoy grants from Sikh

States like Patiala and others. Within Bilasipara Thana there are many places of worships and pilgrimages for the Hindus, the most prominent among them being the famous Dudnath temple near Bilasipara, Mahamaya Dham in Bagribari. A very large number of pilgrims from far and near visit these temples.

Goalpara district seems to have been the meeting of various forces of ancient civilization having political signification. Goalpara is at the frontier end of Bengal and Assam. (Dr. Surendra Nath Sen, C.U. 1942, Paschim Bengla Patra Sankala). On the North of the district is Bhutan, on the south Garo Hills, on the East Kamrupa district and on the West Bengal.

The enervating climate of the place had rendered the people less arduous and hard-working, while the Zamindars paid only nominal revenue to the Government, their income had within a century, or so multiplied by thousands. The rents of the tenants in Karaibari and Gauripur had been enhanced about 25 percent. (Assam District Gazetteers, supplement to vol. III, Goalpara Shillong, 1914). The Jotedari units had spread over the district from the neighboring Bengal tracts. The Zamindars had found that system convenient to work, because under that practice the whole Estate was divided into a number of holdings or "Jotes" of considerable extent which settled with a body of tenants known as Jotedars. Those Jotedars were practically middlemen and the Zamindars were thus saved the trouble of dealing directly with the innumerable cultivators, who could get their lands only from the Jotedars.

In Goalpara, the settlement is what is known in ordinary official language as a "Zamindary Settlement" (P-425, Census of India, Vol. XXI, Part I-A).

The land settlement problem assumed great complexity during the pre-independence days and it has not lost its edges even to-day. The movements of immigrant population from East Bengal in the pre-partition days was not only economic but also political. Immigration, particularly of Muslims from East Bengal into Assam, began in 1911. In the Census Report of 1911 the number of immigrant residents in the district had been given 11,8,233. The number of natives of

the district who were resident in other districts at the same time was found to be 17,815. The main factor contributing towards the increase in the foreign population was the migration of cultivating Muhammadans from the neighbouring districts of Bengal. They were chiefly attracted by the waste and the "Char" lands which they could obtain under comparatively favourable terms from the Zamindars. (Assam District Gazetteers, supplement to Vol. II, Goalpara, 1914)

The Zamindars of Goalpara in the year 1911 invited a few persons of the Muslim community to settle their land on better conditions than were available in East Bengal; since then, the flood of immigration has not abated.

About the increased pressures on land due to immigration of those people and the conditions arising out of that, Mr. Mullan writes in his Census Report of 1931 thus :-

"Probably the most important event during the last 25 years, an event, more over, which seems likely to alter permanently the whole future of Assam and to destroy more surely than did Burmes invaders of 1820 the whole structure of Assamese culture and civilization, has been the invasion of a vast horde of hungry Bengali immigrants, mostly Muslims, from the district of eastern Bengal and in particular from Mymensing. I have already remarked that by 1921 the first army corps of the invaders had conquered Goalpara. The second army corps which followed them in the years 1921-1931 has consolidated their position in that district and has also completed the conquest of Nowgong. The Barpeta sub-division of Kamrup has also fallen to their attack and Darrng is being invaded. It is sad but by no means improbable that in another 30 years Sibsagar district is the only part of Assam in which an Assamese will find himself at home."

The Muslim population of the Assam valley districts excluding Garo Hills, was 3,55,320 in 1911. There was a rapid increase in their population and it rose to 5,85,955 in 1921, to 9,43,252 in 1931 and to 13,05,902 in 1941. The result of it was that 20 lakhs Bighas of best cultivable land were settled by the immigrants; six lakhs bighas were acquired by them through trespass, and all other available lands were being gradually swal-

lowed up and converted into their possession. Of late, there has been a considerable infiltration of those people from East Pakistan. It posed and still poses a new problem.

In the post Independence Assam, this problem of immigrants was further complicated and made more acute by the movement of thousand of Hindu Bengali refugees into this State from East Bengal. They were the victims of the division of India. They are sorry a spectacle.

The problem of relief and rehabilitation of those displaced persons was a stupendous one. The nature of the problem can be understood from the following speech delivered by Sri Jairam das Daulatram, the Governor of Assam in the Budget session of the Assam Assembly on 2nd March, 1955: "While further progress in rehabilitation has been made during the year, the fresh influx has added to the problem of formulation of firm plans for expeditious rehabilitation. It has been estimate however, that by the 30th Sept. 1954, nearly two and quarter lakh refugees have been rehabilitated through Government's help and one and half lakh bighas of land provided them by Government or through Government's assistance.

During this year over Rs. 33 Lakhs were issued as loans to the displaced persons making grant total of nearly Rs. 340 Lakhs issued as loans in the State up to the end of 1954.

The Zamindars have been the theme of much misunderstanding and explanation. Most historians agree that all Zamindars were not merely Text-Collectors. The term of Zamindars had a very loose significance in the Mughul period. It included the Tax-Collectors as well as hereditary princes who owed only a nominal allegiance to the Emperor. It is said by Mr. Stirling (Asiatic Researches, Vol-XV, p-239) that until Auranged's time the term Zamindars was confined to such Chief as enjoyed some degree of independence (Elphinstone's History of India, p-83)

Again we have it on the authority of Mr. Field, author of Bengal Code, that the Zamindars were the persons who collected the revenue from the tillers of the soil and were responsible for paying it into the Govt. Treasury. "They were in many instances, Rayats or Chiefs of persons

otherwise possessed of local influence which the Muhamdans Subedars utilized for the collection of revenue. " That Zamindars came into existence prior to the subjugation of the country by the Mughuls will be evident from a perusal of Sir Jhon Shore's Minutes of the 2nd April, 1788 and 18th June, 1789. " In Akbar's time the Zamindars.....powerful and they were not of his creation and probably existed with some possible variation in their rights and privileges before the Muhamadan conquest of Hindustan and without any formal acknowledge acquired stability by prescription." Mr. A.J.Laine, I.C.S. was constrained to admit in one of his Reports that Zamindars of this part (Goalpara) of the country played the role of Border Chiefs. There was a native Hindu saying that the land belonged to the Zamindars and the revenue to the King (Introduction to Bengal Code).

Mr J.Shore says, "The rent belongs to the sovereign and the land to the Zamindars." (Harrington's Analysis Vol.-III, p-245)

Frances (22nd January, 1776) asserts that "the land is a hereditary property of the Zamindars, he holds it by the law of the country on the tenure of paying a certain contribution to the Govt. The inheritable quality of the lands is alone sufficient to prove that they are the property of the Zamindars, Talukdars and others whom they have descended by a long course of inheritance." (Harring Analysis Vol. III, p-368).

After the time of Allaudin we do not hear any check to the progress of Zamindar's power except perhaps Akbar's settlement in the 16th century until Jaffar Khan's time (Philips' Tagore Lecture, II, p-66).

The Zamindars held their Estates from generation to generation; were virtually feudal lords armed with Civil and Criminal powers; and were entitled to customary rents from the cultivators. (Ramesh Dutta, The Economic History of India, under British rule, p-55).

Zamindars' duties were largely administrative, in addition to the collection of revenue. (Early Revenue History of Bengal by B.F.D. Ascoli, 1917).

"The Zamindars of Bengal were opulent and numerous in the reign of Akbar, and they ex-

isted when Jaffar Khan was appointed to the administration under him and his successors. Their respective territorial jurisdiction appeared to have been greatly augmented, and when the English acquire the Dewany, the principal Zamindars exhibited the appearance of solemnity and dignity" (paras 370 & 382 of 5th Report, Select Committee Jhon Shore, 1812).

"Akbar's dominions, from the fiscal or revenue point of view, was made up of three classes of areas, (1) Crown lands or Khas Mehals, (2) Territory under Zamindars or Rulling Chiefs and (3) Area held by the Assignees or Jaigidars. The Zamindars were those who did not accept service under Imperial Court but retained their position as rulers of their own dominions, subject to payment of a tribute to the Emperor. They collected the land revenue from their cultivators in their traditional indigenous method. (Report of the Revenue Commission Bengal Vol. II Indian land system Ancient, Mediaeval & Modern, pp-166, 1940).

To say that the Zamindars were the creations of the British, would be to ignore the facts of history. In Akbar's time the Zamindars were rich and powerful: that they were not his creation and probably existed with some possible variation in their rights and privileges before the Muhmadan conquests (Sir Jhon Shore' Minute).

It must be admitted that, in spite of self-governing bodies, the people of our country in general had a hankering after and appreciation for benevolent autocrats. Thus the reigns of Rama, Judhithira, Askoka and Akbar, are even today recalled as the happiest periods of our history. In the opinion of the many, when during the Muhmadan rule the land lords were the real administrators of their Estates, the people were much happier than they are in the days of complexities of administration, with people's power of appeal, second appeal, memorial, constitutional and even unconstitutional agitation. Of course, instances of tyranny were not unknown but the number of such tyrants were very few. Even in the eighties and nineties of the last century, when most of the powers were curtailed, there were many benevolent Zamindars, whose memory is often recalled with sighs by our old

men in the district.

Goalpara district seems to have been the meeting place of various forces of ancient civilization having political significance (one side Bhutan, one side Bengal, Assam & Bangladesh).

The District of Goalpara differed from the rest of the province from the points of view of language, culture & revenue system. It is mainly for this reason that the Goalpara Landlords' Association been agitating since 1920 to get the District of Goalpara to be incorporated into province of Bengal.

The Zamindars had amplier time and leisure at their command than any other body could devote themselves to the Public Service. Moreover the Zamindars had generally acquired administrative habits in course of managing their Estates, those habits and their general training endowed them with the qualities necessary for performing the duties of a legislature as well as exceptive.

It has been said that the Zamindars as a class were idlers. That some of them were, I do not deny. But there were others, who were indefatigable administrators. Nor should it be forgotten that some ancient houses of Goalpara were great patrons of Arts and Literature. Many Zamindars invested their time, energy and money for the good of their tenants, it they could be sure that those efforts would be received with gratitude. There were some Zamindars who established in their own Zamindars demonstration farms so that their tenants might see for themselves the value of the improved methods of cultivation. They had always striven according to their lights and mean to do their best to spread education, gave relief to the sick, fostered good relations and ameliorated generally the condition of the tenantry in their care. Hunting was a princely hobby which every Zamindars enjoyed. Various games including hunting with their romantic association with royalty, valour and skill faced extinction in the land of its origin.

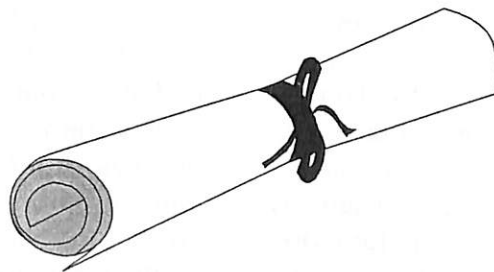
There are many more facts about the expensive eccentricities of the Zamindars which today sound too fanatic to be true. As far as the royalty of the bygone days was concerned, it was

good while it lasted. But how are the descendants of the famous Zamindar families coping with the 20th century? After visiting many scenes of dilapidation and waste, it was almost a relief to discover a few survivors of the royal race who have adjusted themselves to the modern times successfully.

Almost all the Zamindars were very loyal to the Govt. their close contact with the people ensured the loyalty of the latter. The Zamindars had always been regarded as the natural leaders of the people.

I know several gentlemen who had risen to eminence because of the upgrading support lent to them by some of the landed aristocracy. Ancient Goalpara music would have been lost in Assam at least, but for the support it had been receiving from the Zamindars. Gauripur town would not have been what it is today, but for the munificence of the Raja. The cases of other Zamindars may be cited too. Goalpara owes a deep debt of gratitude to the Zamindars for the lead they had given to the industrial and agricultural education.

But the Zamindars of the latter days had anything but a bed of roses to upon. They had either peculiar responsibilities, peculiar disabilities, and peculiar difficulties.✍



Postcolonial theory

✍ **Matiur Rahman Mazumder,**
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Different ideologies put forward different definitions of man at the end of the nineteenth century and in the beginning of the twentieth century. Thinkers and scholars like Foucault, Gramsci, Althusser and Edward William Said view man as a power-loving creature. It is power equations that drive us, all our relations, aims, aspirations, dreams and desires. 'For western man the project of humanism is at an end,' declared Foucault. All lives, all societies are driven by power motive. Life is a parable of power and domination. Foucault's line of thinking is influenced by the German philosopher Nietzsche who believes that knowledge is an expression of the will to power. Foucault equates knowledge with power and advocates an active engagement with the politics of knowledge.

Endorsing Foucault's concept of the politics of knowledge, the Palestinian-American scholar E.W. Said questions the 'purity' of literature and shows how language and literature have always been used by colonizers as a powerful tool in the process of colonization, be it political or cultural. Whatever knowledge, wisdom, science, technology, literary criticism and modernization that is projected as universal is actually Eurocentric, which again is essentially based on white, western norms and practices. The critical questioning and rejection of this power-driven notion of universalism marks the beginning of postcolonial criticism.

This paper attempts to draw a brief outline of the postcolonial theory of literary criticism by pointing out and analysing some of its major markers. The term postcolonialism, though widely used, generally implies-after-colonialism, but as we know, colonialism/hegemony/domination never ends and perhaps began with Adam and Eve. Colonialism is more and more a process of colonizing the mind than a mere process of political subjugation. Much after the overthrow/withdrawal of historical colonialism, the master country (Britain, Spain, France, Portugal etc.) continued (and still continue) to influence /dominate the erstwhile colonies culturally,

socially, intellectually and economically. (The cases of Afghanistan, Cuba, Iran and Iraq, make it clear that any country that has the nerve to resist its former imperial masters does so at its peril. All governments of these countries that have positioned themselves politically against western control have suffered military interventions by the west against them). As against this, post colonialism is concerned with the process of de-colonizing the mind-set, with the process of unburdening the mind of its colonial baggage. As against the colonial concept of hegemony, the post colonialists emphasize the concept of cultural hybridity, plurality and heterogeneity.

Influenced in part by post-structuralism, in part by political developments in the western academy, postcolonial critical discourse has developed over the past quarter century or so, following the publication of E.W.Said's *Orientalism*, (1978) into a still-proliferating set of reading practices directed at analysing aspects of colonial and postcolonial writing. Said enlarged the scope of the postcolonial approach by exposing the Eurocentric universalism which establishes western superiority over the East, identified as the 'Other'. The Orient, a colony, according to Said, features in the western mind as a sort of surrogate or underground self. Colonial and imperial rule was legitimized by anthropological theories which increasingly portrayed the peoples of the colonized world as civilizationally inferior, barbaric, incapable of looking after themselves and requiring the paternal rule of the west for their own best interests. Today they are deemed to require development.

Postcolonialism critically and subversively scrutinizes the colonial relationship and refuses to acknowledge the superiority of western knowledges and cultures. The concept of cultural hegemony finds its best expression in the politics of English education in the colonies; for example, in India. In colonial theory teaching/learning is a means of disseminating the message/ gospel of

harmony, common origin/ brotherhood of mankind and universality of western knowledges but in postcolonial theory it is only a game of power dynamics. The colonizer introduced a system of education which aimed at producing literate people who would be loyal to the Empire and who would ensure the peace of the queen. The universality theory which the colonizers used as a cultural and political weapon for conquest and dominance, destroyed cultures and traditions all around the world. They recognised the importance of the literary text as a means of cultural control and domination; for example, Shakespearean texts were prescribed in schools, colleges and universities for their universality, harmony and commonality. Justificatory narratives advocating the superiority of the white man is abundant in Shakespeare; for example, in *The Tempest*, *Othello*, *The Merchant of Venice* etc. Text like *The Merchant of Venice* marginalize and almost ridicule the Muslims and the Jews. The colonialist politics of education is manifest in the following words of Horace Walpole, quoted from his work.

Education of the Natives: "By annihilating native literatures, by sweeping away all sources of pride and pleasure in their own mental efforts, by rendering a whole people dependant upon a remote and unknown country for all their ideas and for the very words in which to clothe them, we should degrade their character, depress their energies and render them incapable of aspiring to any intellectual distinction."

One of the central issues of postcolonial theory is the centre-margin, east-west binarism/polarization of the colonial theory. Here 'centre' means the west, the whites, the colonizers whereas 'margin' stands for the natives, the colonized of the third-world countries. The binarism of the whites and the blacks, the colonizers and the natives, the civilized and the 'barbarics'- was something the imperialists could not do without. The colonial assumption was that no sub-altern (sub-under, after-other-i.e. someone of inferior rank) can know and speak. They are incapable of representing themselves and so they require western attention and even redemption. The de-construction of these western modes and codes of representation or translation without reference to the original is, among other things, the main aim of postcolonial

discourse. Above all, postcolonialism seeks to intervene, to force its alternative knowledges into the power structures of the west as well as the non-west.

Frantz Fanon, in his book *The Wretched of the Earth* which is regarded as the bible of decolonization, points out the need for reclaiming one's own past and erasing the debunking of the of the past by the colonizers as part of the 'cultural resistance' in France's African Empire. His pioneering psychological essay 'Black Skin' White Masks', calls for the colonized to resist decisively 'the arsenal of complexes' – paranoia, feelings of inferiority created by the colonial system.

In his *Return to Source* (1973) Amilcar Cabral writes, 'The colonialists usually say that it was they who brought us into history: today we show that this is not so. They made us leave history, our history, to follow them, right at the back, to follow the progress of their history.' In fact, the colonial historians dismissed much of our history as mere myths and miracles. Vested interests have left many events, incidents, and episodes untouched and unrecorded; for example, the history of racial discrimination in America, South Africa and elsewhere has not been included in public history. The real history of the erstwhile colonies (India and China, for example) is in the oral tradition- folk lores, myths, legends, ballads, etc... Subaltern historians like Dipesh Chakraborty and others have pointed out that all the histories of the erstwhile colonies are related to and influenced by the history of the master country (Britain, France etc). The concept of history writing (written history) is a western one. The colonial historians distorted our history to suit their imperialistic purpose/ design, represented us as the object, not as the subject of this history and divided us according to their own convenience.

The colonial way of census and mapping was a means of dividing the natives on the basis of caste, creed, ethnicity, etc. They discovered many identities doing incalculable damage to our age-old concept of unity and diversity. Subaltern historians like Romila Thapar have called the western concept of time and history into question. In postcolonial studies historical retrieval, including the reclamation of oral memory, is believed to be the process through which historically damaged selves could be remade. Whether in fiction, nar-

rative poetry, literary epic, or transcribed oral tale, once-colonized writers could present themselves as the subject of their own past. The urge to re-write/ reconstruct the past grows particularly acute where Europe represented the pre-conquest period as a blank/ gap, unmarked by any sort significant action or achievement.

Postcolonialism, with its fundamental sympathies for the subaltern, for the peasantry, for the poor, for outcasts of all kinds, eschews the high culture of the elite and espouses subaltern cultures and knowledges which have historically been considered to be of little value but which it regards as rich repositories of culture and counter-knowledge. It combines and draws on elements from radical socialism, feminism, and environmentalism. Its difference from any of these as generally defined is that it begins from a fundamentally tricontinental, subaltern perspective and its priorities always remain there. Subaltern studies begin with the premise that the subalterns have no platform to air their voices. Partha Chatterjee was one of the first postcolonial thinkers to encourage subaltern studies-folk lores, myths, legends. Now-a-days it includes environmental issues too. It is now accepted that environmental issues require analysis not only in scientific terms but also as cultural figurations. In his *Imagined Communities* (1980), Benedict Anderson feels the need to assert the presence of the 'Others' and their otherness (differences).

Fanonism (after Frantz Fanon) is a militant/ violent form of cultural resistance. In the *wretched of the Earth* the task Fanon sets himself is the gaining of self-respect through revolutionary anticolonial violence, where violence for the colonized is a form of self-definition. For Gandhi, it would be non violence. The colonized, Fanon feels, has to 'insult' and 'vomit up' the white man's values. Today even the concept of terror and violence such as used by Al-Qaida is invariably linked with the process of subversion of a unipolar political, social and cultural authority. In an effort to fight their way back to history postcolonial theorists use colonial terms, ethos and codes only to dismiss them. Now it is the turn of the natives, Homi Bhabha feels, to use this kind of ambivalence against its creators (the colonizers). Postcolonial theory seeks the replacement of the master/ grand narrative of western imperi-

alism by a subaltern counter-narrative. Postcolonialism is indeed both a dialogue and a conflict between the unipolar world and the multipolar tricontinental world. It is a transnational book in which, to borrow Bill Ashcroft's term, the Empire (former colonies) Writes Back. In this writing the souls of the colonies, long suppressed, find utterance. E.M. Forster's *A Passage to India*, for example, is a postcolonial text because he thinks British intervention cannot solve the Indian problems: it is human relationship which can. Postcolonial theory thus disturbs the order of the world by threatening privilege and power.

But the language of a postcolonial text, whether everyday or literary, is never merely reactive. It seeks, in the worlds of Elleke Boehmer, 'to resolve as well as make conflict, to go beyond retaliation, to act out, not to foreclose, a dilemma'. 'In the context of the still-continuing colonial project, poems, novels and theatre have provided space for the historically vanquished to lash out their anger and indignation, but also produce declaration of restorative, not vengeful, perhaps transcendent or humanist overcoming. Postcolonialism in this sense may be seen as the colonised resuscitating the civilisational values nullified by colonialism, Postcolonial literature articulates this justice- and respect-driven struggle. ✍

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HUMAN RIGHTS: ISSUES AND CONSTITUTIONAL SAFEGUARD

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Rights are nothing but some privileges, facilities and conditions of life without which no human being can lead a civilized way of life. Human rights are certain inalienable rights which are enjoyed by human beings. These rights are fundamental and naturally possessed by all human beings irrespective of one's race, religion, nationality, culture, sex and any other factors. Human rights develop the basic qualities such as intelligence, talent, thoughts physical and spiritual needs. The concept of human right evolved out of mankind's inherent demand for dignified and respectable life. The value of dignity, equality and liberty associated as a human being transcend all civilization across the globe.

The origin of human rights can be traced back in 1780 B.C in the code of 'Hammurabi' It is perhaps the oldest document where the protection of some sorts of human rights were mentioned. In the said code the right of women, children and slaves were protected. The religious scriptures like the veda, the Bible, The Qu'ran are the main oldest written documents where exclusive provisions of human rights, duties and responsibilities are found. Societies in different parts of the world, today, have located the beginnings of human in the religious scriptures.

The concept of natural rights emerged with full force in the 17th century as a defence against the unlimited authority of the state. The result of this movement which was influenced by the ideas of Rousseau and others were the incorporation of various human rights in the constitution of various states and finally the Universal Declaration of Human Rights by the United Nations in 1948.

Human rights characterized by its inherent nature. These rights are natural and fundamental when man is born. They are universal, inalienable, inviolable and internationally recognized. The normal way of classification of human rights can be stated as Three Generation Rights

that follows its historical development.

- (i) First Generation Rights consist primarily of rights to security, property and political participation.
- (ii) The Second Generation Rights concern how people live and work together and the basic necessities of life. These human rights are related to equality and began to be recognized by Governments after the World War I & II. Like first generation rights they are also covered by the Universal Declaration of Human Rights.
- (iii) The Third generation rights are the rights of national self determination right to development, or sustainable development, right to peace, right to health and environment, right to share exploitation of common heritage of mankind, right to communication and humanitarian assistance and rights of indigenous minorities. These rights have been recognized under many progressive documents of International Law, including the 1972 Stockholm Declaration of the United Nations conference on Human environment, the 1992 Rio Declaration on environment and development, the African charter of human and peoples' rights-1981 and other pieces of "Soft laws". Human rights have been codified in many international covenants and also enshrined in the constitution of various states.

Issues of Human Rights :- Now-a-days, The Human rights face a huge challenges in the national and international spheres. Various protec-

tive measures incorporated in the constitutions , and legal framework of all countries against the violation of human rights. The violation of human rights can be well discussed from the report of Amnesty International.

1. The information of Amnesty International shows that human rights are violated in a majority of countries of the world. All major regions political and ideological blocs are involved in spite of Universal Declaration of Human rights by the UNO in 1948.
2. Human rights are not only violated by the Govts. but also certain political organization outside the Govt. control, violate human rights today.
3. Govt. sanctioned torture is still practiced in a horrifying manner in a number of states in spite of newly adopted United Nations against all forms of torture.
4. Even the Govt. which have ratified these covenants are breaching them . This is international hypocrisy, it can only serve to undermine people's respect for international declaration and institutions.
5. People are still discriminated on the ground of their race, sex, language, religion and other attributes. The great majority of people do not enjoy the economic, social and cultural rights.
6. Genocide recurs in South East Asia and else where on a scale to rival that of Stalin and Hitler. Torture that lets secret police to break prisoners will and leave no mark, creates a pervasive sub-culture of Terror. Govt. sanctioned abuses include rape of women and use of devices as the "Parrot Perch" as horizontal stick from which the prisoners are hung by knees, with hands and ankles bound together and prodded with the electric shocks.

The plight of human rights in our own country can be perceived from the following extracts of an editorial of a National daily.

"Independent India which was among the

first to outlaw various kinds of discrimination human rights continue to be denied to the vast majority of people. Whether it is Harijans, women political prisoners or ordinary under trials their basic human rights remained confined to the law books".

Human rights in Indian Perspectives:- The constitution of India enumerated an elaborate and impressive list of fundamental rights in Part-III of the Indian constitution. These are at present six groups of rights mentioned below-

- (i) Right to equality. (Article 14-18)
- (ii) Right to freedom (Article 19-22)
- (iii) Right against exploitation (Article 23-24)
- (iv) Right to religion. (Article 25-28)
- (v) Cultural and Educational Rights. (Article 29-30)
- (vi) Right to constitutional remedies. (Article 32)

These fundamental rights are not absolute, reasonable restrictions have been imposed upon them. These rights are enforceable in the court of law. Necessary measures and safeguard have been provided in the various sections of fundamental rights for its protection.

Some other rights have also been mentioned in the Directive Principles of State policy in part-IV of the Indian constitution. As for example, right to equal pay and equal work for both men and women, protecting youth and children from exploitation, securing just and humane conditions of work, maternity leave, right to decent standard of living, right to free and compulsory education. These provisions aim at establishing an egalitarian society based on social, economic and political justice.

The Directive Principles cannot be enforced through the court but these principles are fundamental in the governance of the country and no Govt. can afford to ignore them.

Constitutional Safeguards:-

The constitution of India made some provisions for enforcement and protection of human rights. Art. -266 has some provisions which give powers to the High Court in India to issue writs in the nature of habeas corpus, mandamus, prohibition, quo-warranto and certiorari

for the enforcement of any of rights conferred by part III of the constitution. This is very important provision for providing justice to the aggrieved persons against the state or other authorities within the meaning of Art. 12 of the constitution. Art. -32: constitutional Remedies for enforcement of human rights. Art. -32 provides the right to move the Supreme Court. The supreme court shall have the power to issue directions or orders or writs as mentioned above.

Art.-325 provides that no individual can be discriminated for being included as a voter on electoral rolls on the ground of race, religion, caste or sex of any election. Art.-326 also ensures that all citizens having completed the age of 18 years shall be competent to cast their votes for election to all constitutional bodies.

Art.-335 of the constitution has made special provision for protecting the rights of S.C., S.T. in the matter of appointment in the union as well as states consistent with the maintenance of efficiency in the administration.

In India, the preamble, the fundamental rights, Directive principles of state policy and other constitutional provisions have established a new human rights jurisprudence. Some Statutory Provisions in India:-

The Union and State and Govts. enacted various Acts or laws which aim at protection and safeguarding the human rights. The following statutory acts can be cited here.

1. The protection of Civil Rights Act-1955 protects and brings the Scheduled Caste at par with other communities. Scheduled Caste and Scheduled Tribes (Protection) Act-1989 has been enacted to prevent commission of atrocities of members of S.C. and S.T. the Act also provides for relief and rehabilitation of victims.
2. The Indecent Representation of Women's (Prohibition) Act-1986. This law bans the Indecent representation of women through advertisement or in publications, writings paintings, figures or in any manner.
3. The Juvenile justice Act-2000 makes special provisions for the care, protection, treatment and rehabilitation of neglected of delinquent Juvenile.
4. The child Labour (Prevention of Prohibition) Act-1986 bans employment of chil-

dren in specified occupations and processes.

5. Caste Disabilities Removal Act-1960
6. Immoral Traffic (Prevention) Act.-1956
7. Children Act-1960
8. Dowry Prohibition Act-1961
9. National Commission for Women Act-1990
10. National Commission for Minorities Act-1992
11. Protection of Human Rights Act-1993

Through the above statutory laws human rights are being protected and necessary safeguards have been given.

Conclusion:

The United Nations was created to protect future generation from the curse of war and to reiterate the relief in fundamental human rights. The U.N.'s message is; know your human rights. People who know their rights stand the best chance of realizing them, knowledge of human rights in the best defence against their violation. Vast number of people are still unaware of their rights. While laws and institutions could in many cases defend them people must first know where they may turn for help. The Universal Declaration of human rights confirms the nations commitment to the U.N. character on the promotion and protection of human rights.

Human right education mechanism is essential now-a-days for protection of human rights. The mission of Human Rights Education to develop and integrate people's, affective and attitudinal dimensions in relation to human rights. Its goal is to build a culture of respect for and action in the defence and promotion of human rights for all.✍

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A period of Reminiscence

Prantar Das.

It was the month of August, 1996, when I first stepped into the campus of Bilasipara College. At that time I was rather thin with long well nourished hair and preferred to wear contemporary outfits.

As I was enquiring for admission, one of the office-staffs who happened to be my well wisher spoke highly of my merit. I felt shy because I was aware of my limited abilities. Suddenly an encouraging statement from a gentlemen present in that room touched my senses. He said—"Good students are always welcome". Later on, I come to know this person to be our English lecturer Mr. Niranjana Nayak, with the course of time, he became one of my most favourite teachers.

Initially I found it really difficult to cope up with the new environment. I was a new comer not only in the college but also in the town. So, I had few friends and had to pass solitary minutes quite often. 'To be or not be, the universal Shakespearian line started hovering round me. However, among these inconveniences, the only thing that fascinated me was the effective class teaching imported by a group of excellent lecturers like R. Sharma, M.R. Mazumder, N.Nayak, Dr. P. Mahanta, J. Baruah etc.

Time rolled on and it's wings brought pleasant surprises for me. The hours of soliloquy became rare as I got acquainted with a bunch of vivacious friends like Sangamitra, Tutan, Santosh, Bidyut, Kabita, Kakoli, Tulsii and many more. Apart from usual happenings, one significant act that took place was the formation of "English Literary Society".

Under the pioneership of all the lecturers from the English department and soulful co-operation of a few science lecturers, the society blossomed to its best. Conductance of literary discussion, debate and celebration of significant events become a regular habit for the society members. One a literary seminar was also

organised by the society where scholars and teachers from every nook and corner of the state participated. It gave us extreme delight as the legacy of this society got carried on by our posterior batches.

At that time, the political scenario was not so turbulent as it is today. There used to be only three throbbing political group namely—AASU, ABVP and NSUI. But, this period was providing clear indication of upcoming impact of state politics upon college environment.

It was a period of transition; not only in terms politics but also in terms of administration. The noted educationist and author Mr. Arun Kr. Chakraborty got retired from the post of principal i/c and a disciplined scholar Mr. Sudhir Kr. Mondal took over the charges. Numerous schemes were formulated for the material and the human resource development. There was no college canteen and therefore a small tea-stall just in front of the college-gate happened to be the abode of refreshment for all students. After a decade of my department from the college, one I made a casual visit to the campus. I found the old tea-stall standing tall in the same location! What a pleasant surprise for my old recollection!

During 1997-98, the college magazine got published. Mr. Ramen Das was the magazine secretary at that time. As the magazine got published after a gap of three or four years, we were very enthusiastic. My friends insisted and I wrote a poem (which I now consider rather rusty) named 'Vision' and a short story titled ' Hope you are well,.' For that issue.

Games and sports occupied a prominent place in the daily routine of all game-loving students and young lecturers. Cricket was mostly played along with football and volleyball. Matches used to be conducted against local and neighbouring districts' H.S. School as well as colleges. It was a sheer joy for us to watch out teachers playing

cricket with lots of zest and zeal. On several occasion, a win led to the arrangement of celebration party. No one wanted to miss any opportunity of celebration.

Excursion trips and picnic parties were also frequent in those days. I still remember a picnic that we arranged on the first week of January, 1997. Our team guided by a group of lecturers both from arts and science stream proposed to go to 'Tufanganj (Bengal) Pakhi-Nivas'. But due to mechanical problem of the vehicle, we are compelled to arrange the picnic in a worm-out L.P. School at South-Raipur. The local people helped us a lot and the picnic turned out to be an exceptional one. We roamed in the village and realised the financial status of these people really poor. Most of them earned their bread and butter by toiling hard in the fields, making goods of bamboo and packaging incense sticks.

Time flew away and I presumed the fact enfolded by Einstein's simplest explanation of the 'theory of relativity'. The story goes like this – once Einstein was in a press conference. Among different questions asked by reporters, one was— "The theory of relativity is rather complex for understanding of a common man. How would you like to define it for such a person?"

Einstein smiled and said – "it's very simple. If you are compelled to sit on a hot oven for a few seconds, you'll feel few seconds to be a few hours. On the other hand, if you are given the opportunity to sit on a bench in a charming park with a beautiful companion for a few hours, you'll realise those few hours to be only a few seconds. This is relativity." The same happened in my case. My college days were so beautiful that I became stupefied when I attended our farewell ceremony. Some remarkable moments of my life made me nostalgic.

To be a good orator and a writer, one needs to know the art of attracting the audience and readers. The easiest way to do this, is to write something which generally touch their heart and feelings, I am certain that this prose-piece of mine is not of that sort. But I couldn't help writing readers will comprehend my urge to be slightly personal by cherishing their past college days.

God answers all the prayers. sometimes he answers "yes". Sometimes he answers "no", and sometimes the answer is "you got to be kid-

ding" — (Jimmy Carter on CNN "Larry King Live") but, my firm belief is that I will pray for the prosperity of my college; God won't say anything, He will often a radiant smile and bless Bilasipara College to become the topmost college in the state. Waiting for my dream come true!✍





Introduction of Commerce Course in Higher Secondary Schools and Colleges.

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Growth and development of the economic framework of the land runs *Pari Passu* with the expansion of commercial and financial institutions like banks, insurance companies etc. these organs increasingly need hands that are skilled in different branches of commerce. In conjunction with the present economic development of the country there has obviously been a sharp rise in the demand for hands skilled in these fields.

In contrast to such expansion of demand for commerce hands and the resultant increase in interest in the field, the opportunities for prosecuting commerce education in higher secondary schools and colleges of Assam are very limited. The wastage of man power resources resulting from prosecution of studies in an area other than the area of one's interest can hardly be overestimated.


The per capita real income of the common people being what it is, the educational authorities at the saddle of the Government can go a long way towards solving this employment cum educational problem by introducing the commerce course in Higher Secondary Schools and Colleges of Assam and thereby open up new avenues for commerce education at a lower expense.

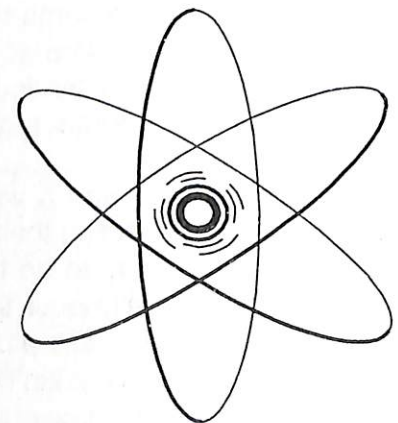
Development of entrepreneurial talent is of key importance to economic growth backed by knowledge of commerce education but the picture is very obscure in case of Assam and North Eastern States Compared to Maharashtra, U.P., Kerala, Karnatak and Tamil Nadu where the expansion of commerce education is very spectacular. Because of paucity of commerce educated hands to run the Major, medium and small scale industries, Assam easily invites skilled hands from outside. This type of influx hinders in the way of solving the burning unemployment

problem in Assam.

The industries can generate the volume of employment needed for our people. To develop an abundance of entrepreneurial talent having commercial knowledge and background is a must for us. The purposeful motivation to undergo commerce education in an area like Assam where industrial climate is practically nil needs a radical change which along can lead to an accelerated pace of economic growth.

As such the need of the hour is to introduce the commerce course in all the Higher Secondary Schools and Colleges of Assam so that we need not depend on outsiders in future.

{the writer is an ex-student of Rokakhata Higher Secondary School, Bilasipara.} 



GLOBAL WARMING -THE GLOBAL WARNING

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UNEP (United Nations Environmental Programme) director and UN under secretary M.K. Tobla warned the world for the first time regarding the affects of Global Warming.

This warning was established by M.A. Gayum, then president (1987) of Maldeeva in his lecture delivered in a meeting of UN an reflected on how his country faced dangers due to Global warming. The Peris conference of climate change (1988) also gave emphasis on the issue of Global warming world-wide. In this conference the scientists expressed concern especially for Changhai, Kairo, Amsterdam and Orlians cities. They also discussed the disasters faced by Vaaldeeves, coastal areas of Indian Ocean, Pacific Ocean, coastal belt of Netherland, Bangladesh and Egypt. The split convention (1988) on 'sea and coast' also expressed concern regarding the problem of sea level rise caused due to Global warming. They also discussed the problems of storm, flood, erosion, hurricane etc. which were also enhanced by Global warming. To take effective steps by the Govts., the Geneva convention on climate change (1988) organized an international committee to study the problem of Global warming in the various countries of the world.

The prime of cause of Global warming is increasing amount of green house gases like CO_2 , CH_4 , NO_2 , tropospheric O_3 and CFC. The scientists estimated that increment of CO_2 in troposphere from 1957-67 was 10% since 1980. They observed the effect of increasing CO_2 in west America and Bangladesh. West America faced high flood in 1980. Worth mentioning is that due to global warming, the tropical part of world suffers flood and temperate region suffers draught. In the pre-industrial era, CO_2 in air was 280 PPMV which increased upto 346 PPMV in 1985 and it is increasing till now. Apart from CO_2 the other green house gases like methane, sulpher-di-oxide, Nitrus oxide, chroflurocarbon, tropospheric ozone also are increasing speedily. According to scientists, the CO_2 will be doubled in 2030 in the air and it will

help the sea level rise up to 48cm in comparison to today's level. When CO_2 increases in the air, photosynthetic activities of the plants also increases. So, plants can absorb a good amount of atmospheric CO_2 . But due to deforestation, numbers of plants also have been reducing and controlling of CO_2 by plants are also not going to be fruitful. Plants give us oxygen, but by absorbing CO_2 it give us more than O_2 for environmental protection. The planktons and algae's of water bodies absorb CO_2 from the water. But due to pollution the plankton and other aquatic flora are also decreased and dissolved CO_2 is also not going to be controlled. As a result, atmospheric CO_2 as well as D.CO_2 in the water bodies also has been increasing. Deforestation and pollution are also the major causes of higher amount of CO_2 in the earth which is a main cause of Global warming. The increment of local temperature helps to increase the average global warming. For instance increment of temperature in North America up to 20°C , is the cause of increment of 1°C , in the world. But to increase 1°C of temperature on earth naturally it requires 2000 years.

The amount of CO_2 produced by microbes by the decomposition activities are also a good amount. It also increases CO_2 in the atmosphere which results in global warming. But in the temperate regions, the rate of microbial activities are less, so affect on this area from CO_2 produced from decomposition is also very less. But these areas produce more amount of methane.

CO_2 also impacts upon formation of cloud. Height, color etc. of cloud depends on CO_2 also. Increment of 300 PPM CO_2 in the air may increase 4°C temperatures in air. So, out of all the green house gases, the impact of CO_2 is above all. Worth mentioning is that increment of just 1°C in the air may cause great damage in the bio-logical world. Due to temperature rising, sea level may increase up to 20-140 cm. (2030) According to Pearman, rate of increment of sea level rising will increase very fast after 2030, because Co_2 in the air will be doubled in this year than that of today. He also

said that amount of precipitation will also increase up to 50% in summer and in winter raining will be decreased 20%. Tropical region will have more rain



and temperate region will face drought. Tropical region will face flood and heavy erosion will occur in the sea-shores. Probability of hurricane and storm in the tropical region will increase 50%. These will create disaster for the human world. Already many countries of the world have started to suffer the effects of global warming. Due to climate change resulted by global warming, production of food grain has drastically reduced in Canada and North America. The farmers who have been following the advance technologies in their farming also have failed to produce food product sufficiently. Canada Govt. has started a scheme named as 'Canadian Climate Program to face the situation of global warming and it has also formed 'Atmospheric service (AES) of environment Canada'. The loss of Canada in the draught in 1961 was 1.8 billion Dollar.

The production of wheat was drastically reduced and loss for this reason was 160 million Dollar. Wheat is the crop of cold climate. But due to temperature rising, the climate of Canada is becoming hotter and agriculture is affected. Canadian Govt. organized one seminar on this topic and 'Natural Sciences and Engineering Research Council of Canada' has been doing research on this topic.

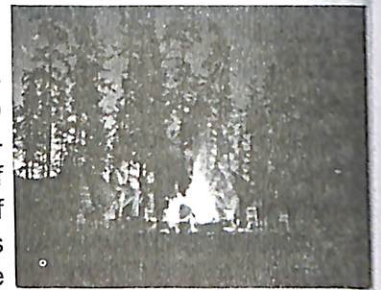
USA is also very much concerned regarding global warming. They have founded special authority to study global warming. But they have been trying to blame the developing countries regarding this matter. According to them, methane come out from the cows of developing countries are more responsible for global warming! It is right that cow produces methane in their stomach. But why only the cows of developing countries are accused? USA has been trying to politicalise this global issue. The USA scientists have said that average temperature of world will increase up to 40-60% after 100 years. Worth mentioning is that $\frac{3}{5}$ of total amount of green house gases are produced in USA, Europe and East Asia. But it is not that, other countries are not taking part in production of green house gases. In Copenhegan summit of

climate change also recommended some measures which are to be followed by all the countries of the world to minimize global warming.

One of the major victims of global warming is Natherland. In the last 100 years, Sea level rise in the north sea of Natherland is 0.5-1.5m. The Govt. has constructed a dyke by the sea. 10 million people of Natherland now live below the sea level. The Govt. has cast 10 million dollar to construct the dyke which is 1% of the GDP of the country people.

Another country facing the problem of global warming is Japan. The country has formed "Japanese Environmental

Agency". According to this Agency, global temperature has raised 0.6°C in last 100 years due to CO₂ increment in the air. If the rate of increment of green house gases remain in the same



rate, then in 2030 CO₂ in the air will be doubled and sea level will rise up to 3 meters which will result terrible climate disaster like hurricane, storm, erosion, flood etc. due to Global warming. Ice of arctic and Antarctic region has started to melt. Now one can sail up to the Antarctic region during summer. The scientists can move comfortably in the arctic and Antarctic region now. This is due to Global warming. One of the scientists of Fossil research institute, Lucknow, informed regarding their experience of sailing to Antarctic region. In the RIO International Convention all the representative from various countries of the world agreed that without controlling the green house gases it will not be possible to reduce global temperature. In RIO convention, 166 countries signed an accord regarding this cause but Turki, Soudi Arabia and few countries which are rich in crude oil did not sign. The attitude of these countries were to earn more by producing oil, they were not ready to sacrifice in cause of their oil production. So these are the problems. But, if all the countries of the world do not work together for this cause it will not be possible to solve such a big climate problem of the globe.✍

BILASIPARA COLLEGE ALUMNI ASSOCIATION

 **Dayal Paul**

Secretary, Alumni Association
Bilasipara College.

The term 'Alumni' is derived from the Latin word *alere* meaning nourish:- The modern meaning of the word, according to the Oxford Dictionary, is a former pupil or student of a particular school, college or university. The plural form of the word is alumni.

Although the existence of the Alumni Association at Colleges and Universities is not a new thing, especially in the west and at some advanced technical and non technical institutions of the country, the general colleges and universities of the country for the first time felt the need of such association when the NAAC (National Assessment and Accreditation Council) launched a country-wide programme to improve the quality of education in general colleges and universities through its inspection and assessment followed by a grading.

Though Bilasipara College was established in the year 1960 there was no Alumni Association of the College. In the year 2003 as per requirement of the NAAC, the college authority convened a convention of the ex-students of the college in the college premises and an association was formed under the name & style Alumni Association, Bilasipara College with the following office bearers.

Advisor	- Ali Akbar Miah – Ex-MLA. - Principal, Bilasipara college (by virtue of chair) - Jagadanada Barkalita, Advocate
President	- Yousuf Ali Ahmed, Ex.MLA
Working president	- Samial Hussain
Vice-President	- Hekmat Ali, Advocate. - Biplab Choudhury - Abdul Mannan Sarkar, Advocate
Secretary	- Dayal Paul
Asstt. Secretaries	- Mantaz Ali - Arun Das
Cashier	- Hansraj Sethia
Excutive Member	- Gopal Das. - Ramjan Ali Islam - Kaycher Ali Ahmed - Akram Ali Ahmed - Surat Jamal Sarkar, Advocate - Kashiram Shah - Miss. Manima Devi - Mrs. Rupali Neogi Deka - Mrs. Tulu Rani Das. - Mrs. Manju Barman - Faguna Nath - Abdul Hoque - Bellal Hussain

- Abdul Barikh
- Abdul Baten Ahmed
- Rabial Islam
- Sujit Kr. Saha (Tinku), Advocate
- Alak Chakraborty
- Sadek Ali Ahmed
- Mostak Islam, Ex. G.S.
- Aminur Islam, do
- Jahirul Islam, do
- Lt. Hefzur Rahman, do
- Ahmed Ali
- Moidul Islam
- Sahadat Hussain
- Kashem Ali
- Safur Ali
- Abdul Latif
- Joynal Abedin
- Rofiqul Islam
- Abdul Aziz
- Abdul Waheb
- Sheikh Abul Hasem
- Siraj Uddin Ahmed
- Sheikh Mansur Rahman
- Mrs. Mina Begum
- Abdul Matin
- Md. Elahi Ahmed
- Animesh Kanti Sarkar
- Debananda Islary.

After formation of the Alumni Association, considering the infrastructural bottle neck of the college we had decided to construct a class room of the college as there was shortage of class-rooms. Accordingly we requested Ali Akbar Miah, MLA Bilasipara west LAC and an Alumnus of the college to contribute Rs. 2,00,000/- (Rupees Two Lakhs) for the construction of a class-room. Ali Akbar Miah gladly accepted our proposal and allotted the fund from his LAD fund and the class room was constructed which has been lauded by NAAC, teachers, students and public in general.

A part from this the Alumni Association raised many other questions, for the all-round development of the college such as appointment of a selected principal, construction of hostel for the students, playground etc. before the Governing body of the college.

It is to be noted here that during the 50 years of its existence the institution has been catering to the needs of higher education in the region. A number of Alumni of the college are holding very high and responsible posts in both Govt. & Semi Govt. institutions besides in political fields. Yousuf Ali Ahmed and Ali Akbar Miah both Alumni of the college were elected to Assam Legislative Assembly. Another Alumnus namely Khalid Hussain (Munna) was able to be elected as Vice-Chairman of Dhubri Zila Parishad.

Miss. Indravati Das, an Alumnus of the college is serving the Govt. of Assam as Joint Secretary welfare of plains Tribal & Backward Classes.

Miss Monideepa Saha an alumnus of the college has made brilliant results in the M.Sc Examination under Gauhati University securing 94% marks. She has broken the previous record of the University. She is now working for her Ph.D. under IIT, Guwahati.

Sri Aynal Hoque, an alumnus of the college joining in Police Department could be able to be the Commandant of a Police Battalion.

Sri Golam Sarowar and Atikur Rahman both Alumni of the College have been serving Bilasipara College as Lecturers.✍



Bio-Technology A Dauntless Leap Towards 21st Century

 **Sandipa Biswas**

Asstt. Prof. Deptt. Logic & Phil.
Bilasipara College.



The trend of launching satellites and missiles which has more prominent during 1980s got diverted toward information technology at the end of 20th Century. At the dawn of this century, people wondered at the breakthrough and innovations in bio-technology, which were not dreamt of the past.

'Bio-technology' is a new word for our new age. It has both narrow and broad definitions and it is generally recommended in a broad view. It means the processes and products offering the potential to alter and to a degree, to control the phenomena of life- in plants, in (non human) animals, and increasingly in human beings.

Over arching the processes and products it brings forth, bio-technology is also a conceptual and ethical outlook' informed by progressive aspirations. In this sense, it appears as a most recent and vibrant expression of the technological spirit, a desire and disposition rationally to understand, order, predict, and (ultimately) control the events and workings of nature, all pursued for the sake of human benefit.

Thus it can be seen that bio-technology is bigger than its processes and products; it is a force of human empowerment. By means of its techniques, instruments and products, biotechnology empowers us human beings to assume greater control over our lives, diminishing our subjection to disease and misfortune, chance and necessity. The techniques, instruments and products of bio-technology like similar technological products, produced in other technological areas augment our capacities to act or perform effectively for different purposes. Just as the automobile is an instrument that confers enhanced powers of auto-mobility, these powers can then be used for innumerable purposes not defined by the machine itself, so DNA sequencing is a tech-

nique that confers powers for genetic screening that can be used for various purposes not determined by the technique, and synthetic growth hormone is a product that confers powers to try to increase height in the short or to augment muscle strength in the old.

Virtually, bio-technology has its roots in the genesis of humanity. Bio-technology is recognized as a discipline where basic and applied sciences have emerged hand in hand. Several basic scientific disciplines like physics, mathematics, chemistry, bio-chemistry, bio-physics and engineering have an interface with bio-technology. Now, bio-technology is regarded as the industrial use of RDNA, cell fusion and novel bio-processing techniques. Advances in Neuro science hold out the promise of powerful new understandings of mental processes and behavior, as well as remedies for devastating mental illness. Ingenious nanotechnological devices, implantable into the human body and brain, raise hopes for overcoming blindness and deafness and more generally of enhancing native human capacities of awareness and action in myriad ways. The discoveries of biologists and the inventions of biotechnologists are steadily increasing our power ever more precisely to intervene into the workings of our bodies and minds and to alter them by

Naturally, there is great excitement and enthusiasm for these developments. Vast numbers of people and their families ardently await cure for many devastating diseases and eagerly anticipate relief from much human misery. Modern biotechnology with its focus on molecular biology and its concern for increasing human health and life spans is all about the future. This bio-tech future presses in daily sparkling imaginations. The common endeavour of bio-technology

does make an impression on 'us' i.e. society and (parts of) our lives, its use has been discussed and regulated politically, eg. by law. Such new technological measures that bring us healthier bodies, decreased pain and suffering, peace of mind and longer life are surely welcomed with open arms.

Many people are more or less satisfied, at least for now, with their native human capacities, though they might willingly accept assistance that would make them prettier, stronger or smarter. Kass states –

“The pursuit of happiness and self-esteem – the satisfaction of one’s personal desires and recognition of one’s personal worth – are much more common

human aspirations than the self-conscious quest for perfection.”

Purposes of biotechnology (complications)

The first complication regarding the purposes of biotechnology is the fact that means and ends are readily detached from one another. As with the techniques and powers, biotechnology placed in human hands, they enjoy considerable independence from narrow or specific goals. Loan R.Kass in his article on biotechnology says:

Bio-technology, like any other technology is not for anything in particular like and other technology, the goals it serves are supplied neither by the techniques themselves nor by the powers they make available, but by their human users. Like any other means, a given biotechnology once developed to serve one purpose is frequently available to serve multiple purposes, including some that were not imagined or even imaginable by those who brought the means into being.’

Then there are many thinkers that question the overall goal of bio-technology. i.e. improving the lot of human kind. What exactly is it about

the lot of human kind that needs or invites improvements? What exactly is it about “man’s” estate that most calls for relief? Just sickness or sufferings, or also such things as nastiness, folly and despair? Must “improvement” be limited to eliminating these and other evils, or should it also encompass augmenting our share of positives goods – beauty, strength, memory, intelligence, longevity or happiness itself?

After assuming that it could be agreed on some aspects of the human condition call for improvement, there would still be difficulties deciding on how to judge whether the attempts at improving them really made things better – both for the individuals and the society. Some goals that people seek might conflict with other longer life might come at the price of less energy; superior performance for some might diminish self-esteem for others. Efforts to moderate human aggression might wind up sapping ambition; interventions aimed at quieting discontent might flatten aspiration. Once people go beyond the treatment of disease and the pursuit of health, there seem to be no ready-made or reliable standards of good or bad available to guide our choices.

The above mentioned concerns are not merely academic but are already upon the society. The new age have now the techniques to test early human embryos for the presence or absence of many genes. But the question here is whether these techniques should be used only to prevent disease or also to try to gift the society “better” children. Techniques are being acquired for boosting muscle strength and performance. Again it is questioned whether these should be used only to treat muscular dystrophy and the weak muscles of the elderly or also to enable athletes to attain superior performance. Bio-technology is gradually teaching us to control the biological processes of ageing which questions whether we should seek only to diminish the bodily and mental infirmities of old age or also to engineer large increases in human life span. We are gaining new techniques for altering mental life, including memory and mood that poses concern, whether to use them only to prevent or treat

mental illness or also to blunt painful memories of shameful behavior, transform a melancholic temperament, or ease the sorrows of mourning. These concerns tell us to seek the answers as to the purposes of bio-technology.

Uses of Bio-technological Powers

The dream of human perfectibility by means of science and technology has been present from the very beginning of modern science in the seventeenth century. Setting forth the practical purpose for the new science in his famous "Discourse on Method" Rene Descartes spoke.

This is desirable not only for the invention of a infinity of artifices which would enable us to enjoy, without any pain, the fruits of the earth and all the commodities to be found there, but also and principally for the conservation of health, which without doubt the primary good and the foundation of all other goods in this life.

For even the mind is so dependent on the temperament and on the disposition of the organs of the body, that if it is possible to find some means that generally renders men more wish and more capable than they have been up to now. I believe that we must seek for it in medicine.... We could be spared an infinity of diseases of the body as well as of the mind, and even also perhaps the enfeeblement of old age, if we had enough knowledge of their causes and all the remedies which nature has provided us.

Descartes foresaw a new medicine, unlike any body world had known, that would not only be able effectively to conserve health, but might also improve human bodies and minds beyond what nature herself had granted us: to make us wiser, more capable and competent, and perhaps even impervious to ageing and decay – in a word, to make us healthy and happy, indefinitely. Owing to the powers now and soon to be available to mankind. Descartes's dream no longer seems a mere fantasy. These self augmenting capabilities that potentially affect the capacities and activities of the human body, the

capacities and activities of the mind or soul and the shape of the human lifecycle, at both ends and in between.

The powers and technologies of bio-technology have not been and are not being developed for the purpose of producing improved, never mind perfect or post human beings. They have been produced largely for the purposes of preventing and curing disease, reversing disabilities, and alleviating suffering. The dual use aspect of most of these powers – encouraged by the ineradicable human urge toward "improvement", exploited by the commercial interests that already see vast market opportunities for non-therapeutic uses, and likely welcomed by many people seeking a competitive edge in their strivings to "get ahead" – means that people must not be lulled to sleep by the fact that the originators of these powers were no friends to Brave New World. Once here, techniques and powers can produce desires where none existed before, and things often go where no one ever intended.

The Age of the "New Eugenics"

The eugenics movement, which reached its peak between the 1920s and 1940s, promoted the selective breeding of people to encourage "strong" genetic traits while discouraging "weak" traits. In its more extreme forms, eugenics called for the forced sterilization and compulsory euthanasia of people with mental or physical disabilities or other traits perceived as undesirable. Fortunately these barbaric forms of eugenics fall from favor following World War II and were whole heartedly rejected by scientists, social activists, politicians and the public.

Today, however, a new eugenics age has begun. This new eugenics is highly profit-driven and centres on bio-technology break-throughs like genetic engineering, genetic screening and cloning. While the methods are much different, the new eugenics holds many goals in common with the original eugenics movement. Human bio-technology techniques, for instance, can screen fertilized human eggs for specific traits, such as

gender or the propensity to develop certain diseases, allowing scientists to eliminate those that carry undesirable traits. Genetic screening also allows insurance agencies to identify and discriminate against people predisposed toward certain illness. New eugenicist foresee a day when scientists will be able to genetically engineer healthier, smarter or stronger people by manipulating their cells. Cloning could allow fast reproduction of these desirable traits.

New eugenics like the old eugenics brings a myriad of potential, social and ethical problems. It may place an undue emphasis on the genetic roots of low intelligence, criminal behavior and other social ills, encouraging society to disregard the roles played by one's family situation, poverty poor nutrition and other environmental factors. The new eugenics also require someone to determine what traits and features are desirable.

Should we use human bio-technology to screen out or "repair" people genetically predisposed toward deafness, baldness, a certain body type? A particular gender or skin colour?

The biggest problem presented by the new eugenics is that it would likely encode present day society's prejudices into the genetic fabric we will pass on to future generations.

Painless civilization – A Contribution of the Human Biotechnology

One of the greatest boons of human biotechnology with regard to the satisfaction of one's personal desires and recognition of one's personal worth is the feature called "Painless Civilization". This civilization paves the way for the present human generations to wipe off the struggles and the natural way to make themselves fit into the society. It seems to be the ideal of the human race. According to Masahiro Morioka,

"When we feel, in contemporary society, a vague anxiety as if we are totally wrapped in a transparent film, we might be sensing the exist-

ence of 'Painless civilization' in an intuitive manner".

Pain and suffering is avoided in every possible and preventive way. Morioka names this way as "preventive reduction of pain" or "preventive elimination of pain". In contemporary societies, people are surrounded by a number of devices to reduce pain. According to Morioka,

"I call a painless civilization one in which the mechanisms of preventive reduction of pain spreads throughout its society."

Society in highly industrialized nations is now gradually turning into a 'painless civilization society'.

Painless civilization has offered a number of advanced technologies to reduce the sufferings and pain of the people in a number of ways. Prenatal screening, research on brain dead persons and organ transplantation, cloning, stem cell research are some such devices that constitute the dynamism of painless civilization. It implies that the ethics of human bio-technology can be seen or should be seen, from the broader perspective of painless civilization. Through the path of painless civilization people can lead a much easy and non hazardous life. The members of such societies are now able to accomplish their goals of life (materialistic) according to their choice and are also able to keep away pain and suffering at a distance far away from them. Happiness from material gain has become their only craving and want. Painless civilization is paving a smooth path for such happiness and pleasure of the people striving for it. It has contributed all sorts of material comforts and pleasures to the people. The new technologies are fast advancing and are proving solutions to many problems, barriers and sufferings of the people in the past.

But the questions that pave their way here is:

- Do people realize the real meaning of life after wrapping themselves under the blanket of

painless civilization?

- Do they really find the happiness they crave for in life?
- And finally, are they really happy with the happiness they get?

These questions unveil the other side of painless civilization. It points to the ethical side of people's life. It points to the ethical side of people's life, the greater and true satisfaction and contentment of the people. Those who aim at happiness's safe often fail to find it, while others find happiness in pursuing altogether different goals. Happiness can be obtained both physically and mentally. Painless civilization targets mainly with the physical pleasures and comforts. Masahiro speaks in this regard as,

"I want to make a clear distinction: 'body' will refer to our seeking of pleasure, avoidance of pain, maintaining of comfortable conditions, and pushing to expand favourable conditions; 'life', will refer to our power for inner change and the ability to transcend one's limitation. In painless civilization the word 'body' is used with this particular connotation attached."

The members of painless civilization remain satisfied with their physical comforts and gradually fail to know the truths of life which are considered to be very precious. They are sometimes also taken to be inevitable to know the real meaning of life and to attain the inner happiness. Painless civilization makes people crave for and satisfy themselves with the material comforts which are endless. People seem to lose their identity in the midst of such civilization. But it is also true that painless civilization with its modern technologies have indeed increased the comforts of the people and have made life much easier with solutions to many unanswered questions and problems of man. Biotechnology has definitely made a sparkling contribution to the humanity by offering them this painless civilization. It involves all phases of life and its progress is at increasing rate thus expanding also the scope of human biotechnology.

The advances and technology of painless civilization as mentioned, involved the field of bio-ethics with them. In other words, it can be said that the phenomenon of pre-natal screening, cloning etc. has the subject of bio-ethics included within them. The scope of bio-ethics does speak about such scientific technologies and also the globalization of bio-ethics throws enough light on the scientific advances offered by painless civilization. More precisely it can be said that painless civilization includes bio-ethics within its vast arena. So it will not be appropriate to proceed further without touching the field of bio-ethics. The discussion of painless civilization in the field of human biotechnology would remain incomplete knowing at least something of bio-ethics.

Bio-ethics: The scope and importance

Bio-ethics as it is understood today has really two distinct origins. The first is in what might be termed 'traditional medical ethics'; and the second is 'moral philosophy'. Considerations about the ethical implications of medical practice have always been important in the understanding of the Western medical profession and in the education of medical apprentices and later medical students. These concerns were first given expression in the Hippocratic Oath, which emerged in early Greek medicine, but which became important because it resonated with later Christian values. It is, however, important to note that the Hippocratic tradition has never been the only tradition in medical ethics. There have always been competing traditions.

The other foundation of bio-ethics is moral philosophy. In the tradition dominant in the United Kingdom, North America and Australasia, moral philosophy become increasingly scholastic and removed from the ethical concerns of real people. During 1960s many young philosophers began to turn to the moral problems of modern society, utilizing the philosophical tools of modern society, utilizing the philosophical tools of modern Anglo-American analytic philosophy. This revival of philosophical attention to real and pressing issues of public concern can be traced to the Campaign for Nuclear Disarmament and the promi-

ment role in that movement played by Bertrand Russell. The young philosophers who have influenced modern bio-ethics were concerned with such issues, and some of the philosophical attention that was focused on issues of war and peace, and on the ethics of political dissent and protest, came with personal and public responsibility for what happens in the world, to be turned towards issues in the field which is now called bio-ethics, and formed the second major foundation of modern bio-ethics.

While medical ethics now makes up a large and central subsection of bio-ethics, bio-ethics extends beyond the realms of medicine and health care to encompass areas including environmental ethics, ethical issues of sexuality and reproduction and for example, what is sometimes now called "genethics", the ethics of genetic choice and manipulation. Central to these concerns are issues around the beginnings of life and concern with our increasing capacity to determine the sorts of beings that will exist in the future. John Harris speaks on the scope of bio-ethics as follows –

'Bioethics is also concerned with the ethics of scientific research and experimentation and has hence come to be concerned with the ways in which the whole of science is pursued, including of course the activities of the pharmaceutical and other industries that pursue or utilize the products of science and ultimately with the ways in which science is regulated and controlled'.

In short, bio-ethics investigates ethical issues arising in Life Sciences by applying the principles and methods of moral philosophy to these problems. Medical ethics and genethics are subsets of bio-ethics.

Globalization of Bio-Ethics

This may be thought of as the phenomenon according to which the ethical agenda is increasingly set by national and international ethics committees and by the convention protocols, reports or conclusions, which are disseminated either by the bodies and governments to whom

these bodies report or increasingly, by the press and media interest which they arouse. Very often, also, the deliberations of public bodies on ethical questions involve so-called consultation exercise; through which attempts are made to find out what the public feels about the issues or would wish to see, done them by way of legislation. Of course, no one can object to public consultation, the public should of course be consulted, democracy requires it. However, there are many different sorts of concern that may prompt public consultation, and many different effects such consultation may have.

Bio-ethics has perhaps attracted some of the philosophers and produced some of the most important work done in contemporary philosophy, precisely because it is concerned with the ultimate questions in their most dramatic form. Questions about the value of life and about the meaning of life are questions that perhaps professional philosophers believed had always been among the central concerns of philosophy. However, until recently these questions, if they were raised at all by philosophers seemed to lack the specificity and the urgency of real problems, like the emergence of nuclear weapons, the issues of life and death and the hugely consequential choices of medical science.

'Concepts like justice and sanctity of life, acceptance of imperatives to refrain from killing and to minimize suffering, belief in honesty and truth telling, and the nature of life itself have all been challenged by scientific and technological developments in the biosphere. It is the better understanding of these central elements of our shared morality that has been the main contribution of bio-ethics to the end of the second millennium'.

Another feature in the globalization of bio-ethics is the feature of east/west dichotomy in the bio-ethics literature and its variations. This feature is mostly prevalent among ordinary people and scholars in Japan. This dichotomy reveals that Japan is essentially different from the west. For instance, Takeshi Umehara, a well known critic states:

'Japanese Buddhism influenced by animism is superior in nature to the Western Cartesian philosophy that created modern science and technology'.

There are various bio-ethics ideas and actions in each region. Of course there are clear cultural differences between distant countries, but if we take a closer look at one area, we can find considerable gender differences, religious differences, economic differences etc. and at the same time it is also true that we actually share many things across borders. Hence it is more appropriate to say "bioethics in Japan" instead of "Japanese bioethics" "Genomics in Asia" instead of "Asian Genomics" and so on. The main thing to be noted here is that, we have to abandon the east/west dichotomy and its variations.

Concerns of Bio-Technology

The ethical and social concerns raised by the march of biotechnology are not easily articulated. They go beyond of the familiar issues of bio-ethics, such as informed consent for human subjects, equitable access to the fruits of medical research, or as with embryo research, the morality of the means used to pursue worthy ends. Indeed, they seem to be more directly connected to the ends themselves, to the used to which biotechnological powers will be put. These broader concerns attach especially to those uses of bio-technology that go "beyond therapy" beyond the usual domain of medicine and the goals of healing, uses that range from the advantageous to the frivolous to the pernicious. Biotechnologies are already available as instruments of bio-terrorism, as agents of social control and as means to improve or perfect our bodies and minds and those of our children.

But the truth is, everyone is not worried or concerned regarding these prospects. On the contrary, some celebrate the perfection-seeking direction in which biotechnology may be taking us. Some scientists and biotechnologists have not been shy about prophesying a better-than currently human world to come, available with the aid of genetic engineering, nanotechnologies

and psychotropic drugs.

A report of the National Science foundation declares:

At this unique moment in the history of technical achievement, improvement of human performance becomes possible, and such improvement, if pursued with vigor, could achieve a golden age that would be a turning point for human productivity and quality of life.

After observing the present trends, a scientist writes,

"Future humans-whoever or whatever they may be – will look back on our era as a challenging, difficult, traumatic moment. They will likely see it as a strange and primitive time when people lived only seventy or eighty years, died of awful diseases, and conceived their children outside a laboratory by a random, unpredictable meeting of sperm and egg."

James Watson, co-discoverer of the structure of DNA, puts the matter as a simple question:

"If we could make better human beings by knowing how to add genes, why shouldn't we?"

Yet the very insouciance of some of these predictions and the confidence that the changes they endorse will make for a better world actually serve to increase public unease. Not everyone cheers a summons to a "post human" future. Not everyone likes the idea of "re-marking eden" or of "man playing god." Not everyone agrees that this prophesied new world will be better than our own. Some suspect it could rather resemble the humanly diminished world.

Bio-technology and Public Attention:

Through the field of bio-technology arouses the subject of using biomedical technologies for purpose "beyond therapy" has received remarkably little public attention. No. previous national bio-ethics commission has considered the sub-

ject, and for understandable reason. The realm of biotechnology "beyond therapy" is hard to define, a gray zone where judgment is, to say that least, difficult. Among the topics in bio-ethics, the questions raised by the efforts to "improve on human nature" seem abstract, remote, and overly philosophical, unit for public policy, many bio-ethicists and intellectuals believe either that there is no such thing as "human nature" or that altering it is not ethically problematic.

The bio-technological concerns are complicated and not established. This is because the differing technologically based powers raise different ethical and social questions. Analysis often requires distinguishing the primary and immediate uses of a technology from derivative and longer-term uses and implications. Speculation about those possible implications, never to confused with accurate prediction, is further complicated by the fact that the meaning of any future uses of biotechnology "beyond therapy" will be determined at least as much by the goals and practices of an ever changing society as by the technologies. Finally, taking up these semi-futuristic prospects may seem a waste of public attention, especially given the more immediate ethical issues that clamour for attention, as it raises the most important questions in bio-ethics. It touches on the ends and goals to be served just on the safety, efficacy, or morally of means. It bears on the nature and meaning of human freedom and human flourishing. It faces squarely the alleged threat of dehumanization as well as the alleged promise of super humanization. It pulls attention to what it means to be a human being and to be active as a human being. Moreover, it is not simply futuristic, recent trends make clear how the push 'beyond therapy' and 'towards perfection and happiness' is already upon us – witness the growing and increasingly acceptable uses of cosmetic surgery, performance-enhancing drugs and mood or attention-altering agents. Decisions of today will set the path, 'beyond therapy' for coming generations. The arrival of technological powers that are likely to affect profoundly the nature, shape and content of human experience, human character, and human soci-

ety, it is highly desirable that people try to articulate as best as they can, the likely human and moral significance.

An Ethical View of Human Biotechnology:

Modern bio-technology with its sparking imaginations also elicits wariness or even fear that humanity is gaining too much power or too little choice over human evolution as destiny. The political climate, permeated as it is by a ferocious "moral approach" to science policy heightens this public concern. People seem to have lost their capacity for rational discourse in the public arena. The bio-tech industry has increasingly realized that not only regulatory schemes but also contentious public and political debate can either enable or constrain research and development.

The unanticipated arrival of new biotechnologies – from cloning to xenotransplantation leaves the public, and the scientific community, without a framework for considering the attendant ethical issues. Ethics is about questions. In reference to bio-technology, some of the possible questions that arises are:

- What are the personal and social impacts of bio-technology?
- What are its potential impacts on our values, our virtues, and our relationship?
- Does bio-technology advance, or impede the common good?
- What is an acceptable way to achieve a given benefit?

The first step in answering any of those questions is to 'get the facts'. Many disagreements result from not grasping the facts of the matter. But facts only describe what is, while ethics deals with what ought to be. It is the job of philosophical ethics to provide standards that help us identify what 'ought' to be done.

'One way to think about "the ought" is through the lens of 'utility', which looks at various options for action, asking who will be affected and to what extent each stake-holder will be benefited or harmed.

In the utilitarian view, an ethical action is the one that produces the greatest balance of good over harm or the greatest good for the greatest number of people. Regarding research in human molecular genetics for example, the utilitarian might argue that the potential benefit of relieving human suffering out weights the possible dangers of manipulating human genes and evolution through germ-line intervention.

Virtue-ethics, with the emphasis on characters and ideals, captures the idea of “the good scientist” – intelligent, honest, compassionate determined – much more so than the principle based approaches of utility, justice and rights. The development of pharmaceuticals for “compassionate use” echoes on ethics of virtue.

Vedanta perspective.

Vedanta School traces the origin of this idea of painless human life to the original nature of consciousness. There is no trace of pain in the self. Pain results in the identification of body with the self due to ignorance. Bodily existence can never be devoid of pain. This superimposition of matter and self on each other results in the effort of humans in trying to attain a state of painlessness with reference to the body.

This research work would look at the notion of painless civilization from the Vedanta Perspective. The perspective would be distinct from the Utilitarian or Kantian perspectives.

Biotech ethics should ask questions as follows:

- (i) What benefits and what harms can be predicted for bio-tech innovations in both the research and application phases, and which courses of action will result in the best consequences over all? It is important to remember that determining consequences is more or less a guessing game. In instances of profound uncertainty and sizeable risk, it is best to err on the side of caution when calculating

benefits and risks neither hopes nor fears should be over sold.

- (ii) Who are the ethically relevant stakeholders, and what rights do they have? Which course of action protects those rights? Is human dignity respected? The consideration of specific individual and group rights requires coming to grips with the right to health care – a right that Americans claim but which remains unfulfilled for many.
 - (iii) Which course of action seeks the common good?
 - (iv) Which option best develops virtues? And which virtues, such as trust and compassion, might be particularly relevant to biotech development and human health?
- Ethics of technology is a sub-field of ethics addressing the ethical questions specific to the Technology Age.

“Technology” itself is incapable of possessing moral or ethical qualities since “technology” is merely tool making.

Thus “ethics of technology” refers instead to two basic sub-divisions:

- The ethics involved in the development of new technology – whether it is always, never or contextually right or wrong to invent and implement a technological innovation.
- The ethical questions that are exacerbated by the ways in which technology extends or curtails the power of individuals – how standard ethical questions are changed by the new powers.

In the former case, ethics of such things as computer security and computer viruses asks whether the very act of innovation is an ethically right or wrong act. Similarly, does a scientist have an ethical obligation to produce or fail to produce a nuclear weapon? What are the ethical questions surrounding the production of new manufacturing processes that might inhibit employment, or might inflict suffering in the world?

In the latter case, the ethics of technology quickly breaks down into the ethics of various human endeavors as they are altered by

new technologies. For example, bioethics is now largely consumed with questions that have been exacerbated by the new life-preserving technologies for implementation. In law, right of privacy is being continually attenuated by the emergence of new forms of surveillance and anonymity. The old ethical questions of privacy and free speech are given new shape and urgency in an internet Age contentment and Happiness from Biotechnological advancements.✍





The Social and Political Status of Women in Indian Society

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In traditional societies women were not given their due recognition and respect. Traditional hierarchical structures still exist and women are treated inferior to men in the patriarchal social system. According to Hindu mythology Shradha and Manu were the first couple on the earth. Manu alone could not have started the reproductive cycle without Shradha. Without women's active participation this civilization could not have been possible. Most of the religions have given very high position to women. Hindus worship Durga, Parvati, Lakshmi, Saraswati as Goddess, Christians pray to mother Mary.

In pre-vedic period Indian society was matriarchal and women occupied superior place as compared to men. They were rather considered indispensable for certain rights as a man could not be a spiritual whole without participation of women. The vedic period was the golden period as far as equality of status and freedom of women was concerned. In "Gurukulas" women studied with men and many women were well versed in the Vedas. They were actively associated with men in every social and religious ritual and ceremony. During this era, women enjoyed equal status and prestige with men. A very important influence on the status of Hindu women was the 'Manusmriti'. In the beginning- Manu writes Brahma separated his body into two parts: from half he created man and from the other part woman. She is therefore born equal "God reside where women are respected and where they are insulted all endeavor is useless". Manu was however partial to men in some other respects by putting women on a pedestal as a source of a daily 'Sukh' or comforts for the life. Thus in the 'Smritik' era, the honourable status of women gradually started declining. A woman could not possess an independent status. In Kautilyan 'Arthashastra' it has been said that for a woman

there is no greater god than her husband.

The position of women in India during the medieval period deteriorated further due to seclusion and a 'closed life' by the custom of 'Purdah'. Women lost all their liberties and become property of their male masters, becoming a 'commodity' and therefore came to be considered a liability instead of an asset to the family. The eighteenth century was the darkest period so far as the status of women in Indian society was concerned. Thus till the beginning of the nineteenth century, women were totally and forcefully subjugated to male superiority, physically and intellectually. The most unfortunate development that took place in India was the seclusion of women. This custom of seclusion seems to have developed during Mughal times as a mark of status and prestige among the Muslims and Hindu especially among the upper castes but with the passage of time as described by Gandhiji was turned into a vicious and brutal custom. Gandhiji himself made a strong appeal for the liberty and opportunity for self development of women along with men. The condition of women in India, however came to be the worst during the Muslim rule. It was only in the British regime that the attitude, behavior and mode of thinking of Indian Society started changing due to education and the western impact on socio-cultural life. The women's organizations, took up issues like women's education, abolition of social evils, Hindu Law Reforms maternal progress of women equality of rights and opportunities and women's suffrage. Thus Indian's women's movement worked for two goals; upliftment of women and equal rights for men and women.

Politics is inevitable in any society. The political status of women implies the degree of equality and freedom enjoyed by women in the

shapping and sharing of power and the value given by the society to the role of women. But men have always monopolized the political space. Democracy cannot be realized if marginalized sections which include women remain outside the political system of power. Political participation does not mean only right to vote but includes the ability to influence policies and decision – making. Women almost everywhere are under represented in all wings of government –legislative, executive and judiciary.

Doubtlessly, women leaders in South Asia dominate the political landscape. From Indira Gandhi and Sonia Gandhi to shaikh Hasina, Khaleda Zia and Benazir Bhutto to Sirimavo Bandaranaike and Chandrika B Kumar Tunga South Asian women leaders are the epitome of powerful women reaching the highest echelons of governance. In spite of holding the top most positions in their respective countries, the vast majority of South Asian women are illiterate and in poor health, have low earning, lower wages, low levels of skills and are subjected to domestic violence. Women in South Asia also have the lowest rates of participation in their governance structures. For example, women occupy only 7% of parliamentary seats, 6% of judiciary, 9% of cabinet and civil servants and 20% of local government institutions. The social position of women in South Asia is critical and worse. They are dominated and exploited by men. In 21st century South Asia has emerged as one of the most poorly governed regions in the world. Basically they are suffering from poverty, illiteracy, most malnourishment and least gender sensitivity.

Women in South Asia in general and India in particular present the bleakest picture of human deprivation. The dejection and depression of women in India begin before birth. Female foeticide and infanticide, neglect of health and gender biased feeding practices-all are manifestations of gender deprivation of domination of Patriarchal structure in India. Patriarchy refers to the power relationship that define the role of women in Society and help to perpetuate domi-

nation of men over women by way of limiting women's excess to ownership of property, education and in information as well as their and command over their own labour. Earlier the laws of inheritance in Hindu joint family in order to protect joint property from being transferred to another family deprived women of inheritance.

The constitution of India has granted women equal rights of participation in the political process of the country. But in reality these rights are not sufficient because their voice is hardly given any weight. Women's representation in parliament and in the State Assemblies has never gone beyond 8 and 10 percent respectively. The number of women in political institutions is nominal. There is some sort of constraints which make women feel that men can take care of their interests better or men feel that there is no need for women to participate in these institutions. It is a global experience that in any political system right from the developed to the developing countries women's presence in the political process is marginal and low. Male domination and denial of political rights to women were not peculiar to Indian society. In all countries of the world their position was almost the same. Even in so called developed countries of the west the position of women in political matters was not better as compared to India. The right of women to vote had been propagated in England and U.S.A. since 1850. New Zealand was the first sovereign state to adopt women suffrage in 1893. Indian women were given voting rights in 1950.

Since the discrimination against women was entrenched in deep rooted cultural beliefs and traditional practices it continued to persist much after the second world war. The U.N.O. felt concerned about this problem of the weaker sex. Article 21 of the Universal Declaration of Human Rights, 1948 declared that everyone has the right to take part in the government of his country. The United Nations declared 1976-1985 as women's decade.

The convention on the Elimination of all forms of Discrimination against women adopted

by the General Assembly on December 18, 1979, reiterated the norms of non discrimination on the basis of sex and reaffirmed the goal of equality between men and women. It covers a full range of subjects like, women trafficking, women nationality education and employment. It also covered special problems of rural women.

The United Nations Fourth World Conference on women in Beijing in 1995, put on the agenda the question of women's equality as an essential component of human rights, as a condition of social justice and as a prerequisite for peace and development. The conferences addresses itself to removing all obstacles to participation of women in all spheres of public and private life and came out with a definite international agreement regarding the status of women. The agreement referred to as Beijing Platform for Action (BPFA), identified twelve critical areas for concern. These are:-

- (i) Institutional mechanism for the advancement of women.
- (ii) Human Rights of Women.
- (iii) Women and Poverty.
- (iv) Women and the economy.
- (v) Education and training of women.
- (vi) Women and health.
- (vii) Women in power and decision making.
- (viii) Violence against women.
- (ix) Women and armed conflict.
- (x) Women and media.
- (xi) Women and the Environment.
- (xii) The girl child (United Nations 1995)

At the same time the implementation of the Nairobi Forward Looking Strategies for the Advancement of Women. Which was adopted at the Third world conference for women in 1985 was also reviewed. This process formally called women 2000, gender equality, development and peace for the 21st century commonly known as Beijing plus five (UNDAW 1999). The country has entered the new millennium with the hope of achieving greater equality. The year 2001 has been declared as the "International Women's Empowerment Year" by the U.N.O.

Women represent 50 percent of the world population, produce half the worlds food supply, account for 60 percent of the working force, contribute up to 33.3 percent of the official labour-force perform nearly 66.6 percent of all working hour but surprisingly own less than 1 percent of the world's real estate.

The principle of gender equality is enshrined in the Indian constitution in its preamble, Fundamental Rights and Directive Principles of State Policy. The constitution not only grants equality to women but also empowers the state to adopt measures to stop discrimination against women. Within the frame-work of a democratic polity, our laws, development policies, plans and programs have aimed at women advancement in different spheres.

From the Fifth Five Years plan (1974-78) onwards there has been a marked shift in the approach to women's issue from welfare to development. In recent years the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission for Women was set up by an Act of parliament in 1990 to safeguard the rights and the legal entitlements of women.

The 73rd and 74th Amendments (1993-94) to the constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women laying a strong foundation for their participation in decision-making at the local levels. India has also ratified various International Conventions and Human Rights instruments committing to secure equal rights of women.

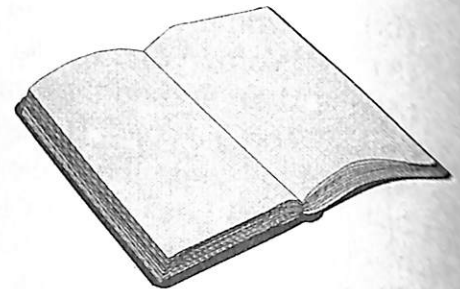
After Independence several women group activists, N.G.O.'s started working for the cause of women. Women commissions at central and state levels started functioning for protecting the rights of women in their working place as well as at home and to remove crimes against women. Government also has taken initiatives for the protection of their rights through constitutional amendments, enactment of laws and

framing of policies.


The women of Assam started supporting their male counterparts in their anti-British activities from the beginning of the British Rule. Some active and dynamic women like Hem-Prabha Das, Chandra-Prabha Saikiani, Amul Prabha Das, Kanaklata Barua, Pushpalata Das, Bhogaswari Phukanani, Tileswar Barua, Kumali Devi, Leela Neogoni and various others actively participated in the struggle for Independence. The role played by women of Assam in the freedom movement is a story of their devotion, sacrifice and patriotism. They were patriotic and revolutionary women of Assam and laid their lives for the cause of the nation. Some women joined "Free India Fighting Force" who actively participated during the time of non cooperation and Quit India movements.

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ELEMENTARY EDUCATION IN DHUBRI DISTRICT

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Elementary education is recognized as a fundamental right of all citizens in India. The supreme court of India in its judgment in Unnikrishan's case (1993) has held that all citizens have a fundamental right to education up to the age of 14 years.

Greater emphasis on decentralization of education planning and administration has been provided. The 73rd and 74th amendments have provided a statutory base for decentralized educational planning.

Elementary education has played a great role in the developmental procedure of a country. No country can make a way to progress without proper utilization of human resources. To attain the goal of true democracy and exploitation free social atmosphere is very necessary. For this every individual has to be educated. Otherwise they are being used as a weapon by some politicians, which is very dangerous for a democratic country. Therefore, UNESCO also gives importance to universal elementary education to all the underdeveloped and developing nations.

During the eighth plan period (1992-97) several international agencies were expected to pour in funds for the improvement of primary school education in about 200 districts in India. According to census report 1991 percentage of non literates in India of the age of 7 was 328.8 million of which 128.3 million were males and 200.5 million were females. So as a whole the country's educational development is not satisfactory. This failure of independent India's attempt at universalisation of elementary education has other supervising aspects. An NSS survey went into the reasons for non enrolment the drop out from school.

The results revealed that 10% didn't enroll because there were no proper schools nearby. About 34% didn't enroll in school because they

had no augment family income or the family couldn't afford to educate their children. Significantly 30% didn't find the school education interesting.

In the north eastern region of India, Assam's literacy rate is 69.70% comprised of 79.30% male and 58.90% female. Dhubri, the westernmost district of Assam has the lowest percentage of literacy among the 23 districts of Assam which measures 49.86% among them 56.6% are males and the rest 42.64% are females.

Since independence many efforts were made towards the universalisation of elementary education in the country, but even after a long period of more than half a decade the country has not been able to achieve it. Our national percentage of literacy according to 2001 census was only 65.01% all the more whatever achievement is made in the country in literacy aspects there are wild disparity among the states and the regions the percentage of literacy in Kerala according to 2001 census is 89.8% Mizoram has literacy rate 82.27%, West Bengal has a literacy rate of 57.70%, in Bihar and Rajestan it is 38.48% and 38.55% respectively.

Various researches have been made in this regard to confirm the problems and factors for these disparities in the achievement level. This suggests that the problems and factors with which literacy is related differ from state to state, region to region and place to place. It is a fact that unless factors related to literacy and problems underlying universalisation of elementary education are addressed properly and individually, the universalisation drive cannot be made a success in our country.

Assam is a state located in the far east of the country. There are at present 23 districts in the state and the westernmost border of the state

which is one of the international border of the country is being shared by Bangladesh and India falls in Dhubri district. The Dhubri district has got three subdivisions:

- 1) Dhubri (h.q)
- 2) Bilasipara.
- 3) South Salmara and Mankachar.

The whole nations well versed with different kinds of cross border problems including large scale immigration of Assam. The main gates through which the immigrants enter Assam are lying on the borders. Therefore the district of Dhubri, therefore has to experience and witness various kinds of socio political turmoil at different times.

THE DHUBRI DISTRICT EOGRAPHYCALLY

The geographical extent of the Dhubri district lies from 89'40" east to 90'12" east longitude and from 26'20" north to 26'30" north latitude.

The southern part of this district consists of vast riverside areas and is submerged in water for almost three months every year. The soil of this area in however very fertile and is extremely beneficial for agriculture. But the people of these areas are by and large immigrating to the neighboring cities due to the low sale of their crop yield and the Perennial floods. Hence, it is but obvious that this area is extremely backward in education and female literacy is almost nil. Most of this is due to the poor infrastructures of communication and poverty. Even though budding talents exist in this region they never get exposed due to the poor infrastructures of the place. It is one of the most economically and educationally backward districts of Assam.

History of this district reveals the fact that unlike upper Assam it was never been under an unified and centralized administrative system prior to independence. It was rather the cockpit of different fighting forces of subordinate kings and its political administration passed through numerous forces. During Mughal period after Sher Shah's permanent settlement rule Dhubri was under six Zamindars namely:

- 1) Bijni Estate.
- 2) Gauripur Estate.
- 3) Mechpara Estate.
- 4) Chapar Estate.
- 5) Koraibari Estate and
- 6) Parbat Jowar Estate.

EDUCATIONAL SCENARIO

Under the Zamindari system, education was not accessible to common people. Sons and daughters of wealthy Zamindars were sent to sylhet, Dacca or Kolkata for their education. No local infrastructures developed in the district. Through generations people became the ignorant bonafide slaves of the Zamindars. System of education in pre historic period was not known much. But there were patshalas, and madrassas in the district where indigenious system of education was going on.

The Christian missionaries played a very significant role promoting vernacular education in this zone. They first started a school for garden boys which finally got closed. In 1826 another school was established by David Scott's initiative at Singimara Mr. Robinson described the condition of the valley as extremely deplorable.

Jenkins, the then commissioner of Assam led to establish English Schools, by 1915-16 there started one government boys school 213 boards and only 11 unaided schools. For girls there were no government schools, there were only 29 girls' schools established by the local boards where enrollment were 676 in the class one standard and only 38 in the fourth standard.

After the primary education act of 1926 was passed attempts were made to introduce compulsory primary education in the district. But there was no significant development. After independence, the primary education transferred to basic education as the 'buniyaadi education act of 1954' was passed. But due to non-availability of fund and trained teachers this act also failed to promote primary education. Again, under elementary education act of 1962 attempts were made to establish primary education through the local boards.

There was no govt. girls' primary education up to the year 1921-22. After the primary edu

education act was passed attempts were made to introduce compulsory primary education in different parts of the district. But there was no significant development in the field of education because of stark poverty, communication gap, and ignorance of parents. Over burdening population is also one good reason for the backwardness of the place. Evidences of early child marriages prevailing in various parts of this district has also been found.

Jankins the then Commissioner of Assam led to establish English Schools. The following tables shows the number of schools.

tables showing the progress of Primary Schools -

Year	Types of Schools	No. of School	No. of Students			
			1 st Std	2 nd Std	3 rd Std	4 th Std
1915-16	For Boys Govt. Board School	I 213	57 4967	13 1518	11 1239	4 745
	Aided	I	31	5	7	5
	Unaided	II	283	23	70	10
	For Girls Govt. Board School	----- 27	----- 590	----- 88	----- 51	----- 13
	Aided	2	45	13	6	4
	Unaided	-----	-----	-----	-----	-----
	1918-19	For Boys Govt. Board	I 226	75 3738	21 637	25 551
Aided	I	5	200	2	-----	-----
Unaided	-----	-----	-----	-----	-----	
For Girls Govt. Board	29	228	16	11	7	
Aided	2	-----	-----	-----	-----	
Unaided	2	72	-----	-----	-----	



Year	Types of Schools	No. of School	No. of Students				
			1 st Std	2 nd Std	3 rd Std	4 th Std	
1919-20	For Boys Govt. Board	I 230	24 5584	8 1012	9 830	5 565	
	Aided	I	41	12	19	2	
	Unaided	5	211	21	2	3	
	For Girls Govt. Board	----- 29	----- 676	----- 49	----- 38	----- 37	
	Aided	I	9	-----	-----	-----	
	1920-21	For Boys Govt. Board School	I 231	33 5590	-----	-----	-----
	Aided	I	13	-----	-----	-----	
Unaided	I	37	-----	-----	-----		
For Girls Govt. Board	----- 29	----- 624	----- 68	----- 32	----- 26		
Aided	I	7	2	1	-----		
Unaided	I	37	-----	-----	-----		
1921-22	For Boys Govt. Board	I 231	16 5034	12 1135	9 796	3 526	
	Aided	I	5	18	3	4	
	For Girls Govt. Board	----- 28	----- 68	----- 59	----- 47	----- 19	
	Aided	I	2	10	7	5	
	Unaided	I	39	-----	-----	-----	
	-----	-----	-----	-----	-----	-----	

Source (General Report on Public Instruction in Assam From 1915-16, 1921-22).

This table reveals that progress of Primary Education in the District was very slow compare to the total population.

After independence efforts were made to give compulsory Primary Education to all.

In 1926, first Assam Primary Education was passed and then in 1954 Basic Education Act was administered in the District. Through number of schools were increased and a Basic Training School was established in Glukganj, due to non availability of trained teachers and lack of public co-operation this system collapsed in the District. Elementary Education Act of 1962, new policy of education of 1968 and 1986 were passed by with a view to provide Compulsory Elementary Education to the people. Till then efforts have been made to successive five year plans to achieve the target of cent percent literacy through Compulsory and free education for the children of age group of 6 to 14. But as a whole result is not satisfactory. The progress of education from 1954 to 2001 in Dhubri District is shown in the table below:-

Year	No. of Schools	Total No. of Students	Boys	Girls
1951-54	856	29,566	18,398	1,172
1954-55	969	31,777	45,548	2,802
1977-78	972	77,452	47,046	30,406
1999-01	1449	2,27,551	-----	-----

This table shown the expansion primary schools after the independence. But in comparison to the total population of school going children it is not sufficient. This part of the state was never under any strong attention right from the British rule. It needs special attention as it has different problem which is very significant for the slow progress of education. Non availability of Transport system disturbances of frequent floods, poverty of parents, poor condition of infrastructures of the schools ignorance of the parents, lack of interest for education, improper management, overburden classroom condition, early marriage and lot of other problems are responsible for the slow progress of education of this area. ✍

CUBISM: ASSAMESE LOVE POETS

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Cubism is a style of art, begun in the early twentieth century, in which objects are represented as if they could be seen from several different positions at the same time; using many lines and geometric shapes. This art form have been introduced in Assamese literature with variety of their thought of a single object. Poets of contemporary time no doubt experiment with new form and subject and introduce them in that flavor of art which carries the fragrance of cubism. To enlighten the same. I would like to discuss some poems of the establishment Assamese poets of younger generation of contemporary time of Assam.

Pranab Kumar Barman, in his poetry book 'Chithibor Ghurai Nukhujiba' has urged his dear beloved, not to ask him to give back those letters to her which sent once in his name. He said that if she would not have these letters in her possession, it wouldn't make any difference in her life. He further said that she had been freed to go, but he wouldn't let her to go with her letters which she wrote to him. Because after being forsaken by his beloved, these letters would be the life tonic for him. He urges that the vibrant letters have carried her genuine emotions which are more precious to him than anything of this material world. In the first letter the poet could feel the shivering fingers of his beloved, in her second letter he could feel the essence of her loving soul while she begged permission from the poet to address him in another name, the third letter of his beloved still has embraced the breath of that night which she spent sleeplessly in his name, and the fourth letter has impact of loneliness which she felt without him. The very title of this poem brings to our mind a poem 'Autograph Khan Ghurai Nukhukiba' (Naavit Roi Zoa Sha) by Amitabh Ranjan Kanu, who has expressed the same note in different way. In this poem the con-

temporary Assamese poet Mr. Kanu has said to his beloved that he gave an empty autograph book to his beloved to write whatever his beloved wishes to write. She drew a home and a pair of pigeon on its page. But today she wishes to cease this autograph book from his custody. The poet urges his disability to give back this precious thing because it is impossible on his part to separate a pair of birds and also impossible to erase the home which she drew in the name of eternal love. So he consoles his beloved not to worry about her inscription on the autograph, though at the same time he makes it clear to her that he would not be able to burn it because it is impossible on his part to burn the pages of the autograph which carry the lively touch of his beloved. But on her insisting to give back or to burn the same, the promises to flow it in the holy water of river Ganges. It is noted that his "home", "Pair of Pigeon" and "rive Ganges" are very symbolic and aptly applied in modern form of poetry writing. In the other hand Pranab Kumar Barman insists on that he would not be able to return those letters are now transformed into his soul which is inseparable. Both the poets transform the same in their own ways of uniqueness. In a PCO, the poet said about the talks which occurred between them where he said that love does not mean the end of life or death, rather it means total emancipation. In 'Gaobor Kot Ase', the poet lives in nostalgia. In this poem he said about his mother who bakes cake for their children and lives a carefree life with them amidst the nature. But in cities though there are many places like zoo, Kamakhya temple and planetarium, yet the sky becomes smaller like the round coconut sweet (laaru) made by his mother. In premiere cricket the poet thinks of his beloved as a batsman who is capable to strike all types of balls coming towards the wicket, but he does to know the tricks of balling. In the game of love, he throws only wide ball

and his beloved keeps laughing without changing her position. He warns his beloved that she should not be over confident on her capability of bating, because he is in the learning process and day by day his skill of balling has been developing. He says that one day he will over power her pride and win her heart 'Tomar Abhiane Tomer Sate' is again a poem based on lady love. He urges that he speaks with his beloved though he knows he is no more with him. He said that if she remains beside her then she would feel happy perhaps and this notion of feeling brings to his mind a kind of peace. He said that if she remains beside him then her haughtiness would embrace his eyes, lips and throat and this drowsiness would sink in her kiss. If she would roam with him keeping her hand in his hand, then she would have been felt free and happy and this notion of thought brings to him a kind of genuine joy in his ignorance. In "Dainandin Anuraag", the poet wants to convince that confused state of modern people where everyone bothers about where to go and where not to go. He thinks to go back where from he started his journey and again without moving from his stoppage he ponders what will he get if he goes back his birth and bundle of dead memories, and if he comes forward what will he get – a crowd or a lone cremation ground. 'Jihetu Aaji Deubar' is all about a lovers reminiscence. The poet here wants to recollect those reason which caused him to escape from his beloved. Since today is Sunday that is why he wants to brood over the reason why he was not there to have her kiss, not there to have her touch upon his limbs and why he was not there with her in the sacred night. Because of his in differentness she used to reproach him all the time. In the next poem the poet wants to remember his beloved in rainy season because he wants to wet in the rain in her absent. The poet feels deep sorrow in his heart and this sorrows will last forever until and unless the cease of separation. He said –

Sampratee mor sahar bisad sahar aaru moi
sai saharar purani basinda (P.36)

The city of mine is filled with tears

And I am the oldest inhabitant of this pain

Like a forsaken lover the poet has shared many experiences of his life which bring to our mind a world of illusion where only reminiscences exist. He has not prepped into serious matter of day today humdrum life, he always tries to concentrate on one subject and subject brings to a reader's mind a lunatic feeling which a teenaged often genuinely feels in his or her teenage. The poet has not tried to make his poem complex and the reason why his poems touch the hearts of the readers who genuinely feel love with serenity of emotion. Besides, a few poems many of the poems of this book have dealt with same phenomenon of life and thus a few poems have lost variety in context of theme and diction. But this book should be worthy to read in the context of understanding love which is sour. The poet has not philosophized love in his poems and thus he keeps his poetry near to the hearts of those readers who start to feel the feeling of love. The poet has not spoken anything which he has not felt. He has shared those feelings of love which he genuinely felt in his past, and this genuineness give a new meaning to his love poems.

At the same time Mr. Amitabh Ranjan Kanu has expressed his true feeling through his poem and these feelings are very much genuine and at the same time original. He says

Paariley loi joa

Mor aangulir major para

Teur chulir gondh; mor navir para

Teur sarirar sha – jiye mok pohar diye


Karan jot pahar bechi tatai shabar govir hoi.

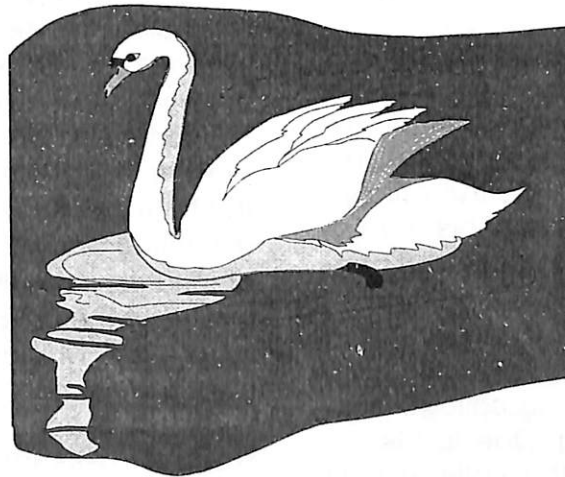
'If thou could then cease they hair's smell from my fingers

from my oval the shadow – which gives me light

because where there is much light, shadows are deepest (Nabheet roi joa sha) at the same time Saurav aikia is not able to find out the rules of love but he does admit in 'Valpoar Niom' (Shimalu Sagar) that love has three rules, but it is painful that none of us knows that rule. Bipuliyoti Saikia in his poem 'Eti Premar Kabita' (Mahakabya Pratham Paat') has said that he has been sepa

rated from his beloved, as if for long ages, but he does not feel that gape a little. From that period separation neither they could meet each other, yet he feels her face in front of his eyes. On the other hand Harish Sonowals 'Moi Dukhar Eti Beduin' speaks about his journey through emptiness, though the poets memories are filled with the colour of peacock's feather which is alike the silence of his beloved. Deba Prasad Talukdar in his book 'Valpoa Chakulai Nahai Hriday Lai Choa' has said that his and his beloved bodies play the music in the night (Valpoa). In his poem 'Ebarai moi Premat parisilo' (Panbazar aru ananya kabita) he said that he had fallen in love once in his life, and still he does not adhere that feeling in his heart, and that deep night in his senses – which make him lunatic. To be noted that these above mentioned poets are considered as one single soul of different selves of 'Love'- which has been treated by those poets as an object. For

modern Assamese poets love is an object and this object has been seen from several different positions at the same time. If we argue that literature is the reflection of society then we must argue that in the expression of such above mentioned poets of contemporary time, a new form of art style has been nourished to satisfy the 'Shape' and senses'. 



**BY - R.A. SHARMA, PRESIDENT OF THE GOVERNING BODY,
BILASIPARA COLLEGE.**

IN MEMORIAM

R.A. Sharma,

Ex.-Principal, Bilasipara College.

Bilasipara College pays homage to the following principals, teachers and employees of the college who are no more. Profulla Pan Changkakati was the Founder Principal of Nripendra Narayan College (Now Bilasipara College). He had a brilliant educational carrier. He got First class Hons. in the B.A. Examination. He received the Gold Medals and prizes at the B.A. Stage. He was the product of Calcutta University. He passed the M.A. Examination in 1928 and obtained Second class Degree with First Position. He was one of the founder lecturers of J.B. College, Jorhat. Where he worked from 1932-1950. He was promoted to the post of head of the department as well as vice principal of the College. For a few months he was the vice-principal of Golaghat College. He joined the Cotton College teaching staff in July, 1950. He retired from service on 1-2-1960. P.P. Changkakati became the founder principal of Bilasipara College on 12-8-1960. He believed in plain living and high thinking. He was physically robust, mentally enlightened and ethically elevated.

S.P. Kanu joined the college as lecturer on 1-7-1961. S.P. Kanu graduated from B.N. College, Dhubri. He obtained M.A. and Law degrees from G.U. After P.P. Changkakati resigned his post, S.P. Kanu became the officiating principal in 1962. On the basis of his administrative competence, he was an appointed principal against permanent vacancy and he assumed his post on 1-5-1965. S.P. Kanu rendered his service as principal for a long time with honesty and dedication. He made the college academically and financially strong. Due to his initiative and daring enterprise; the college was brought under Deficit- Grant-in-Aid system w.e.f. 1-9-1969. He introduced Hons. In all the subjects at the B.A. level. Science Section at H.S. level was opened in 1991 during his tenure work as principal. He struggled hard to put the college on a new map. He was an efficient administrator who possessed vast creative and innovative power.

S.P. Kanu had a superb command of rules and regulations and his handwriting glittered like gold. He had a unique quality of maintaining peace and tranquility in the college campus in the face of adverse circumstances. The college authority has deep respect for the magnificent personality of S.P. Kanu who retired from service on 31st March, 1991 due to his protracted illness he died in 1997. Let us pay tribute to his memory. Let his soul rest in heaven.

Dr. Mahendra Bora joined the college on July 22, 1973 and he worked till 10-9-1973 like P.P. Changkakati, Dr. M. Bora had a very brilliant academic career. He passed the B.A. Examination with Hons. in English from Cotton College, Guwahati in 1951. He obtained M.A. degree in English from Calcutta University in 1953. He got Ph.D. degree in 1971 from G.U. Dr. M. Bora assumed his post as Lecturer in Kanoi College, Dibrugarh in 1954. He also served as Lecturer in Darrang College, Tezpur from 1954-1955. He got the opportunity to serve as Lecturer in Cotton College from 1955-1960. He worked as principal in Goalpara College from 1955-1960. In compliance with the request of the public of Bilasipara, he worked as principal from July 22, 1973, 2 September, 1973. While he was the principal he put the finance of the college into a state of order and discipline and all the funds of the college were placed on scientific lines as a result the financial health of the college improved.

Dr. Mahendra Bora was honest and he was a man of terrifying honesty. He was interested in teaching profession and he became Reader in Assamese under Dibrugarh University. He was elevated to the rank of Professor of Assamese and became Head of the department where he worked from 1973-1978. He got the unique opportunity of becoming National Professor in 1982.

DR. Mohendra Bora was a super-eminent writer in the field of short story, drama, novel, poetry and translation. His deep commitment to

the cause of education as well as the society Dr. M.Bora adorned the post of the President Assam Sahitya Sabha during Patsala conference in 1987. As president, he made a clarion call to the people of Assam to maintain unity in the midst of diversity.

Dr. M.Bora had encyclopaedic knowledge. As Translator he was superb. He Translated Dulliver's Travels; Donquixote; Troilus of the sea, Raja a drama originally written by Robindra Nath Tegar into Assamese. He wrote Fundamentals of Assamese Metre and Evolution of Assamese Script. His literary output was very immense. On the eve of Golden Jubilee Bilasipara College remembers him with deep reverence.

B.Gohain worked as principal from 30-4-74 to 23-4-75. He was a very strict administrator who believed in punctuality of duty. He was a man of broad outlook and he was free from bias and prejudices. He imposed strict discipline upon the staff as well as the students and as a result the academic atmosphere became congenial. Like P.P. Changkakati he cultivated and developed the quality of plain living. While dealing with the finance of the College, he was very careful. He never spent a single paisa on pan and tea out of College fund.

Md.Hossen served the college as Lecturer and Head of the department of Philosophy for a long time. He joined the college in 1963 and expired on 30th June, 2007. He was a man of fine moral sensibility.

Nalinikanta Sarman joined the college as Lecturer in Assamese on 26-11-1971. He was very simple, polite and gentle. He wrote short stories, poems, dramas, and articles. He took keen interest in social, literary and cultural activities. He was actively associated with Assam Sahitya Sabha. Due to heart attack, he expired on 11-11-2001. He wrote a famous drama Bibhrat which was telecast by All India Radio Centre, Guwahati on 29th March, 1998. He also composed several dramas like Joymati and Lachit Barphukan. He also wrote seven books which contained 81 short stories. A part from that 71 short stories were published in Assamese Papers. He received prizes for participating in parody poetry competition organised by Assam Bani Weekly News Papers, edited by Sri. Homen Borgohain in 1993. Juran Ali joined the college and Lecturer in History in 16-3-1985. He died on 3-8-2000 in the road

accident. Juran Ali possessed a brilliant academic record right from matriculation to M.A. As teacher he was very successful. He was a good orator. He helped the poor and needy students.

The Late Ram Chandra Saha belonged to the department of Statistics. He was active and dynamic. He made a supreme sacrifice for the interest of the college.

Gopen Chandra Das served the college as Librarian of Bilasipara College for few years in a sincere manner. He was a man of amiable nature.

Makibor Rahman joined the college as L.D. Assistant on 1-1-1985 and all of a sudden he expired on 24th April, 2004. Makibor Rahman was always obedient and honest in his duty. His outlook was broad.

Jagadish Chakraborty was the Head Assistant of the college. He had a good knowledge about the rules of the college.

Hemendra Narayan Sanyal was the accountant of the college and he handled the accounts of the college in an efficient manner.

Dhorni Kanta Ghosh joined the college on 10-8-1960 as office peon and due to serious disease, he expired on

Dhon Bahadur Thapa joined the college as Night Guard on 1-3-1974 and died on 15-9-2003. He always showed his absolute obedience to the authorities.

Sukdev Shah was the Night Guard of the College. He joined this college on 10-8-1960. He was very sincere and obedient and left the college after his retirement for his homeland Bihar.

Sonat Ranjan Das Laboratory Bearer served the college honestly. He joined the college on 27-11-1999. He took active part in social and cultural activities of the college. He expired due to heart disease.

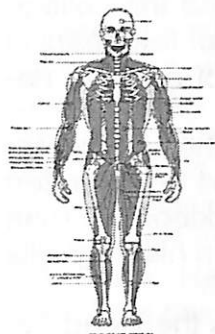
Hare Krishna Ghosh was a fourth grade staff of the college. He was sincere and honest employee of the college. He was a man of fine outlook. He expired owing to malaria. ✍





IODINE IN THE SERVICE OF MANKIND

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Bilasipara College



Iodine was discovered by Bernard Courtois in 1811. Iodine occurs mainly as a diatomic molecule I_2 , not in atomic state. In nature, iodine is a relatively rare element, ranking 47th in abundance. It is the heaviest essential element utilized biologically.

It is found in Seafood, iodized salt, and sea vegetables. Processed food may contain added iodized salt. Iodine is frequently found in dairy products. Vegetables grown in iodine-rich soil also contain this mineral. Iodine occurs in slightly greater concentrations in seawater than in rocks, 0.05 vs 0.04 ppm. Minerals containing iodine include caliche, found in Chile. A type of seaweed, kelp, tends to be high in iodine as well, with from 0.03 – 0.45 dry weight percent.

Iodine is a trace mineral needed to make thyroid hormones, which are necessary for maintaining normal metabolism in all cells of the body. Iodine's ability to revive hormonal sensitivity seems to significantly improve insulin sensitivity. Iodine attaches to insulin receptors and improves glucose metabolism.

Iodine is absolutely essential for human development and health. Iodine can be used in many different ways depending on the presenting clinical situation. It can be taken orally, applied transdermally, vaporized in a nebulizer for application into the lungs and used in douches. Iodine exhibits activity against bacteria, molds, yeasts, protozoa, and many viruses; indeed, of all antiseptic preparations suitable for direct use on humans and animals and upon tissues, only iodine is capable of killing all classes of pathogens gram-positive and gram-negative bacteria, mycobacteria, fungi, yeasts, viruses and proto-

zoa. Most bacteria are killed within 15 to 30 seconds of contact. Iodine has many non-endocrine biologic effects, including the role it plays in the physiology of the inflammatory response. Iodides increase the movement of granulocytes into areas of inflammation and improve the ability of granulocytes to kill bacteria. Iodine is essential for brain function and intelligence.

Iodine deficiency can cause low thyroid function, goiter, and cretinism. Lack of iodine can cause changes to the thyroid gland directly leading to poor function of metabolism and immunity. Iodine deficiency, either dietary or pharmacologic, can lead to breast atypia. Iodine deficiency can also cause stomach cancer.

Thyroid iodine treatment is essential for treating hypothyroidism. Iodine and its compounds are primarily used in nutrition, the production of acetic acid and polymers. Iodine's relatively high atomic number, low toxicity, and ease of attachment to organic compounds have made it a part of many X-ray contrast materials in modern medicine. Iosol Iodine- Supports thyroid hormone formation, Thyroid nutrition to help warm up low body temperature, Important for pregnancy and brain development. Iosol Iodine is a unique form of iodine. It assists formation of thyroid hormone, helps warm up body temperature, and is a protective nutrient. It is absolutely vital for preventing and curing breast cancer and probably all forms of cancer would be diminished by its concentrated use.

Iodine's main role in animal biology is as a constituent of the thyroid hormones: thyroxine (T4) and triiodothyronine (T3). These are made from addition condensation products of the amino acid tyrosine, and are stored prior to release in an iodine-containing protein called thyroglobulin. T4 and T3 contain four and three atoms of iodine per molecule, respectively. The thyroid gland

actively absorbs iodide from the blood to make and release these hormones into the blood, actions which are regulated by a second hormone TSH from the pituitary. Thyroid hormones are phylogenetically very old molecules which are synthesized by most multicellular organisms, and which even have some effect on unicellular organisms. Thyroid hormones play a basic role in biology, acting on gene transcription to regulate the rate. The total deficiency of thyroid hormones can reduce basal metabolic rate up to 50%, while in excessive production of thyroid hormones the basal metabolic rate can be increased by 100%. T4 acts largely as a precursor to T3, which is the biologically active hormone.

Iodine has a nutritional relationship with selenium. A family of selenium-dependent enzymes called deiodinases converts T4 to T3 by removing an iodine atom from the outer tyrosine ring. These enzymes also convert T4 to reverse T3 (rT3) by removing an inner ring iodine atom; and convert T3 to 3,3'-diiodothyronine (T2) also by removing an inner ring atom. Both of the latter are inactivated hormones which are ready for disposal and have essentially no biological effects. A family of non-selenium dependent enzymes then further deiodinates the products of these reactions.

Iodine accounts for 65% of the molecular weight of T4 and 59% of the T3. 15–20 mg of iodine is concentrated in thyroid tissue and hormones, but 70% of the body's iodine is distributed in other tissues, including mammary glands, eyes, gastric mucosa, the cervix, and salivary glands. In the cells of these tissues iodide enters directly by sodium-iodide symporter (NIS). Its role in mammary tissue is related to fetal and neonatal development, but its role in the other tissues is unknown.

Elemental iodine is an oxidizing irritant and direct contact with skin can cause lesions, so iodine crystals should be handled with care. Solutions with high elemental iodine concentration such as tincture of iodine and Lugol's solution are capable of causing tissue damage if use for cleaning and antisepsis is prolonged. Elemental iodine (I_2) is poisonous if taken orally in larger amounts; 2–3 grams of it is a lethal dose for an

adult human. Iodine vapor is very irritating to the eye, to mucous membranes, and in the respiratory tract. Concentration of iodine in the air should not exceed 1 mg/m^3 .

Excess iodine has symptoms similar to those of iodine deficiency. Iodine can be used in several ways. First as a disinfectant before a medical procedure such as surgery of getting stitches. It can be used for a vitamin supplement in individuals with iodine deficiency. It can also be used to destroy the thyroid in cases of thyroid cancer. Since the thyroid is the primary user and absorber of iodine in the body, radioactive iodine injected into the body and the thyroid absorbs it destroying the cancer as well as the thyroid.

Povidone iodine belongs to a class of antiseptics known as iodophores and is a broad spectrum, quick drying antiseptic for the treatment and prevention of infection. It is used in the treatment or prevention of infection in minor cuts and abrasions, minor surgical procedures and small areas of burns, fungal and bacterial skin infections and pyodermas.


Iodine supplementation will gradually eliminate the first phase of the cancer development in the breasts (fibrocystic disease) so no new cancers can start. It also will kill abnormal cells floating around in the body at remote sites from the original cancer. This approach appears to work for prostate cancer as prostate cancer is similar to breast cancer in many respects.

Do not use topical iodine on deep, puncture wounds, animal bites, or serious burns. To do so may increase the chance of side effects. Do not cover the wound to which you have applied topical iodine with a tight dressing or bandage since this may increase the chance of side effects. Symptoms of overdose are abdominal or stomach pain, diarrhea, fever, nausea, not being able to pass urine, thirst, severe vomiting.

Radioactive Iodine I-131 (also called Radioiodine I-131) therapy is a treatment for an overactive thyroid, a condition called hyperthyroidism. When a small dose of I-131 is swallowed, it is

absorbed into the bloodstream in the gastrointestinal (GI) tract and concentrated from the blood by the thyroid gland, where it begins destroying the gland's cells.

Betadine alcoholic solution also known as Povidone-iodine - 10.0% w/v used as an antiseptic skin cleanser for major and minor surgical procedures where a quick drying effect is desired. The application of povidone iodine to large wounds or severe burns may produce systemic adverse effects such as metabolic acidosis, hypernatraemia and impairment of renal function. The application of povidone iodine to large wounds or severe burns may produce systemic adverse effects such as metabolic acidosis, hypernatraemia and impairment of renal function.

Thus Iodine plays a major role in the service of mankind. 

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“POPULARITY OF HISTORY AMONG STUDENTS” A TEACHER’S OBSERVATION

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The term History is derived from the German word 'Geschichte', which in Greek term, 'Historia', means information or an enquiry designed to elicit truth. It is the base of all subjects of study which fall under the category of Humanities and social sciences. Today, in the present world, we hear of 'History of Civilization', 'History of Art', 'History of Geography', 'History of Literature', 'History of Mathematics', 'History of Physics', 'History of Chemistry', 'History of Religion', in fact, history of any and every social, physical and natural sciences we are interested in. How can we know the present status any human Endeavour without its history? The subject, today become an all-embracing, comprehensive subject with almost its limitless extent.

The development of present world in its every sphere was possible only due to the 'history' in one sense. Because, the old techniques or events which could be termed as to be the history or the past leads to the formation or making of the present world. Hence, the literary term, History as subject of study has its immense significance in the field or education.

The study of history actually started with the beginning of human civilization. The method of imparting knowledge orally from one to another, pictorial graphs, pictures and later on scripts, all are the process of creating and development history time to time. Even, in each and every civilization, history has been considered as one or the most popular and important subject of study.

But, in present education system, it is noticed that the students are not enthusiastic enough to choose history as subject of study. Even question raises among them regarding the potentiality of studying history. Presently, it is found that history is being clubbed with other social science in middle school level and as an optional subject in the high school standard. It has been a common view among the students that

being a voluminous and comprehensive subject, history needs more study but the rate of scoring is quite less. Basically, due to this reason, the number of history students are deteriorating day by day. It would, further not be an exaggeration to mention here that history a non technical and a less job oriented subject, such type of thinking being existed in the mind, the guardians as well as the presents of the students of present-day suggest their children to prefer other subject if possible than History as a subject of study.

Thus, from the premises aforesaid it becomes evident that necessity of taking adequate steps is the Clarian call of the crucial time with a view to remove obstacles laying on the way creating interest of the students in history so that it may be made popular among the students.

Being a teacher of the respective subject, a careful observation on the methods to be followed to create enthusiasm as well as to make history popular among students as a subject of study has been summarized in the following heads:-

History:- A compulsory subject : as per existing education system history as a subject is left as an optional subject in the high school standard and the said fact gradually decreasing its importance day by day among students. Moreover, it is clubbed with other social sciences in lower standards. Hence, History should be made a compulsory subject at least in high school standard.

Modification in question papers:- To create interest in history and balancing its standard with other subjects the traditional question pattern is to be changed in a manner keeping in view of the mathematical idea in point of scoring in examinations. The old questions are to be removed. At least 50% out of the total marks has to be kept reserved for objective type or questions

containing 1 or 2 marks each. Moreover, there should be equal provision for descriptive answers, short notes, etc. in history question papers.

Reconstruction of History Syllabus:- The history text book are remained constantly static for a long time, basically based on the political events. The aspects of other social criterias are not defined properly in the texts. So, efforts should be made by the authority concerned in order to reconsider the subject matter with a view to reconstruct the history text-book. For example, a number of methods are to be followed for organizing the content of the history texts viz. Chronological, Topical, Concentric, Regressive, Lines of Development, Patch method, etc. Efforts should also be made while deciding the syllabus to give an adequate coverage to world history, national history, social, economic and cultural histories, contemporary history of current affairs, the history of regions remote from the homeland and the history of smaller countries etc.

The local histories should be a valuable part of the syllabus for the younger students. Because the past stories or events of a particular locality might develop in stimulating the historical imagination of the young students of a particular region. Further, the course materials selected must be up-to-date. New excavations and researches are throwing a flood of light on the past happenings. Old theories and beliefs are being modified every day. The latest information's thus, need to be provided to give the students a idea that history is a growing and developing subject. The information's available from conventional sources used by the historians need to be enriched by using other sources like oral history, folk-culture, etc.

Adequate infrastructure in educational institutions:- An Adequate infrastructure should be a pre-requisite condition for the effective history teachings. The history teachers should be given sufficient materials like some visual aids i.e. slides, models of historic personalities, models of amours and weapons of different ages, models of human dwellings, utensils, ornaments, models of pillars, inscriptions, plates, models of the historical monuments, projectors, etc.

Efforts to be made for creating a sepa-

rate historical library well-equipped with good qualify text-books, standard conventional reference books including dictionaries, encyclopedias, directories, year-books, atlases, maps, globes, charts, pamphlets, hand books, manuals and books of knowledge etc. the non- conventional materials should consist of all the history reference books and books on other special subjects.

There should be other non-book resources such as periodicals, newspapers, brochures, some audio-visual equipments in the library which could certainly be considered extremely fruitful in vitalizing the teaching of history. The students must be taught the technique of locating the resource materials available in the library.

Necessarily there should be one separate gallery in such educational institution for the History department. Collection of ancient coins, historical relies such as ancient paintings, pictures, sculptural works, edicts are to be exhibited suitably in that gallery.

The responsibility of organizing historical workshops and holding seminars on concerned subjects to be entrusted with the respective department by the authority concerned whatever is found available inviting participation of the students, teachers and guardians of the concerned locality. Moreover, there should be proper fund for enquiries, projects, research and consultancy in each of the higher education institutions.

History teacher :- One of the major drawbacks of the existing educational pattern is that History is taught by untrained teachers. More parrot – teaching in the classroom can't draw attention of the students. Only a skilled teacher could concentrate attention of the students to a particular topic. So, it is necessary to provide adequate training in teaching line by the higher authority concerned. Even training should also be provided to the history teachers in handling computers or projectors so that they could arrange for visual teaching also.

Further, micro-teaching focus in teacher-training programme be provided for the development of teaching –skills of the teachers. Once skillness is accumulated the same could be applied in a mastery level. Teaching skills of the

teachers can be developed with the help of feedback devices also. By using mechanism of feedback devices for the modification of teachers behavior the efficient teachers could be created.

As there is lack of suitable text books, an efficient teacher could prepare the concerned course by using different reference books, encyclopedias, reproductions of old picture and the daily newspaper, journals to cope of with such type of problems. The teachers should keep themselves involved mostly in encouraging, harmonizing, expressing and balancing functions. Above all, a history teacher should realized the necessity of keeping historical knowledge up-to-date. Otherwise he or she could commit mistake of imparting old and out-dated information. They must continue to grow professionally, abreast of latest scholarly contributions in the field of education and must keep their mind constantly fed and fresh materials.

Moreover, it is felt that the teaching-learning process is not interesting in present education. It should be more interactive with the best effort of the teachers.

Efforts for developing personal skill of the students: The students always be encouraged to develop their personal skills which would be helpful in their studies and understanding the subject matter, i.e.

- 1) Drawing maps, diagram, etc;
- 2) Making charts;
- 3) Preparing models and tools;
- 4) Collecting stamps, coins and historical resources;
- 5) Reading and writing articles on historical and other related topics;
- 6) Organizing and participating in historical dramas and mock sessions of historical events, etc.

Field Trip/ Excursion: The educational institutions and the teachers of History should take initiative in organizing field-Trip in places of historical importance. Even the legendary sites and places of historical relies are to be the fruitful places for growing interest of the students. There should be a provision for at least an yearly excursion in the history department in each of the High-

Schools and Colleges with a view to make the students well acquainted practically and physically with the historical monuments, archaeological sites details of the events or facts relating to the spots visited.

Last but not the least, the universities and colleges might introduce vocational tourism in History syllabus so that historical, archaeological and cultural sites may become a practical study material for students and if so, a new prospect would grow up for the students to secure their life.

Conclusion; From the aforesaid careful observation and discussion, it can be opined that if we become successful to remove the drawbacks strictly admiring the measures specifically noted above, history as subject of study will become the most popular subject among the students within a couple of years with a view to make it effective, active co-operation of the teachers, institutions, societies, concerned higher authorities would be highly required so as to make it possible on the part of the government to provide sufficient facilities for the upliftment of the educational institutions.✍



OFFING

✍ N.SENABAYA DEORI

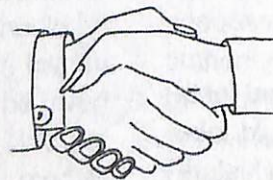
An offshoot of a plant,
With smile glances, perihelion;
Osprey all of the sudden, trampled,
Broken all hopes,
Zephyr in pollution

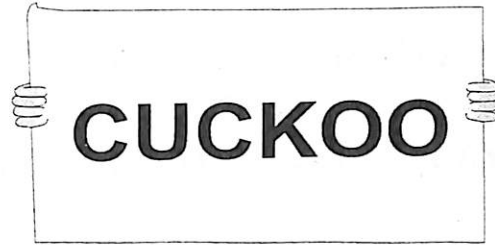
Ornation of glass window,
Protects the heat and cold,
Welcomes Gentle Breeze & morning sun;
With a pebble shatters,
Want of renovation,

An orphan cry's
Orexis, drinks water
Even thirsty, takes orts;
Curable, but incured,
Option to fade.

Odours from 'Eden Garden',
Orison for that smell;
Pollution from deadbodies,
Vitiation of Troposphere,
Combats with perfumers.

Destination of a paper boat,
Offing love in the ocean,
Gusty storm & monster;
Without rudder, cry's,
Onslaught of 'Paravenu;





✍ Nilima Choudhury

What makes you sing,
Oblivious to the weather
Were you sick and left behind
To miss your appointment
With beautiful spring?
Or did you feel
There would still be time
For delayed festivities?



Sorry for your favourite mango tree
I had to prune it
To the bark
To let in some sunlight
I woke with a start
Hearing you wail
In a cold December night

Those who rule here
Can make spring
Dance to their tune
Advance or delay her arrival
Prolong her stay

Why follow her
In vain – Cuckoo,
You will lose your way
In a concrete jangli.



Chronological List of Principals AND Principal i/c of the College.

	<u>Name</u>	<u>Period</u>
1.	Sri. P.P. Chakraborty	12 - 08 -1960 to 28 - 02 -1963
2.	Sri. S.P. Kanu	01 - 03 -1963 to 09 - 03 -1973
3.	Sri. M.M. Das (i/c)	10 - 03 -1973 to 19 - 07 -1973
4.	Dr. Mahendra Bora.	22 - 07 -1973 to 10 - 09 -1973
5.	Sri. D. Bhattacharjee (i/c)	11 - 09 -1973 to 29 - 04 -1974
6.	Sri. B. Gohain	30 - 04 -1974 to 23 - 04 -1975
7.	Sri. A. Chakraborty (i/c)	24 - 04 -1975 to 09 - 08 -1978
8.	Sri. N.N. Thakuria	10 - 08 -1978 to 12 - 02 -1980
9.	Sri. M.M. Das (i/c)	13 - 02 -1980 to 02 - 03 -1981
10.	Sri. S.P. Kanu	03 - 03 -1981 to 31 - 03 -1991
11.	Sri. M.M. Das (i/c)	01 - 04 -1991 to 31 - 03 -1992
12.	Dr. A.K. Chakraborty (i/c)	01 - 04 -1992 to 23 - 12 -1992
13.	Dr. J.K. Talukdar	24 - 12 -1992 to 31 - 10 -1994
14.	Dr. A.K. Chakraborty (i/c)	01 - 11 -1994 to 11 - 11 -1997
15.	Sri. S.K. Mondal	12 - 11 -1997 to 26 - 08 -1999
16.	Dr. A.K. Chakraborty (i/c)	27 - 08 -1999 to 30 - 11 -1999
17.	Mrs. G. Guha Roy (i/c)	01 - 12 -1999 to 31 - 01 -2000
18.	Dr. P.K. Mahanta (i/c)	01 - 02 -2000 to 31 - 08 -2000
19.	Sri. R. Tamuli (i/c)	01 - 09 -2000 to 31 - 12 -2000
20.	Sri. R. Sharma (i/c)	01 - 01 -2001 to 30 - 06 -2004
21.	Sri. M.R. Sheikh (i/c)	01 - 07 -2004 to 30 - 06 -2007
22.	Mrs. B. Patgiri (i/c)	26 - 12 -2007 to 01 - 08 -2008
23.	Sri. P.K. Pathak (i/c)	02 - 08 -2008 to 30-09-2010
24.	Sri. A. I. Mondal	01 - 10 -2010 to

* * * * *

List of First Batch of Students of 1st Year,

T.D.C. Class, 1962-63

Roll No.	Name of the Students	Date of Admission
1	Sri Binoy Krishna Saha	01-09-1962
2	Sri Pranab Kr. Ghose Dostidar	06-09-1962
3	Md. Nural Islam	10-09-1962
4	Sri Jaygopal Ghose	07-09-1962
5	Sri Arabinda Sarkar	07-09-1962
6	Sri Amalendu Payne	07-09-1962
7	Sri Mozibar Rahman Miah	07-09-1962
8	Sri Jatindra Nath Das	07-09-1962
9	Sri Prabhat Ch. Roy	07-09-1962
10	Miss. Labanya Prava Ghosh	07-09-1962
11	Miss. Dipti Chakraborty	07-09-1962
12	Sri Pranab Ch. Das	07-09-1962
13	Sri Jaimuddin	07-09-1962
14	Miss. Aktara Khatun	07-09-1962
15	Sri Janab Ali Ahmed	07-09-1962
16	Miss. Maya Rani Chakraborty	07-09-1962
17	Sri Animesh Barman	07-09-1962
18	Sri Binesh Chandra Sanyal	07-09-1962
19	Sri Mayezuddin Sheikh	07-09-1962
20	Miss. Binita Sarkar	07-09-1962
21	Sri Subal Ch. Mahanta	07-09-1962
22	Sri Prasanta Kr. Dey	07-09-1962
23	Md. Faizar Ali	07-09-1962
24	Md. Anowar Hossain	07-09-1962
25	Md. Majer Ali Sheikh	07-09-1962
26	Sri Dinabandhu Barkalita	02-02-1963

* * * * *

List of First Batch of Students of I.A.Class -1960 Bilasipara College

Roll No.	Name of the Students	Date of Admission
1	Md. Abdul Latif	12-08-1960
2	Md. Hossain Ali	22-08-1960
3	Miss. Minati Roy	22-08-1960
4	Binesh Ch. Sanyal	22-08-1960
5	Manarama Sarkar	22-08-1960
6	Miss. Shova Das	22-08-1960
7	Arabinda Sarkar	22-08-1960
8	Ganesh Ch. Saha	22-08-1960
9	Dinabandhu Barkalita	22-08-1960
10	Md. Fazar Ali	22-08-1960
11	Dwijesh Ch. Nath	22-08-1960
12	Bipin Ch. Das	22-08-1960
13	Kiyam Ali Ahmed	22-08-1960
14	Animesh Barman	22-08-1960
15	Chittananda Das	22-08-1960
16	Samsul Hoque	22-08-1960
17	Miss R. Chakraborty	22-08-1960
18	Prasanta Kumar Dey	22-08-1960
19	Joygopal Ghosh	22-08-1960
20	Labanya Prava Ghosh	22-08-1960
21	Dipti Chakraborty	22-08-1960
22	Md. Bin Rezzak	22-08-1960
23	Miss. Sruti Chakraborty	22-08-1960
24	Abdul Aziz Sarkar	22-08-1960
25	Md. Jainuddin Sarkar	22-08-1960
26	Jyotish Ch. Paul	22-08-1960
27	Soumendra Chakraborty	22-08-1960
28	Amal Kanti Dutta	22-08-1960
29	Agshuman Chakraborty	22-08-1960
30	Md. Samsul Hoque	22-08-1960
31	Bharat Ch. Das	22-08-1960
32	Prakriti Bhushan Chakraborty	22-08-1960



List of First Batch of Students of Pre-University (Arts) Class 1961

Roll No.	Name of the Students	Date of Admission
1	Shri Amalendu Pyne	22-08-1961
2	Shri Binay Krishna Sankar	24-08-1961
3	Nural Islam Sarkar	24-08-1961
4	Shri Binay Krishna Saha	24-08-1961
5	Md. Abdul Hashem Mondal	31-08-1961
6	Md. Shahabuddin Sheikh	31-08-1961
7	Shri Rairanjan Sarkar	04-09-1961
8	Shri Bhupati Ch. Roy	04-09-1961
9	Shri Madhab Ch. Singh	04-09-1961
10	Md. Abu Hanif	04-09-1961
11	Md. Abdul Kashem Sheikh	04-09-1961
12	Shri Jaladhar Pathak	04-09-1961
13	Abdul Kashem Ahmed	04-09-1961
14	Shri Kanu Ram Barman	05-09-1961
15	Pranab Kr. Ghosh Dostidar	05-09-1961
16	Miss. Taru Lata Das	06-09-1961
17	Miss. Bani Lahiri	28-03-1961
18	Md. Mosarof Hossain	22-09-1961
19	Md. Mazibar Rahman	07-09-1961
20	Shri Pranab Ch. Das	07-09-1961
21	Shri Saradindu Kalita	07-09-1961
22	Srimati Purnima Choudhury	07-09-1961
23	Shri Bhabendra Narayan Das	07-09-1961
24	Md. Tamizuddin Sheikh	07-09-1961
25	Shri Karendra Ch. Das	07-09-1961
26	Md. Abdul Matin	07-09-1961
27	Miss Akhera Khatun	07-09-1961
28	Md. Shahed Ali Sheikh	07-09-1961
29	Md. Taleb Uddin Sheikh	07-09-1961
30	Md. Ahad Ali	07-09-1961
31	Md. Intaz Ali Mondal	07-09-1961
32	Miss. Jayati Chakraborty	07-09-1961

FIRST MANAGING COMMITTEE OF THE COLLEGE-1960

LIST OF MEMBERS :-

1. Shri G.S. Barua, D.G., Goalpara, Dhubri- President.
2. Shri M.C. Nath, Manager, Chapar Estate- Vice-President.
3. Shri Nripendra Narayan Choudhury, Ex-Zaminder- founder
4. Shri Gangaram Sarma – Secretary.
5. Shri Laxmi Narayan Agarwala- Cashier.
6. Shri Jagadananda Chakraborty – Joint Secretary.
7. Shri Nripendra Nath Chakraborty - Do
8. Shri Pulakananda Kalita - Do
9. Shri Prafulla Pran Changkakati, President, N.N. College- Joint Secy.

OTHER MEMBERS :-

10. Shri Ram Chandra Lahiri.
 11. Shri Jayanta Kumar Chakraborty.
 12. Shri Jahanuddin Ahamed.
 13. Shri Mahendra Kumar Saha.
 14. Shri Rahimuddin Ahamed.
 15. Shri Sudhir Kumar Barua, Salkocha.
 16. Shri Panchanan Medhi, Sapatgram.
 17. Shri Dalim Kr. Medhi, Chapar.
 18. Shri Bimal Kumar Choudhury, Bagribari.
 19. Shri Derajuddin Sarkar, Bilasipara.
 20. Dr. Amarendra Kumar Das, Bilasipara.
 21. Dr. Balaram Saha, Bilasipara.
 22. Shri Upendra Bijoy Das, Bilasipara.
 23. Shri Balaram Saha, Merchant, Bilasipara.
 24. Shri Sib Kumar Chakraborty, Bilasipara.
 25. Asstt.Revenue Officer, Bilasipara Circle.
 26. Moulavi Mayej Sarkar, Kathaldi, Char.
 27. Shri Prabodh Kumar Chakraborty, Bilasipara.
 28. Shri Nityananda Saha, Bilasipara.
 29. Janab Giasuddin Ahmed, Barkanda.
 30. Shri Prabhat Kumar Dey, Bilasipara.
 31. Asstt. Project Officer N.E.S.Block, Raniganj.
 32. Dr. Anil Kumar Chakraborty, Bilasipara.
 33. Shri Madan Mohan Saha. Bilasipara.
 34. Md. Mahammed Ali Sarkar, Bilasipara.
 35. Shri Bisweswar Chakraborty, Bilasipara.
- Shri Gangaram Sarma. B.A. is at present the Secretary.

And the following members are joint secretaries:-

1. Shri Prafulla Pran Changkakati, Principal (Ex- Officio)
2. Shri Jagadananda Chakraborty
3. Shri Nripendra Nath Chakraborty.
4. Shri Pulakananda Kalita.

The college will soon have a Governing Body constituted on lines laid down by the University. The college will report to the University in time constitution of the Governing Body.

FIRST GOVT. GRANT-IN-AID (SPECIAL) TO THE COLLEGE

OFFICE OF THE DIRECTOR OF PUBLIC INSTRUCTION ::: ASSAM::SHILLONG

Under authority of Govt. letter No. ECL. 46/66/23 dated 10.1.67 the undersigned hereby sanctions Special Ad-hoc grant of amount noted against each College as per list below with effect from 1st July, 1966 upto 28th February, 1967.

The grant is sanctioned on the general conditions set forth in sanction 63 (VI) of the Assam Education Department Rules or orders and under item 2 at page 59 of the Delegation of Financial Powers Rule-1966.

2. The grant must be drawn before 31st March, 1967 and no claim for lapsed grant will be entertained.
3. Deed of acceptance of the grant-in-aid sanctioned to each College requires to be executed in the Form 'N' as early as possible and before drawal of the grant.
4. The expenditure is debitable to the head "28- Education Development Scheme 4th Five Year Plan-II-state plan schemes-A-3- University-(3)-Direct grant to Non-Gove. Arts-Colleges-(a)- Improvement of Collegiate Education (Three year Degree course & expansion facilities to teaching of science) in the current year's budget (1966-67)

List of Colleges

Ad-hoc grant per month with effect from 1-7-66 to 28-2-67

1. Digboi College, Digboi
To

Rs. 500/-

19. Synod College, Mawkhar, Shillong-

Rs. 500/-

Additional Ad-hoc grant per month w.e.f. 1-7-66 to 28-2-67

1) Haflong College, Haflong

Rs. 1,000/-

And other two colleges Rs. 1,000 each.

Special Ad-hoc grant per month with effect from 1-7-66 to 28-3-67

1) Bilasipara College, Bilasipara – Rs. 1500.00

Sd/- S.C. Rajkhowa
Director of Public Instruction,
Assam.

Memo. No. GRC(A) 1/66/42

Dt. Shillong, the 16th January, 1967

Copy forwarded to the :-

1) Principal Bilasipara College. P.O. Bilasipara.

He is advised to submit the grant in aid bill regularly. This office will not take any responsibility for lapse of any amount for non-submission of bills in time nor any proposal for arrear sanction will be entertained. The Ad-hoc, additional Ad-hoc and Special Ad-hoc recurring grants sanctioned from 1-7-66 meant for recurring expenditure of the college from that date and should be utilised for that purpose only.

- 2) Accounts (A) Branch of this Office.
- 3) Examiner, Local Accounts, Gauhati.
- 4) Education (Planning) Branch of this office.
- 5) Secretary to the Govt. of Assam, Education Department.

Sd/-
Deputy Director of Public Instruction,
Assam.

Memo. No. GRC(A) 1/66/_____ Dt. Shillong, theJany/67

Copy forwarded to the Accountant General, Assam & Nagaland Shillong.

Finance & Accounts Officer,
Office of the D.P.I., Assam

GOVT. LETTER OF DEFICIT GRANT-IN-AID

OFFICE OF THE DIRECTOR OF PUBLIC INSTRUCTION : ASSAM : SHILLONG :

No. G(A) RC/22/68/351

Dt. Shillong, the 18-9-1970

From:-Smti. S. Dutta. M.Sc., B.T.,
Dy. Director of Public Instruction,
Assam, Shillong.

The Principal BILASIPARA COLLEGE.
P.O. BILASIPARA.
Dt.Goalpara.

Sub:- Deficit grant-in-aid to Govt.
Aided Colleges for improvement of collegiate
Education under 4th five year plan.

Ref.:- This office Memo No. G(A) RC: 22/68/136 dt. 26-7-69

Sir,

I am directed to say that the college was brought under deficit system of grant-in-aid with effect from 1-9-69 under this office memo No. cited above. For further scrutiny of grant-in-aid the free income should be calculated on the basis of enrolment as on 1-9-69.

I am therefore to request you kindly to furnish the required particulars as per prescribed form enclosed for examination of deficit grant for the year 1969-70 with effect from 1st Sep. 1969.

This must be furnished this office on or before 1st Sept. 1970.

Yours faithfully,

Sd/- S.Dutta.
Dy. Director of Public Instruction
Assam, Shillong.

FIRST GOVT. FIXATION OF PAY TO THE TEACHING & NON-TEACHING STAFF

OFFICE OF THE DIRECTOR OF PUBLIC INSTRUCTION, ASSAM

No. G(A) RC/22/68/186

Dated Shilong the 15th Oct/69

From:

Dr. P.K. Choudhury, M.Sc. Ph.D. F.L.S.
Deputy Director of Public Instruction, Assam

To,

The Principal, Bilasipara College,
P.O. Bilasipara, Dist. Goalpara.

Sub:- Pay fixation statement.

Ref:- This office Memo No. G(A) RC. 22/68/136 dtd. 28-7-69 and Memo No. G(A) RC.2/69/226 dtd. 29-9-69

Sir,

I am directed to invite a reference to this office Memo No. cited above and to forward herewith a statement showing the fixation of pay of the employees of your college for the year 1969-70.

This amount sanctioned to your college during the year 1969-70 may be disbursed to the employees according to the statement approved herewith. It should be further noted that no "additional" financial commitment will be undertaken by the department either for additional posts or for opening of new department under any circumstances.

Yours faithfully,

Sd/- P.K. Choudhury

Deputy Director of Public Instruction
Assam

Bilasipara College:-	Basic Pay	D.A.	Spl.Pay	Total
1. Sri. S.P. Kanu, Principal	350/-	60/-	70/-	480/-
2. Sri. M.M.Das, Head of Assamese Deptt.	350/-	60/-	50/-	460/-
3. Sri. S.N. Goswami, Lecturer	350/-	60/-	—	410/-
4. Mrs. G.C. Roy, Hd.of Bengal Deptt.	350/-	60/-	50/-	460/-
5. Sri. R.M. Saha, Lecturer	350/-	60/-	—	410/-
6. Sri. A.K. Chakraborty, Hd.of Pol.Sc.	350/-	60/-	50/-	460/-
7. Sri. R.Tamuli, Lecturer	350/-	60/-	—	410/-
8. Sri. R. Barthakur, Hd.of His.Deptt.	350/-	60/-	50/-	460/-
9. Sri. B.N.Singh, Lecturer	350/-	60/-	—	410/-
10. Sri. P.K. Mahanta, Hd. Of Eco.Deptt	350/-	60/-	50/-	460/-
11. Sri. J.C.Baruah, Lecturer	350/-	60/-	—	410/-
12. Sri. M.Hussain, Hd. Of Phil.Deptt.	350/-	60/-	50/-	460/-
13. Sri. C.K. Hazarika, Lecturer	350/-	60/-	—	410/-
14. Sri. D. Bhattacharjee, Hd.of Eng.Deptt.	350/-	60/-	50/-	460/-
15. Sri. A.K.Choudhury, Lecturer	350/-	60/-	—	410/-
16. Sri. R.Sarma, Lecturer	350/-	60/-	—	410/-
17. Sri. J.C. Chakraborty, Hd. Asstt.	200/-	45/-	—	245/-
Sri. H.N.Sanyal, Off. Asstt.	125/-	45/-	—	170/-

FIRST GOVT. NOMINATED GOVERNING BODY OF THE COLLEGE

ORDERS OF THE GOVERNOR
NOTIFICATION
DATED, SHILLONG, THE 5-10-67

No. ECL.21/67/20

Under the rules 3 of the Assam Aided Colleges Management Rules, 1965 and 1966 as enforced in Govt. Notification No.ECL. 17/62/33 dt. 1st July, 1965 and No. EOL. 17/62/50 dt. 26th May 1966 respectively. The Governor Assam is pleased to appoint the following persons as Govt. Nominee to the Aided Colleges noted against each below for reconstituting their respective Governing Bodies under the aforesaid rule within a month from the date of receipt of this Notification:-

Bilasipara College

- | | |
|--|------------|
| 1. D.C. Goalpara. | President. |
| 2. Principal. | Secretary. |
| 3. Shri Deraj Uddin Sarkar, M.L.A. | Member. |
| 4. Circle Officer, Bilasipara Circle. | Member. |
| 5. T/S W.A.C. Dhubri. | Member. |

Copy of Govt. letter No. EOL. 17/62, Pt. 12 dt. 12.2.66 from the Dy. Secretary to the Govt. of Assam to the D.P.I., Assam Shillong.

.....

Sub: Constitution of Governing Bodies of the Aided College under "Assam Aided College Management Rule 1965."

With reference to your letter No. GMSC- 72/61/55 dt. 3-11-65 I am directed to say that the donors who were life members under the old rules. Will continue to be so unless the Act States otherwise. The rules (Assam Aided College Management Rules 1965) now framed will have effect only prospectively and cannot effect the status of doner life members who acquired the right of becoming life members under the old rules. As such the doner life members to Governing Bodies appointed under the old rules will continue in Governing Bodies to be re-constituted under the new rules (Assam Aided College Management Rules 1965).

Sd/-
Dy. Director of Public Institution, Assam
.....Pal.

Existing Teaching & Non-Teaching
Staff :: Bilasipara.
Sri Azizur Islam Mondal, Principal i/c

ARTS STREAM

DEPTT. OF ENGLISH

1. Sri. Matiur Rahman Mazumdar, M.A. (H.O.D)
2. Sri. Atikur Rahman, M.A., M.Phil.
3. Sri. Mrinal Thakuria, M.A.
4. Sri. Abdul Barique Ahmed, M.A., M.Phil.
5. Sri. Iddris Ali Ahmed, M.A., M.Phil, B.Ed.

DEPTT. OF ASSAMESE.

1. Sri. Karuna Kanta Sarma, M.A. (H.O.D)
2. Sri. Ahmed Golam Shorowar, M.A.
3. Sri. Azizur Rahman Sarkar, M.A.
4. Miss. Bibha Rani Nath, M.A.

DEPTT. OF BENGALI

1. Miss. Soma Deb, M.A. (H.O.D)
2. Sri. Biswajit Biswas, M.A.
3. Miss. Sampa Kundu, M.A.

DEPTT. OF POLITICAL SCIENCE

1. Sri. Mobarak Hussain, M.A. (H.O.D)
2. Sri. Abu Bakkar Siddique, M.A., LL.B.
3. Sri. Sunil Kumar Sharma, M.A., M.Phil.
4. Sri. Kulen Das, M.A., M.Phil.

DEPTT. OF ECONOMICS

1. Sri. Azirul Islam Mandal, M.A. (H.O.D)
2. Mrs. Anushila Chakraborty, M.A.
3. Sri. Monoranjan Roy, M.A., M.Phil.
4. Sri. Kingshuk Chakraborty, M.A., B.Ed., M.Phil.

DEPTT. OF EDUCATION

1. Miss. Angira Majumdar, M.A., M.Phil, (H.O.D)
2. Mrs. Bhanu Goswami, M.A.
3. Sri. Bishnupada Roy, M.A., B.Ed.

DEPTT. OF HISTORY

1. Sri. Abdul Kader, M.A. (H.O.D)
2. Mrs. Lakhima Hazarika, M.A. B.Ed., M.Phil.
3. Dhiraj Das, M.A., M.Phil.
4. Sri. Malek Hussain, M.A., M.Phil.

DEPTT. OF PHILOSOPHY

1. Dr. Begum Qurratun Hosna, M.A. (H.O.D)
2. Mrs. Sandipa Biswas, M.A., M.Phil

DEPTT. OF MATHEMATICS

1. Sri. Raju Bardoloi, M.Sc. (Gold Medalist)
2. Sri. Harun-Al,-Rashid, M.Sc., M.Phil.
3. Sri. Nazir Hussain, M.Sc., M.Phil.

DEPTT. OF ARABIC

1. Sri. Rukunuddin Ahmed, M.A.

DEPTT. OF HINDI

1. Sri. Ashraful Hamid, M.A.

SCIENCE STREAM

DEPTT. OF PHYSICS

1. Sri. Suwendu Saha, M.Sc. (H.O.D)
2. Sri. Dharmendra Nath Mishra, M.Sc.
3. Sri. Ashok Kumar Das, M.Sc.
4. Sri. Iftikar Ali Ahmed, M.Sc., M.Phil.

DEPTT. OF CHEMISTRY

1. Sri. Bipul Nath, M.Sc., M.Phil. (H.O.D)
2. Mafizul Hussain, M.Sc.
3. Amanur Rahman, M.Sc.
4. Swati Basak.

DEPTT. OF BOTANY

1. Sri. Biswajit Goswami, M.Sc. (H.O.D)
2. Sri. Kamal Krishna Saha, M.Sc.
3. Prasanta Dutta, M.Sc.
4. Zahirul Islam, M.Sc.

DEPTT. OF ZOOLOGY

1. Sri. Anil Bhuyan, M.Sc. (H.O.D)
2. Miss. Anita Koery, M.Sc.
3. Mrs. Maitreyee Chakraborty, M.Sc., M.Phil.
4. Sri. Abdul Goffar Ahmed, M.Sc.

NON-TEACHING STAFF

1. Sri. Dipangshu Chakraborty, B.A. (S.A)
2. Sri. Ghanashyam Das, B.Com (U.D.A)
3. Sri. Srikanta Barkalita, B.A. (U.D.A)
4. Husne Ashique Ahmed, (L.D.A)
5. Sri. Iman Ali Sheikh, B.A. (L.D.A)
6. Sri. Ashok Das, (L.D.A)
7. Mrs. Mina Thapa (Office Peon)
8. Sri. Rofiqul Islam (Office Peon)
9. Sri. Aktarul Islam (Office Peon)
10. Sri. Ratan Kr. Haldar (Office Peon)
11. Sri. Jayanta Ghosh (L.D.A)
12. Sri. Azziear Rowza, Education (L.D.A)
13. Mrs. Rina Ghosh (Cleaner)

LIBRARY STAFF

1. Sri. Hari Charan Das,
B.Sc., Lib.Sc. Ph.D.(Librarian)
2. Sri. Lakhyeswar Sarma, (Asstt. Librarian)
3. Mrs. Pranati Das, B.A. (Library Asstt.)
4. Sri. Jiban Chandra Das. (Library Bearer)

LABORATORY STAFF

1. Sri. Ranjan Ale (Physics)
2. Sri. Uttam Nath (Chemistry)
3. Sri. Biplab Chanda (Botany)
4. Sri. Abdul Karim Tarafdar (Botany)
5. Sri. Tulika Das (Zoology)
6. Sri. Rahul Anand Borkalita (Physics)
7. Sri. Awal Majid (Chemistry)
8. Sri. Ranjit Das (Zoology)



GOLDEN JUBILEE CELEBRATION COMMITTEE

BILASIPARA COLLEGE

EXECUTIVE COMMITTEE

1. **Chief Patron** Moulana Badaruddin Ajmal, MP, Dhubri.

2. **Patron**
 - (i) Nazrul Hoque, President Dhubri Zila Parishad.
 - (ii) S.K. Dutta, DC, Dhubri.
 - (iii) Ramajna Sarmsa, President, Governing Body Bilasipara College.
 - (iv) Abdul Hamid, Ex MP, Dhubri.
 - (v) Anowar Hussain Ex MP, Dhubri.

3. **Chief Advisor** (i) Sri Prasanta Kumar Barua, MLA, Bilasipara East LAC.
4. **Advisor**
 - (i) Sri Haffiz Basir Ahmed, MLA, Bilasipara (West) LAC.
 - (ii) All Ex. Principals of Bilasipara College.
 - (iii) All Ex. MLA's of Bilasipara East/West.
 - (iv) Chair Person of Bilasipara Town Committee.

5. **President** Sri Dhrubajyoti Das, SDO (Civil), Bilasipara.
6. **Working President** Sri Khalid Hussain, Vice President of Dhubri Zila Parishad.

7. **Vice President**
 - (i) Sri Abdul Aziz, Principal Nayer Alga H.S. School.
 - (ii) Sri Aktarul Alom, Barkanda.
 - (iii) Sri Hridaya Nanda Das, Ex. Principal B.P.H.S.S.
 - (iv) Sri Amiya Kanti Sarkar, President Bilasipara Karmachari Parishad.
 - (v) Noor Jahan Begum, ZPC, Barkanda.

8. **General Secretary** : Sri. A.I. Mondal, Principal i/c Bilasipara College.
9. **Asstt. General Secretary**
 - (i) Sri A.B. Siddique, Lecturer Bilasipara College.
 - (ii) Sri Raju Bordoloi, Lecturer Bilasipara College.
 - (iii) Sri Dayal Paul, Bilasipara.

10. **Treasurer** Ashok Singhi.
11. **Members**
 - (i) All member of G.B. of Bilasipara College.
 - (ii) Teaching Staff of Bilasipara College.
 - (iii) President/Secretary of Non-Teaching Staff of Bilasipara. College.
 - (iv) Presidents of Anchalic Panchayats under BLP Sub-Division.
 - (v) President of D.S.A, Bilasipara.

- (vi) President of Truck Owner Association.
 - (vii) President of Bar Association.
 - (viii) President of Leading Clubs of Bilasipara.
 - (ix) ZPC Members.
 - (x) President of Marowary Association.
 - (xi) President of Press Club, Bilasipara.
- 12. Ex. G.S. Students Unit**
- (i) Manowar Hussain.
 - (ii) Hamidul Islam
 - (iii) Kaser Ali
 - (iv) Jahirul Islam
 - (v) Aminur Islam
 - (vi) Jahirul Islam Mandal.
- 13. G.S. of BCSUS**
- (i) Rofiqul Islam.
- 14. Principals of**
- (i) Rokakhata H.S. School.
 - (ii) Bilasipara Public H.S. School.
 - (iii) I.N.A. H.S. School.
 - (iv) Raniganj H.S. School.
 - (v) Barkanda H.S. School.
 - (vi) Salkocha H.S. School.
- 5. Head Master/ Mistress**
- (i) Bilasipara Town Girls High School.
 - (ii) Bilasipara Girls School.
 - (iii) Nishinath High School.

Steering Committee

- 1. President** :- Sri Dhruba Jyoti Das, S.D.O. (Civil), Bilasipara, Sub-Division, Bilasipara.
- 2. Working President** :- Sri Khalid Hussain, Vice President Dhubri. ZPC.
- 3. Vice President** :- Sri. Abdul Aziz, Principal, Nayer Alga H.S. School.
- :- Sri Aktarul Alom, Barkanda.
- :- Sri Hridyananda Das, Ex. Principal, Bilasipara Public H.S. School.
- :- Mrs. Nurjahan Begum, Z.P.C.

4. **General Secretary** :- Sri Amiya Kanti Sarkar, President, Karmachari Parishad, Bilasipara.
5. **Asstt. General Secretary** :- Sri Sri. A.I. Mondal. Principal i/c, Bilasipara College.
:- Sri Abu Bakkar Siddique, Lecturer, Bilasipara College.
:- Sri Raju Bardoloi, Lecturer, Bilasipara College.
:- Sri Dayal Paul, Secy. Alumni Association.
6. **Treasurer** :- Sri Ashok Singhi.
7. **Members** :- Members of Governing Body
:- Sri Ayubuddin Ahmed.
:- Sri Mobarak Husssain.
:- Sri Dipangshu Chakraborty.

Finance Sub-Committee

1. **President** :- Sri Khalid Hussain (Munna)
2. **Secretary** :- Sri. A.I. Mondal. Principal i/c Bilasipara College.
3. **Treasurer** :- Sri Ashok Singhi.
4. **Members** :-
 1. All members of the Steering Committee.
 2. Secretary of Brick Industries, Bilasipara.
 3. President of Marwari Association, Bilasipara.
 4. President of Karmachari Parishad, Bilasipara.

Souvenir Sub-Committee

1. **Advisers**
 1. Sri Ramajna Sarma, Retd. Principal, Bilasipara College. President, G.B. Bilasipara College.
 2. Sri Manomohan Das, Retd. Principal, Bilasipara College.
2. **President**
 1. Sri. A.I. Mondal, Principal i/c, Bilasipara College.
3. **Chief Editor**
 1. Sri Jagadananda Barkalita, Advocate
4. **Editor**
 1. Karuna Kanta Sharma, HOD, Assamese.
 2. Sri Matiur Rahman Mandal, HOD, English.
 3. Sri Hridayananda Das, Ex-Principal, B.P.H.S.S
 4. Smt. Soma Deb, HOD, Bengali
5. **Members**
 - (i) Sri Mrinal Thakuria, lecturer, B.C.
 - (ii) Sri Amulya Karmakar, Ex-Principal INA H.S.S.
 - (iii) Sri Dayal Paul, Secy Alumni Association.
 - (iv) Sri Payodhar Goswami, Subject Teacher, R.K.H.S.
 - (v) All members of Academic Committee.
 - (vi) Mahamudul Hussian (Editor, BCSUS)
 - (vii) Madina Khatun, Ex-Student.
 - (viii) Sri Ashraful Hamid, Lecturer.

Food Sub-Committee

1. **President** : Sri. A.I. Mondal, Principal i/c, Bilasipara College.
2. **Convenor** : Atikur Rahman.
3. **Members**
 - (i) Biswajit Biswas.
 - (ii) Dhiraj Das

- (iii) Shuvendu Saha.
- (iv) Ashraful Hamid.
- (v) Nilambar Das.
- (vi) Bibekananda Barkalita.
- (vii) Miitrayee Chakraborty.
- (viii) President of AJYCP
- (ix) Hamidul Islam (Ex-G.S.)
- (x) Ghanashyam Das.
- (xi) Noor Islam (Barkanda)
- (xii) (G.S. BCSUS)
- (xiii) (Social Service Secy, BCSUS)
- (xiv) Jiban Ch. Das, Library Assistant.

Publicity Sub-Committee

- 1. **President** : Sri. A.I. Mondal, Principal i/c, Bilasipara College.
- 2. **Convenor** : Sri Angira Mazumdar., HOD, Education Dept.
- 3. **Members :-**
 - (i) Mrs. Bhanu Goswami.
 - (ii) Mrs. Dr. B.Q. Hosna.
 - (iii) Kamal Saha
 - (iv) Miss. Swati Basak
 - (v) Kalyan Chakraborty
 - (vi) Jahirul Islam (Ex.-G.S.)
 - (vii) President of Press Club, Bilasipara.
 - (viii) Publicity Officer, Bilasipara.
 - (ix) Srikant Barkalita.
 - (x) Jiten Sarma.
 - (xi) Gopi Nath
 - (xii) Deepangshu Chakraborty.

Cultural Sub-Committee

- 1. **President** :- Sri. A.I. Mondal, Principal i/c
- 2. **Convenor** :- Kulen Das
- 3. **Members** :
 - (i) Azizur Rahman Sarkar.
 - (ii) Ashok Kr. Das.
 - (iii) Harun-Al-Rashid.
 - (iv) Dipak Chakraborty.
 - (v) Abdul Karim Khan.
 - (vi) Sarojit Sarma.
 - (vii) Prasanta Dutta.
 - (viii) President of ASSU. (Indrajit Kalita, Chapar)
 - (ix) Hitesh Barua.
 - (x) Ashok Das.
 - (xi) Nirranjan Barkalita.
 - (xii) Abdul Momin Ahmed.
 - (xiii) (Cultural Secy. BCSUS)

Stage/ Transport/ Accommodation

1. **President** :- Sri. A.I. Mondal, Principal i/c Bilasipara College.
2. **Convenor** :- Ahmed Golam Sarowar.
 - (i) Anil Bhuyan.
 - (ii) Manoranjan Roy.
 - (iii) Rukunuddin Ahmed.
 - (iv) Lakhima Hazarika.
 - (v) Bibha Rani Nath.
 - (vi) Anita Koeri.
 - (vii) Amanur Rahman.
 - (viii) President of AMSU.
 - (ix) Kaser Ali (Ex-G.S.)
 - (x) Ratul Chakraborty.
 - (xi) Swapan Basak.
 - (xii) Kartik Bhowmic.
 - (xiii) Biplob Choudhury.

Volunteer Sub-Committee

1. **President** :- Sri. A.I. Mondal, Principal i/c, Bilasipara College.
2. **Convenor** :- Dhiraj Das.
3. **Member** :-
 - (i) Raju Bardoloi.
 - (ii) Anushila Chakraborty.
 - (iii) Sunil Kr. Sharma.
 - (iv) Abdul Barek.
 - (v) Malek Hussain
 - (vi) Iftikar Ali Ahmed.
 - (vii) Nazir Hussain.
 - (viii) Sampa Kundu.
 - (ix) Sandeepa Biswas.
 - (x) Mafizul Hussain.
 - (xi) Monowar Hussain (Ex.G.S.)
 - (xii) Jahirul Islam Mondal. (Ex.-G.S.)
 - (xiii) Abdul Baten.
 - (xiv) Abdul Mannan.
 - (xv) Saidul Alom (Footkibari Secy, BCSUS)



ACADEMIC SUB-COMMITTEE

1. Sri Azirul Islam Mandal, Principal i/c, Chairman.
2. Sri Mobarak Hussain, HOD, Political Science, B.C. Convenor.
3. Sri Abdul Kader, HOD, History, B.C. Member
4. Sri Matiur Rahman Mazumdar, HOD, English, B.C - do -
5. Sri Biswajit Goswami, HOD, Botany, B.C - do -
6. Smt Soma Deb, HOD, Bengali, B.C - do -
7. Dr. Hari Charan Das, Librarian, B.C - do -
8. Sri Kingshuk Chakraborty, Asstt. Prof., Eco., B.C - do -
9. Sri Bipul Nath, HOD, Chemistry, B.C - do -
10. Smt. Dipa Bhattacharjee, Rtd. Principal RKHS School - do -
11. Smt Mukul Chakraborty, Head Mistress, Girls H.E.School. - do -
12. Sri Purandar Nath, Ex.Student, B.C. - do -
13. Sri Iddris Ali Ahmed, Asstt. Prof. English, B.C - do -
14. Sri Hosne Ashique Ahmed, L.D.A., B.C. - do -

