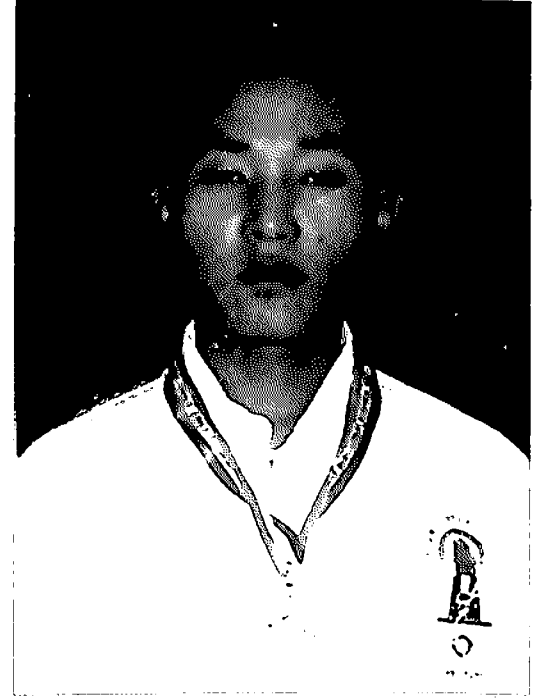


মহাবিদ্যালয়ৰ গৌৰৱ



৩৩তম ৰাষ্ট্ৰীয় ক্ৰীড়াৰ উশ্বু প্ৰতিযোগিতাত
ব্ৰঞ্জৰ পদক বিজয়ী মহাবিদ্যালয়ৰ ছাত্ৰী শ্ৰীউষাৰাণী বড়ো



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মহাবিদ্যালয়ত অনুষ্ঠিত প্ৰদৰ্শনীৰ একাংশ

The Jawahar Jyoti



ENGLISH SECTION

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BIO-DIVERSITY OF ASSAM IN JEOPARDY

Sourabh Bhattacharjee

B.A. 3rd year (Arts)

Assam, the north-eastern sentinel of frontiers of India is a state richly endowed with forests having much tourist attraction. Situated in the Himalayan foothills, Assam is known as the land of blue hills and red rivers. Covering an area of 78,438 sq. kms. Assam represents 2.39 percent of the total land area of India. There is hardly any other state having greater variety and colour in its natural scenery. It is surrounded by international boundaries covering an area upto nearly 3200 kms. The mighty Brahmaputra flows through it, serving as a life line for the people settled on both of its bank.

Assam is situated in the heart of north-eastern India and is located in between latitude $24^{\circ}10' N$ to $27^{\circ}58' N$ and longitude $89^{\circ}49' E$ to $97^{\circ}26' E$. It can be divided into three important geographical regions (a) The Brahmaputra valley. (b) The Barak or Surma valley and (c) The Hilly areas of Karbi Anglong and North Cachar Hill districts. The climatic condition of Assam differs from the rest of India. It is humid; tropical in the plains and sub-alpine in the hills, with heavy rainfall and green vegetation all the year round. Rainfall in Assam is one of the highest in the world. It varies between 178 and 305 cm, which often causes great flood in the state.

Assam having mainly five national parks Kaziranga, Manas, Dibru-Saikhowa, Nameri and Orang National Park and more than seven sanctuaries, is the home to many endangered species including some local species. But if we do not emphasize upon better preservation of these species they will extinct within the coming ten years. Also many local Assamese species like-hispid hare, pigmi hog or haze hog, Golden langur, Assamese macaw, Indian rhinoceros are gradually going towards extinction, but still these matters have not been able to catch international attention. Similarly

leopard, slow loris, marten mongoose, binturong, Malayan sun bear are also some rare species which can be seen in the north-eastern region and are also recognised as endangered species. More over the north-eastern India. belonging to the Indo-Malaya bio-geographical region, is the home of 6000-7000 species of plants. And in Assam both the Indian and Indo-chinees region come in contact, so, in Assam, lives of both region can be seen. Some of the rare species seen in Assam are worth mentioning- one horned Indian rhino ceros, elephant, Indian bison, swamp deer, sambar, hog deer, sloth bear, tiger, leopard, leopard cat, bog badger. capped langur, hoolock gibbon, jackel, hispid hare, pigmy hog, golden langur, wild buffelo, wild boar, barking deer, all these animals can be seen in Assam, but most of them are endangered. In a similar way many kinds of birds can also seen in Assam, as duck, spot billed duck, Indian hornbill, great pied hornbill, cormorant and specially the white winged wood duck commonly known as Deo Hauh which is one of the rarest species of the winged lives. But due to the irrational activities of human beings the lives of these wild creatures have been endangered. Even some of these are on the verge of extinction.

For an example of decreasing bio diversity, if we look at the Deepar Beel Bird Sanctuary, we shall find that the number of the migrated birds, which usually come in the winter season to this birds sanctuary is decreasing year after year because of the pollutions of the railway which goes through it and the killing of birds by human and other causes created by mankind.

The proud of Assam, one horned Indian rhinoceros are being killed one after another in Kaziranga under the shadow of superstition. Tigers

are being killed for their skins, bones and other parts of their body only for superstitious reason. Wild pigs, deer, hares, porcupines etc. are killed for their meat. Bears are killed for their skin. Moreover many species of birds, as horn bill, owl, various species of ducks, white winged wood ducks, green pigeons are being killed for no reason. Even human beings have not spared various kinds of snakes, butterflies, frogs. All these things are smuggled through Indo-Burma boarder to international market of smuggled goods.

Even human beings have started smuggling in jungle woods, like teak, sal, sandal, agar, chegun, aazar etc. For this reason the forest area is decreasing and many disasters have taken place, like land erosion, flood etc. It has also affected the wild lives like elephant and due to this reason the collision between human and elephant has taken

place in many districts of Assam. Even rainfall has been disrupted by these activities.

If these things keep on happening, in the same way, in which it happens today, a day will come when the bio diversity of Assam will vanish and we will see no longer any forest in Assam and the wild lives of the forests of Assam.

So to prevent these all, we have to wake up and first of all we must stop the habit of deforestation and we must prevent pollution. Then with the help of government we must protect the wild lives in the forests of Assam and always be ready to face the culprits. Only then we will be able to keep our state Assam as charming and beautiful as forever. So wake up and come out to save the forests of Assam, to save the wild lives of Assam and finally to save Assam.

লোকৰ কথা মন দি শুনিবা, ভাল কিতাপখন মন দি পঢ়িবা আৰু তাৰ অসাৰুৱা
ভাগ বাদ দি সাৰুৱা ভাগ জুকিয়াই মনত থকা।

— লক্ষ্মীনাথ বেজবৰুৱা।

যি জাতিৰ সাহিত্য কোৱা ভাষাৰ পৰা যিমান নিলগ হৈ যায়, সেই জাতিৰ
জাতীয় জীৱন সিমান ক্ষীণাবলৈ ধৰে আৰু অন্তত কেতিয়াবা তাৰ অস্তিত্বও
লোপ পায় গৈ।

— পদ্মনাথ গোহাঞি বৰুৱা।

Sukapha : The Founder of the Ahom Kingdom in Assam

Manash Pratim Sarmah
T.D.C. 1st year (Arts)

The founder of the Ahom Kingdom in Assam was Sukapha. He belonged to the great Tai or Shan race of South East Asia. In 1215, he left Maulung—a shan kingdom in upper Burma and marched towards Assam. He was accompanied by eight nobles and nine thousand men, women and children in this journey. He also brought with him two elephants, three hundred horses, the family deity somdeo, the sword-Hengdang and many other weapons. Sukapha was a daring man of unbounded ambition. He had spent about thirteen years in conquering the tiny tribes lived in the hilly country of the Patkai. After breaking through the Naga obstruction, he in 1228 A.D. entered into Assam and laid the foundation of the Ahom kingdom in upper Assam.

In Assam, the family members and the followers of Sukapha were known as 'Aham' or 'Ahom'. Therefore, the kingdom founded by Sukapha in Assam was known as Ahom kingdom and latter on it was known as Assam. Dr. B.K. Gohain in his book "Mahamati Sukapha" referred that the meaning of the title 'Chao' used by Sukapha is king or Prince and the meaning of 'Chaolung' is elder king or Prince.

It would be proper here to mention in brief the origins of the Ahoms. According to Ahom legend their kings were the successors of their king Lengdon living in heaven. Lengdon was equated with the Hindu God Indra. It is said that once Lengdon decided to send his son Thenkham as king of the earth. As Thenkham was not willing to come to the earth Lengdon sent his two grandsons—Khunlung and Khunlai—to the earth, the former as the king and the latter as minister. They had been given with them a deity called somdev for performing daily worship, a big Hengdang to show power, two drums for beating at the time of peace and four cocks to see the future good of the state. With these they with their family members and the

advisers coming down to the earth with golden ladder and established a city at Mungri mungrum which was dominated by Tai or shan people. But sometime after they quarrelled and Khunlai became the king expelling Khunlung from the kingdom. Khunlung went to heaven and reported everything to Lengdon. Lengdon then asked Khunlung to go back to earth to rule in Mungkhumungyao. In course of time the successors of Khunlai and Khunlung got scattered in different parts of the country in upper Burma. A successor of Khunlung named Sukapha ruled in Maolung. As a result of the family feud, he had to left Maolung and after crossing the Patkai hill he entered into Assam and founded the Ahom kingdom in Assam.

In another legend it was stated that due to a curse given by sage Basistha, Indra the ruler of Heaven came into contact with a low originated woman. As a result a good number of children born to them, among which Khunlung and Khunlai were the seniors. From Khunlung and Khunlai, the Ahom dynasty was originated. According to this story, this Indra was the Lengdon the king of Heaven. In the Ahom Buranjees it was stated the name of the father of Sukapha as Chao - Chang Nyieo and he hailed from Mungrimungram.

The journey of Sukapha from Patkai to Assam was not a smooth one. He had to face great resistance from the hilly tribes — specially from the Nagas. They attempted to resist the advance of the Ahoms. Sukapha defeated the Nagas and perpetrated frightful atrocities on those whom he captured. He killed and roasted many and compelled the captured Nagas to eat their flesh. This ghastly barbarity created such widespread terror that the other Nagas of the neighbourhood all hastened to make their submission. Then he brought their territories under him and made a management for a system of permanent administration.

After defeating the Nagas, Sukapha with his followers advanced towards Tipam and Namrup and thus entered into the Brahmaputra vally. He was in search of a suitable place where he could settle down and build a city. He was moving from place to place such as Abhayapur, Habung, Simaluguri, Solguri, Ligorigaon etc. and atlast in 1253 he arived at Charaideu. He considered this place suitable for the capital and built a city there.

At that time the region between the river Dikhow and Dichang were under the occupation of two tribes known as the Morans and Barahis. The name of the king of the Marans was 'Badausha' and the name of the king of Barahis was Thakumtha. To consolidate his position Sukapha had to fight against these tribes. Instead of being revengeful, Sukapha adopted conciliatory measures towards them. As a result they made their submission to him. Sukapha engaged them in some petty works. But they were not offended rather they used to speak that Sukapha and his men were devine origin— "Deo-Sach". None is equal to them. They were unequal— 'Asom' According to a section of people from this the name of Assam is originated.

After reigning for a period of forty years Sukapha died in 1268 A.D. His reign will always be remained as a remarkable chapter in the history of Assam. It was really a herculean task for Sukapha to establish a kingdom in a land which was wholly unknown to him. He was extraordinarily enterprising and brave. In the persuit of his aim he never guided by sentiment. With confidence, bravery and diplomacy, he was able to prove his ability in founding a kingdom by mixing with the unknown people and accustomed with the traditions and

beliefs of the land. In the contingent of Sukapha the number of women were perhaps very small, so they had to marry the women of the locality. This matrimonial relations not only strengthened the social integration but also helped Sukapha in consolidating his political power in this region.

Sukapha was an able administrator. For smooth running of the administration, he appointed two nobles in higher post of administration from among the people coming with him. Latter on these two posts were known as Burha Gohain and Bar Gohain. Moreover he appointed some local tribals in the works of administration. Thus he began a system of administration which lasted for long six hundred years. His another achievement was the introduction of the system of writing history. He ordered his officials to keep the records of all day to day political matters. The word Buranji also came from the Ahoms. It means to known the people the unknown things. These Buranji literature is a great source for writing the history of the Ahom period.

Thus Sukapha, with his manifold activities was able to unite the people of different caste and tribes living in this region under him and laid the foundation of a bigger Assamese Nation. At present Assam is tormented by sepratist activities which jeopardised the unity and integration of Assam. In such situation we need a man like Sukapha who alone able to protect the unity and integration of Assam. Therefore the relevance of the qualities and activities of Sukapha always be remained in the history of Assam. Considering his greatness and achievements, his day of the entry into Assam — That is the 2nd December in observing every year as the Sukapha Day or Asom Dibash in Assam.

কবিতা দৰাচলতে এক আধ্যাত্মিক কিবা। মানুহে এই বুলি ক'ব নোৱাৰে “মই এটি কবিতা
বচনা কৰিম।” আনকি শ্ৰেষ্ঠতম কবিজনেও এইষাৰ কথা ক'ব নোৱাৰে। কাৰণ সৃষ্টিকাৰ্যত
ব্যস্ত মন এচপৰা নুমাই অহা কল্পনাৰ নিচিনা, যাক এক অদৃশ্য প্ৰভাৱে মাজে মাজে বৈ
অহা এজাক বতাহৰ দৰে নম্বৰ উজ্জ্বলতাৰে প্ৰদীপ্ত কৰি তোলে।

—শ্যেলী

MANAGEMENT OF FORESTS IN THE FOOT HILL ZONES OF SOUTH KAMRUP IN THE COLONIAL AND PRE COLONIAL PERIOD

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Today, there is a great awareness among us on the problems of forest since it is an indispensable component of environment. Forest provides two sets of functions, Productive or direct function and protective or indirect function. The functions which can be achieved by the exploitation of forest are called productive or direct function and protective function imply the protection of environment. Among the productive functions are (a) source of timber (b) source of fuel wood (c) source of raw materials for industries and (d) a source of medicinal plants. The protective functions are (a) determinant of local rainfall. (b) Determinant of local temperature (c) control of soil erosion (d) control of flood (e) wild life conservation (f) reduction of air pollution etc.

Forestry had played a very intimate role in the socio cultural life of the people of Assam since historic past and the importance of the judicious management of this forest resources taken in to consideration even by the ancient rulers of the state. The Ahom rulers were also interested in the management of forest which is evident from the fact that the surname Kathbarua, Kathbharali, Hatibarua etc are carried even today by some people of Assam after the title which was conferred by the Ahom king to the personals engaged in forestry activities.

During the period of Ahom rule and up to the annexation of British to the state, the forestry operation in the foot hill zone of south Kamrup was not in organized manner and the forestry operation was concerned mainly with the exploitation of valu-

able Sal trees, expansion of agricultural land and catching of elephant. The peasant, at that were encouraged to reclaim the forest land for agricultural purposes which perhaps exhausted a considerable part of the then virgin forest resources of the area. Along with the local peasants a good number of wood cutter, particularly from Bengal and beyond intruded the forests of the foothill zone of South Kamrup and cut indiscriminately the Sal trees of the forest and flow them through the Kuls River and its tributaries to mighty Brahmaputra and beyond. This reckless and indiscriminate felling operation by the local people and the Bengal traders in the forest of the South Kamrup up to the 1850 was definitely the important ground for paving the way for the forest administration in the local area and even to the state. To combat and control the indiscriminate forestry operation by the Bengal traders in and around the 1850, the then Deputy Commissioner of Kamrup Mr. Delton, with the approval of Commissioner imposed a tax structure of Rs. 15 per hundred logs to ensure the natural regeneration and to prevent the wastage. This system of taxation, as imposed by Delton continued up to 1852 and in 1852 Rawlat, the successor of Delton, the then D.C of Kamrup express his resentment over the rampant pondering of valuable Sal forest in the foot hills of South Kamrup according to which the revenue collection was not satisfactory. Doubting on the integrity of the then tax officials Rawlat modified the tax realization system and evolve a new method of Revenue collection by giving the forest

tract on lease to highest bidders. Till 1862 no serious measure and even positive thought was given for forest conservation except imposition of bar and prohibition of cutting immature trees when the 1st Inspector General of forest of India Mr. Brandis visited Assam in 1862. Knowing the potentialities of the vast forest resources of the foot hill zone of South Kamrup Mr. Brandis advised for conservation of it. Considering Dr. Brandis advice it was considered necessary to adopt appropriate measures for the conservation of the forest in the foothill zones of South Kamrup. This was the first thought towards the conservation of the valuable forest resource of the area. During that period the forests of Assam were under the control of the administrator Dr. Anderson of the botanical gardens of Calcutta and his control continued up to 1874. In the same year, the British commissioner declared separate administration for Assam. Consequently the Assam forest department came in to being to look after the forest management of this region and a deputy conservator of forest was appointed. The first forest of South Kamrup that brought under the purview of reserve forest in 1875 just one year after the constitution of Assam forest department was Barduar reserve forest vide Govt notification number 5 dated 17. 10. 1875. At the later half of the nineteenth century, the forest of South Kamrup, which was situated along the southern flanked of Khasi hills of Meghalaya was discovered by the colonial ruler and was identified as most valuable forest of the state having luxuriant growth of most durable and valuable Sal forest. By the 1877-78 the survey of this valuable forest of South Kamrup was completed. Since then a good number of forest land had been brought under the direct control of colonial ruler under reserve category mainly in the lure of exploitation and tax generation.

At the initial stage of constitution of reserve forests, there was a considerable extent of Jhum cultivation in the hilly tracts of South Kamrup which was observed by — Copeland and Milroy, the pioneer of forestry in this region. Extracts of remark made by Copeland and Milroy in their first working plan of this forest of South Kamrup are reproduced below—

"Most of the Duars was settled with the Lower Assam Tea Company, which opened out the present

Barduar Tea Estate, but several thousand of acres of valuable Sal Forest were subsequently relinquished to avoid the necessity of paying land revenue, that had little apparent value in those days. The relinquished area was to the Barduar Reserve of which it forms the major part..... The Earth quake of 12 June 1897 considerably altered the external features of Kulsli Range, the forest roads up to the East bank Kulsli River from Kulsli to Rajapara and through the heart of Barduar Reserve from Tiymara to Rajapara was destroyed by the formation of the Chandubhi Bil".

By the 1874-75 almost 46.95 sq Miles of Forest area of the then Kamrup district was brought under Reserve forest category of which the major part was of the foot hill zones of Kamrup District. Immediately after the formation of the reserve forest the colonial rulers undertake some healthy action like demarcation of the reserve forest area, Prohibition of jhumming activities which destroyed vast forest resources in the name of agriculture. Fire protection measures measure and working of the forest under ordinary permit system has been introduced.

During the later part of the 19th century, the exploitation of forest produce was consisted of unregulated felling under the ordinary permit system. According to this system the purchasers were allowed to select the trees, but these remarked by the forest staff. There was no limit as to the size and the numbers of the trees to be work out. There were also a good number of departmental operation and according to Copeland report, during the period of 1901-02 to 1905-06, the number of Sal trees operated by the department were 4182 which yields 35935 numbers of railway sleepers. During the said period, purchasers operated 7423 Sal, 16862 dead Sal, 934 Non Sal, and 820cft of Fire wood. Similarly the local resident operated only 55 Sal, 10628 dead Sal 42 non Sal and 2744 cft. of Fire wood. From the Copeland's report it is evident that during that period most of the Sal (live) trees of the region was operated by the colonial ruler and Bengal traders which accounted for 11605 as against the local resident operation of only 55 which reflect the fact that the destruction of the virgin forest of the region was caused by the British people with the intention to extract railway sleepers for the

expansion of railway net work for resource exploitation and the Bengal people for boat making.

By the advent of the 20th century the exploitation of forest resources from the forests of the south Kamrup was vigorous. Most of the easily accessible areas were drastically exploited which led to the adoption of strong steps to obstruct the illicit trade. In the year 1906 the Inspector General of Forest Dr. Brandis issued an order forbidding further exploitation of the Kamrup Sal forest and ordered to formulate a working plan for the future planning of working out and proper regeneration of the Sal forest in the congenial atmosphere of South Kamrup. Accordingly, the 1st working plan of the South Kamrup Forest was compiled by D.P. Copland for the period of 1909-10 to 1918-19 which enlisted 27 reserve forests of the region with an area of 162 sq miles. But Copland's plan covered only the Sal bearing areas of the south Kamrup with an area of 16058 Hectare. Copland's plan imposed certain restriction in the operation of the forest dividing the reserve in to compartments and prescribed that each of the compartment was to be worked over once during ensuing 10 years under improvement felling He divided the entire area into 6 felling series and each series was further subdivided in to 10 coupes.

* In the process of working out, Copland prescribed a girth limit of 6' for Sal where their extraction was necessary for Silvicultural ground.

* Copland prescribed light thinning of the Sal bearing forest, Marking of unsound forked Sal and trees of other species interfering Sal and if necessary repetition after five years.

*He also prescribed Cutting back of undergrowth suppressing young Sal.

Copland's plan was the 1st venture in the process of conservation of forest in the foothill zone of South Kamrup in true sense and his plan brought the valuable forest resources under a scientific operation system which imposed bar on the prevailing system of selection of tree and area of operation by the traders. Immediately after the imposition of Copland's plan, there was a considerable degree of resentment among the traders and most of the traders resorted to work in the unclassed state forests and Khasi Hills. After 1915 permits in the unclassed forests were refused to be issued unless

all the marked areas in the plan compartments were worked out first. This step of the forest administration compelled the traders to come back to the reserve. Due to low quality of trees and difficulties in the operation and extraction there were no purchasers in the hilly areas which compelled the department to go back to the earlier system of selection by purchasers in 1916.

After the expiry of the Copland's plan the next working plan was compiled by A.J.W. Milroy, which was effective from 1919 to 1929 covering 34 Reserve Forest with an area of 58019 hectors. Milroy believed that for the formation and regeneration full over head Sun light is necessary and therefore prescribed for drastic canopy openings. In his plan the prevailing fire protection system which was proved to be harmful by causing the forest to grow luxuriantly towards the climax evergreen formation had been abandoned and introduced forced burning which enabled the Sal saplings to grow up, defeating the undergrowth of other non Sal vegetation .Milroy being an experienced person having field knowledge of forest, brought revolutionary step towards the regeneration of the forest by adding forced burning of the under growth.

Milroy pan was replaced by Dr. N.L.Bor's plan during 1930-31. In Boor's plan he aimed to convert the irregular to regular forest without giving sufficient thought of regulating the forest either naturally or artificially. Later on this plan had to be modified in view of the experience gained from the implementation of the prescription. This plan was subsequently replaced by K.C.Jacob's plan in the year 1938-39 and continued up to 1947-48.

Conclusion,

The management system of forest in the foothill zone of Kamrup district has a glorious history. It is evident from the records and writings of the department and different writers that the forests of south Kamrup was very much rich in valuable and durable Sal and Teak along with bamboo, cane, medicinal plants and a band of rich biological diversity. During the pre colonial period the forestry operation in the region was not at all organized and local people had unlimited and unrestricted access and usufruct rights over forests. Forests were full of rich luxuriant trees of valuable nature for which this period can be referred to as the 'Golden Age of

Forests'

In the Colonial period, the forests of this region had come across with a scientific management system with the implementation of first Forest Act 1878 by the British people. To meet the requirement for expansion of railway net work, war supply and the Bengal traders for boat making, the exploitation of timber from the forests of the region was increased by many folds which were resulted in the destruction of forest resources and the need for forest conservation was strongly felt. Hence the process of reservation of forests was started from the year 1875 in the foot hill zone of South Kamrup with the declaration of first reserve forest at Barduar. With a view to conserve and ensure regeneration of the forest resources a number of working plan was adopted in the foot hill zone of South Kamrup.

Subsequently all together 34 reserves forests were declared with a geographical area of 68241.150 hectare and has been maintaining by the Forest Department Assam so far.

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All knowledge is of two kinds ; we know a subject ourselves, or we know where we can find information upon it.

— Samuel Johnson

An extensive knowledge is needful to thinking people.

— John Keats

প্ৰবন্ধবোৰৰ উপাদান তাৰ চিন্তাগত দিশটো। কোনো বিষয়ে নতুন প্ৰশ্নৰ অৱতৰণা কৰা, কোনো বিষয়ে বিতৰ্কৰ সৃষ্টি কৰা, কোনো বিষয়ে প্ৰচলিত চিন্তাক নতুন দিশেৰে প্ৰবাহিত কৰা, দুটা বিষয়ৰ মাজত আগতে মানুহে নভবা নতুন যোগাযোগ আঙুলিয়াই দিয়া আনকি মানুহৰ চিন্তাৰ বাবে সম্পূৰ্ণ সমল যোগান ধৰা একোটা প্ৰবন্ধৰ চিন্তাই এনেবোৰ কাৰণতে মনোযোগ আকৰ্ষণ কৰে।

—ডঃ হীৰেন গৌহাই

SCOUTING : A WAY OF VALUE EDUCATION

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Sl. Gr. Lecturer,
Dept. of Education

The Scouting movement launched by lord Baden Powell is helpful to foster the spirit of fraternity, peace and unity among the young. It is a voluntary, non-political, educational movement for young people, open to all without distinction of origin, race or creed.

Baden described—"Scouting as a game for boys under the leadership of boys, in which elder brothers can give the younger brothers a healthy environment and encourage them to healthy activities such as will help them to develop citizenship." The Scouting is a kind of training which provides the individual opportunities for development of initiative and leadership and promotes self control, self-reliance and self-direction. It is a system of progressive self direction through a promise and law, learning by doing and membership of a small group under leadership through actual experience. It is a game of device for the age group of 10 to 15 years old children. According to Dear games E Russell of the Teacher's college, Columbia University—"The programme of the boy scout as man's job cut down to the size of the boy."

It is notable that a Scout is a citizen of India who has completed 10 but not 18 years of age, is eligible for becoming a Scout provided he subscribes to the scout promise and Law. When girls take to scouting they are called girls guides. The Scouts -Guides promise is a helpful beaconlight that guides the Scouts and Guides daily life.

The Scout-Guide promise :

"On my honour, I promise that I will do my best to do my duty to God and my country, to help other people and to obey the Scout -Guide Law."

The chief Scout, Father of the Scouting movement lord Baden Powell pointed out—"This is a very difficult promise to keep, but is a most serious one and nobody is a Scout unless he does his best to keep this promise. When you promise on your honour to do a thing, You would rather than die than break such a promise." Like Scout-Guide promise,

the Scout-Guide Law also valuable. The Scout - Guide Law is a code of conduct.

A Guide or a Scout must obey the Scout-Guide Law in his/ her daily life. Following are the Scouts-Guides Law:

1. A Scout/ Guide is trust worthy.
2. A Scout / Guide is loyal
3. A Scout / Guide is a friend to all and a brother/ sister to every other Scout / Guide.
4. A Scout / Guide is Courteous.
5. A Scout / Guide is a friend to animals and loves nature.
6. A Scout / Guide is disciplined and helps protect public property.
7. A Scout / Guide is courageous.
8. A Scout / Guide is thrifty.
9. A Scout / Guide is pure in Thought Word and Deed.

Apart from above discussion we can say that the aim of Scouting is to make good citizenship. The immediate aims of Scouting is—

- (i) formation of character.
- (ii) formation of health and strength.
- (iii) Training in handicraft and skill and
- (iv) Service to others.

Fundament principles :

The Scouting movement has its foundation on certain fundamental principles.

They are—

- (i) Belief in God.
- (ii) Practice of the Scout -Guide Law and promise.
- (iii) Use of outdoor for activities.
- (iv) Voluntary members.
- (v) Patrol method or system.
- (vi) Loyalty to country.
- (vii) Faith in world friendship.
- (viii) Independence of political influence.
- (ix) Learning by doing
- (x) Service to others.

The Scouts and Guides have to wear

prescribed uniform by own cost. Now the *Bharat Scouts and Guides* is the biggest uniformed youth force in India.

Value Crisis :

Now peace is now here. Our social life beset with unresolved tension, conflicts and violence. Due to modernisation various changes occur in the science and technology, life style and value system. Prof. D. S. Kothari, a distinguished physical scientist and chairmen of Education Commission (1964-66) says— "Science and technology are exploding but wise is exploding. It is shrinking knowledge is expanding and human personality is shrinking. Because of it we find various kind of grave aberrations, imbalances and calamities greed, hatred and delusion (GHD) from a rapidity rising spiral....." Gardener, E rightly pointed out "In 1940, the top reported offences in the public schools were talking, Chewing gum, making noise running in halls wearing improper clothing and not putting paper in waste baskets. By 1984, the offence had progressed to rape, robbery, assault, burglary, arson, bombing , murder, suicide, absenteeism, vandalism, extortions, drug abuse, alcohol, gang warfare, pregnancies, abortions and venereal disease." (Quoted by Madhu Kapani in his article. Crisis of values and Role of Education' in 'Perspective in Education' vol 12 No 3 July 1996. P 144) in fact, the value based society in the 21st century is jeopardised by valueless tendencies. It is worth mentioning that value signifies that quality of an individual or thing which makes that individual

or thing important, respectable and useful. This quality may be internal or external or both.

The education in the new millennium is to assign due importance to this aspects of the society and to accommodate measures to ensure value based education to the new generation. As education is a powerful instrument of socio-economic and political change of a society, for promotion and upgradation of value among the pupils, family and educational institutions have a vital role. Many changes are needed at the level of curriculum, teacher training, school administration and examination reform. It is notable that value can't be taught directly. Apart from regular subjects co-curricular activities have to be used to incorporate values among children. In this regards the N. C. C, N.S.S, Scouting etc. may play an active role in promoting values among the children.

We know that the aim of education is to create a new vibrant generation deeply committed to human values and capable of facing the challenges for a better and higher quality of life leading to the evolution of human civilization towards world peace and prosperity. To fulfil this aim it is very essential that any boy or girl should be a good citizen of the country. And for that there is certainly a need to inculcate good habits and practice among all children from their early life. Scouting paves the base of such habits. So for development of morality of human personality, Scouting is necessary in every steps.

We should develop competence and ability which would help us to utilize the opportunities which are now open to us.

— S. Radhakrishnana

'SOS Children's village' – A Home for the destitute

Mrs. Rumita Phukon
Head, Dept. of Education

A child is one who is dependent on an adult to take care of his or her personal needs. So a child can be defined as "Someone who needs adult care and protection for physical, psychological and intellectual development until he or she is able to become independently integrated into adult world".

Children are the gift of God. They are our precious wealth. This is truth not only for us; but to every person of the world. With all the finer feelings, soft and good qualities they always show us a colourful future. The development of a country depends on the all round development of a child. Thus the development of one section of the society will not result in the country going ahead. Specially, backward, deprived and poor sections of children need to be looked upon, so the development takes place all around.

Today the burden of the problems of natural disasters, accidents, militancy problems generally falls on the weak shoulders of the children. As a result there are millions of children in the world who are orphaned, abandoned and deprived of parental care and protection. These unhappy children have either lost their parents or deprived of their parents' love. And they create an unwanted and unfavourable atmosphere in the society. So it is important now to think over the issue of these helpless and needy children. Giving these children a hope for a better and secured life is the utmost necessity today.

Home and family are the first social institutions where a child learns his first lessons of living together, working together. Pestalogy remarked Home 'a centre of love and affection helping each other and learning mutual help, and adjustment is the best place and the first school of the child'. It is family which only gives material protection, love, security to its children. Children feel that they are only secured in the family under their parents. Again in the family, mother is the most influential figure to shaping up children's personality. She is a guide, a

friend and a philosopher for the child. That is the reason mother should be one who helps in the all around development of the child. The role of mother is important in the growth of a child.

There are various International and national level organisations like UNICEF, ILO, WHO, and various NGOs etc. have been working for different aspects of children. These organisations spread all over the world. On the other hand, there are some special organisations working for the destitute and abandoned children. For example, there are some International organisations like SCD (Save the children Cambodia for Development) established in 2005, Kid care International, is a Christian Charity founded in April 1999 and other organisations like Vijara Sri Rehabilitation Children's Home (VSRCH) established in 1983 in Sri Lanka, The World Murcy Fund, The Catholic Children's Society (West minister), Bhagavat Trust hope for Destitute Children located in Namirembe, Namibia, Hope for the Destitute and SOS children's village are working for the destitute children. Under these organisations some agencies look into matters of child development and protection through their laws and policies. They provide proper nutrition & care, health, education to the deprived children; they work for children's rehabilitation through their action plan. In India, there are also some organisations for destitute children like Good Will Children's Home [U.K. registered], Charity for Care and Education for destitute children in South India, Help Children's India, Gwalior, Children's Hospital Charity [U.K. registered], established in 1998, Divya Chaya Trust, established in 1984 in Kolkata. Sarada Ramakrishna [Sishu o Mahila] Sevashram, Child rights Information network organisations [CRIN] etc. Among them SOS Children's village is an International child welfare organisation working for the destitute all over the world.

SOS Children's village is the English name of the entire organisation active in 132 countries

and territories through national associations. In 1960 the entire Children's Villages in different countries formed SOS Kinderdorf International, the official name of the umbrella organisation. Hermann Gmeiner, a native Austrian, founded the first Austrian SOS children's villages association in 1949. He was the youngest of eight children of his parents residing in a remote village in Austria named Vorclborg. Unfortunately his mother passed away when he was only five years old. This tragedy left a deep scar in his mind and he recorded the same in one of his writings that every one sees sun rising and setting. But in his life the sun had not risen since his mother's death. Hermann experienced that mother's love and care can be provided through another woman with motherly instinct, to some extent. Such role was played in his own life by his elder sister Elsa. Perhaps, his early childhood experiences helped him in formulating the basic concepts of Children's Village movement which gave thousands of orphan, destitute and neglected children warmth of mother's love in a family environment. After the devastation of the Second World War, he was moved with the sight of hundreds of orphan children roaming in the streets of Vienna. With his sensitivity, perhaps, he received the sub vocal distress signal of 'Save our Souls' (SOS). He felt that every child irrespective of being orphan, destitute or neglected one needs a mother. He also convinced that family provides the best congenial environment for child development. To provide orphans and abandoned children with a family, a house and a village in which to feel at home. The first SOS Children's village was built in Imst in the Austrian province of Tyrol. The very first house in the village was named 'House of peace'. Imst has become the model for SOS Children's villages all over the world, an adoptable, internationally practicable and all embracing child care concept. The original concept is still working today, over 59 years later, to provide children who have lost their parents or who are no longer able to live with them a loving home and a stable environment in which they can thrive.

Dr. Hermann Gmeiner founder of the SOS Children's Villages worldwide visited India in 1963 at the invitation of late Pt. Jawaharlal Nehru. Pt. Nehru was greatly impressed with the programme

and the organisation of SOS Children Villages. SOS Village in India was established in 1964 at Greenfield in Faridabad. J.N. Kaul became the first director of SOS Children's Village of India. Now, there are 40 Children's Villages and 122 allied projects in India. It is the endeavour of SOS Children's Villages of India to establish at least one children's village in India in every state in country.

In Assam SOS Children's Village movement started in 1983 after the ethnic violence in the state. The state government invited SOS organisation to set up the first SOS village at Bhakatpara near Mangoldai in February, 1984. The second at Hojai in April, 1984 in Nagaon district for children who turned orphan and destitute during the ethnic disturbance at Nellie and the south bank of Dhula, Chowalkhowa, Kharupetia and in various places in undivided Darrang district. The third SOS Children's Village was set up at Guwahati, 13 k.m. away from the city, near Lokpriya Gopinath Bordoloi International Airport in 1989. We are proud to say that Assam has the largest number of SOS villages (3) having more children. Since its inception SOS children's villages in Assam has been a comfort zone providing a warm home to the parentless children.

SOS Children's Village is an International voluntary child care organisation providing direct and indirect care to the many thousands of children in the world. The aim and objective of SOS Children's Village is to help destitute children by giving them a family, a permanent house and a strong foundation for an independent and secured life. SOS Children's Village a family based child care model is formed by four basic principles — (1) Mother (2) brothers and sisters (3) house and (4) village.

Each child is given as SOS mother. She is the child's primary caretaker and lives in a house together with the children that she is looking after. Together with them she organises the family's daily life. She creates strong and dependable relationship and gives the children safe and loving home. The job of an SOS children's village mother is usually carried out by single woman who should complete an extensive training program. They are supported by educational co-workers as well as by aunties who train SOS children's village mothers.

Girls and boys of different ages grow up together in an SOS children's village family like brothers and sisters. Children are picked up to the SOS village at an early stage of their infancy till they attain the age of ten.

Every family has a house of its own. Each house has a combined living/dining room as the centre of social life. The familiar atmosphere of a home of their own encourages bonding within the families. SOS children's village give the children a feeling of belonging and shelter. On average the composition of an SOS children's village is between ten and fifteen family houses. The village provides the background for an extended family community. This supplies the children with cultural roots and gives them a feeling of belonging. At the same time, village life is an important bridge to the local community. SOS Children's Village is an open place which not only promotes the integration of the SOS children's village children into the local district but also supports interaction and encounters with neighbouring communities.

In the SOS Children's Village special emphasis is placed on preparing the children for life after leaving the village. This is in order that they are integrated into their local community and are prepared for job opportunities. Those facilities which follow the SOS Children's Village in the chain of care and support are therefore of utmost importance.

There are also other types of facilities and aid programmes intended to strengthen families in the neighbourhood on a long term basis. This is called family strengthening programme. The social centres, kindergartens, medical centres, training centres and schools are not only used by children from the SOS children's village but are also there for the general public. The emphasis lies in providing further education, basic medical service and improving the social conditions in the long term. SOS Children's Villages help during acute times of need, such as natural disasters or conflicts, by putting rapid emergency relief programmes into action. These are specially aimed at providing children, women and families with urgently needed support in times of crisis. The purpose of starting outreach programs is to reach out to many such

children in the neighbourhood of SOS Children's Villages to provide them informal and formal education, nutritional midday meal and a positive learning environment.

SOS Children's Villages provide the opportunity of Strengthening Motherhood programme to woman who suffer due to poverty, death of husband, separation etc. Such families are assisted for adequate nutrition and education of their children. This programmes aim at preventing the abandonment of children.

SOS Children's Villages not only commit itself for taking total care of children when they are brought home in its villages but settle them through marriages. After marriage a close contact is kept with the married girls. Besides setting up children's villages when and wherever it is needed SOS Children's Villages have several community projects which reach out to marginalized people and provide support to them.

Childhood is a period of growth and development. Developing years are critical as these years lay foundation for development into a well-adjusted adult. At each stage of development there are certain tasks for the child to get opportunity to master for healthy emotional and personality development. Environmental factors play an important role in the normal development of the child and lack of opportunities to adequately master the developmental tasks can lead to dysfunctional behaviour. A disaster, man made or natural, disrupts the process of interaction the child has with the environment. It leads to a displaced lifestyle wherein the family environment is lost. There is a sense of panic and confusion and the caregivers are unable to care for the child or are not around and for sometime regular life patterns are disrupted. This hampers the process of healthy emotional and psychological development.

SOS Children's Village can alone rescue these children from their traumatic condition by providing an appropriate platform to face the stark realities of life. In this regard the SOS Children's Village contributes remarkably and tremendously for children's rehabilitation through various action plan. □

MUCH ADO ABOUT AN ICE CREAM.

Pulak Talukdar
Lecturer, Dept. of English

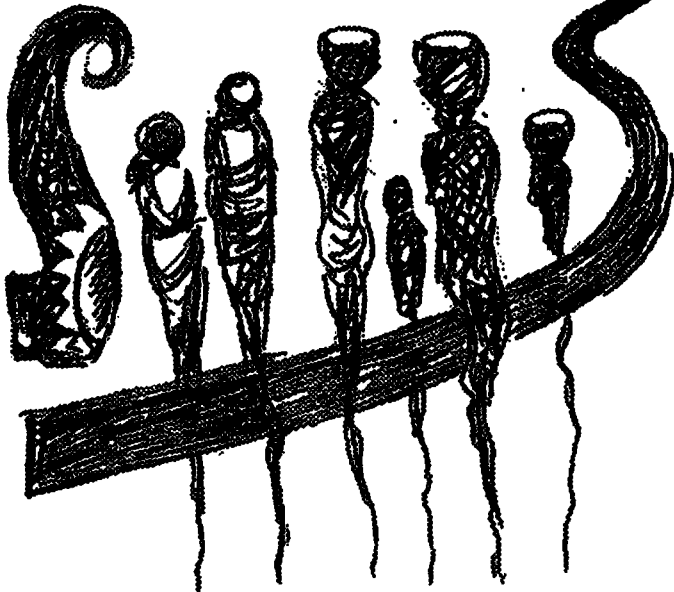
The Copper sky
The wallowing sty,
Rise in the mercury scale and
Sweats that make you pale.

You wait for the emperor
The road must have been a black ribbon
Stretched in infinity.
How you blame your feeble eyes.

Then suddenly
With almost the accompaniment of bassoons
You hear him
Calling for his subjects

You jump up, your tongue, your throat,
Your eye balls, all jump up
In the anticipation of the succulent
Pleasure.

The sun gets jealous.
He becomes furious,
Outrageous, ferocious and
Unleashes heat that sits on the rooftop



But you Know
He is there – the emperor
The cold pleasure
The strived treasure
The proper measure
For the horror

When you
Reach the emperor
He blesses you with a tacit smile.
You feel happy as
Cupid has struck you

But love is like life
Short lived.
Like an ice cream
That melts in your mouth.

Somebody said : We live in the
anarchy of the sun.

Appendix-I

PRESENT TEACHING STAFF OF THE COLLEGE

PRINCIPAL : Dr. Nripen Goswami, M.Sc., Ph.D.

VICE PRINCIPAL : Sri Lakshi Kanta Sarma, M.A.

DEPARTMENT OF ENGLISH

1. Sri U.C. Kar, M.A. (Head of the Department)
2. Mrs. Ratnamala Sarma, M.A.
3. Sri Pulak Talukdar, M.A.

DEPARTMENT OF ASSAMESE

1. Sri Jatin Chandra Medhi, M.A. (Head of the Department)
2. Dr. Kamaleswar Thakuria, M.A., Ph.D., M.Mus.
3. Dr. Khirod Kumar Thakuria, M.A., Ph.D.
4. Sri Lalit Chandra Rabha, M.A.
5. Mrs. Manjira Sarma, M.A.

DEPARTMENT OF ECONOMICS

1. Sri Akan Chandra Patowary, M.A. (Head of the Department)
2. Mrs. Dipanjali Das, M.A.
3. Sri Prahlad Bharali, M.A.

DEPARTMENT OF HISTORY

1. Sri Lakshi Kanta Sarma, M.A. (Head of the Department)
2. Sri Diganta Kumar Das, M.A.

DEPARTMENT OF POLITICAL SCIENCE

1. Md. Mazibar Rahman, M.A. (Head of the Department)
2. Sri Prabodh Chandra Das, M.A.
3. Dr. Praneswar Nath, M.A., Ph.D., B. Mus.

DEPARTMENT OF EDUCATION

1. Mrs. Rumita Phukan, M.A. (Head of the Department)
2. Mrs. Bijaya Deka, M.A., LL.B.
3. Sri Niranjana Mahanta, M.A.
4. Miss Dipanjali Kalita, M.A.

DEPARTMENT OF ANTHROPOLOGY

1. Sri Bhabesh Chandra Goswami, M.Sc. (Head of the Department)
2. Mrs. Jayashri Bhuyan, M.A.
3. Mrs. Binaya Devi, M.Sc.

DEPARTMENT OF GEOGRAPHY

1. Sri Nabin Chandra Mudiar, M.A., M.Phil. (Head of the Department)
2. Sri Abani Kumar Das, M.Sc.
3. Sri Jugal Kishore Nath, M.Sc.
4. Sri Jitu Rajbangshi, M.Sc.

DEPARTMENT OF BODO

1. Miss Bhairabi Boro, M.A.

DEPARTMENT OF CHEMISTRY

1. Meraj Khan, M.Sc., M.Phil. (Head of the Department)
2. Dr. Apurba Kumar Goswami, M.Sc. Ph.D.
3. Sri Jyotiprasad Sarma Barua, M.Sc.
4. Md. Nuruddin Ahmed, M.Sc.

DEPARTMENT OF PHYSICS

1. Sri Pranab Sarma, M.Sc., M.Phil. (Head of the Department)
2. Sri Manoj Kumar Das, M.Sc.
3. Sri Ranjit Baishya, M.Sc.
4. Mrs. Minati Barman, M.Sc.

DEPARTMENT OF MATHEMATICS

1. Sri Dhiraj Kumar Das, M.Sc., M.Phil., P.G.D.C.A. (Head of the Department)
2. Sri Nabajyoti Das, M.Sc.
3. Dr. Alok Das, M.Sc., Ph.D.
4. Sri Dipankar Sarma, M.Sc., B.Ed.

DEPARTMENT OF ZOOLOGY

1. Mrs. Nanda Devi, M.Sc., B.Ed. (Head of the Department)
2. Sri Susanta Kumar Bhuyan, M.Sc.
3. Dr. Tapan Kumar Deka, M.Sc., Ph.D.
4. Dr. Rekha Medhi, M.Sc., Ph.D.

DEPARTMENT OF BOTANY

1. Mrs. Purabi Rabha, M.Sc. (Head of the Department)
2. Syed Habibur Rahman, M.Sc.
3. Sri Pinaki Kumar Rabha, M.Sc.
4. Dr. Tapan Dutta, M.Sc., Ph.D.

Appendix-II

PRESENT OFFICE STAFF OF THE COLLEGE

1. Sri Sailendra Nath Sarma (UDA)
2. Sri Pradip Kr. Das (LDA)
3. Sri Amal Rabha (LDA)
4. Sri Nityananda Sannyal (LDA)
5. Sri Sarbeswar Das (Grade IV)
6. Sri Narayan Rabha (Grade IV)
7. Sri Mahendra Kalita (Grade IV)
8. Sri Narapati Boro (Grade IV)
9. Sri Bharat Choudhury (Lab. Asst.)
10. Mrs. Bhanita Das (Lab. Bearer)
11. Sri Sankar Dev Das (Lab. Bearer)
12. Sri Bharat Rabha (Lab. Bearer)
13. Sri Purna Rabha (Lab. Bearer)
14. Sri Bileswar Rabha (Lab. Bearer)
15. Sri Ajoy Das (Lab. Bearer)
16. Sri Padmadhar Kalita (Lab. Bearer)
17. Sri Laben Hajong (Lab. Bearer)
18. Sri Sabharam Boro (Lab. Bearer)
19. Mrs. Urbashi Das (Girls' Common Room attendant)
20. Sri A. Boro (Night Chowkidar)
21. Sri D. Rabha (Night Chowkidar)
22. Sri Sadananda Rabha (Students' Union's Office Bearer)
23. Sri Dharmaraj Rabha

LIBRARY STAFF OF THE COLLEGE

1. Sri Gautam Rabha, M.A. (Librarian)
2. Sri Jibeswar Thakuria (Lib. Bearer)

Appendix-III

PRESENT MEMBERS OF THE GOVERNING BODY

- | | | |
|-----------------------------------|---|--|
| 1. President | : | Sri Gopinath Das |
| 2. Secretary | : | Prof. Meraj Khan
Dr. Nripen Goswami (from 26-04-2007) |
| 3. Vice Principal | : | Sri Lakshi Kanta Sarma |
| 4. Members nominated by G.U. | : | Sri Jatindra Chandra Nath
Sri Hem Kanta Basumatary |
| 5. Members nominated by DHE | : | Sri Bhabani Prasad Rabha |
| 6. Members from Guardian | : | Md. Mazibuddin Ahmed |
| 7. Woman member | : | Smti. Chitralekha Mahanta |
| 8. Members from Teaching staff | : | Sri Nabin Chandra Mudiari
Sri Lalit Chandra Rabha |
| 9. Member from non-teaching staff | : | Sri Sailendra Nath Sarma |

Appendix-IV

EX-EDITORS WITH THE PROFS. IN-CHARGE OF 'THE JAWAHAR JYOTI'

<u>Issues</u>	<u>Years</u>	<u>Editors</u>	<u>Prof. in-charge</u>
1st	1970-71	Sri Jnansankar Khakhari	Under Collective Responsibility
2nd	1975-76	Under the responsibility of the Editorial Board	Prof. Mrigendra Kr. Sarma
3rd	1976-77	Sri Hangsadhar Daimary	Do
4th	1977-78	Sri Dharendra Kr. Choudhuri	Do
5th	1980-81	Sri Naramohan Roy Sarkar	Prof. Dilip Kr. Das
6th	1981-82	Miss Sabita Boro	Do
7th	1983-84	Sri Abani Kr. Adhikary	Do
8th	1985-86	Sri Birinchi Kr. Rabha	Prof. Dharma Kanta Barua
9th	1986-87	Sri Gauranga Choudhury	Prof. Dilip Kr. Das
10th	1987-88	Sri Sankar Mahanta	Do
11th	1988-89	Sri Harsha Kalita	Prof. Basanta Kr. Dutta
12th	1989-90	Md. Nashiruddin Ahmed	Prof. Lakshi Kanta Sarma
13th	1990-91	Sri Kailash Kalita	Do
14th	1991-92	Sri Ganesh Boro	Prof. Kamaleswar Thakuria
15th	1992-93	Sri Kshirod Choudhury	Prof. Dillip Kr. Das
16th	1993-94	Sri Babul Boro	Prof. Mrigendra Kr. Sarma
17th	1994-95	Sri Shusil Patowary Sri Jayanta Kalita (Asst. Ed.)	Prof. Dwijendra Nath Das
18th	1995-96	Sri Bibhuti Kalita Sri Nalini Kalita (Asst. Ed.)	Prof. Dilip Kr. Das
19th	1996-97	Sri Satyajit Kalita Sri Bhupen Nath (Asst. Ed.)	Prof. Mrigendra Kr. Sarma

20th	1997-98	Sri Manoj Kalita Sri Bipul Kalita (Asst. Ed.)	Prof. Lakshi Kanta Sarma
21st	1998-99	Sri Dipjyoti Boro Sri Hemanta Kr. Rabha (Asst. Ed.)	Prof. Bijaya Deka
22nd	1999-2000	Sri Rantu Das Sri Bipul Kr. Kalita (Asst. Ed.)	Prof. Jugal Kishore Nath
23rd	2000-2001	Sri Sanjoy Rabha Md. Maniruddin Ahmed (Asst. Ed.)	Prof. Lalit Ch. Rabha
24th	2001-2002	Sri Nirupam Roy Sri Khanil Das (Asst. Ed.)	Prof. Umesh Ch, Kar
25th	2002-2003	Md. Abdul Razzak Sri Ranjan Sarmah	Prof. Dr. Kshirod Thakuria
26th	2003-2004	Sri Kulendra Roy Choudhury Sri Manash Pratim Mahanta (Asst. Ed.)	Prof. Kamaleswar Thakuria
27th	2004-2005	Sri Manas Pratim Sarma Sri Hemen Das (Asst. Ed.)	Prof. Pulak Talukdar
28th	2005-2006	Sri Naba Kr. Rabha Sri Mrinal Das (Asst. Ed.)	Prof. Jyotiprasad Sarma Barua

Appendix-V

**EX-GENERAL SECRETARIES OF THE STUDENTS' UNIONS
OF THE COLLEGE**

1. Sri Bijoy Rabha	(1964-65)	20. Sri Amar Das	(1986-87)
2. Sri Satyaban Parekh	(1965-66)	21. Sri Mano Mohan Kalita	(1987-88)
3. Sri Satyaban Parekh	(1966-67)	22. Sri Hemanta Kr. Das	(1988-89)
4. Sri Astik Kalita	(1967-68)	23. Sri Pranay Kalita	(1989-90)
5. Sri Hanuman Dutta Sarma	(1968-69)	24. Sri Lakshman Prasad Rabha	(1990-91)
6. Md. Tamizuddin Ahmed	(1969-70)	25. Sri Khargeswar Rabha	(1991-92)
7. Sri Mahesh Rabha	(1970-71)	26. Sri Jagat Ch. Das	(1992-93)
8. Sri Mahesh Rabha	(1971-72)	27. Md. Abidur Rahman	(1993-94)
9. Md. Matiur Rahman	(1972-73)	28. Sri Rajit Boro	(1994-95)
10. Sri Haricharan Das	(1973-74)	29. Sri Sushil Patowary	(1995-96)
11. Sri Jnanendra Rabha	(1974-75)	30. Sri Ratan Barua	(1996-97)
12. Sri Mahat Ch. Bayan	(1975-76)	31. Sri Bashistha Deva Sarma	(1997-98)
13. Sri Dadhimohan Majumdar	(1976-77)	32. Sri Lokapriya Das	(1998-99)
14. Sri Girish Ch. Kalita	(1977-78)	33. Miss Bhumika Das	(1999-2000)
15. Sri Brajendra Kr. Talukdar	(1978-79)	34. Sri Pabitra Kr. Das (i/c)	(2000-2001)
16. Sri Prasanta Kr. Goswami	(1981-82)	35. Sri Rajib Rabha	(2001-2002)
17. Sri Dharendra Kr. Choudhuri	(1982-83)	36. Sri Nabajyoti Rabha	(2002-2003)
18. Sri Narendra Kr. Rabha	(1983-84)	37. Sri Rubul Brahma	(2003-2004)
19. Sri Kshirod Kr. Sarma	(1985-86)	38. Sri Tuleswar Rabha	(2004-2005)
		39. Sri Dwijen Rabha	(2005-2006)