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**From,**

**Dr. Ramesh Nath, M.Sc, B.Ed, Ph.D**

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**Supporting Document for  
Self Study Report**

**Criterion 3.3.3**

**Number of books and chapters in edited volumes/books published and papers published in national/ international conference proceedings per teacher during last five years**

**Principal  
Khagarijan College**

**Principal  
Khagarijan College  
Nagaon (Assam)**

**3.3.2 No of books and chapters in edited volumes/ books published and papers published in national/ international conference proceedings per teacher during the last five years.**

<b>3.3.3. Number of books published per Teacher during last five years</b>					
<b>Sl No</b>	<b>Name of Teacher</b>	<b>Title of Book Published</b>	<b>Year of publication</b>	<b>ISBN/ISSN</b>	<b>Publisher</b>
<b>1</b>	Dr. Rameswar Kurmi	Inter-State Border Disputes in North East India	2017	978-81-202-8865-2	Khagarijan College, Nagaon, Assam
<b>2</b>	Dr. Rameswar Kurmi	Contextualizing Buranji, Language and Identity of Assam	2020	978-81-202-8766-2	Dept of History, Khagarijan College, Nagaon
<b>3</b>	Dr Ramesh Nath	Basics of Biochemistry	2021	978-81-947475-0-5	EBH Publishers
<b>4</b>	Dr Jonaram Nath	Pala Lokanat (Ed.)	2021	978-81-202-8766-2	Jagaran Sahitya Prakashan, Dhing, Nagaon, Assam
<b>5</b>	Ajanta Bora Khargharia	A Comparative Study on Mathematical Ability	2021	978-93-85310-812	Anupam Khargharia
<b>6</b>	Dr Jonaram Nath	Xongkhyatottwo	2022	978-93-90942-97-8	Ashok Book Stall, Guwahati, Assam

# Inter-State Border Dispute In North East India



**Editor**  
**Rameswar Kurmi**

# **Inter-State Border Disputes in North East India**

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## Contents

Preface	6
Inter-state Border Disputes in North East India <b>Dr. S. Dutta</b>	11
Inter-State Boundary Issues in Northeast India <b>J.B. Bhattacharjee</b>	23
Civil Society Initiative to Restore Peace and Harmony among Assamese and Naga people: A Case Study <b>Hemendra Thengal, Shahil Hussain</b>	26
The Causes and Impact of Assam - Nagaland Border Dispute at Mariani Constituency (Jorhat) A case study at Rongkham Village, Naginijan Tea Estate and Bacha Village <b>Akhyai Jyoti Mahanta</b>	33
Border Dispute and Creation of New Posts : The Frontier Policy of the Ahoms <b>Pradip Barman</b>	51
Inter-State Relation of the Ahoms and the Nagas <b>Jutimala Hazarika</b>	63
Border Dispute, Displacement and Violation of Human Rights in North East India <b>Md. S. Islam, R. P. Powrel, Jenifa Sultana Khan</b>	76
The Expansion Policy of the British Towards the Hill Tribes of North-East with Special Reference to Naga Hills <b>Rumjhum Duwarah</b>	85

A Historical Study in the North - East Frontier Policy of British Government	94
<b>Biraj Jyoti Kaiita</b>	
Assam- Arunachal Border Issue with a Special Reference to Banderdewa	105
<b>Pratisha Kumari, Anne Das</b>	
North East India and Assam Arunachal Pradesh Border Dispute: A Historical Study	110
<b>Dr. Assaduz Zaman</b>	
Inter-State Border Disputes In North East India	116
<b>Nava Kamal Borah</b>	
Assam-Nagaland Border Disputes	125
<b>Leipak Leima Devi, Popy Mahanta</b>	

# **CONTEXTUALIZING BURANJI, LANGUAGE AND IDENTITY OF ASSAM**



**Edited by  
Dr. Rameswar Kurmi**

**Department of History, Khagarijan College  
Nagaon, Assam**

## Contextualizing Buranji, Language and Identity Issues of Assam

### Contextualizing Buranji Language and Identity Issues of Assam:

The present book "**Contextualizing Buranji, Language & Identity Issues of Assam**" is an outcome of S. Boruah Endowment Lecture, organized by the Department of History, Khagarijan College, Nagaon. The book contains two lectures viz., **Understanding Language and Identity: A Case Study of Assam**" delivered by Prof. Ichhimuddin Sarkar, Prof. University of North Bengal, in the year 2016. In the lecture, Prof. Sarkar adopts an analytical approach to explain the grounded question of Assamese language and identity question of the ethnic minorities of Assam. Prof. I. Sarkar's entire lecture is divided into various sections focusing various aspects of language and social issues of Assam.

The Second Lecture "**Buranji Between Literature and History: A Critical Study of the Configuration**" is a very interesting focus on the importance of vernacular literature in the reconstruction of history of North East India. The Lecture was delivered by Prof. Amrendra Kumar Thakur, Professor & Former Head, Department of History, North Eastern Hill University, Shillong, on November 2018. In his Lecture, Prof. Thakur desire to explain the influence of different disciplines in the methods and approaches of the historical writings. His paper mainly focus on the historical value of the text *Tungkhungia Buranji* of late Ahom period, which is according to Prof. Thakur, closer to 'reality' that expose the colonial bias encountered in the official records of the British period.

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### Message from the Principal

It is my immense pleasure to applaud the initiative of the Department of History, Khagarijan College, that they have done a praiseworthy work by publishing a very good book namely Contextualising Buranji Language and Identity Issues of Assam which is an outcome of S. Boruah Endowment Lecture Series organised on 2016 & 2018 respectively on the two very important social issues. In this auspicious occasion, I would like to offer my sincere thanks and gratitude to Prof. Ichhimuddin Sarkar, Professor in History, University of North Bengal and Prof. Amrendra Kumar Thakur, Former Head & Professor in History, North Eastern Hills University, Shillong, due to whose invaluable contribution we are able to publish the book. I would also like to acknowledge the initiative of Dr. Sagar Boruah, Rtd. Principal, Khagarijan College who has undertaken such a good initiative to organise endowment lecture in the college that definitely will contribute in the field of historical research.

**Dr. Ramesh Nath**  
Principal  
Khagarijan College

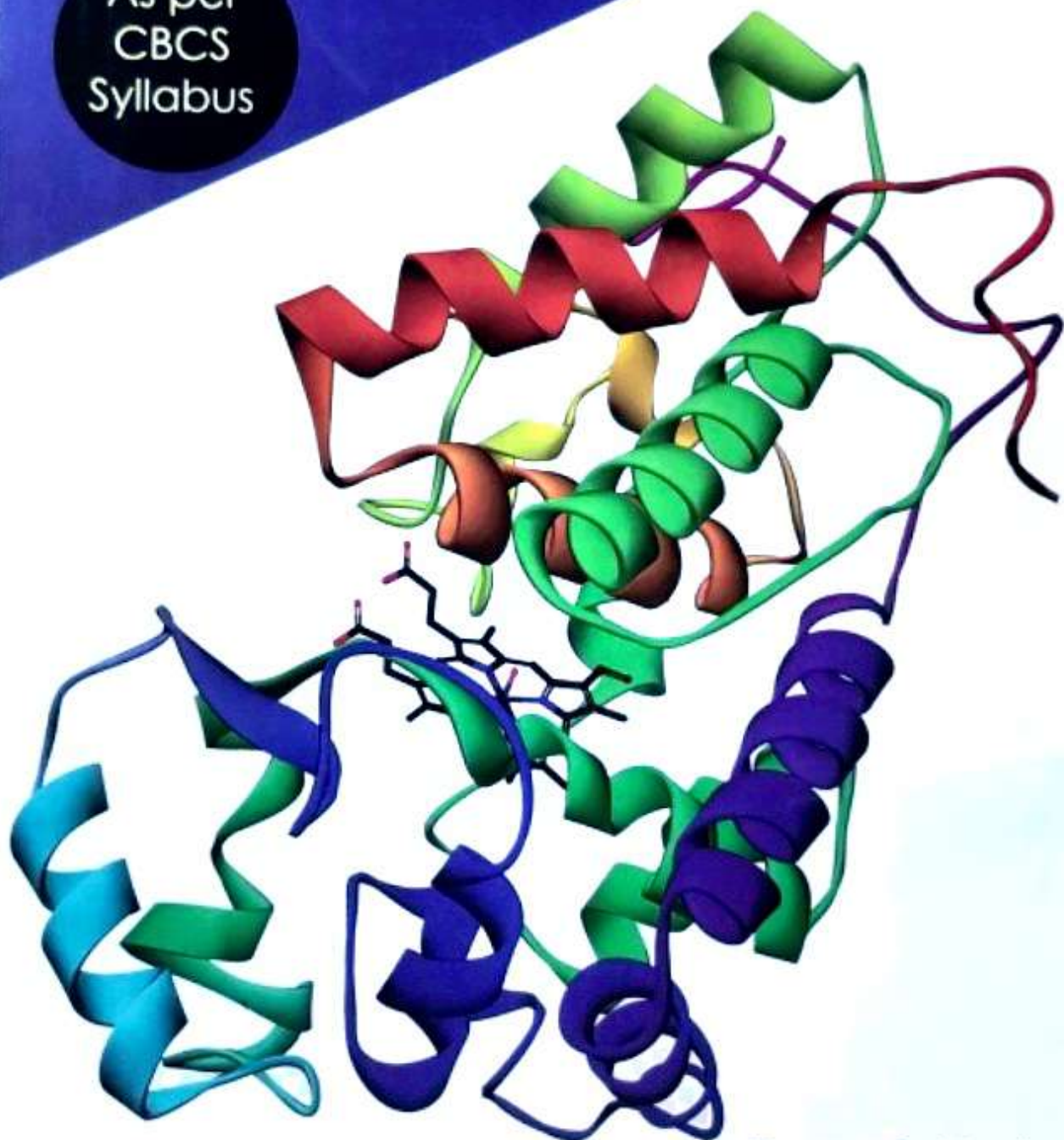
## CONTENTS

Preface	iv
Message from the Principal	v
Understanding Language and Identity: A Case Study of Assam	
☛ <i>Ichhimudin Sarkar</i>	1-24
'Buranji' Between Literature and History : A Critical Study of the Configuration	
☛ <i>Amrendra Kumar Thakur</i>	25-53

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# Basics of Biochemistry

As per  
CBCS  
Syllabus



Ramesh Nath  
Kumar Kritartha Kaushik  
Pimpi Sahu

**Ramesh Nath, Kumar Kritartha Kaushik, Pimpi Sahu**  
**Basics of Biochemistry (As per CBCS Syllabus)**

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# Contents

<b>Preface</b>	–	<i>vii</i>
<b>Syllabus</b>	–	<i>ix</i>
<b>1. Introduction of Biochemistry</b>	–	1–3
<b>2. Carbohydrates</b>	–	4–16
Structure and biological importance of monosaccharides		
Structure and biological importance of disaccharides		
Structure and biological importance of disaccharides		
Structure and biological importance of polysaccharides		
Structure and biological importance of disaccharides		
Structure and biological importance of glycoconjugates		
<b>3. Lipids</b>	–	17–25
Structure and significance		
Physiologically important saturated and unsaturated fatty acids		
Triacylglycerols		
Phospholipids		
Glycolipids		
Steroids		
<b>4. Proteins</b>	–	26–43
Amino acids		
Amino acids: Structure, classification and general properties of $\alpha$ -amino acids		
Physiological importance of essential and non-essential $\alpha$ -amino acids		
<b>Proteins</b>		
Bonds stabilizing protein structure		
Levels of organization in proteins		
Denaturation		
Introduction to simple and conjugate proteins		

	<b>Immunoglobulins</b>	
	Basic Structure	
	Classes and Function	
	Antigenic Determinants	
<b>5.</b>	<b>Nucleic Acids</b>	<b>44-55</b>
	Structure-Purines and pyrimidines	
	Nucleosides	
	Nucleotides	
	Nucleic acids CotCurves	
	Base pairing	
	Denaturation and Renaturation of DNA	
	Types of DNA and RNA	
	Complementarity of DNA	
	Hypo-Hyperchromicity of DNA	
<b>6.</b>	<b>Enzymes</b>	<b>56-79</b>
	Nomenclature and classification	
	Cofactors	
	Specificity of enzyme action	
	Isozymes	
	Mechanism of enzyme action	
	Enzyme kinetics	
	Factors affecting rate of enzyme-catalyzed reactions	
	Derivation of Michaelis-Menten equation	
	Concept of $K_m$ and $V_{max}$	
	Lineweaver- Burk plot	
	Multi-substrate reactions	
	Enzyme inhibition	
	Allosteric enzymes and their kinetics	
	Regulation of enzyme action	
<b>7.</b>	<b>Overview of Metabolism</b>	<b>80-92</b>
	Catabolism vs Anabolism	
	Stages of catabolism	
	Compartmentalization of metabolic pathways	
	Shuttle systems and membrane transporters	
	ATP as "Energy Currency of cell"	

	Coupled reactions	
	Use of reducing equivalents and cofactors	
	Intermediary metabolism and regulatory mechanisms	
<b>8.</b>	<b>Carbohydrate Metabolism</b>	- 93-120
	Sequence of reactions and regulation of glycolysis	
	Citric acid cycle	
	Phosphate pentose pathway	
	Gluconeogenesis	
	Glycogenolysis	
	Glycogenesis	
<b>9.</b>	<b>Lipid Metabolism</b>	- 121-127
	$\beta$ -oxidation and omega-oxidation of saturated fatty acids with even and odd number of carbon atoms	
	Biosynthesis of palmitic acid	
	Ketogenesis	
<b>10.</b>	<b>Protein Metabolism</b>	- 128-132
	Catabolism of amino acids	
	Transamination	
	Deamination	
	Urea cycle	
	Fate of C-skeleton of glucogenic and ketogenic amino acids	
<b>11.</b>	<b>Oxidative Phosphorylation</b>	- 133-138
	Redox system	
	Review of mitochondrial respiratory chain	
	Inhibitors and un-couplers of Electron Transport System	

# পালা লোকনাট্য

(পালা ভাওঁনা)

সম্পাদনা

ডঃ জোনাৰাম নাথ



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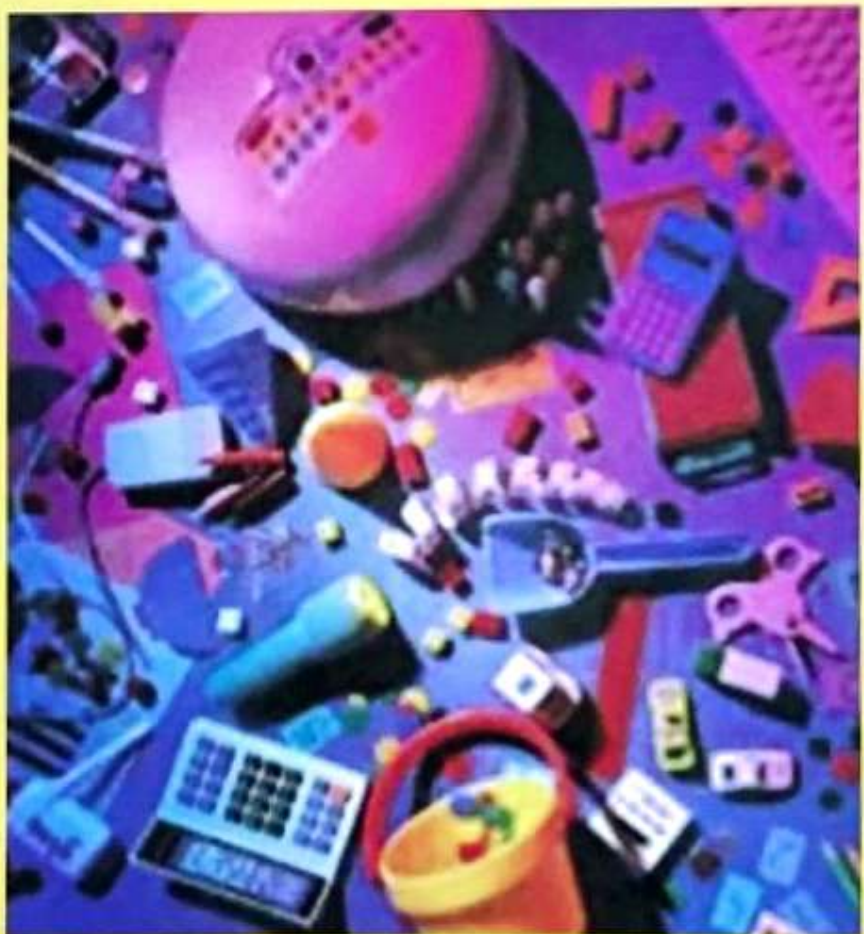
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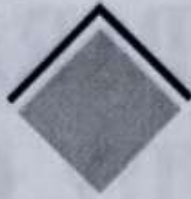
লখিন্দাৰ বেউলা	৭
শ্ৰীবৎস-চিন্তা	৪৯
সীতা বনবাস	৯৫
হৰিশ্চন্দ্ৰ উপাখ্যান	১২৫
নল-দময়ন্তী	১৫৩
শকুন্তলা	১৯২
প্ৰহ্লাদ চৰিত	২৩৮
চন্দ্ৰহংস	২৭২
সাবিত্ৰী সত্যবান	৩০৪
গৌৰীমালা	৩৩৭
মাক্কাতা বজাৰ ধৰ্ম পৰীক্ষা	৩৮০

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## *Contents...*

### INTRODUCTION

- **CHAPTER - I :**  
INTRODUCTION ■ 09
- **CHAPTER - II :**  
COMPARATIVE DEVELOPMENT OF EDUCATION  
OF MEN AND WOMEN IN ASSAM ■ 16
- **CHAPTER - III :**  
PROBLEMS, RAMIFICATION, DELIMITATION,  
RELATED STUDIES, PURPOSE AND SCOPE OF  
THE STUDY ■ 29
- **CHAPTER - IV :**  
METHODS AND TOOLS ■ 35
- **CHAPTER - V :**  
PRESENTATION AND ANALYSIS OF DATA ■ 38
- **CHAPTER-VI :**  
FINDINGS AND CONCLUSION ■ 48
- **CHAPTER-VII :**  
SUGGESTIONS AND RECOMMENDATIONS ■ 52
- **BIBLIOGRAPHY ■ 55**
- **APPENDIXES ■ 59**
- **QUESTIONNAIRE ■ 61**
- **OPIONNAIRE ■ 63**
- **PHOTOGRAPH ■ 65**

# সংখ্যাতত্ত্ব

ড° জোনাৰাম নাথ

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## আমাৰ একাষাৰ

শিক্ষিত-অশিক্ষিত লোকৰ মাজত হাত-ভৰিৰ আঙুলিৰ সহায়ত সংখ্যা গণনা কৰা পদ্ধতি এতিয়াও অতীত হৈ যোৱা নাই। প্ৰাচীন কালৰেপৰা অধুনা পৰ্যন্ত এই ৰীতিৰ প্ৰচলন আছে। সংখ্যাৰ লগত মানৱ জীৱনৰ সম্বন্ধ অকাট্য। সংখ্যাৰ সৈতে জনবিশ্বাসৰ শুভ-অশুভ, মঙ্গল-অমঙ্গল, ভাগ্য-দুৰ্ভাগ্য আদিৰ কথাও সম্পৃক্ত হৈ আছে। ইয়াৰ উপৰি বিষয়বস্তুৰ নামোল্লেখ নকৰাকৈ অতি সংক্ষিপ্তভাৱে সংখ্যাৰ সৈতে আধাৰ বিষয় সংযোগ কৰি ভাব কৰা ৰীতিও বিদ্যমান। ত্ৰিভুবন, চতুৰ্বুহ, পঞ্চভূত, ষড়দৰ্শন, সপ্ত বৈকুণ্ঠ, অষ্টমাৰ্গ, নৱৰস, দশাৱতাৰ ইত্যাদি ইত্যাদি শব্দবোৰৰ অৰ্থ প্ৰকাশ কৰিবলৈ আধাৰ বিষয়ৰ পূৰ্বস্থানত সংখ্যাবাচক অংক ব্যৱহাৰ কৰি সংক্ষিপ্তভাৱে বক্তব্য বিষয় জ্ঞাপন কৰা হয়। আমি এই পুথিত একৰপৰা অষ্টোত্তৰ সহস্ৰনাম পৰ্যন্ত সাধ্যনুসাৰে সংগৃহীত তথ্যসমূহ দাঙি ধৰিবলৈ মাথো প্ৰয়াসহে কৰিছোঁ। আমাৰ বাবে অজ্ঞাত বহু বহু বিষয় 'সংখ্যাতত্ত্ব'ৰ পৰা বাদ পৰি ৰৈছে। পৰৱৰ্তী সময়ত যথা সম্ভৱ সংগৃহীত তথ্য সংযোজন কৰাৰ প্ৰয়াস এটি পুহি ৰখা হৈছে।

ক'বলৈ গ'লে পুথিখন 'ল'ক-ডাউন'ৰ ফল। গৃহবন্দী কালত সহায়ক গ্ৰন্থপঞ্জীত উল্লেখিত গ্ৰন্থসমূহৰপৰা তথ্য সংগ্ৰহ কৰি মাথো পঢ়ুৱৈ সমাজলৈ উলিয়াই দিয়াই আমাৰ বিনম্ৰ প্ৰয়াস। পঢ়ুৱৈ উপকৃত হ'লে আমাৰ শ্ৰম সাৰ্থক হ'ব। অশোক বুক ষ্টলৰ শ্ৰদ্ধেয় স্বত্বাধিকাৰী অপ্ৰতীপ দাস প্ৰমুখ্যে সমূহ কৰ্মকৰ্তালৈ কৃতজ্ঞতা জনোৱা হ'ল।

জোনাবাম নাথ

**3.3.3. Number of chapters on edited volumes/books published per Teacher during last five years**

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# DYNAMICS OF HIGHER EDUCATION IN INDIA

Edited by  
**Dr. Sadananda Payeng**  
**Ranjit Barua**

ASSAM COLLEGE TEACHERS' ASSOCIATION

DYNAMICS OF HIGHER EDUCATION IN INDIA



## ***About the Book***

This book is an attempt to analyse the higher education system in India. It throws light on different aspects associated with higher education, its transition in the era of globalisation and recent developments. Besides taking up national issues, issues related to Assam and North-East India are also reflected in this book. The challenges and loopholes in the higher education system are also discussed.

## ***About the Editors***

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## Editorial

Education plays an important role in the development and progress of any nation. In fact a sound and flawless education system is essential for national development. Among the three levels of education, higher education is very crucial as it empowers the individual with necessary skills and competence for achieving personal and social goals. Higher education in India is going through transition in the wake of liberalisation and globalisation. Changes are taking place in different aspects of higher education. Many new issues and challenges have emerged due to changes in policy perspective regarding higher education by Government.

The teachers in institutions of higher learning are under tremendous pressure in the wake of globalisation and resultant policy changes. The Government has not paid proper attention to the problems and issues faced by the teaching community. The teaching fraternity is fighting against all such odds. But still the zeal to thrive for excellence and to move forward has not been diminished. The teachers at undergraduate and postgraduate level have continued to show their interest in academic and social issues as a part of their larger social and national responsibilities. *Dynamics of Higher Education in India* is the outcome of such endeavour. The research papers and articles included in this book deal with diverse aspects of higher education. This volume is a humble attempt to reflect the intellectual and academic pursuits of Nagaon-Morigaon Zone and Assam College Teachers' Association.

Dr. Nabaprasad Nath holds that education is an important index of human development at large and development of a nation in particular. Higher education has a persistent and leading impact on development of the society. In his paper, Dr. Nath tries to find out

■ Women Empowerment and Rural Development by Means of Higher Education <i>Nabanita Baishya, Sujit Kr. Sarmah</i>	102
✓ ■ Role of Higher Education in Rural Development of Assam <i>Chow Kotong Lungking</i>	114
■ Industry-University Relationship : A New Prospect in Higher Education <i>Ajit Sharma</i>	121
■ Higher Education at Peril <i>Dr Sanjib Kumar Borkakoti</i>	126
■ Higher Education in Market <i>Dr. Biswajit Das</i>	129
■ Strategies for Developing Listening Skill among the Undergraduate Students of Rural India : A Post Colonial Perspective <i>Dr. Jatin Sharma</i>	136
■ Higher Education in India: Interventions and Implications <i>Ranjit Barua</i>	147
■ The Other Side of Higher Education Scenario : A Study on PWD (Persons with Disabilities) Students in Higher Education <i>Prashanta Kumar Gogoi</i>	162
■ Modernization of Public Libraries in Assam: Problems and Prospects <i>Hrishikesh Bhuyan</i>	173

## List of Contributors

- Ajit Konwar  
*Assistant Professor, English, Morigaon College*
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# Role of Higher Education in Rural Development of Assam

**Chow Kotong Lungking**

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## Introduction

Higher education is considered as an instrument for all round development. It plays a crucial role in socio-economic and human resource development. An all-round socio-economic and cultural development of nation mainly depends upon skilled human resources. Full utilization of human resources would increase the knowledge, skills and capacities of individuals in the society raising the productivity and economic growth. Development of nation in general and rural area in particular mostly depends upon educational system of the country. Without making higher education access to all, the goal of an all round development cannot be achieved.

## Present Position of Higher Education in Assam

Assam was lagged behind in the field of higher education in the 19th century. Then the students were given scholarship for pursuing higher education in Culcutta University (Tiwari). At that time there was great demand to open a college at Gauhati. As a result of the public demand Cotton

College was established in 1901. Prior to independence there was no remarkable expansion of higher education in our state. After independence, gradual progress in higher education in the state has been observed. In 1948 University of Gauhati was established. It needs to mention here that due the strong demand raised by the people of the state for establishment of college, the Government of Assam had established Government College at Jowai, Tura (Meghalaya), Aizawl (Mizoram), and Diphu. In addition to this, at the time of independence there were only 6 General Degree Colleges in the area presently being covered by the state of Assam (Deka, 2012). At present there are around 450 General Degree Colleges in the state. Since independence, there has been phenomenal expansion of higher education in Assam. Presently there are 10 state universities, 2 central universities and 6 private universities in the state.

**Table - 1**

Universities in Assam

Sl. No.	Name of the University	Year of establishment	Category
1	Gauhati University	1948	State
2	Dibrugarh University	1965	State
3	Assam Agriculture University	1968	State
4	Assam University	1994	Central
5	Tezpur University	1994	Central
6	K K Handique State Open University	2007	State
7	Bodoland University	2009	State
8	Srimanta Sankardev University of Health Sciences	2009	State
9	Assam Donbosco University	2009	Private
10	Assam Rajib Gandhi University of Cooperative Management	2010	State
11	Assam Down Town University	2010	Private

12	Kumar Vaskar Burma University of Sanskrit and Ancient Studies	2011	State
13	Cotton College State University	2011	State
14	Assam Science and Technology University	2011	State
15	Kaziranga University	2012	Private
16	Mahapurasha Srimanta Sankardeva Viswavidyalaya	2013	Private
17	The Assam Royal Global University	2013	Private
18	Krishna Guru Adhyatmik Viswavidyalaya	2017	Private

### Need for Rural Development in Assam

Assam is a diverse land of multi-ethnic groups. The state is well known for its typical culture and tradition since ancient times. As per Census Report of 2011, around 85.92 per cent of the people reside in rural areas. Hence the role of rural areas in socio-economic development of the state can never be ignored. In fact, without development of rural areas, the all round development of the State is impossible.

For accelerating the process of rural development in the state, the State Government has established the State Institute of Rural Development (SIRD) and Panchayat and Rural Development Department. Moreover, the State Government has been implementing different schemes for rural development such as Mahatma Gandhi National Rural Employment Guarantee Act, Pradhan Mantri Gram Sadak Yojana, Pradhan Mantri Gram Odoya Yojana, Sampoorna Grameen Rozgar Yojana etc. But, the rural areas of our State have been facing serious problems and challenges such as illiteracy, poverty, unemployment, superstition, traditional outlook, lack of transport and communication facility, natural calamities like flood and erosion, lack of infrastructure, etc, since long past. Due to these hurdles, rural areas remain

underdeveloped. As a result, the rural areas are lagging behind in social, cultural, educational, economic, and other aspects. Thus rural development is very crucial for removing the aforesaid obstacles in order to achieve the goal of harmonious development in our state.

It needs to mention that the educational scenario of the rural areas is not satisfactory in comparison to urban areas. The following table clearly shows the urban and rural literacy rate of Assam since 1971.

**Table - 2**

Urban and Rural literacy Rate in Assam

Year	Urban	Rural	Total
1971	58.3%	25.2%	28.1%
1981	N/A	N/A	N/A
1991	79.39%	49.32%	52.89%
2001	85.34%	59.73%	63.25%
2011	88.88%	70.44%	73.18%

Sources: Census Report of India 1971, 1991, 2001, 2011.

Thus in order to improve the socio-economic, cultural and educational status of rural areas of the State, education in general and higher education in particular bears a crucial role.

### Higher Education and Rural Economic Development

Higher education plays an important role in economic development. Economic development is one of the major aspects of rural development. The people of rural areas of the state are not economically sound compared to urban areas. Most of the rural people depend on agriculture. Hence, agriculture has been instrumental in the socio-economic upliftment of the people. But the rural people of the state still

practice traditional agriculture system in the field cultivation. In order to promote agricultural development in rural areas, the use of modern technological knowledge is very essential and this can be possible only through higher education. In fact, without the development of the rural areas we can never materialize our goal to make our state a developed one.

Unemployment problem and poverty is another formidable threat towards rural development in Assam. For promoting the process of economic development in rural areas, higher education can create employment opportunity and eradicate poverty with the help of vocational education. But the rural areas of the state are lagging behind in the field of education.

### **Higher Education and Social Development**

Education is considered as an instrument for social change. In rural areas of our state there are so many social problems such as superstitions, witch craft, traditional outlook, caste system etc. These problems have been affecting our social structure and as a result, the process of social development becomes slow. In the modern complex social system, our rural society must rise above social challenges. It needs to mention here that higher education cultivates new knowledge in the pursuit of truth and to interpret old knowledge and beliefs in the light of new needs in accordance with changing modern society (Education Commission, 1964-66). For social development to happen there is a need for higher education and hence, accessibility of higher education to all is the need of the hour.

### **Higher Education and Cultural Development**

Culture is the basic identity and foundation of a society. It reflects arts, morality, law, custom, traditions and any other

capabilities acquired by man as a member of society. It is a duty of higher education 'to preserve and develop the culture and civilization of the land' (University Education Commission, 1948). Higher education preserves cultural heritage and traditions through transmission from one generation to another. As has been mentioned above that Assam is well for its rich cultural heritage and tradition since long past. But in the age globalization it is very essential to maintain our cultural heritage and tradition for future generation. In fact the role of rural areas in preservation and promotion of heritage and tradition can never be ignored. It is on the basis of one's culture that one may acquire self-confidence, self-respect and self-dependence. Thus, higher education bears a critical role in cultural development.

### **Conclusion**

To conclude, it can be said that higher education is a catalyst for rural development. Higher education assumes an important role to respond continuously to the new demand which is taking place during the rapid transformation of societies with regard to economic, cultural, social and other aspects (Akhtar, 2012). Higher education needs to be disseminated as widely as possible so that rural human resources become an important factor in national productivity, both intellectual and economic.

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**Arup Kumar Hazarika**

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## Contents

*Message from His Excellency, The Governor of Assam*

*Foreword from the Hon'ble Chief Minister of Assam*

*Foreword from the Hon'ble Education Minister of Assam*

*Best Wishes from the Hon'ble Advisor, Department of Education,  
Government of Assam*

*Acknowledgements*

*Preface*

*Unraveling the Tree of Life: A Grand Challenge for Biology*

*Prof. Scott V. Edwards*

*Healthcare and Environmental Sustainability*

*Dr. Himanta Biswa Sarma*

*The Need to Respect Nature and Its Limits Challenges Society and  
Conservation Science*

*Prof. Daniel S. Simberloff, Dr. Jean-Louis Martina and Dr. Virginie Marisa*

*River Bank Erosion and Conservation of the Brahmaputra River*

*Prof. Arvind Phukan, Dr. Rajib Goswami, Dr. Deva Borah,*

*Dr. Ananta Nath and Dr. Chandan Mahanta*

*The Hidden Dimensions of Human-Wildlife Conflict: Health Impacts,  
Opportunity and Transaction Costs*

*Dr. Muan Barua, Dr. Shonil A. Bhagwat and Prof. Sushrut Jadhav*

## Chapter 15

## Land Restoration in Mining Areas and Environmental Concerns

Ramesh Nath<sup>1</sup>, Kumar Kritartha Kaushik<sup>2</sup> and Pimpi Sahu<sup>3</sup>

Land is one of the most significant critical assets on which people rely. The intake of mineral sources is continuously growing with the advancement of technology. The mining disrupts the aesthetics of the panorama and along with it disrupts soil components inclusive of soil horizons and shape, soil microbe populations, and nutrient cycles those are essential for sustaining a wholesome ecosystem and as a result effect inside the destruction of present vegetation and soil profile (Kundu & Ghose, 1997). The overburdened dumps encompass adverse elements consisting of improved bioavailability of metals, high sand content material; lack of moisture; extended compaction; and comparatively low organic matter content. Acidic dumps might also launch salt or incorporate sulphidic cloth, which may generate acid-mine drainage (Ghose, 2005). The consequences of mine wastes include soil erosion, air and water pollutants, toxicity, geoenvironmental disasters, loss of biodiversity, and in the extended run, lack of monetary wealth (A. Sheoran, Sheoran, & Poonia, 2008; Wong, 2003). To provide one ton of copper, 350 tons of waste is generated, of which 147 lots are tailings (Kangwa, 2008). On the international scale, between 5 and 7 billion lots of residues dams are created yearly (Edraki et al., 2014). Lack of proper mining closure

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management leads to risks to human fitness and agricultural productivity through floor or groundwater pollution, offsite contamination (Charurvedi, Dhal, & Reddy, 2012; Juwarkar et al., 2009; Nazan Kuter, 2013).

Mining alters the natural panorama and discharges large volumes of wastes that pose severe pollution risks to the surroundings, to human fitness, and to agriculture. As a result, the latest years have witnessed a global surge in research on publish-mining panorama healing, yielding a suite of techniques consisting of physical, chemical, organic (additionally called phytoremediation) and combos (Festin, Tigabu, Chileshe, Syampungani, & Odén, 2019). The mining of mineral resources results in substantial soil damage and changing microbial communities. Reclamation is the method to restore the ecological integrity of these disturbed mine land regions. It consists of the management of all sorts of physical, chemical, and organic disturbances of soils, including soil pH, fertility, microbial network, and numerous soil nutrient cycles that make the degraded land soil efficient. The productivity of soil may be accelerated through various herbal amendments, which include saw dirt, wooden residues, sewage sludge, animal manures, as those amendments stimulate the microbial activity which presents the nutrients, nitrogen (N), and phosphorus (P) and natural carbon to the soil. Revegetation constitutes the maximum extensively widespread and beneficial manner to reduce erosion and guard soils in opposition to degradation in the course of reclamation (V. Sheoran, Sheoran, & Poonia, 2010).

On the global scale, studies output in phytoremediation has been growing at a quicker fee than other recuperation strategies over the last decade, mainly in Southeast Asia (Koelmel, Prasad, & Pershell, 2015). This large and spatially scattered body of understanding has been systematically reviewed, covering more than a few troubles from ecological effects (Venkateswarlu et al., 2016), principles and programs (Ali, Khan, & Sajad, 2013), to recuperation challenges (Mahar et al., 2016; Nirola et al., 2016; Pietrzykowski, 2015) and capacity recuperation methods (Paz-Ferreiro, Lu, Fu, Méndez, & Gascó, 2014; Rajkumar, Sandhya, Prasad, & Freitas, 2012; Sarwar et al., 2017).

Conservation and reclamation efforts to ensure persisted useful use of land resources are critical. Reclamation is the technique by using which derelict or highly degraded lands are back to productiveness and by which a few measures of biotic feature and productiveness are restored. Long-time mine wreck reclamation requires the established order of stable nutrient cycles from plant growth and microbial tactics (Kavamura & Esposito, 2010; Lone, He, Stoffella, & Yang, 2008; Singh, Raghubansh, & Singh, 2002). Soil presents the muse for this process, so its composition and density immediately affect the future stability of the restored plant network. Restoration of plant life cover on overburden dumps can satisfy the goals of stabilization, pollution manipulates, visual development, and elimination of threats to humans (Wong, 2003).

## Attributes of Mine Swamp

### Types of mine wasteland

There are styles of mining, underground, and floor mining (Northey, Haque, & Mudd, 2013), and the technique starts by stripping and destroying the plant life and disposing of the topsoil and overloaded to different levels stretch (Cooke & Johnson, 2002; Gathuru, 2012; Mensah, 2015). Relying on the satisfactory of the ore, the processing method is both through pyrometallurgical or hydrometallurgical processing (Northey et al., 2013). While pyrometallurgy involves the usage of the thermal remedy of mineral ores, hydrometallurgy includes aqueous chemistry for the retrieval of metals from ores; the latter generates giant amounts of effluents. Mining creates large quantities of wastes inside the form of coarse rock and really nice grained debris in tailings dams (Lottermoser, 2010). These mine wastes have the commonly inadequate water-conserving capability, low natural remanent content material, low nutrient content, small microbial pastime, and expanded tiers of heavy metals (Wojciech Krzaklewski & Pietrzykowski, 2002; O'Dell, Silk, Green, & Claassen, 2007). They also typically have characteristics as defined underneath.

### Rock waste

Waste rock carries a small amount of mineral (Rankin, 2011), and the waste dumps are fabricated from heterogeneous, route-grained stone. This is stored on the mining site (Broda, Aubertin, Blessent, Hirthe, & Graf, 2014; Wojciech Krzaklewski & Pietrzykowski, 2002; Rankin, 2011). Waste rock dumps occupy vast regions and are not the environment (Franks, Boger, Côte, & Mulligan, 2011; Likus-Cieceliak, Pietrzykowski, Szostak, & Szulczewski, 2017).

### Overloaded substances

Overburden includes soil and rock, which are eliminated to benefit entry to ore deposits (Rankin, 2011; Vela-Almeida, Brooks, & Kosoy, 2015). Storing the land on the mine site may also result in a loss of organic carbon because of exposure to warmth, drying, and, in some instances, freezing-thawing, as well as decreased nutrient biking (Mensah, 2015), and lower inputs of vitamins (Gathuru, 2012). Overburden is nutrient terrible, and deeply excavated soils may be phytotoxic. Thus those aren't suitable for reclamation without amendments (Carrick & Krüger, 2007) but are regularly used for landscape contouring (Rankin, 2011).

### Dams of tailings

The remnants and mill flotsam are blended right into the shape of slurry and disposed into lagoons, growing tailings dams after the extraction and beneficiation of the minerals. Tailings are regularly substances of very extraordinary grain length, but grain length can vary depending on the rock and variety in diameter (Edraki et

al., 2014; Kossoff et al., 2014). Pleasant particle sizes regularly result in compaction and low infiltration quotes (Mensah, 2015; Titshall, Hughes, & Bester, 2013; Wong 2003). Furthermore, the tailings lack organic count number (Cooke & Johnson, 2002; Titshall et al., 2013), acidic (Chaturvedi et al., 2012) and toxic because of excess concentrations of heavy metals, which includes arsenic, cadmium, copper, manganese, lead, and zinc.

### The Total Effect of Mine Wastage

Other than changing the natural panorama, metalliferous mine tailings are stockpiled overburden pose serious pollution hazards to the environment, to human fitness, and to agriculture. Groundwater pollution due to acid mine drainage (AMD) and seepage from mine waste disposal are the maximum common place environmental worries (Likus-Cieceliak et al., 2017; Sracek, Mihaljević, Koiče Majer, & Veselovský, 2010). A sulfide-bearing substance in the presence of oxygen and water produces AMD (Ashton, Love, Mahachi, & Dirks, 2001; A. Sheoran & Sheoran, 2006) and disperses acid, sulfate, and metals. The oxidation procedure acidifies water inside the dams, which then enters the groundwater, affecting water excellence with the aid of lowering the pH and growing contamination with the help of heavy metals (Sracek et al., 2010). Tailings aren't always acidic but can also be impartial to alkaline depending on the determine material (e.g., dolomites and limestones are alkaline). Chemicals used to "enhance" ores can render tailings and tailings wastewaters saline (Karczewska et al., 2017; Wojciech Krzaklewski & Pietrzykowski, 2002). Therefore, seepage from mine waste dumps and accelerated concentrations of heavy metals lead to polluting underground water (W Krzaklewski, Barszcz, Małek, & Pietrzykowski, 2004; A. Sheoran Sheoran, 2006; Tutu, McCarthy, & Cukrowska, 2008; Von der Heyden & New, 2004). At many places, e.g., the Zambian Copperbelt region, tailings dams are often built close to human settlements in which the tainted groundwater can pose a danger to farmers (Von der Heyden & New, 2004). Concentrations of heavy metals are usually highest at a distance as much as one hundred meters from the threshold of waste dumps but can be spread over miles up to two km from wastelands (Nazan Kuter, 2013, July 1). This dispersion is frequently due to the fact the dam walls are barren, and the impoundments are regularly on floodplains in which the surfaces of the dumps are prone to erosion by way of water during the rainy season (Nazan Kuter, 2013, July 1). Soil contamination is generally observed through a decreased range of microbe communities (Mensah, 2015; Wang, Zhao, Zeng, Hu, & Yu, 2015; Wong, 2003), or by way of their decreased abundance, species richness, and activity (Liao & Xie, 2007). The abiotic stress because of heavy metal pollution impacts the overall development and vitality of microorganisms (Liao & Xie, 2007; Mummey, Stahl, & Buyer, 2002a) and low the potency of microbes result in adverse soil quality (Wang et al., 2015). Soils infected with the aid of accelerated concentrations of heavy metals also res

growth for all but the maximum tolerant flora (Wong, 2003), leaving mine wastelands without plant life for extended durations of time.

Furthermore, mining from time to time leads to social conflicts (Venkateswarlu et al., 2016), although many countries have imposed liabilities on mining agencies. The wind erosion from tailings together with the discharge of fumes from the mining technique is some other environmental concern associated with mine wastes (Ashton et al., 2001; Lottermoser, 2010; Twerefou, 2009). Because the metals are non-biodegradable, the effect can be durable (Tembo, Sichilongo, & Cernak, 2006) and dangerous to human fitness in addition to farm animals and wildlife.

### Restoration and Management of Post-Mine Soil

Ecological healing, as described by the Society for Ecological recovery (2002), is "the procedure of assisting the restoration of an atmosphere that has been degraded, damaged or destroyed". Within the literature, the phrases healing, rehabilitation, reclamation, and remediation are frequently used interchangeably (Seabrook, Mcalpine, & Bowen, 2011). While restoration is the reparation of ecosystem techniques, products, and offerings without necessarily attaining a return to pre-disturbance conditions, reclamation is the physical stabilization of the terrain to a non-erosive country and remediation is the method of correcting a specific hassle and thereby reversing or stopping damage to the environment. In the mining context, recovery is synonymous with rehabilitation and is defined as the development toward the recuperation of the authentic atmosphere (Lima, Mitchell, O'Connell, Verhoeven, & Van Cappellen, 2016), or to a singular surrounding while the biotic and abiotic adjustments have been too severe (Hobbs, Higgs, & Harris, 2009; Pietrzykowski, 2015). In different words, it is a system via which the effects of mining at the surroundings have restored through the reconstruction of a stable land floor followed through revegetation or improvement of alternative land use on the reconstructed land shape. We use the term restoration on this evaluation as it encompasses each reclamation and remediation, and its purpose is more hooked up within the literature. Restoration of forested landscapes after extreme mining disturbance poses widespread demanding situations.

#### Rebuilding Soil structure

The first soil aspect addressed all through reclamation is the shape of the soil itself as it's miles replaced onto the reclamation web page. Soil shape consists of soil aggregation or how soil particles are held collectively, and the scale of the debris comprising the layers at different depths. The degree to which soil is loosely built as opposed to compacted can be altered at some stage in reclamation through the method of substitute followed (Visser, Fujikawa, Griffiths, & Parkinson, 1984). Plantlife grown in fritted subsoil have root patterns with substantial vertical and lateral penetration. Rock contents within the surface of a reclaimed bench or

out-slope will decrease over time because of weathering of rock fragments to soil sized debris and consequently have better water retention traits. Gypsum ( $\text{CaSO}_4 \cdot \text{H}_2\text{O}$ ) has traditionally been used to improve sodic media for plant boom (Richards, 2012).

#### Management of Soil pH

Lime addition is a conventional approach to lower the heavy metallic mobility in soils and their accumulation inside the plant because it will increase the pH of soil. Some vegetation may be planted at acidic dumps (pH 3.6-3.9), which will increase the soil pH (Gitt & Dollhopf, 1991). Organic amendments consisting of woodchips, composted green waste or manure, biosolids, etc. also will increase the soil pH, also improves soil shape, water holding capacity, cation exchangeability offer a sluggish-release fertilizer and function a microbial inoculum (Tordoff, Baker & Willis, 2000).

#### Increase Soil Fertility

Regions reclaimed for agriculture or other in-depth use will typically require renovation of the fertilizer programmed. There also are positive amendments that have shown promise for improving wreck as a plant boom medium. The addition of woodchips increases plant growth (Smith, Schuman, De Puit, & Sedbrook, 1985). Wood residue with N improves the outcomes of fertilizers, including N and P, at the same time as amendments with gypsum will increase the level of soluble salts (V. Sheoran Sheoran, & Poonia, 2009; Voorhees & Uresk, 1990). Sawdust and sewage sludge were extensively diagnosed as effective short-time period fertilizers and resource of long-time sluggish launch nitrogen (Hall & Williams, 1985; Munshower, 1994; Sydn & Redente, 2002), besides serving as microbial inoculums.

The protection of plant to be had phosphorus (P) in mine soils over the years is hindered many reasons. For example, mine soils are enriched in Fe-oxides that adsorb water-soluble P that is then "constant" into unavailable bureaucracy. The tendency of mine soils to repair P will increase through the years. Large fertilizer applications of P during reclamation will ensure that enough P might be to be had over several years to support plant growth and to build the natural-P pool. A few may even become to be had to the plant network as local calcium phosphates inside the rocks decompose, but this P isn't always sufficient to fulfill the wishes of a vigorous plant network. A few species, especially from the family Protease, are said to be adversely laid low with the application of P-fertilizers. Those unfavorable impacts are possibly to be visible principally on sandy soils, and are much more probable to occur on more exceptional grounds with a more excellent capability to adsorb P. The long-time productivity of the plant/soil device is dependent upon numerous fundamental factors: (i) accumulation of soil natural rely and N; (ii) maintaining N-solving legumes within the sand; and (iii) established order of organic-P pool and avoidance of P-fixation (Daniels & Zipper, 2010; Ghose, 200

### Bacteria

Microorganism present inside the soil requires a supply of quite simply oxidizable carbon supplied with the aid of the hay and sludge to gasoline metabolic pastime and stimulate nitrogen biking. Topsoil consists of carbon, but it's far often within the shape of coal or other humic material combined at some stage in soil replacement and isn't without problems usable (Moynahan, Zabinski, & Gannon, 2002).

### Mycorrhiza

Mycorrhizal propagule densities remain low right now after reclamation on uninoculated sites but re-establish themselves after a couple of years (Williamson & Johnson, 1991). This coincides with the appearance of host flora, including tall fescue, which can be greater conducive to mycorrhizal colonization than those first appearing on the website (Gould & Hendrix, 1998; Gould, Hendrix, & Ferriss, 1996). Mycorrhizal propagules present within the topsoil can be inspired with the aid of the presence of appropriate host plant life. Overlaying re-unfold soils with 30 cm of topsoil (without mycorrhizal inoculum) also encouraged host colonization through mycorrhizal fungi, whereas using hay, topsoil with inoculum or sewage sludge had no impact (Lindemann, Lindsey, & Fresquez, 1984). Sewage sludge may additionally suppress mycorrhizal development utilizing growing the phosphorus available to host plant life (Daft & Hacksaylo, 1976). Soil microbe populace persists in stored soil and can be inspired in the course of reclamation with the aid of charging the system with a supply of organic carbon or with the assistance of adding appropriate host plants. Many plant species, mainly the ones that are mycorrhizal (e.g., *Strices lespedeza*), are capable of draw P from difficulty to be had assets.

Handling the microbial populace within the rhizosphere - via the usage of an inoculum consisting of a consortium of plant increase selling rhizobacteria, mycorrhiza-helping bacteria, N-fixing rhizobacteria, and arbuscular mycorrhizal fungus as allied colonizers and biofertilizers; should provide flora with advantages vital for atmosphere restoration. It is crucial to apply indigenous arbuscular mycorrhizal fungus strains, which can be quality adapted to real soil and climatic situations to produce site-particular arbuscular mycorrhizal fungus inocula (Mumney, Stahl, & Buyer, 2002b).

### Carbon Cycle

Natural carbon fuels the metabolic hobby of many soil microbes. Microbes reap carbon via their symbiotic relationships with suitable host plants or from organic carbon available inside the soil as a result of decomposition of plant and animal rely upon. Removal of topsoil from a mining site and mixing it with underlying soil drastically reduces the relative percentage of organic carbon (Visser et al., 1984). Little extra trade on this percentage outcome from the prolonged garage of land. Researchers frequently found the quantity of natural carbon to be the prescribing component in stimulating microbial metabolic pastime (Williamson & Johnson, 1991).

Amending soil with bark (Elkins, Parker, Aldon, & Whitford, 1984) or fertilizing and planting ryegrass (Williamson & Johnson, 1991), provides bacteria with enough organic carbon to stimulate metabolic activity, which can be measured employing extended microbial carbon. Plant-like *Dalbergiasissoo* improves the field moisture content material (7%), pH (5.5), natural carbon (85%), and NPK. The growth in organic carbon degree is because of the buildup of leaf muddle and its decomposition to shape humus (Maiti & Ghose, 2005).

### Nitrogen Cycle

Nitrogen in organic form is transformed via microorganisms into ammonium ( $\text{NH}_4^+$ ). Below particular situations, specific microbes inside the soil use ammonium N within the land for electricity and in doing so, oxidize ammonium first into nitrite and then into nitrate which plants can then use to grow, a manner known as nitrification. A number of that nitrogen is taken in through plants in that region, and the name of it escapes into the atmosphere. Free-floating atmospheric nitrogen can, in turn, be "fixed" by flora to be able to, in the end, be eaten or die, beginning the cycle all another time. Amending the stockpiled soils with 15 cm topsoil in the course of re-spreading stimulates nitrification and reduces leaching. During the first years after reclamation, nitrification quotes in reclaimed sites have been less than the ones in undisturbed places but approached levels just like undisturbed websites after two years (Davies, Hodgkinson, Younger, & Chapman, 1995).

Nutrient recycling and availability on reclaimed sites are contemplated in part with the aid of the charge of decomposition of plant matter. Clutter decomposition in mined land versus unmined land is frequently retarded all through the initial months after reclamation (Lawrey, 1977). The presence of heavy metals that lesser soil pH and the absence of a muddled layer create a detrimental microclimate for soil microbes accountable for breaking down natural substance. Decompositor prices start to equalize after six months, suggesting increased microbial pastime. However, the preliminary demise of recycled vitamins may want to hinder the establishment of the latest plants. Amending mine spoils with bark as opposed to topsoil extensively will increase soil microbe hobby (Elkins et al., 1984).

### Pinnacle Soil control

Regular handling and storage exercise can shield the physical and chemical characteristics of pinnacle soil while in storage and additionally after it has been redistributed into the seeded region (Sendlein, Yazicigil, & Carlson, 1983). It is advisable to keep away from topsoil storage, especially in the long term, for a while by way of which the mine break can not hold its sustainability for appropriate plan increase without organic reclamation and, additionally, upkeep of growth of aerobic bacteria (Ghose, 2005). A sizable majority of surface mines these days rent some shape of controlled overburden placement techniques and utilize pinnacle soil substitutes derived from blasted mine damage substances. Because natural soil

become thin, rocky, acidic, and infertile, regularly making it impractical to salvage and re-unfold topsoil on surface-mined regions. The plant species used in active restoration consequently are grown in mine spoils composed of freshly blasted overburden materials (Daniels & Zipper, 2010; Nagle & Coale, 1997).

### Revegetation in Mining Land

Plants have a vital position in defensive the soil surface from erosion and allowing accumulation of pleasant debris (Conesa, Garcia, Faz, & Arnaldos, 2007; Toedoff et al., 2000). They can reverse the degradation process via stabilizing soils through the improvement of large root structures. Once they are set up, plant life increases soil organic matter, decreases soil bulk density, and slight soil pH and bring mineral nutrients to the surface. Their root structures permit them to act as scavengers of nutrients no longer with no trouble. The plants accumulate those vitamins redeposit them on the soil surface in natural count number from which nutrients are an awful lot more with no trouble available by using microbial breakdown (Conesa, Schulin, & Nowack, 2007; M. Li, 2006; Mendez & Maier, 2008).

The revegetation of eroded ecosystems should be achieved with vegetation selected on the basis in their potential to live to tell the tale and regenerate or reproduce underneath severe conditions provided both by using the nature of the dump matter, the exposed state of affairs on the unload surface and on their capability to stabilize the soil structure (Madejón, De Mora, Felipe, Burgos, & Cabrera, 2006). Daily exercise for revegetation is to pick out drought-resistant, fast-growing vegetation or fodder, which could grow in nutrient-poor soils. Selected plant life must be smooth to set up, develop quick, and feature dense canopies and root structures. In certain regions, the primary component in stopping vegetation is acidity. Flora ought to be tolerant of steel contaminants for such sites (Caravaca, Hernandez, Garcia, & Roldan, 2002; Mendez & Maier, 2008).

The function of individual or local species in reclamation desires cautious attention as newly brought unique species may emerge as pests in other conditions. Indigenous species are superior to exotics due to the fact they are most probably to suit into the fully purposeful environment and are climatically tailored (Chaney et al., 2007; Y.-M. Li et al., 2003). Greens have both productive and negative consequences on mining areas. Grasses are the early sign of revegetation. They are often needed to stabilize soils, but they will compete with woody regeneration. Roots of grasses are fibrous that may slow erosion, and their soil-forming tendencies, in the end, produce a layer of organic soil, stabilize soil, conserve soil moisture, and may compete with weedy species. The preliminary cover has to allow the improvement of various self-sustaining plant groups (Shu, Lan, Zhang, & Wong, 2000; Singh et al., 2002; Xiuzhen, Dongmei, & Yujun, 2004).

Trees can potentially enhance soils through several strategies, consisting of organic nitrogen fixation, uptake of nutrients from beneath and reach of roots of

underneath story herbaceous plant life, increase water infiltration and storage, reduce loss of nutrients via erosion and leaching, enhance soil physical residences, lessen soil acidity and enhance physical properties, lessen soil acidity and improve soil organic activity— additionally, new self-maintaining topsoils created by way of trees. Plant clutter and root exudates provide nutrient-biking to soil (Coates, 2005; Mertens et al., 2007; Padmavathamma & Li, 2007; Pulford & Watson, 2003).

On mine spoils, nitrogen is a first-rate limiting nutrient, and the regular addition of fertilizer nitrogen may be required to preserve wholesome growth and patience of vegetation (Yang, Shu, Ye, Lan, & Wong, 2003). An alternative method might be to introduce legumes and other nitrogen-solving species (Zhang, Shu, Lan, & Wong, 2001). Local leguminous species show more significant development in soil fertility parameters in comparison to native non-leguminous species. Additionally, native legumes are more enormous green in bringing out differences in soil properties than distinguished pods within the quick-term (Singh et al., 2002).

### Discussion

Restoration techniques implemented in a conducive environment through imparting "areas" to nearby humans to participate and take a selection of different aspects of restoration. That is the maximum vital aspect to contain nearby groups and assist them in craft regimes for livelihood improvement. Even though there are administrative departments inside the government addressing water, forests, mining, and drought policies but there stays a lack of coherence in running of these. However, locating "spaces" in current policy and coverage frameworks consisting of joint woodland management can be done. We endorse that village wooded area control and protection committees created for joint forest management (JFM), hired for the restoration of mine spoils. We ought to note right here that dredging and transport of sediment and next use for healing will be a high priced affair. However, society has restrained alternatives: either keeping mine lands derelict and ponds ruined or enhancing productiveness through restoring and revival. The resources mobilized with the aid of three stakeholder-departments: Mines, Water/Irrigation, and forest. However, for silt removal mobilized from the ongoing efforts of the government for promotion of rainwater harvesting. Shipping and spreading of sediment and protecting fencing of the restoring areas financed through department of Mines in collaboration with mine proprietors. Forest branches may also offer technical steerage and useful genetic resource (seeds, vegetative cuttings, plant life). Besides, it would be useful to take into account mobilizing financial assets for restoration via a clean legal framework that forces mine proprietors to finance the restoration of mine spoils. In conjunction with command and manage measures, it is also critical to utilize economic tools like overall performance bonds. Shipping regulations need to craft mechanisms for mine owners to make sure that they are compensating for the environmental damage.

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Even though design and enforcement of mine smash recuperation policy should

take delivery of the function of incentives to retrieve and shop topsoil before beginning the mining operations, but we note that such operation is feasible before the start of mining most effective. It might be beneficial to make clear to mine owners that they want to finance the full cost related to (i) pre-mining vegetation and soil removal, (ii) safety to adjoining flowers and timber as seed supply, (iii) put up-mining recovery of overburden, (iv) treatment to adjacent farmlands and streams stricken by mining operations, and (v) cost of the preventive measures an excellent way to offer strong incentives to mine proprietors for minimizing damage to the environment.

Interdisciplinary procedures that accord appreciates to opportunity knowledge systems are needed to cope with the consequences in addition to responses of human activities on tropical ecosystems (Bawa et al., 2004). Restoration has to thus recognition on scientific knowledge in addition to the strategic inclusion of local people and their values and expertise in the recuperation process (Janzen, 1998; Pandey, 2003; Sayer, Chokkalingam, & Poulsen, 2004).

### Conclusion

Nature is a free shopping complex from where we can pick anything anytime. It satisfies our needs and to live well on this earth. As a matter of gratitude, we must have a look that our overconsumption does not empty its treasure. It is our moral duty to look for sustainable development and to keep our planet intact for the survivability of future generations to come.

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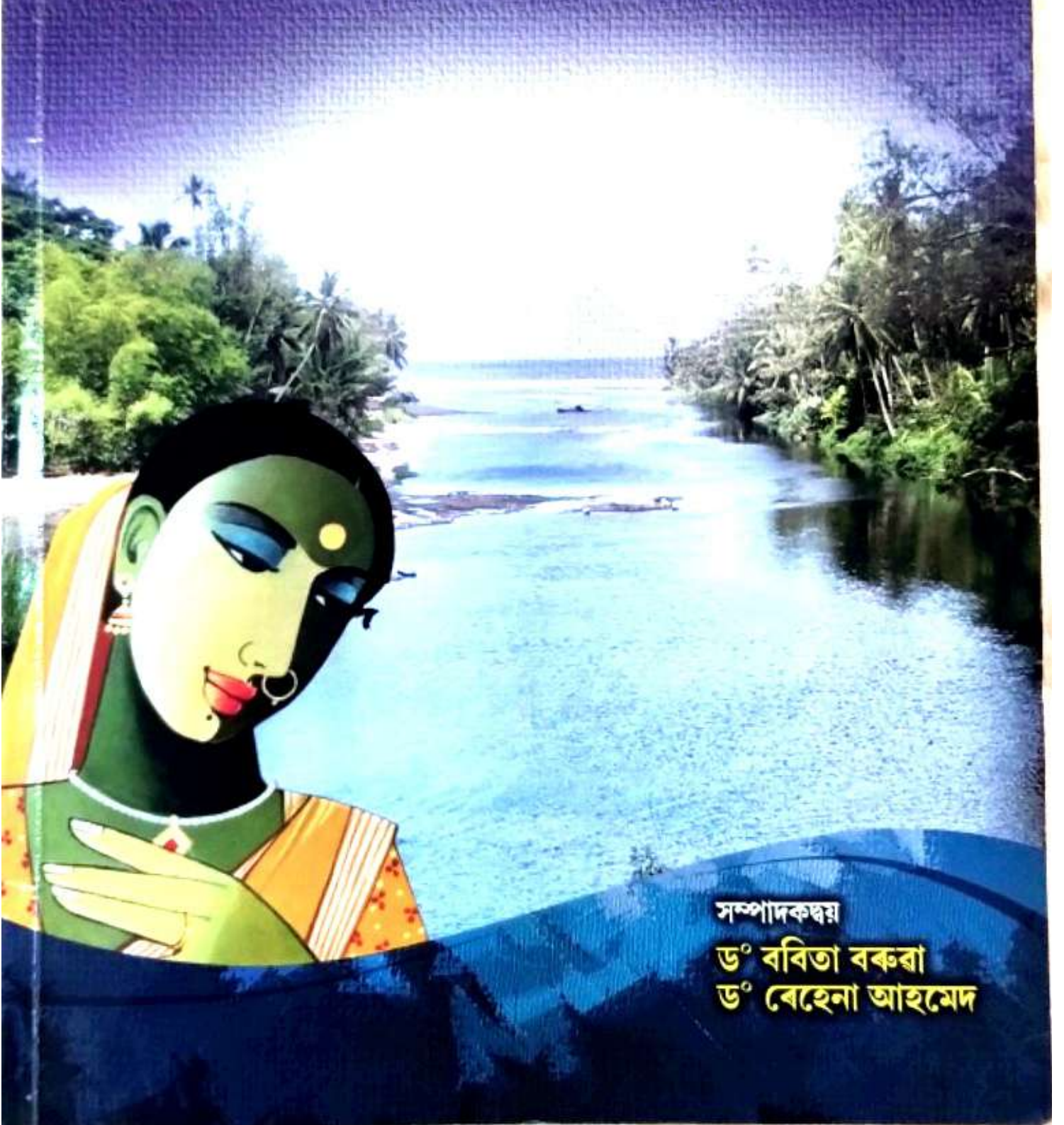
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স্মৃতিগ্রন্থ

# সোনাই



সম্পাদকদ্বয়

ড° ববিতা বৰুৱা

ড° বেহেনা আহমেদ



## **SONAI**

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○ Electronic Media - A key role in empowering rural women education : A Study ♦  
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✓ Role of women in Indian society ♦ **Prof Ajanta Bora Khargharia** ■ ৯৯

○ Involvement of rural women in farm activities for agricultural development ♦  
**R.R.Kalita** ■ ১০৩

○ A study on the role of Muslim women in the development of Islamic civilization ♦  
**Mohsina Ferdousi** ■ ১০৮

○ Agriculture and poor minority women : A study of Adha Khonda village, Nagaon  
(Assam) ♦ **Iftikhar Islam** ■ ১১৩

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○ Reception Committee 10<sup>th</sup> Annual Women Convention, ACTA, 2019 ■ ১১৭

○ অসম কলেজ শিক্ষক সংস্থার দশম বার্ষিক মহিলা অভিবর্তনৰ কাৰ্যসূচী ■ ১২০

# Role of women in Indian society

**Prof Ajanta Bora Khargharia**

HOD of Education, Khagarijan College, Nagaon

The role of women in society has been greatly overseen in the last few decades but now is coming to a more perspective to people. Women play variety of significant roles in our society from their birth till the end of life. Even after playing her all the roles and the entire job timely in efficient manner in the modern society. She is weak because man is still stronger gender of the society. Even after lots of awareness programs, rules and regulations in the society by the government, her life is more complicated than a man. She has to take care of herself and family member's daughters, grandfather, sister, daughter-in-law, wife, mother, mother-in-law, grandmother etc. By following such a big responsibility in the family, they are fully able to come out and do job for bright future of own, family and country.

Women play a great role in everyone's life without which we cannot imagine the progress of life. They are highly responsible for the successful contribution of the life on this planet. Earlier they were considered as

only wives and mother who have to cook food, clean home and take care of the whole family members alone. But now the contribution has been improved a little bit. They have started taking part in the many activities other than family and kids.

If we compare the current status of women than the ancient time, we can say that the really the condition is improving gradually. Woman is being professional, bread earners for their families and an independently thinking individual of the country even after only being responsible for many responsibilities of the life. Traditional Indian woman have started proving themselves more skilled and competent in many professions than men. And, day by day the situation is improving fast by breaking all the barriers of the way.

The Indian government also played great role in the woman empowerment by implementing various rules and regulations. The ancient time trends such as female feticide, dowry deaths, child labour, sexual harassment which has been banned by the

government which has really improved the woman status in the society. The status of women in urban societies is better however in various rural societies it is worse because of lack of proper education and education system. A woman gives birth to a baby and considered to be only responsible for her baby regarding care. She never demands anything in her roles instead. She performs her roles politely all through the life without any argue.

In the growth and development also women play a great role for the society and making it an advanced and modern society. There are famous saying by the Brigham Young that, "You educate a man, you educate a woman, you educate a generation."

Education and giving power to the woman is of great importance which needs to be followed in the society to bring women empowerment and development of society. Because it is true that if a man is giving educated and empowered, only he can be benefitted however, if a woman is getting educated and empowered, whole family and society can be benefitted.

Women have a great contribution to the society, they make a family, family make a home, home make a society and ultimately societies make a country. So the contribution of a woman is everywhere from taking birth and giving birth to a child to the care for whole life and other areas. All the roles and responsibilities of the woman can never be neglected by the societies. Without education

and women empowerment no development is possible in the family, society and country.

Woman in modern Indian societies are really forward if we compare them from the ancient time but if we talk about the women empowerment, we can say that not really women are empowerment in all areas. Even after being so forward, women need to go for long way defeating hard circumstances. Women are not things which can be neglected because of their less power and authority instead they should be empowered and promoted to get higher education.

Women are the half population of the world mean half power of the world. If women of any country are not empowered mean that country is lack of half power. By nature, women plays their all the roles with great responsibilities and the roles with great responsibilities and have capability to make a healthy family, solid society and powerful country. We need to understand that if uneducated women may handle home properly then why not well educated women can lead the whole country like men.

The modern women are included towards the social issues and trying hard to improve the social status of women at large. Increased awareness and education have inspired woman to come out of the four walls of the home.

Much women activity supported and participated in the nationalist movement and secured prominent position and offices in administration and public life in free India.

Women is playing a great role for the society.

### **Role of women in politics**

Education of women has not only helped them to become aware of the political problems, but they are gradually becoming active participants in the political life.

Some are enrolling themselves as members of political parties, attending party meeting, conventions and carrying out political programs.

Some women is attending the influential political structure of their own and has become instrumental in many girls enter into careers apparently not because they want them, but because there is nothing else to be done until their parents find them husbands.

### **Role of women at universal on equality**

Women equality regarding education, employment and power is still an individual rather than a universal achievement. The majority of our woman is still content to accept an inferior status, it is by and largely because, although legally woman have equal rights with men, there are not enough job for woman and working woman not adequately protected from exploitation.

### **Role of women in marriage**

- Most women, even the educated, regarded marriage as a matter of parental choice.
- Many girls enter into careers apparently not because they want them, but because there is nothing else to be done until their parents find them husband.

### **Role of women at universal on her equality:**

Women's equality regarding education, employment and power is still an individual rather than universal achievement. The majority of our woman are still cannot to accept an our woman are still cannot to accept an inferior status it is by, and largely because, although legally woman have equal right with men, there are not enough jobs for women and working women not adequately protected from exploitation

### **Rural women in India**

According to Indian constitution woman have more rights for enjoyment and privileges while they are urban women rural women.

Generally, most of the women are living in the urban area which is middle class and educated woman. They have the right for raising the movement of socio-economic status. But the rural women yet to enjoy their rights and privileges as enshrined are the constitution.

### **Women welfare organization**

There are many organizations for the women welfare. Here, such organization at the national level and important organization are young for examples. There is also local organization for the woman welfare in the many cities such as Mahila Mandal, Mahila Samiti and Recreation Club etc.

### **Conclusion**

In the modern country, the educated

women are playing role on just threshold of transition from tradition to modernity. Women also want to raise their status and position in the society and it must be higher. There are many works for women to change her position in India and improvement of their positions.

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Nagaon-Morigaon Zone

# কলং-কিলিং

## KOLONG-KILING

Volume - V



**Editors**  
**Ranjit Barua**  
**Dr. Babita Baruah**

# Kolong-Kiling

Vol. - V

A Collection of Research Papers and Articles



Editors

Ranjit Barua

Dr. Babita Baruah

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**Chow Kotong Lungking** – 212
- ✓ ■ Participation of Women in Politices of Assam  
**Mainul Hoque Akanda, Silu Das** – 218
- भारतीय संस्कृति और जाति-प्रथा : अतीत से वर्तमान तक  
**डा० मनिका शङ्कीया** – 224
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**उदय भान भगत** – 230

# Participation of Women in Politics of Assam

Mainul Hoque Akanda

Silu Das

## Introduction

Generally by the term ‘Equal political participation’ mean both man and women have equal right to participate in the decision making process and it is one of the key tool to make democracy successful one. But India is failed to bring equal women representation in the political system. According to the Article 325 and article 326 of the Indian Constitution every citizen has equal political right. But women enjoy this right mostly as a voter or in campaigning, not as a political representation. The Total female population of the India is 48.5% according to the roll census, yet the women representative in the Lok Sabha hold only 11.8% seat and in Rajya Sabha hold 11.4% seat at present.

However, coming to the situation of Assam the women representation has not increase more than 11% after the 71 years of country independence. During the Pre-Independence period, women of Assam take active part in various national movement and show their patriotism, political interest and leadership qualities women like Puspallata Das, Kanaklata

Baruwa, Chandra Prabha Saikiani etc. And after independence also Assam women took part in many state's movements like Assam Movement of 1979 and Language movement of 1960. Even we can see women from the different ethnic. Tribes such as Bodo, Karbi, Dimas are involved in different political activities to protect their community interest. But still Assam women representation is very low both in State Assembly and the... though the half of the Assam population is women, that is 48.82% according to the 2011 census, yet among the 14 chief ministers only one female Anwarul Taimur became the chief Minister of Assam. At present Assam legislative have 8 women representatives, in Lok Sabha out of 14 seats, women hold two seats and out of 7 Rajya Sabha seats only Raneen Narah is the only women representative.

## Challenges of women political participation

a) **Social Problems** : The Society of the Assam is patriarchal, where family decision is taken by the male member and under such situation women are underestimated as not able to take the decision of state. Generally it is believed that women are emotional not rational to manage political activities. Some of the social problems are given below :-

1. The politically interested women do not get the support from the family members. Most families want their women to be confined at home and not enter into the political world.
2. In some societies, women candidates are neglected by the voters themselves. They think that a male representative can do their development activities better than a female representative.
3. Security is another factor. As candidates have to engage in campaigning and may face political and administrative activities

at any time and any place, mostly young female candidate hesitate to enter this field.

4. Time management became another problem. As women have to manage both the family and the political affairs.

**b) Economic Problems:** In a male dominated society, man is the bread winner of the family and sole holder of the family property. And being agriculture based state most of the women depend on husband income. So it became difficult for the Assam women to enter into politics when they are economically independent. Though Election Commission limit the expenditure in election, but in practical political world it is the game of money, where each party candidate spend huge money to win the election.

Table -I

Year	Rural		Urban	
	Female	Male	Female	Male
72-73	31.8	54.5	13.4	50.1
87-88	32.3	53.9	15.2	50.6
96-97	29.1	55.0	13.1	52.1
2001-01	28.7	54.4	14.0	53.1
2004-05	32.7	54.6	16.6	54.9

**c) Political Party Issue :** Political party is one of the major medium through which the women representation can be increased. But most of the parties do not allow even 30% of seat to the women. As party member have general conception that politics is the game of men and giving ticket to the women will be not fruitful to the party.

The total number of women candidate contesting the 2016 election is 85 against 1095 male candidate.

Table-II  
Party wise ticket distribution of 2016 Assam Legislative Election

Part Name	Female	Male
Congress	16	122
AGP	2	24
BPP	2	16
CPI-M	1	9
CPI-ML	1	
Samajwadi Party	1	26
All India Trinamul Congress	1	
United People Party (UP)	1	10
BJP	6	89
AIUDF	5	74
Socialist Unity Center of India	3	4

The table shows only 39 women were chosen to contest 2016 Assembly Election on official ticket of political party. It needs to mention here that 46 women candidate contested as independent.

**D) Women Reservation Bill:** By 108 Amendment Bill in 2008, the 33 % seat of LokSabha and all state legislative assemblies for women was proposed. But the reservation bill remains lapsed bill as it was passed by only RajyaSabha and LokSabha never voted on it. But reservation of seat is one of the important way to increase the women representation Rawanda Rank highest is number of women representation with 64 women (to 36 men) in parliament by the process of 30% women representation followed by the Bolivia with 53.1%  
The government of India Act, 1935 provided reservation of seat in the Assam Legislative Assembly from Shillong Constituency to the women. But it did not brought any fruitful result. Therefore, women reservation bill must pass.

**E) Psychologically not well prepared:** Women are always culturally and religiously hold the subordinate position in the society, so they lack the confidence in participating the politics.

They lack the training for campaigning and manage the platform. And the women who have competent they are continuously holding their seat like BijayaChakraborty, RaneNarah etc.

**F) Political Background family:** Though in Indian democracy, it is allowed that all mentally sound citizen are allow to vote and contest election. But in practical sense the candidate who have political background family or well connection with the political member are mostly able to get party ticket and contest the election. And under such condition women suffer most. If we see, few women in national or state politics. They have well connected political background.

**G) Corruption:** There is no doubt that candidate winning in the election depend on money they spend during campaigning. But sometime they have to pay huge to get the party ticket. So it became one of the reasons of women not contesting Election. Women are also subjected to sex corruption to win appointment position within political party.

### Conclusion

Thus from the above analysis, we can get a clear idea that women in Assam politics lack for behind the man. The percentage of women in Assam assembly and parliament is very low. So it is the utmost necessary of the present time to make the women conscious about their political right to empower themselves. Self-confidence and status of the women should rise to manage the campaigning and the political platform. Education and training can help to develop the leadership and communication skill. The polity parties and the society should change their political conception toward the women to make the democracy more successful, both man and women should equally participate in the decision making and make it more

responsible, equitable, participatory and inclusive.

**Table -III**  
Participation of Assam women in Lok Sabha Election

Year of election	1952	1957	1962	1967	1971	1977	1980	1984	1989	1991	1996	1999	2004	2009	2014
Participation	2	2	3	2	3	3	2	0	0	7	9	9	4	11	16
Winner	0	2	2	1	1	2	0	0	0	0	1	2	0	2	2
Percentage															

Source: Election Commission of India

**Table-IV**  
Year wise Women participation in Assam Assembly Election

Year of election	1952	1957	1962	1967	1972	1978	1985	1991	1996	2001	2006	2011	2014
Male Contestant	449	304	402	486	510	N/A	1124	242	1012	861	927	896	
Female Contestant	6	8	6	9	12	20	29	7	17	55	70	85	91
Female Winner	2	5	4	6	8	1	5	5	6	10	13	14	8
% of Women Contestant	1.58	3.96	3.17	4.76	6.43	0.79	3.96	4.96	4.76	7.93	10.23	10.4	

Source: [www.eci.nic.in](http://www.eci.nic.in)

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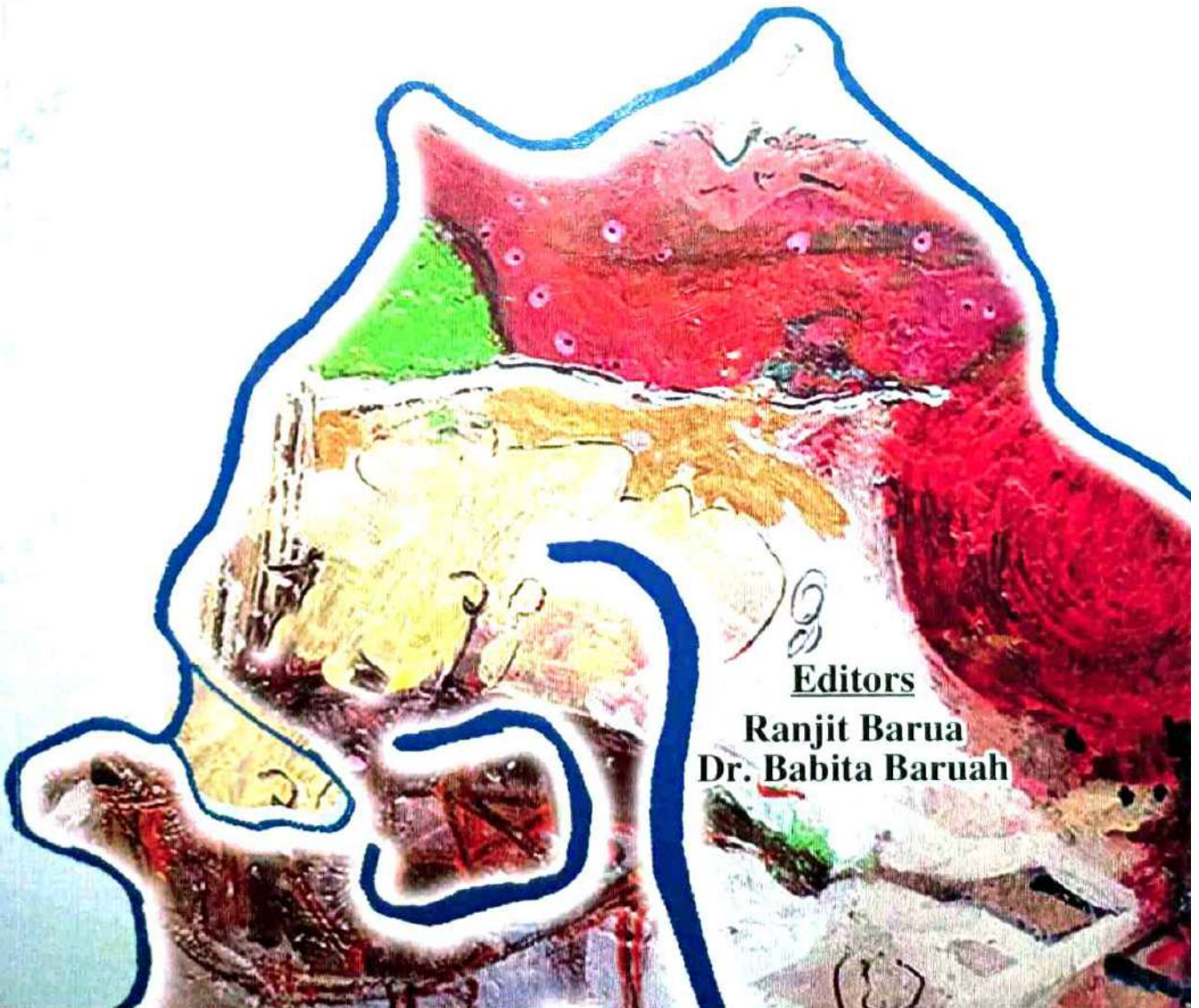


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का चित्रण  
**उदय भान भगत** – 230

# Professional Development of Teachers

Chow Kotong Lungking

## Introduction

Teaching is an art as well as a science. It needs to be learnt by undergoing a specific well planned training. Gone are the days when it was believed that "teachers are born, not made". Advancement of knowledge in child psychology and pedagogy has changed the old concept. Teaching is regarded as a sublime profession. The roles of teachers are based on a body of knowledge, useable skills and a commitment to the task which one has accepted to perform. In the contemporary society, the role of teachers has become very challenging and multidimensional. Continuous update and upgrade of professional competence help the teacher in performing their roles efficiently and effectively.

Professional development is an on-going systematic growth process for all teachers involved in teaching. It implies updating, strengthening and sharpening of professional competencies and development of understanding and insights in different process of teaching. Teaching as professionals needs competent and skilled professionals and a teacher has therefore to constantly engage in learning process to stimulate the professional growth. Professional development broadens their

educational responsibility and accountability. It creates a climate for constant updates as well as enhancement of knowledge and experience.

International Dictionary of Adult and Continuing Education (1990) has defined professional development as "resulting in a person's being of greater use to the organization for which he works through the acquisition of greater knowledge, skills and different attitudes." Diaz-Maggioli (2003) defines professional development as "an on-going learning process in which teachers engage voluntarily to learn how best to adjust their teaching to the learning needs of their students." Thus, professional development is the key to improving education of teachers resulting in quality education in schools. The ultimate purpose of professional development is to promote effective teaching that results in learning gains for all students.

Professional development helps the teacher in improving and updating with new knowledge and competencies related to teaching profession. It starts after the teachers join the teaching profession and continues throughout their career. In the present context of knowledge based society and increasing demand of quality education, there is a need for the continuous professional development of teachers. Realizing the need for continuous professional development of teachers, Rabindranath Tagore says, "A most important truth which we are apt to forget is that a teacher can never truly teach unless he is leaning himself. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who is not furthering his knowledge, who merely repeats the lesson to his students, can only load their minds, he cannot quicken them." Professional development gives job satisfaction and enhances self-

esteem among teachers. It broadens their educational horizons, gives them a sense of responsibility and accountability and creates a climate for constant development through initial induction and in service education. Continuous professional development is needed because initial teacher education cannot contain all the propositional knowledge that is needed by teachers. Thus, it enables teachers to :

- Update and upgrade their theoretical and practical knowledge.
- Acquire new competencies and skills.
- Increase their professional competence.
- Improve their existing competencies related to the various roles and responsibilities that they are expected to perform at school.

Besides the professional development, it also enables teachers to:

- Acquire knowledge of child psychology.
- Make teaching process interesting
- Acquire with knowledge of learning and teaching process.
- Develop different qualities of a teacher.

### **Ways of Professional Development of Teachers**

Considering the need of up-grading professional competence of teachers on a regular basis, the National Policy on education, 1986 stressed the importance of their continuing education. It has been observed that a knowledge and competent teacher can use methods and technique of teaching in classroom situation raising the quality of education. Professional development of teachers is therefore necessary to make the prospective teachers professionally competent and skilled. Professional development of teachers improves their professional competencies through self directed learning. A teacher has therefore to constantly engage with the learning process to stimulate the professional

growth. An attempt is here made to focus on the strategies for professional development of teachers to bring about quality improvement of teaching in the classroom.

### **Seminars**

Seminar is a very useful platform in an in-depth exploration of a problem concerned to all Teachers can attend a seminar to discuss various educational problems an reorientation of educational objectives, curriculum improvement, new teaching techniques, etc for enhancement of knowledge concerning their profession. In a seminar, generally, the professional's present papers on their experimentation, innovation or research attempts in plenary session. This enables one to modify one's way of thinking and develop a sense of professional perspective. These provide an opportunity of listening to others and broaden the profession outlook of the participants.

### **Workshops**

Workshop is a practical approach of generating new knowledge on emerging problem of classroom teaching such as development of new syllabi, teaching-learning materials, teaching aids, evaluation techniques etc. In a workshop, all the participants participate actively and make an intensive individual work and study. The performances of very individual are put before the groups of participants for the benefit of all. This surely enables professional's development.

### **Refresher Courses**

Refresher course is a very effective in service teacher education programs me. The purpose of refresher course is to enable the teacher to keep abreast of the latest development in their subjects as well as in theory and practice of education. Participation in such courses helps the teacher to know about the recent development in their subject and methodology of teaching.

## Conferences

Conferences are also another important strategy for professional development of teachers. Conferences of teachers can be organized on subjects of practical interest, such as the revision of the school curriculum, selection of textbooks, reports of successful educational experiments, guidance of back-ward children and similar problems directly related to everyday teachings.

## Study Group

Teachers of different subject can form study group for discussion on subjects of common interests. The topic chosen for this purpose should be based on the practical needs and personal experience of teachers belongs to the groups. This enables a practitioner to grow professionally.

## Self-initiated Learning

Self-initiated learning is an important strategy for continuous professional growth of teachers. As Raj Rani (2005) believes, every teacher should be eager to watch out, listen, observe, read, discuss, debate, plan, experiment with and selectively adopt new ideas and strategies and promising practices and methods. Teachers should be ready to seek participation in programmed for professional gains to improve teaching-learning process.

## Action Research

Action research is an important reflective practice of a practitioner undertaken to improve his/her professional skills. It enables a teacher to become professionally competent.

## Study of Professional Writing

Teacher can study various publications of NCERT, Extension Service Departments of Colleges, etc. to acquaint them with the latest subjects and latest developments in the art and

science of teaching.

## Conclusion

To be an effective professional, a teacher must improve his/her professional competencies through self-directed learning. Professional development of teachers envisages the choosing of, preparing for, entering into and making success in the teaching professions. No amount of external pressure can do any magic until and unless he/she desires so from the heart. A professionally competent teacher is likely to make some worthwhile contributions to the advancement of the profession by carrying out some innovations on experiments to solve some problems of teaching.

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৯।৪

ভিন্ন প্রেক্ষাপট

সম্পাদনা

ড° কবিতা গোস্বামী

চেলিমা চুলতানা খণ্ডকার

## NARI (BHINNA PREKHAPAT)

An anthology of articles on woman relating to different perspectives, edited by Selima Sultana Khandakar, Retired Associate Professor of Economics and Dr Kabita Goswami, Retired Associate Professor of Assamese, Khagarijan College, Nagaon, Assam and published by Birikh on behalf of Kuli Graphics and Printing, Nagaon, Assam.

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প্ৰকাশক



কুঁহি গ্ৰাফিক্স এণ্ড প্ৰিন্টিং হৈ

বিৰিখ

লাওখোৱা পথ, হয়বৰগাঁও, নগাঁও-২

প্ৰথম প্ৰকাশ : ডিচেম্বৰ, ২০২০

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মুদ্ৰণ : বিৰিখ, লাওখোৱা, নগাঁও-২

Significance of Women Characters in Aravind Adiga's  
Novel 'The White Tiger': An Analytical Study

**Shamima Sultana Khandaker** ▶ ৯৫

**Educational Status of Rabha Women in  
The Boko Block of South Kamrup District of Assam**

**Hiramani Rabha**

**Chow Kotong Lungking** ▶ ১০২

Development of Women of Karbi Anglong District,  
Assam (1952-2011)

**Silu Das** ▶ ১১১

Impact of Education on Women Empowerment in  
The Rural Areas of Assam

**Debajani Borah** ▶ ১২২

Rousseau's Philosophy on Women Education

**Nasrin Ahmed** ▶ ১২৮

Importance of Women's Empowerment

**Runu Devi** ▶ ১৩৫

Empowering Rural Women Through Education

**Rani Bora** ▶ ১৪৩

## Educational Status of Rabha Women in The Boko Block of South Kamrup District of Assam

Hiramani Rabha  
Chow Kotong Lungking

Woman is one of the very important parts of human society. Woman contributed her own capacity as a wife, mother, community member, household worker and a out-hold income-earners. They can improve their movement own their capacity and power. Education is one of the important instruments, which changes their social position and status. The status of women in different parts of the world are as like as. Therefore, education of women is one of the most important components that changes life status. Women education can give to power own their rights and needs of their situation and perfect adjustment. In the modern society role of women are most probable to home and bringing up children. Now children career adopting, sharing equally with men and responsibility of society all are contexts involve to women.

The greatest challenge of today in India is to empower women who cover half of the population of the country. The issue

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of women status is a challenge as a male dominated Indian society and the opportunities of gender equality. Neglect, violence and crime on women are unavoidable part in the society. However, no society can progress if it deprives women of their legitimate rights and freedom. Women should also be involved in the process of policymaking and decision-making. Therefore, there is an urgent need to make special efforts to enable women to become self-reliant by positive and active intervention in the direction of confidence building. With gender sensitization Swami Vivekananda had said, "As a bird cannot fly on one wing, no society can make progress unless its women to join men in all activities." This statement has rightly made clear the importance of women in our society and sensitive to gender equality.

Education is the main component of women status development for organizes socially, economically and politically for rural Indian women. Besides the North East India, women are depriving of basic needs and their education. Therefore, until and unless women are educated in the true sense than they can status development power of women will remain a dream.

### About the Rabha community:

The Rabhas are one of the important plain tribes of Assam. As a tribal group, they have their own rich cultural heritage and old tradition in social life. They are scattered throughout the districts of Kamrup, Goalpara, Darrang and Nagaon in Assam, though their main concentration has found in the south bank of river Brahmaputra in the districts of Kamrup and Goalpara. According the census report of 2011, the total Rabha population in Assam is 12.4%, rural 13.7% and urban is only 5%.

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The Pati Rabha is one of the sub-groups of the Rabhas. They include whole of the Kamrup District, south of the Brahmaputra and nearly half of the Goalpara district. The Pati group also found in the eastern and southern parts of Nowgong District (Rajen Rabha: *The Rabhas*: 2002:2).

Pati Rabhas have traditionally own rich cultural heritage. They believe to mix-up social livelihood, like customs and traditions. Traditionally the Pati Rabha women are a strong worker in all areas of domestic activities.

At present context the rural women are more backward their capacity building, making power, consciousness and awareness increasing. Through this paper tries to highlight more dimension of rural women for educational status.

Pati Rabhas women also play a key role in supporting their households' communities in achieving food security, generating income and improving rural livelihoods and overall well-being. They continue to struggle under the double burden of production and domestic responsibilities. Their primary responsibilities for maintaining households' task that raise children, care aged, prepare food provide on and off labor, collect water and woods. They contribute most of the time to engage with handloom, piggery and poultry farms, traditionally preparing rice wine both for domestic and commercial use. Ultimately sustain rural development are not recognized their works and remain invisible in family enterprise. The socio-economic status of women in rural Assam is very poor though they are laborious. They do dual works from early in the morning to night without any rest and lake of nutrition, for them attacked by various diseases that enhance early aging stage. Women are very much depending on their men

folk for the fulfillment of their economic need. Only few numbers of women are employing, some are farming piggery-poultry in domestic level, few are related with collection wood from forest and sell on market, few are related with commercial rice alcohol, few are related with handicraft and other are with raising caterpillar etc.

Only few numbers of women of Pati Rabhas are known their consciousness to their power and rights, health and nutrition, primary needs of education and awareness to their environment both natural and social context. The education is only one of the most important instruments that can remove the poverty and help to earn money with behalf of healthy environment. The brilliant power of rural women's can spread through education on national and international level and can destroy superstitions and hesitations in individual and social phenomena.

#### Objectives of the Study

1. To study the educational status of Rabha women in the selected area.
2. To find out which reasons prohibited to the higher education of tribes women.
3. To study the social status of Rabha women this related with the educational aspect.

The study is based on descriptive type of research. It is based on primary and secondary data. Secondary data are collected from various books, journals, articles, working papers, block office record, etc. Primary data are collected through a field survey in the study area. A structured interview scheduled is prepared and used for collecting data from women in ten different villages. Both open ended and close-

ended questions are included in the schedule.

This study is conducted in Boko block of Kamrup district, Assam through a field survey to get an issues and challenges of basic needs of women education.

**Population and sample size:**

Although there are 46,662 numbers of Rabha population (census report 2011, source: Block office record) in the study area, the researcher have taken 10 numbers of villages and per village select 10 Rabha women for sampling references in the area. In this studies number of Rabha women participants are only 100. It is a qualitative survey because the sample size is not large enough to use data for a proper empirical study.

From the discussions with held on ten villages women under different Panchayat in the selected area. It is found that majority of the women live in your livelihood under poverty level, and they struggle life in your livelihood. They are working hardly from early morning to night, whenever go to bad. The majority of women are finding illiterate, their daily working pattern started from critical, they prepare commercially rice alcohol, collect the forest wood for domestic uses and for selling. The receive money they spend household needs and caring their family and children's. The men spend your earning money for drinking wine in the poverty level family. The Rabha women participate her household work as handloom, piggery, poultry, raise caterpillar, preparing rice wine, etc.

During the time of field survey, meeting and discussions held amongst the Pati Rabha women and it is found that they

interested to the earning education, but their poverty hampered that. In present their children goes to school under the Sarva Siksha Avijan and a part of children goes to private sector schools. Some numbers of women are found members of SHG. Which help them when money shorted they can borrow minimum interest basis. Some of the women related with farming system of SHG loan banking like piggery and agriculture. A few women related to government job like Anganwari mistress. All are the educational and social status of women as shown in the **Table No.-1**

Out of 100 women participated in survey, only 18 numbers are learn education up-to class twelve and their maximum age 47 years. Under 59-69 age groups the literate women are three and illiterate women are 4 and other 19 women read only up-to class eight. Moreover, other records are-

1. They are living in poverty level.
2. They are lack of education and majority of women are illiterate.
3. They are not conscious to their health and nutrition, latrine systems are more backward and some open done it and drinking water are not good.
4. All the Rabha women related to their own arts and culture and they made different type of designing handloom Mekhela-Sador and Gamosa.
5. All are related with piggery not also poultry farming.
6. They preparing local wine with help of rice.

The following suggestions are forwarded for promoting their social life of rural women through the education in the study area:

1. The consciousness of the Pati Rabha women develop by the educational policy and the Gaon Panchayat and the members of Gaon Sova can develop awareness to the nutrition system with the attending public meeting. The autonomous council can brings strong power to change the status of women and can give scholarship for girls' education for better social life and developing society.
2. The poor education gifts the struggle life for rural women. The educational policies do not full success in practical basis. However, the proper education system followed by neatly and clean wise by the government, than they could change.
3. Education only can change attitude of traditional relate, which effected all of men and against prejudices.

**Policy Implication:** In the global world the rural women increases the perspective development and changes with due the education.

The government policy also touched to the weaker and poorer section development by the rural development policy and the ST development council. Every family and home members are touches by the policy of rural development. The national policy implicated the women education and their importance in the family and nation. This can strength improves the state government and the central government joining.

The women lead to half of the world population. Nevertheless, the rural women, defiantly the tribes women have not more educated than other. It is a sorrowful matter for this society. In

the North East India, majority of our population live in rural area and they have not more educated. Women are playing important role for the socio-economic development of society and nation. They are considering as the backbone of a family. The education is only one important instrument, which can change the society and purposeful use human capacity and power. From this studies, the rural women of the located area of Pati Rabha are educationally more weak, but they not dependent any other family and person. They try to live by hard works with gender equalization in their livelihood.

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5. Block Office Records, Census Reports, etc.

**Table No.-1**

Age (year group)	Numbers of women	Literate women no. (v-above) out of 100			Illiterate women no. (0-iv) out of 100	Household industries workers (out of 100)	Outside workers (out of 100)
		v-vii	ix-xii	Total			
59-69	7	3	-	3	4	4	3
48-58	17	5	-	5	12	13	4
37-47	16	6	2	8	8	16	-
26-36	27	12	7	19	8	24	3
15-25	33	19	9	28	5	32	1
<b>Total</b>	<b>100</b>	<b>45</b>	<b>18</b>	<b>63</b>	<b>37</b>	<b>89</b>	<b>11</b>

Source : Field Survey

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ছেলিমা চুলতানা খণ্ডকাৰ

প্ৰকাশক



কুঁহি গ্ৰাফিক্স এণ্ড প্ৰিণ্টিঙৰ হৈ  
বিবিধ

লাণ্ডখোৰা পথ, হয়বৰগাঁও, নগাঁও-২  
প্ৰথম প্ৰকাশ : ডিচেম্বৰ, ২০২০

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অক্ষৰ বিন্যাস : কুঁহি গ্ৰাফিক্স এণ্ড প্ৰিণ্টিং, লাণ্ডখোৰা ৰোড, নগাঁও-২

মুদ্ৰণ : বিবিধ, লাণ্ডখোৰা, নগাঁও-২

বিষয়-সূচী

সাম্প্রতিক সময়ত মহিলাসকলৰ শাৰীৰিক-মানসিক স্বাস্থ্যৰ ক্ষেত্ৰত  
যোগাসনৰ গুৰুত্ব

ড° প্ৰাঞ্জলী মহন্ত ▶ ১৩

অসমীয়া জাতীয় সংস্কৃতি অক্ষুণ্ণ ৰখাত নাৰীৰ ভূমিকা

ভাস্কৰ ভূঞা ▶ ২০

'ইপাৰৰ ঘৰ সিপাৰৰ ঘৰ' উপন্যাসত প্ৰকাশিত নাৰীৰ  
সামাজিক স্থিতি আৰু নিৰ্যাতনৰ ছবি

বীণা কলিতা ▶ ৩১

উদ্যমিতাৰ দিশেৰে অসমীয়া নাৰীৰ পদচালনা

ছেলিমা চুলতানা খণ্ডকাৰ ▶ ৪৪

মিচিংসকলৰ আৰ্থ-সামাজিক জীৱনত নাৰীৰ ভূমিকা

হেময়ন্তী ডেকা ▶ ৬০

নিকপমা বৰগোহাঞিৰ 'অন্য জীৱন' উপন্যাসত নাৰীবাদী চিন্তা

চিমা দেৱী ▶ ৭১

Women's Rights and Constitutional Provisions in India:  
An Overview

**Dibakar Bordoloi**

**Ashiqur Rahman** ▶ ৭৬

Role of Muslim Women in State Politics: with Special Refer-  
ence to Assam

**Jitumoni Bordoloi** ▶ ৮৫

## নিৰূপমা বৰগোহাঞিৰ 'অন্য জীৱন'

### উপন্যাসত নাৰীবাদী চিন্তা

চিমা দেৱী

অসমীয়া উপন্যাস সাহিত্যৰ এগৰাকী একনিষ্ঠ পূজাৰী হ'ল নিৰূপমা বৰগোহাঞি। পঞ্চাশৰ দশকতে উপন্যাসৰ সৃষ্টি কৰা এইগৰাকী উপন্যাসিকাৰ উপন্যাসত সমাজ বাস্তৱতাৰ পটভূমি প্ৰতিফলিত হৈছে। তদুপৰি নাৰীমনৰ বিভিন্ন অনুভূতি প্ৰকাশেৰে বৰ্তমান সমাজত নাৰীয়ে সন্মুখীন হোৱা বিভিন্ন সমস্যাসমূহকো তেওঁৰ উপন্যাসৰ জৰিয়তে প্ৰকাশ কৰিছে। বৈবাহিক জীৱনৰ পূৰ্বৱৰ্তী তথা পৰৱৰ্তী বিভিন্ন সমস্যা, পুৰুষপ্ৰধান সমাজত নাৰীৰ অৱস্থিতি, অৰ্থনৈতিক মনস্তাত্ত্বিক দিশত সন্মুখীন হোৱা বিভিন্ন সমস্যা, নাৰী-পুৰুষৰ পৰস্পৰ সন্দেহবশতঃ সৃষ্টি হোৱা সংগোপিত বেদনা তথা নাৰীৰ ব্যক্তিত্ব বিকাশৰ বিভিন্ন সংঘাত ইত্যাদিৰে কেইবাখনো উপন্যাসৰ পটভূমি গঢ় লৈ উঠিছে।

নাৰীবাদী দৃষ্টিভঙ্গীৰে ৰচিত হোৱা বৰগোহাঞিৰ অন্যান্য উপন্যাসসমূহৰ ভিতৰত অন্য জীৱন উপন্যাসখনো অন্যতম। বিষয়বস্তুৰ পিনৰ পৰাই নহয়, কলাগতভাৱেও অন্য জীৱন উপন্যাসখন নাৰীবাদী ভাবধাৰাৰ এখনি উৎকৃষ্ট উপন্যাস। এইখনেই অসমীয়াত প্ৰথম উপন্যাস য'ত নাৰীবাদী আদৰ্শ সচেতন অথচ কলাসুলভ ৰূপত লেখিকাই প্ৰকাশ কৰিছে।

গাঁৱলীয়া নাৰীৰ কৰুণতাপূৰ্ণ উপন্যাসখনৰ কাহিনীত সঁচা অভিজ্ঞতাৰ পৰশ

আছে। কাহিনীৰ উপজীৱ্য হ'ল এক নৱ দম্পতিৰ বৈবাহিক প্ৰেম। ডেকা স্বামীয়ে তেওঁৰ নৱ বিবাহিতা পত্নীক তেওঁৰ গাঁওখন আৰু পৰিয়ালৰ লগত চিনাকি কৰি দিয়াৰ লগতে গাঁৱৰ ঘৰত দুদিনমান কটোৱাৰ উদ্দেশ্যে গাঁও পাইছেগৈ। তাত হোৱা তেওঁলোকৰ সৰু আৰু আপাততঃ তাৎপৰ্যহীন অভিজ্ঞতা কেতবোৰ উল্লেখৰে ঔপন্যাসিকতাই ক্ৰমে ক্ৰমে এটি গুৰুত্বপূৰ্ণ বিষয়বস্তু উপভোগ্য ৰূপত তুলি ধৰিছে। পুৰুষ প্ৰধান সমাজত নাৰীৰ বিভিন্ন সমস্যা আৰু অসুবিধা লেখিকাই কৌশলেৰে উপস্থাপিত কৰিছে আৰু সু-সংগঠিত আন্দোলনৰ যোগে এনে সমস্যা যি সমাধান হ'ব পাৰে তাৰ ইংগিত উপন্যাসখনিয়ে বহন কৰিছে।

উপন্যাসখনৰ প্ৰকৃত বিষয়বস্তু স্পষ্ট হ'বলৈ ধৰে নৱদম্পতিয়ে টুনটুনি নদী পাৰ হৈ নিজ গাঁৱত প্ৰবেশ কৰাৰ লগে লগে। যাত্ৰাকালত পত্নী অনিমাই স্বামীৰ মুখেৰে বস্তা নামৰ খুৰী এজনীয়ে টুনটুনি নদীত জাঁপ দি মৃত্যুবৰণ কৰা কথা শুনাৰ পাছত এই ঘটনাই অনিমাৰ অন্তৰত এক কৌতুহলৰ সৃষ্টি কৰে। আপাত দৃষ্টিত অতি সাধাৰণ যেন লগা এই ঘটনাটোৱেই উপন্যাসখনৰ যি মূল বিষয়বস্তু সেইটো ন-বোৱাৰী অনিমাই বস্তা খুৰীৰ আত্মহত্যাৰ ৰহস্য জানি উঠাৰ লগে লগে ধৰা পৰে। বস্তা খুৰীয়ে নিষ্ঠুৰ গিৰীয়েকৰ অমানুষিক অত্যাচাৰ সহ কৰি নোৱাৰি বুকুৰ কেঁচুৱাক এৰি থৈ টুনটুনি নদীত আত্মজাহ দিছিল। ইয়াৰ পিছত উপন্যাসখনৰ মূল কাহিনী অৰ্থাৎ অনিমাৰ শহুৰ-শাহুৰেকৰ ঘৰত হোৱা অভিজ্ঞতাৰ মাজেদিও নাৰীবাদৰেই চিত্ৰ পোৱা যায়। তদুপৰি বিভিন্ন চৰিত্ৰৰ কথা-কাম, ব্যৱহাৰ-পাতি, সমাজৰ পৰম্পৰাগত বিভিন্ন আচাৰ-অনুষ্ঠান আদিৰ মাজেদি ইয়াত নাৰীবাদী বিষয়বস্তু গঢ়ি তোলা হৈছে।

'অন্য জীৱন' নামৰ উপন্যাসখনৰ মুখ্য নাৰী চৰিত্ৰ হৈছে অনিমা। চৰিত্ৰটিৰ মাজেৰে নাৰীৰ বিদ্ৰোহী মনৰ পৰিচয় দাঙি ধৰিছে। চহৰৰ ছোৱালী অনিমাই পূজাৰ বন্ধত গাঁৱৰ শহুৰেকৰ ঘৰলৈ গৈ বোৱাৰীৰ মৰ্যাদা ৰক্ষা কৰাৰ লগতে ন্যায়সন্মত অধিকাৰো প্ৰতিষ্ঠা কৰিবলৈ চেষ্টা কৰিছিল। বিদ্ৰোহী অনিমাৰ অবজ্ঞাত মনত পুৰুষৰ প্ৰতি থকা সন্তোষ বাহিৰ হৈ ওলাই আহিছিল এনেদৰে—'অগ্নি পৰীক্ষাৰো সদায় সীতাবোৰেই দিব লাগে নহয়, কোনো ৰাৱনে নালাগে ৷'

অনিমাই শহুৰেকৰ ঘৰত কটোৱা দিন কেইটাত সঘনে পুতলী নামৰ ছোৱালী এজনীৰ কথা শুনিবলৈ পাইছিল। পুতলী হেনো সৰ্বসাধাৰণ ছোৱালীবোৰৰ দৰে

নহয়। কাহিনী আঙুৰাই যোৰাৰ লগে লগে পুতলীনো কেনে ছোৱালী, তাক খেতিয়া বুজা গ'ল, তেতিয়া এই কথাও বুজা যায় যে পুতলীৰ কাহিনীৰ মাজেদিও নাৰীবাদী আন্দোলনৰ কথাৰেই সূচনা কৰা হৈছে। এই পুতলী অন্য কোনো নহয়, আত্মহত্যা কৰাৰ সময়ত বজ্জা খুৰীয়ে এৰি যোৱা সেই বুকুৰ কেঁচুৱাটি। পুতলী বহুত ভবাৰ দৰে তেনে কোনো বেয়া ছোৱালী নহয়, বৰং পৰিস্থিতি আৰু জীৱনৰ অভিজ্ঞতাই গঢ় দিয়া এক অনুভূতিপ্ৰৱণ, সমাজ সচেতন ছোৱালী। পুতলীয়ে মোমায়েকৰ ঘৰত ডাঙৰ-দীঘল হৈহে স্কুলীয়া শিক্ষা লাভ কৰিছিল। মাকৰ ভাগ্যৰ সোঁতৰে আৰু নিজৰ জীৱনৰ অভিজ্ঞতাই পুতলীক জীৱন আৰু সমাজ সম্পৰ্কে বিশেষ, কৌতূহলী কৰি তুলিছিল। মাত্ৰীয় ভাবধাৰাৰ অনুগামী তেওঁৰ স্কুলৰে ভেৰা শিক্ষক নৰেনক তেওঁ অনুসৰণ কৰিছিল। পুতলী চৰিত্ৰটিক বিদ্ৰোহী নাৰী চৰিত্ৰ হিচাপে চিহ্নিত কৰিব পাৰি। নাৰী সম্পৰ্কে থকা সমাজৰ পৰম্পৰাগত ধাৰণাক এই উপন্যাসত পুতলীয়ে জোকাৰি পেলাইছে। পুতলীয়ে উপলব্ধি কৰিছিল যে কেৱল পুৰুষৰ ওপৰত প্ৰতিশোধ ল'লেই সমস্যাৰ সমাধান নহয়। সমাজত নাৰীৰ মৰ্যাদা প্ৰতিষ্ঠা কৰিবলৈ হ'লে পৰম্পৰাগত গাঁথনি সলনি কৰাৰ অতি প্ৰয়োজন।

নাৰীৰ স্বাধীনতা, নাৰী ইচ্ছা-অনিচ্ছাক কেনেদৰে পুৰুষতান্ত্ৰিক সমাজে অনায়াস কৰি আহিছে সেই কথা পুতলী আৰু অনিমাৰ কথোপকথনৰ জৰিয়তে লেখিকাই সুন্দৰভাবে প্ৰতিপন্ন কৰিছে গাঁও বা চহৰ, শিক্ষিতা বা অশিক্ষিতা সকলো নাৰীয়েই ভিন্ন পৰিবেশত, ভিন্ন অৱস্থাত বঞ্চিত শোষিত হ'বলগীয়া হয়। সেয়েহে অনিমাৰ কৈছে— “গাঁওত যদি প্ৰত্যক্ষ শোষণ চলে, চহৰত পৰোক্ষ উদাহৰণ হিচাপে ধৰা মতা-তিবোতা উভয়ে চাকৰি কৰিলেও ঘৰুৱা জঞ্জালৰ বোজা তিবোতাজনীয়েই বহন কৰিব লাগে।”

উপন্যাসখনত অনিমাৰ শাহুৱেকৰ চৰিত্ৰটো পৰম্পৰাবাদী চৰিত্ৰ হিচাপে উপস্থাপন কৰিছে। তেওঁৰ চৰিত্ৰৰ কোনো বাক-বিতণ্ডা নাই, স্বাধীনতা নাই, পুৰুষৰ আগত মূৰ দাঙি কথা কোৱাৰ সাহসখিনিও নাই। চৰিত্ৰটোৱে পৰম্পৰাবাদী ভাৱতীয়া নাৰীৰ আদৰ্শক মনত পেলাই দিয়ে আৰু তেওঁ জীৱনত পালন কৰি অহা পৰম্পৰাগত সীমাবদ্ধতাখিনিও বিনা প্ৰতিবাদেৰে স্বীকাৰ কৰিছে। মনোজৰ মাকে এই বুঢ়া বয়সতো ঘৰখনৰ সকলোৰে বাবে অতি সযতনে ৰন্ধা-বঢ়া কৰে।

কিন্তু পৰিয়ালটোৰ পুৰুষসকলৰ আনকি ৰুচিবান, সুশিক্ষিত, মার্জিত মনোভে  
সেই বৃদ্ধা মাকৰ সুখ-সুবিধাৰ প্ৰতি নিৰ্বিকাৰ। মনোভে ভালপোৱা বস্তুবোৰ মাকে  
অতি সযতনে ৰাখি সেই কেইদিন খুৱাইছে; কিন্তু মনোভেও নাজানে যে ফল  
সকলোকে খুৱাই তোলাৰ পিছত যি অৱশিষ্ট ৰয়গৈ তাকে খাইহে মাকে মুগুপ  
নিবাৰণ কৰি জীয়াই থাকে। নাৰী যে 'অন্য' (The other) হে, 'আত্ম' (Self)  
নহয়, নাৰীবাদৰ এই ধাৰণা ইয়াতো ফুটি উঠা দেখা যায়। উপন্যাসখনৰ শীৰ্ষক  
'অন্য জীৱনে'ও তাৰেই ইংগিত দিয়া দেখা যায়।

উপন্যাসখনৰ আন এটি নাৰী চৰিত্ৰ বিহপুৰীয়ানী খুৰী পুৰণি ভাৰতীয়  
পৰম্পৰাৰ নাৰীৰ আদৰ্শৰ প্ৰতীক। তেওঁ অনিমাৰ মুগু কৰিছিল। বিহপুৰীয়ানী  
খুৰী সদায় ব্যস্ত, কাৰো প্ৰতি অভিযোগ নাই, নিষ্ঠাৱতী, স্বামীপৰায়ণা মহিলা।  
তেনে এগৰাকী নাৰীৰ প্ৰতিও তেওঁৰ স্বামীৰ যি নিষ্ঠুৰ আচৰণ, সিয়ো নাৰীবাদ  
প্ৰয়োজনীয়তাৰ কথাৰ সূচাইছে।

অন্য জীৱন উপন্যাসখনৰ আন এটি গুৰুত্বপূৰ্ণ চৰিত্ৰ আইকণৰ যোগেদিও  
লেখিকাই মুক্ত আৰু প্ৰগতিশীল চিন্তাৰ প্ৰকাশ ঘটাইছে। স্পষ্টবাদী আইকণে  
সদায় অন্যায়ৰ বিৰুদ্ধে প্ৰতিবাদ কৰিছিল। সমাজত পুৰুষ আৰু তিবোতাৰ ক্ষেত্ৰত  
হোৱা পাৰ্থক্যবোৰক আইকনে কেতিয়াও সহজভাৱে গ্ৰহণ কৰিব পৰা নাছিল।

উপন্যাসখনৰ এটি পুৰুষ চৰিত্ৰ মনোজৰ দেউতাক ভিতৰুৱা গাঁৱৰ লোক  
যদিও এজন জ্ঞানী, অধ্যয়নশীল, মার্জিত ৰুচিৰ আদৰ্শ পুৰুষ। কিন্তু এনে লোক  
এজনেও নিজৰ পত্নীৰ সুখ-সুবিধাৰ প্ৰতি সম্পূৰ্ণ উদাসীন। পুৰুষ চৰিত্ৰৰ এনেবোৰ  
কাৰ্যৰ মাজেদি নাৰীবাদৰ প্ৰয়োজনীয়তাৰ কথাৰেই দোহৰা হৈছে। ইয়াত  
উপন্যাসিকাৰ কৃতিত্ব এইখিনিতে যে পুৰুষসকলৰ প্ৰতি তেওঁ ক'তো অকণো  
ঘৃণা বা বিদ্বেষ প্ৰকাশ কৰা নাই। বৰং তাৰ বিপৰীতে পুৰুষ চৰিত্ৰবোৰ  
সহানুভূতিৰেহে অংকন কৰিছে। অৱশ্যে নাৰীৰ প্ৰতি পুৰুষ চৰিত্ৰৰ য'ত বিকৃত  
ৰুচিজনিত অসাধাৰণ নিষ্ঠুৰতা প্ৰকাশ পাইছে, তাত তেনে চৰিত্ৰক লেখিকাই  
ভিলেইন ৰূপতেই দেখুৱাইছে।

এনেধৰণৰ আলোচনাৰ অন্তত ক'ব পাৰি যে নিৰূপমা বৰগোহাঞিৰ  
দৃষ্টিভংগী উগ্ৰ নাৰীবাদীৰ নহয়, সামাজিক মুক্তি কামনাই তেওঁৰ উপন্যাসত  
ক'বাত স্পষ্টৰূপত আৰু ক'বাত প্ৰকাৰান্তৰে প্ৰকাশ পাইছে। সেয়েহে তেওঁ

অন্য জীৱন উপন্যাসত নাৰীৰ প্ৰগতি, নাৰী মুক্তিৰ সপক্ষে যুঁজা চৰিত্ৰবহে সৃষ্টি কৰিছে, পুৰুষ সমাজৰ পৰা আঁতৰি গৈ নাৰীৰ বাবে পুৰুষবিচ্ছিন্ন সমাজৰ কল্পনা কৰা নাই। উপন্যাসখনিত সচেতনভাৱে এটি নাৰীবাদী বিষয়বস্তু তুলি ধৰা হৈছে যদিও উপন্যাসখনি কিন্তু সাধাৰণ প্ৰচাৰ সাহিত্যৰ ক্ষেত্ৰলৈ নামি যোৱা নাই। নাৰীৰ অধিকাৰ, আত্মপ্ৰতিষ্ঠা, আত্মমৰ্যাদা, নাৰীৰ সমস্যা, নাৰীৰ মনঃস্তব আদি নাৰীৰ চিৰন্তন দিশত অধিক গুৰুত্ব দিয়া বৰগোহাঞিৰ অন্য জীৱন উপন্যাসখনি এখন সাৰ্থক নাৰীবাদী উপন্যাস হিচাপে চিহ্নিত কৰিব পাৰি।

পাদটীকা :

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গ্ৰন্থপঞ্জী :

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# **GENDER ISSUES and DISCOURSE** **IN 21<sup>ST</sup> CENTURY**

**Inter and Trans Disciplinary Perspectives**

*Editor*

**GUPTAJIT PATHAK**

**GENDER ISSUES AND DISCOURSE  
IN 21<sup>ST</sup> CENTURY  
INTER AND TRANS DISCIPLINARY  
PERSPECTIVES**

Edited by  
**GUPTAJIT PATHAK**

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	194-200
<b>31. Gender Equality: Visual Presentation in Indian Advertisements</b> <i>Monoj Paul</i>	201-211
<b>32. Gender Wise Literacy Rate: A Study on Malda District (1981-2011)</b> <i>Moumita Chowdhury</i>	212-217
<b>33. Exploitation of Unorganized Women workers Through Wage Discrimination: A Study in Assam</b> <i>Mriduljit Patowary</i>	218-221
<b>34. The Position of Women in the Early Indian Society</b> <i>Navajit Saikia</i>	222-227
<b>35. Contribution of Women Sculptors in Indian Sculpture: An Overview</b> <i>Nippan Das</i>	228-139
<b>36. Education as the Pathway towards Gender Equality with Special Reference to Women's Education</b> <i>Prasanna Das Baishya</i>	240-245
<b>37. Boundaries and Space of Performances: A Study on Mizo and Mara Tribes of Mizoram</b> <i>Puja Pandey</i>	246-255
<b>38. Causative Factors of Deviant Activities among Teenagers in Assam</b> <i>Sabita Das</i>	256-260
<b>39. Exploring the Motifs and Designs of Jewelries: A Study on Mara Women in the Siaha District, Mizoram, India</b> <i>Raja Kumar</i>	261-268
<b>40. Women Education and Development: A Critical Study</b> <i>Saraju Kalita</i>	269-282
<b>41. Women's Participation in India's Economic Development</b> <i>Runu Jyoti Devi</i>	283-291
<b>42. Chinese Claim on Arunachal Pradesh and India's Response: A Gender Perspective</b> <i>Suman Paul</i>	292-294
<b>43. Patriarchal Attitudes and Stereotypes in Family Relationship: An Issue Relating to Gender Inequality</b> <i>Tridib Goswami</i>	295-302
<b>44. Impact of Rural Women in Women's Empowerment: A Socio- Economic Analysis in Assam</b> <i>Umme Salma</i>	303-307
<b>45. Art Reflection and Gender Identity: A Study on Mahapurush Srimanta Sankardeva's Vrindavani Vashtra</b> <i>Aditi Deka</i>	308-313
<b>46. Gender and Holistic Human Development: A Study of Srimanta Sankardeva</b> <i>Guptajit Pathak</i>	314-316
<b>47. Gender and Language</b> <i>Lucky Das</i>	

# Impact of Rural Women in Women's Empowerment: A Socio-Economic Analysis in Assam

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## Abstract

The impact of rural women in women's empowerment is of great value. In the field of socio economic empowerment we rarely observe the role and contribution of rural women. Women from rural Assam have been occupying a significant position in socio- economic and politico -cultural scenario of Assam. Village women along with their domestic activities do some regular work which help in the economic development to a great extent. In the National and International scenario, the village women of Assam are doing great job that occupy true respect throughout the globe. The present research paper will explore the impact of rural women in women's empowerment with special reference to a socio -economic analysis in Assam.

**Keywords:** Rural Women, Women's Empowerment , Socio-Economic , Assam.

## INTRODUCTION

Rural women have been participating in the upliftment and development of economic, social and political field of the society which has been observed from the period of vedic age. A society's or a nation's growth and development also depend on the contribution and status of women. It is relevant to a developing country like India and also the north eastern state like Assam, because both in Assam and in India women comprise of around half of total population.

In order to form a healthy nation it is much necessary to make an all round development of the women society first. Comparatively women are more honest and devoted to their services. In this regard Swami Vivekananda said that five hundred dedicated men would take fifty years to transform India, while fifty dedicated women could transform India in one month. Realising the contribution, sacrifices and dedication of the women society, it is said that behind every victorious male person there is a female. Woman has been playing the function as the spine of the community. It is fact that the impact of the women section of rural Assam in women's

empowerment is of significant value. Women empowerment is a multi dimensional procedure which enables them to be self-reliant and to fight for their rights regarding policy making, political, social involvement, monetary liberty, etc.

According to 2011 census report, Assam has a population of 3.12 crores. The state has a geographical area of 78,438 sq.km. which is around 2.4% of the country India's geographical area. The total number of population in Assam is 31,205,576 as per 2011 census. Out of this total number of male is 15,939,443 and female is 15,266,133. Of this total population 86% are living in the rural areas of the state of Assam. It is more important to mention that among the rural population of Assam women contains about 49%. Therefore in the state of Assam women are playing a significant function in the growth procedure as farmers, labourers, traders and manufacturers along with carrying out their household activities like child bearing, home management, etc. In the field of agricultural sector and allied activities like crop manufacturing, animal rearing, gardening, post harvesting actions, fisheries etc the rural women are offering their best services with dedications.

The rural women of Assam become capable of occupying a crucial position in socio-economic field not only within the state of Assam but also in the national and international scenario. Rural women of Assam are also earning a great respect throughout the globe. Under these circumstances an attempt has been made to study on the topic of the impact of rural women in women's empowerment- a socio-economic analysis in Assam.

**Objectives of the study:** The study has been done based on the following two chief objectives-

1. To explore the impact of Assam's rural women in women's empowerment.
2. To glorify how the rural women's role connected to socio- economic status in Assam.

**Methodology** - The present study is mostly based on descriptive method and secondary data. The explorer has accumulated the informations from different sources like books, dissertation, articles, journals, magazines, internet, newspaper etc.

Rural women in Assam have been providing a crucial role in several fields which could be understood from the following discussion.

#### **AGRICULTURE**

Rural women in Assam are offering appreciable role in several agricultural activities like seeding performance, harvesting, implanting, manufacturing fertilizers, etc. Rural women's cooperation in planting and sowing is considerably higher than men's contribution. They form a crucial part of agricultural labourforce. Engagement of rural women in agricultural activities takes place mostly in June to November. From the month of June to August the women are busy in clod cracking of earth, implanting and segregation. From the month of October to November the women are attached in gathering crops, drying, winnowing paddy. Mushroom farming is another agricultural activity where women have been offering their best role along with their household functions. Mushrooms are delicate, delicious, nutritious and is rich in medical values.

Mushroom growers have a regular earning which provides economic help to their family and community. In 2012, income from mushrooms was Rs 1 crore in the state. Moreover more than 3000 growers income was enhanced from Rs 2000 PA to over Rs 10,000 PA. In 2010, mushroom production in the state was 125 tons. (RMCU, DMR, Solan, 2010) (<https://dirhorti.assam.gov.in>) Baby corn maize, nutritional grains etc are the products which are run mostly by women entrepreneurship. This in turn increase the entrepreneurial ideas of the women society.

#### AGRO-BASED ALLIED ACTIVITIES

Rural women are success-fully engaged in agro-based allied functions like dairying, animal husbandry, poultry, goaterly, beekeeping, horticulture, food preservation and processing. Dairying has been offering a constructive impact in the growth of the rural economy where a large number of women are employed. India is the largest milk producing country in the world. In 2013-14 the production of milk was 137.6 million tonnes in Assam. (<https://www.indiastat.com>>statsstatewise milk production in India) Moreover, taking care of animal, feeding, animal food collection, milking, cleaning etc are performed by women in 90% families. The National Dairy Development Board has driven a collaborative development plan in order to encourage self-sustaining rural economy where a great role has been played by women and their leadership is uplifted. Rural women are also engaged in beekeeping which is economically feasible. In this profession less funding is required but returns are more and fast.

#### SMALL SCALE INDUSTRIES

A major part of the rural women are engaged in clarifying of Non Timber Forest Product (NTFP) specially in the small scale undertakings such as basket, broom, rope manufacturing, tasar silk, cocoon rearing, lac cultivation etc. Assam is one of the largest bamboo producing state and produce handfan, furniture, mat, wall hanging, flower pots and many other fishing tools. Rural women contribute about 50% of total employment in the forest based small scale industries.

#### ALLIED SECTORS

A major part of the rural women particularly Assam has been providing a crucial contribution in the allied sectors like sericulture and handloom weaving. Assam's women are famous for weaving clothes from muga, eri and pat silk which are produced only in Assam. Sualkuchi is an important centre for silk weaving. The rural women of Assam are very expert in weaving clothes of various designs from muga and pat silk which have been earning a significant value in national and international market. This fact certainly has been creating an impact on women empowerment. Sericulture bears vast potential employment generation and income and thereby capable of lifting people out of acute poverty. Currently this economic activity is found in 10740 villages of Assam that provide an estimated employment to over 0.25 million. (Sericulture in Assam, NEDFi, Databank available at <http://databank.nedfi.com> accessed in December, 2014). Statistics retrieved from NEDFi databank further reveals that in the year 2011-12 Assam has produced 114.56 MT Muga Raw Silk, 1061.61 MT Eri Raw Silk and 11.25 MT Mulberry Silk. With the growing demands for different items manufactured from Eri, Muga and Pat Silk, credit and marketing facilities have been arranged.

### FOOD PROCESSING BUSINESS

The food conservation and processing items like Jelly, Jam, Fruit Juice, pickles based on locally available fruits have been earning demand in most of the city areas which are prepared and supplied by mostly the rural women in the state.

### WOMEN'S PARTICIPATION IN WORKFORCE

Women become constitutive part of today's workforce. The following table shows the percentage rate women's participation in workforce of some different states including Assam as per 2011 census:

#### STATEWISE FEMALE LABOUR FORCE PARTICIPATION RATE

State	Rural (in %)	Urban (in %)
Assam	23.7	14.9
Chandigarh	14.2	16.0
Haryana	20.8	12.1
Delhi	9.7	10.6
Kerala	20.2	16.0
Punjab	14.3	13.2
West Bengal	19.4	15.4

(Source, Census 2011 data office of the Registrar General, India).

It has been observed from the table that labour force participation of women in rural Assam is 23.7% as against urban rate of 14.9%. Moreover it is higher than the rate of several other states. It reveals that the rural women of Assam have become more active.

### EDUCATION AND WOMEN

Education is a vital incentive in carrying wide-ranging improvement in the status of women. M.K. Gandhi submitted that *educating a man is educating an individual and educating a woman is educating a nation*. In Assam the female literacy has shown an increased line over the years. According to Census of India 2011, literacy rate in rural Assam for female is 63.03% which is considerably increased from 50.7 % in 2001. Moreover the gender gap in literacy in Assam has been less than the average national gender gap in literacy. This throws back that education has been attracting the rural women also and thereby results in women's empowerment effectively in the state. Moreover, it has been observed that some literate and educated women are employed in different NGOs.

### HEALTH AND WOMEN

The Govt of India had launched Janani Suraksha Yojana (JSY) as a part of National Rural Health Mission on 12<sup>th</sup> April, 2005 in order to reduce maternal mortality and infant mortality rate. In

2014-15 number of institutional delivery was 529,279 in Assam. This has been benefitting the rural women and they are now very aware of their health which has a great impact on women's empowerment. It is noteworthy to mention that the percentage of women taking resolution about their own health care in the state is higher than some other states and becomes 65%.

#### POLITICAL PARTICIPATION OF WOMEN

Napoleon once said, "Give me a good mother, and I will give you a good nation." Indian Constitution assures to all Indian women equality in the law. The 73<sup>rd</sup> Amendment Act of 1992 has launched a new political desire to empower women. Currently of the total candidates of Panchayati Raj institution 33% are women in the state.

Realising the importance of women empowerment, Assam Panchayat Act, 1994 provided reservations for political engagement of women in the Panchayati Raj Institution. Moreover, according to the report of Election Commission of India, the percentage of elected women in Assam Legislative Assembly was 11.90% in 2011 which was increased from 10.32% in 2006 and from 2.13% in 1952. It is noteworthy to mention that 16 women candidates had contested in 16<sup>th</sup> Lok Sabha Election of 2014 which was 9 in the year 2009 in Assam.

In 1996, Women constitute more than 50% of the total number of elected members in the Panchayat bodies. Now the women have become skillful to step outside the four confined walls which creates crucial incentives in women empowerment. Moreover, women from rural Assam played significant role in India's freedom movement. With the development of the Assam Pradesh Mahila Samiti in 1926 rural women's groups (Prathamik Mahila Samiti) started to play more significant roles in the country's political society.

Under these circumstances it could be said that rural women of the state have been providing a great impact in women's empowerment of Assam by empowering themselves.

Women empowerment can be considered as a crucial indicator for socio-economic development of the community.

Participation of the rural women in different income-oriented jobs enable them in the upliftment of their socio-economic status in the state as well as in the national scenario. As per Assam Human Development Report, 2003, the Female Workforce Participation Rate (FWPR) in per thousand in rural areas is 223, whereas in urban areas it is only 103 in 2001 in Assam. This proves that rural women are much more active and laborious than urban women. As per Statistical Handbook Assam 2009, total number of women weavers in the state of Assam are 13,21,438. A major part of this are from rural areas. Moreover, about 20 lakhs families are engaged in this sector as per the employment policy of Assam 2010. It is certain that these weavers have been earning incomes which enhances not only the state income but also their economic status in the society. Besides this, the state has been earning from national and international markets from the products of Muga, Eri, Pat clothes etc.

A significant part of the rural women of the state are engaged in self-help groups (SHG) which are generally assisted by government agencies. SHG members are able to get low-cost financial services as these groups are greatly informal. Through SHGs micro finance has been acknowledged to be the most successful measure for poverty eradication and empowering the rural women. The members are depositing their incomes and take loans and thus recycle their savings among the members. Total number of SHGs in Assam is 2,84,462 which is the highest number among North Eastern States. The SHGs increase income, control over home and policy making capacity of women.

With the improvement in literacy and education the rural women are devoting much more in the economic growth by functioning in the fields like business, finance, management, technology, medicine etc. They are now able to acknowledge their constitutional rights and can seriously oppose against the corruptions of the community. With the increasing number of women elected representatives in Panchayat Raj Institutions it could be said that the decision making power of the women has been enhanced which improves their status in the society.

The application of easy tools by women not only helps in increasing agricultural production but also promotes the status of women through better jobs and significant role in the economy of the family.

The following table shows the statewise percentage distribution of female workers according to Broad Employment Status - 2011-12

	State Rural Urban			
	Self- employed	Regular wage/ salaried employee	Self-employed	Regular wage/ salaried employee
	F M	F M	F M	F M
Andhra Pradesh	44.7 48.4	3.2 11.8	44.4 35.4	37.4 49.4
Assam	64.3 71.1	17.2 10.4	46.9 54.9	44.9 35.3
Bihar	41.7 52.9	6.6 3.9	53.6 61.0	27.7 21.8
Manipur	50.3 73.1	4.6 15.7	84.5 68.6	13.9 25.2

(Source, Census 2011, data office of the Registrar General, India)

It has been observed from the table that the rural self employed female workers is 64.3% which is higher than several other states. The percentage of regular/ salaried rural women employees is 17.5 which is higher than male employees. Besides this, the rate is also higher than the rate of several other states. This fact indicates that the rural women have been playing a crucial role in the upliftment of their economic status through their earnings and thereby the state economy has also been improved. Moreover, it has been noticed several other employment facilities for rural women at a large scale. A major part of educated women are engaged as insurance agent, company representatives, NGO workers etc. Besides, the rural women residing near the urban

areas have been involved in the Information Technology sectors and consecutively get the employment facilities.

It is important to note the names of Assamese women Jaymoti, Kanaklata Baruah who sacrificed their lives in order to save the nation. It is noteworthy to mention Pratima Pandey in the cultural field and Dr. Mamoni Roysom Goswami in literature. It is significant to mention the name of Heema Das, who is from an interior rural place Kandhulimari of Nagaon district of Assam. She is the first Indian to win a gold medal at an international track event. She received Arjuna Award in 2018. She is now an international figure and her socio-economic status is so high. All these examples reflect the fact about the tremendous contribution rural women of Assam to enhance the socio-economic status in state, national and international scenario. Relisting the significance of enhancement of socio-economic status of rural women, a number of measures have been provided by the govt of India in order to serve rural women. Swarnajayanti Gram Swarojgar Yojana (SGSY) and Mahatma Gandhi National Rural Employment Generation Programme (MGNREGA) are most fruitful for creating employment opportunities for the rural women. Assam Government inaugurated Kanaklata Mahila Sabali Karan Achoni in 2018 with a view to creating sustainable livelihood for the women in Assam. Moreover Assam Government has recently in the 2<sup>nd</sup> week of August 2020, announced to start Orunodoi Scheme for women's empowerment for which 2,80,000 crore has been reserved.

#### CONCLUSION

Women are certainly the keystone of the fundamental unit of the society and the family. They have been taking part a crucial role in commencing the development and growth of any community in nations across the globe. The role and status of women from rural Assam have experienced a remarkable changes in the present day's scenario. Women in rural areas with salaried works are being offered a great position in the family and they possess a better socio-economic status. Besides these, it is unfortunate that the contribution of the women specially in rural Assam does not acquire suitable identification. Therefore the govt schemes, social customs, statutory provisions and family atmosphere should be such that they can easily go out and upgrade themselves and take part in politics, several manufacturing and income earning jobs not only in agricultural sectors but also in secondary and tertiary sectors. Moreover it is required to operate consciousness towards attaining the coveted objective of women's empowerment in the state. At last but not the least the researcher wants to conclude with the words given by Pandit Jawaharlal Nehru, "To awaken the people, it is women who must be awakened,"

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# HISTORICAL TRENDS AND CULTURAL IDENTITY OF INDIA

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11. **The Role of the Tiwa People and their Struggles against British Imperialism** 81-87  
Manash Jyoti Nath
12. **Gender Discourses and Marginalization in Mahesh Dattani's Seven Steps around the Fire** 88-94  
Anamitra Chatterjee
13. **Gandhian Economic Approach and Its Applicability in Rural Development: A Study** 95-102  
Umme Salma
14. **Historical Context of India: Outline of Tripura's Architecture and Sculpture** 103-107  
Debabrata Das
15. **Library and Social Culture: A Socio-Historical Review** 108-111  
Montaz Ali Ahmed
16. **Significance of Ahom Defence System for its Role on Long Lasting Empire in Assam with a Special Reference to the Saraighat War** 112-116  
Tridib Goswami,
17. **Tezpur: A Place of Historical and Tourist Attraction** 117-119  
Gopal Dahal
18. **Development of Indian Constitution: A Brief History** 120-127  
Suman Paul
19. **John Keats: The Idea of Unenthusiastic Capacity and Poetic Dream** 128-131  
Bijiard Baglary
20. **Oral Traditions: Reconstructing Women's Role in Chitadarchak Mishing Village of Majuli District of Assam** 132-137  
Aditi Deka
21. **Socio-Cultural Identity in the Works of Bishnu Prasad Rabha: A Study** 138-141  
Rinkumoni Das
22. **The Culture of Nagaland: A Study** 142-148  
Jeuti Devi
23. **Women Empowerment and Challenges in Assam: A Critical Study** 149-155  
Manash Kalita
24. **Demonetization: Its Impact on the Indian Economy** 156-160  
Prasanna Das Baishya
25. **Environmental History: Special Reference to the Non-Violence Movement** 161-165  
Paritosh Mondal
26. **Women Education in Assam: A Review** 166-169  
Jayanta Kalita

# Gandhian Economic Approach and Its Applicability in Rural Development: A Study

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## Abstract

The present paper will highlight the Gandhian Economic Approach and its applicability in Rural Development. Mahatma Gandhi and his economic thoughts are pertinent to economic procedure and in twenty first century. His dream to create Indian villages wealthy and progressive is practicable in the course of economic method. His preparation of Gram Swaraj plans at developing villages in a very manner, which retains and strengthens those parts of the village trait that should be maintained and brawny in optimistic sagacity, there are enormous projections and ways in which to generate farming, village financial system, farmer's life and rural areas prosperous are international trends of trade is unfold to villages. In to this regard self adequacy of village lifetime of seventy five take benefit of India's population thinks about the simplest sources is to determine the spiritual leader path of development.

**Keywords:** Gandhian, Economic, Approach, Applicability, Rural Development.

## Introduction:

Mahatma Gandhi is one of the most instantly identifiable persons of the 20<sup>th</sup> century – Mohandas Karamchand Gandhi, popularly known as Mahatma or great soul. He was born in 1869 at Porbandar, Gujarat. Gandhi is appreciated by many people as a figure of harmony and tranquility in the whole world. Mahatma Gandhi as an idealist of India had a very clear knowledge about its villages. He provided a great emphasis on rural development of the country which becomes an urgent issue in the present century.

By development it is meant such a socio economic and political situation where every member is able to enjoy his freedom by fulfilling his requirements and desires. Rural development denotes all round development of rural areas which means the highest production of agriculture and allied activities including development of rural and cottage industries.

Rural development is one of the most urgent needs of the present century for the better society. Gandhi opined that India should live in villages, not in towns, in cabins/cottages not in royal residences. He held this principle by expressing that "If villages perish, India will perish too." He derived that the advancement of the nation lies in the development of majority of its rural villages which improve rural economy. It has become important specially for developing countries like India as India lives in villages. Gandhi considered that for development of India rural development is extremely important. He gave stress on removal of poverty and unemployment for rural development.

Village Swaraj was his dream and in order to achieve this Gandhi emphasized to establish Panchayat system, Trusteeship, self dependant, republic, Swadeshi mentality, small industries etc. Through his 18 point Constructive Programme Gandhi effectively actualized his rural reconstruction exercises in Sevagram Centre close to Wardha in 1935.

#### Objectives of the Study:

The main objective of the study are-

1. To focus Gandhi's thoughts on India's rural development which was holistic and people centred.
2. To study the relevance of Gandhian ideas of rural development in modern India.

#### Methodology:

The study is mainly based on data collected from secondary sources like books, journals, articles, official records, government reports, websites etc.

#### Gandhian Dream of Indian Villages:

Gandhi focused on the fulfilment of village swaraj and said in 1942,

"My idea of village swaraj is that it is a complete republic, independent of its neighbours for its own vital wants and get inter-dependent for many others in which dependence is a necessity. Thus every villages first concern will be to grow its own food crop and cotton for its cloth, recreation and playground for adults and children. Then if there is more land available, it will grow useful money crops thus excluding ganja, tobacco, opium and the like. The village will maintain a village theatre, school and public hall. It will have its own water works ensuring clean water supply." (Pyarelal, *Mahatma Gandhi on Human Settlements*, p-21)

Gandhiji was aware of the way that industrialization would obliterate the Indian culture by killing our decentralized rural business. Gandhian methodology of rural renaissance depended on village swaraj and swadeshi development. Gandhiji started his rural reconstruction activities in 1935 in Sevagram to execute his ideas under 18 point Constructive Programme. The items included by his 18 point Constructive Programme are communal unity, removal of untouchability, khadi, other village industries, prohibition, new or basic education, adult education, women, village sanitation, education in health and hygiene, provincial language,

national language, economic inequality, kisans, labour, advaites, lepers and students. The essential rules of village swaraj as sketched by Gandhiji are trusteeship, Swadeshi, small business, bread labour, independence, decentralization, equity, NaiTalin, prohibition and so on. Gandhi stressed upon decentralized production system.

#### Trusteeship:

In Gandhiji's ideal concept, the individual will be at the centre and the state has to promote his welfare. As indicated by Gandhiji, trusteeship is a lifestyle as opposed to only a strategy to accomplish a specific end. As per his all encompassing approach, everything on this planet is related to God and is from God. Hence it is for the people as a whole and not for specific person. Assuming by one way or another an individual who has too much, he is a trustee of that surplus wealth for God's people. Gandhiji wished that the rich class becomes the trustees of the nation by carrying their business with honesty for the welfare of the public. This doctrine also includes legislative rules of the ownership and the use of properties.

Under state controlled trusteeship, a person will not be allowed to keep or utilize his property for his own satisfaction. Gandhi only offers the rich class the chance of reforming himself. Gandhi emphasized that both quality and quantity of production should be determined by public necessity not by personal interest. It is proposed by the doctrine of trusteeship that a ceiling should be determined for the highest earnings to be allowed to any individual in a society.

#### Sarvodaya Plan:

Gandhi opined, "Real India is to be found in villages and not in towns and cities." He wanted the development of self sufficient, self dependent villages. He desired every village as a little republic. Sarvodaya which means progress of all was first coined by M K Gandhi in 1908. Gandhi prescribed the Sarvodaya plan to construct the basis on which the national organizations having the ideals of socialism to be organized. Sarvodaya plan suggests the principle of social order as non-violence, truth, love and co-operation. It comprises full attention on the cultivators and labourers, education to all, special emphasis on the improvement of village industries, sanitation and hygiene, establishment of equality and communal harmony in the villages.

In order to achieve these goals Gandhiji's programme includes measures like upliftment of village or cottage industries, improvement to increase in the profit of agricultural sector, constitution of village panchayat etc.

#### Decentralization:

The fundamental proposition of Gandhi's life was non-violence which includes absence of capitalistic exploitation, decentralization of production units, equality of income and self-sufficiency of the society. As large scale productions were based on violence and result in the concentration of economic power in a few hands, Gandhi advocated decentralization of the

production units i.e. production at a large number of places on a small scale or production in the villager's homes. Gandhi's desire was not mass production but production by masses.

**Village and Cottage Industries:**

Gandhiji wanted full employment of human resources which is the primary requirement of a country. He meant full employment as the employment of each and every person. According to Gandhi the village and cottage industries generally use labour intensive and capital saving technology and as such create large employment opportunities to the unemployed youths and also to the women section of the village. Therefore only these industries can tackle the problem of unemployment. Moreover they carry the production units to the doors of the unemployed people. This is the most pre-requisite way for achieving full employment which is fit for rural areas of present India.

India is not only a developing but also a highly populated country where unemployment is a crucial problem. Therefore, such industries are suitable as in case of such industries-

1. Very few tools are involved,
2. No need of separate establishment charges,
3. Transportation cost of production is low
4. No problem of overproduction arises as the level of production is fixed by the necessities of the society
5. No cost of competition is there
6. No problem of storage arises

All these factors make the production process economical for which production of required articles could easily be performed in Indian rural societies. He realized that full employment cannot be achieved by the large scale industries as these industries use capital intensive and labour saving technology. As such these industries do not create much job opportunities. Therefore Gandhi projected great emphasis on the village and cottage industries. Gandhiji advised for cottage industries like gur making, basket making, rope making, broom making, oil pressing, hand grinding, hand pounding, soap making, paper-making, match-making etc in order to revive the village economy. These industries provide employment opportunities to millions of people and thereby increase their earnings and meet their main necessities. Thus they eliminate poverty and unemployment from the villages and make them self sufficient economic units. Gandhi was not against machinery but he opposed those machines which exploit others.

Gandhiji emphasized on khadi industry. He considered khadi as a pre-requisite means for the all round development of the country. He opined that khadi is the sun of the village system. Khadi is the central industry and other industries rotate on this. In order to develop khadi industry Gandhiji advocated charkhata, spinning wheel and some other measures as -

- (a) Mandatory introduction of spinning in the schools.
- (b) Growing of cotton.
- (c) Organizations of weaving by co-operative societies
- (d) Control of prices of cloth of mill yarn.
- (e) Prohibition on the use of mill cloth where abundant hand woven clothes are there.
- (f) Restrictions on old cloth mills
- (g) Boycotts of foreign cloths.

Combination of cottage industries with agriculture creates jobs to the cultivators in their extra time.

**Self Sufficiency:**

Gandhiji demanded self sufficiency of Indian villages. It was supported by him as a fundamental guideline of life since dependence leads to exploitation of the poor by the rich, the village by the city and the lacking nation by the developed ones. He suggested that the villages ought to act as naturally adequate. They should produce their own food, dress and different articles required for fulfilling their fundamental needs. He demanded the advancement of village or cottage industries and crafted works since they can give employment which is important to meet the essential needs of the local people. Gandhiji said that it was not the British principle but rather the modern progress supported by the standard policies which was the genuine reason for monetary trouble i.e. destitution, poverty and joblessness. Gandhi advocated that the technique for the rural development can be appropriately furnished through the panchayats as panchayat workers will-

- a. Wear khadi and dislike casteism.
- b. Make arrangement for education , training for skill development,
- c. Provide knowledge about hygiene and sanitation,
- d. Include the villagers name in the voter list etc. Gandhi advised that the members having good qualities annually elected should be involved with rural development activities.

**Prohibition:**

Gandhiji believed that drinks or any other intoxicating drugs and gambling are all the social evils. He researched and found that all the drinks and drugs are the main causes of social evils and even many diseases. These create moral loss which is greater than monetary loss. He perceived that it was better for India to remain poor than to have thousands of drunkards.

**Relevance of Gandhian Ideas in Modern India:**

Gandhi's importance on no-violence, decentralization of production units, village swaraj all are relevant in modern India. Gandhi advocated his ideas in the context of Indian situation

prevailing during the British rule. If a sincere and deep study is made about his ideas which were given stress for rural development, it will be found that it is very much relevant today, when our economy has been facing severe crisis because of mass poverty and unemployment along with luxurious consumption and exploitation of natural resources.

The mad race of industrialization and urbanization has resulted environmental pollution which is a number one problem today. But in proper village economy this problem will not arise.

Albert Einstein, greatest scientist of the world and Barack Obama, the former President of United States of America offered their warm praise on Gandhiji's ideas on development of the nation. Prof Amartya Sen suggested certain pre requisites for the all round development of human beings which includes expansion of basic primary education, primary health care, agricultural advancement, eradication of untouchability. These must be fulfilled for better human life which were projected by Gandhi during the time of British rule. The combination of Gandhiji's ideas and modern world ideas will create a more holistic and integrated society.

In 2011-12 India's growth rate was 7.1 % (Indian Economic Survey 2011-12) which is remarkable. As a result of large scale industrialization the profit concentrated with the business class and the gap between the rich and the poor has been expanded. Moreover villages are totally ignored by the large industrialists and capital dominates labour. There is no big industry like khadi, handlooms, sericulture and handicrafts in rural areas of India. The small scale and cottage industries will be able to pave the way of our planned economy towards the attainment of Gandhiji's socio economic objectives like equitable and sustainable growth. That is why going back to Gandhian ideology becomes needed which always favoured Swadeshi and self reliance of villages. We should inspire the villagers through purchasing their products and thereby induce their creative skills and develop the indigenous market in the present 21<sup>st</sup> century. Gandhiji's idea of Swadeshi includes the improvement and encouragement of small and cottage industries. It can create employment opportunities to the largest number of youths in the country. Under these circumstances India should adopt Gandhiji's economic ideas which are fully suitable in India's today's economy.

Rural development programmes effectively started during the fourth five year plan (1969-1974) in the country and subsequently it continued. The significance of Gandhi's ideas has been perceived when formation of the panchayat has become compulsory for every state through 73<sup>rd</sup> Constitutional Amendment Act in 1992.

Khadi and Village Industries Commission (KVIC) is a statutory body formed by the Govt. of India in 1957. KVIC has been adopting measures to improve khadi. A common signage - increased by 16% in the last five years due to the efforts pushed by the Prime Minister of India Narendra Modi and KVIC. KVIC reported that 18,39,887 jobs were created by this Commission till September, 2018 which has been proved by Gandhian idea about employment

opportunities. The National Agenda Forum could be accustomed to bring the issue of Khadi into standard policy motivation.

Moreover the year 2018 was highly dedicated to the 18 Constructive Programme. The 18 Constructive Programmes were not only valid in the year 1945, but it is also very much applicable in the present century.

The government has been adopting some significant measures in recent India which proved the relevance of Gandhi's ideas in the present century. These measures are as follows--

1. Pradhan Mantri Awas Yojana (Gramin/Indira Awas Yojana in 2016).
2. DeenDayalUpadhyayaGraminKaushalaya Yojana launched in 25<sup>th</sup> September, 2014.
3. The Prime Minister launched Swachh Bharat Mission on the birth anniversary of Mahatma Gandhi on 2<sup>nd</sup> October, 2014.
4. National Rural Employment Guarantee Act, 2005 was launched on the 2<sup>nd</sup> February, 2006. Now the new name of this scheme is Mahatma Gandhi National Rural Employment Guarantee Act or MGNREGA.
5. Antyodaya Anna Yojana (AAY) provide food grains to around 2 crores BPL families at a very subsidized rate.
6. National Rural Health Mission (NRHM) now National Health Mission initiated on 12<sup>th</sup> April 2005 provides quality health service even to the poorest households in the remotest rural regions.
7. SarvaShiksha Abhiyan in 2000-2001

All these measures have been playing crucial roles for rural advancement in recent India.

#### Conclusion:

It may be noted that Gandhi was keen in making the village community as maximum self sufficient and self reliant in regard to food, clothing and shelter. In order to solve unemployment problem and rural poverty he stressed upon improvement of rural small scale agriculture. He focused his interest on including small scale and cottage industries and avoided mechanization. We may conclude in the words of Shri Man Narayan, "Gandhiji's sublimation gives us a rare insight into the future of mankind. Gandhiji belongs to the future and not the past. He is not dead, his message is eternal and shall live as long as sun shines in the vast open skies." (Narayan, *Towards Gandhian Plan*, p. 105)

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**HUMAN RIGHTS,  
SECURITY AND JUSTICE:**

**RECENT TRENDS AND APPROACHES**

**Editors**

**Dipak Kumar Doley  
Abul Foyes Md Malik**

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Conception of Minority Rights in Will Kymlicka Philosophy <i>Tranjit Saikia</i>	292
Human Rights under Indian Constitution and Protection Through Activism <i>Shivam Gaur</i>	295
Human Rights Based Approach to Administration of Land Acquisition in Ethiopia: A Critical Analysis <i>Himanshi Babbar</i>	300
Revisiting Sita: Endure and Say "Enough!" in Chitra Banerjee Divakurani's <i>The Forest of Enchantments</i> <i>Barsha Dutta Kalita</i>	306
<b>A Study on Empowerment of Women Through Education</b> <i>Bichitra Pegu</i>	311
The Representation of Infernal Swedge for Female Education in Malala Yousafzai's Autobiography "I Am Malala" (2013) <i>Kanseng Shyam</i>	317
'মৌন ওঁঠ মুখৰ হৃদয়' উপন্যাসত অন্ধশাচলৰ সামাজিক জীৱন <i>ৰাজেন দাস</i>	321
নাৰী আৰু সমাজৰ মানসিকতা : এটি আলোচনা <i>শিখা গগৈ</i>	329
লিঙ্গ বৈষম্য : নাৰী অধিকাৰ <i>উৰ্বশী টুমুং</i>	334
ড° বিৰিঞ্চি কুমাৰ বৰুৱাৰ উপন্যাস 'সেউজী পাতৰ কাহিনী'ত মানৱ অধিকাৰ খৰ্বৰ প্ৰতিফলন <i>দেৱাশ্ৰী বৰা</i>	340
মামণি বয়ছম গোস্বামীৰ উপন্যাসৰ নাৰী চৰিত্ৰঃ বাস্তৱ আৰু আদৰ্শৰ সংঘাত <i>মণ্টু বৰা</i>	344
মামৰে ধৰা তৰোৱাল উপন্যাসৰ 'নাৰায়ণী' চৰিত্ৰৰ বিশ্লেষণ <i>হিমাশ্ৰী দলে</i>	348
শিক্ষাত সমতা আৰু অসমতা : এক বিশ্লেষণাত্মক অধ্যয়ন <i>বীমাবেলা বৃঢ়াগোহাঞি</i>	353
'মামৰে ধৰা তৰোৱাল' উপন্যাসত মানৱ অধিকাৰ উলংঘনৰ প্ৰসংগ <i>গীতাজী কলিতা</i>	358
ৰুত্ৰাণী শৰ্মাৰ 'ত্ৰিভূজ' উপন্যাসত প্ৰতিফলিত Special Gender-ৰ জীৱনৰ কাৰুণ্য আৰু অধিকাৰৰ প্ৰসংগ : এক সংক্ষিপ্ত আলোকপাত <i>মুদুল মৰাণ</i>	365
মানৱ অধিকাৰ আৰু ইয়াৰ প্ৰাসংগিক বিষয়সমূহৰ চমু অৱলোকন <i>প্ৰাৰ্থনা ভূঞা</i>	370
সোনোৱাল কছাৰী সমাজত নাৰীৰ স্থান : এক বিশ্লেষণাত্মক অধ্যয়ন <i>ৰাতুল বড়া</i>	373
টাইফাকে জনগোষ্ঠীৰ সমাজ-সংস্কৃতিঃ এক বিশ্লেষণাত্মক অধ্যয়ন <i>দীপা গগৈ</i>	378
শিক্ষা এবং চাকুৰীতে অসমতা <i>মোহাঃ সাহিফুল ইসলাম</i>	384
প্ৰসঙ্গ মানবাধিকাৰ : এক বিংশ শতাব্দীৰ মায়ানমাৰেৰ অভিজ্ঞতা <i>ৰঘুনন্দন মাইতি</i>	389
"বাঙালি মেয়েৰ ভাবনামূলক গদ্য গ্ৰন্থ অনুসৰণে উনিশ শতক পৰবৰ্তী বাঙালি নাৰীৰ অৱস্থান ও সংকটঃ একটি বিশেষ অধ্যয়ন" <i>কাৰেৰী মুখাৰ্জী</i>	394

# A Study on Empowerment of Women Through Education

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## **Introduction**

*"If you educate a man you educate an individual, however, if you educate a women you educate a whole family. Women Empowerment means mother India Empowered."*

–PT. Jawaharlal Nehru

According to Census Report 2011, women constitute almost 50% of the population in the world and therefore their contribution to the society is major. In spite of it, women are less empowered in all fields and are still considered a burden to the society. Education is one of the strongest instruments of social change and thus it is a process or instrument towards bringing expected and required changes. Therefore education should be made their basic entitlement.

According to Wikipedia, the free encyclopaedia, education is any act or experience of the individual that has a formative effect on the mind, character or physical ability. Thus education is the process by which the society deliberately transmits accumulated knowledge, skills and values from one generation to another.

According to Business Dictionary, empowerment means, "A management practice of sharing information, rewards and power with employees so that they can take initiative and make decision to solve problems and improve service and performance." Hashemi and Schuler (1993) identified 6 dimensions of empowerment based on activities women identified as important for daily functioning-

- Sense of self vision of the future
- Mobility and visibility
- Security of economic
- Household decision making power
- Participation in non-family groups
- Interact

Again Pillai(1995) also defined empowerment as an active multidimensional process which enables women to realise their full capacity and power in all spheres of life. Empowerment may be viewed as a means of creating social empowerment that helps in decisions and choices either individually or collectively for transformation socially. Thus

empowerment strengthens or enables the individual's innate ability to think, to take action and control autonomously by means of knowledge, power and experience. However there are number of elements in the society which are deprived of their basic rights in every society and one such element is women and there is a growing tendency of underestimating them in the society and depriving them of their basic rights. Thus there arises the need of empowerment of women. And education is one of the most promising ways to empower women in its true sense.

Women empowerment is a global issue. The concept of women empowerment was introduced at the international women conference at NAROIBI in 1985. The main aim of the concept was to give a framework and facilitate social justice and equality of women through transformation of social, economic and political structures both at the national and international levels. Again the concept of empowerment is based on the power. Thus empowerment means enabling, giving, receiving or obtaining power or giving the official or legal authority or the freedom to do something. According to UNESCO, women empowerment means the following:

- Having their own decision making power
- Having access to resources and information for proper decision making
- Having a range of options from which options can be made
- Ability to exercise assertiveness in decision making collectively
- Having positive thinking ability to make any change.

Women empowerment plays a pivotal role in society and it is a woman who plays a dominant role. Thus education as a means of women empowerment brings about positive change in attitude. Education is a milestone as it enables women to respond to a challenge which confronts their traditional role of life. So education plays a vital role with reference to women empowerment.

#### **History of women empowerment in India**

During the Vedic period women had access to education in India, although their right was lost gradually. But again during the British period there was revival of interest in women's education and various social religious movements were led by eminent persons like Raja Ram Mohan Roy, Iswar Chandra Vidyasagar. Even leaders of the lower castes of India like Mahatma Jyotiba Phule, Periyar and Baba Sahed Ambedkar took various initiatives to make education accessible for women. Women education got more emphasised after 1947 as the government took various initiatives and measures for women education. As a result the literacy rate of women has increased continuously in the last decades. In 1971 only 22% of women were literate but by the end of 2001 the literacy rate increased to 54.16%.

#### **Review of related literature:**

**Jumani. Usha,(1991)** conducted a study related status of self-employed women in rural areas. The major finding of the study was that great care was necessary to identify the economic activities to generate income of the women.

**Junaki. D, (2006)** undertook a study related to women empowerment through education. The study concluded that education will be used as an agent to change the status of women as the concept of education touches every aspects of women's life.

**Malik and Courtney (2011)** in their study related to how higher education offers empowerment to women concluded that economic independence and support to their family were the benefits through higher education and higher education also enabled women to impact on discriminatory practices.

Jahan Aijaz and Shanshikal A.D.J. (2013) stated that education is the most potent weapon for women's empowerment in changing women's attitude towards their status and empowerment in the society. Therefore education should be empowering at all levels and thereby take a lead and create awareness about women's rights.

#### **Statement of the problem:**

The research problem undertaken is entitled as "A study on empowerment of women through education". The study will make an endeavour to find out the role of education in changing the status and role of women in the society.

#### **Need and importance of women empowerment:**

Empowerment becomes more relevant when women are educated, well informed and takes active part in efficient decision making. And women empowerment in reality will never happen until girl's education is given predominance possible only through an educated mother. Again Women education not only helps in the development of half of the human resources but also it helps in the improvement of quality of life as a whole. Women education also helps in reducing mortality rate and growth of population. Therefore it is the need of the hour to improve the literacy rate of women possible only through education. Again it is women empowerment that helps immensely to the success of universalization of elementary education. And that such empowerment boosts the morale through liberty and equality of sex and the speech of gender mainstreaming turns meaningless without empowering of women in true sense. Women empowerment also helps in the mobilization of material and human resources for both qualitative and quantitative development through formal and non-formal approaches. Thus education is an important means to empower knowledge, skills and self confidence necessary for the development as a whole.

#### **Objective of the study:**

The following objectives were set for the present study-

1. To study the role of education in changing the status and position of women in the society.

#### **Delimitation of the study:**

The delimitation of the present study are-

1. The present study was confined to women of Jorhat district only.
2. The present study was limited to a sample size of 100 women's from the selected district only.

#### **Methodology:**

Descriptive survey method has been used for the present study. Data from both primary and secondary sources have been collected for the present study as per the need of the study.

**Population:** The population includes all the women's of jorhat district of Assam.

**Sample of the study:** The sample includes 100 women's of Jorhat district that have been selected as the sample for the study.

**Sampling technique:** The sample has been selected by using random sampling method.

**Tools used:** An interview schedule was used as per the need of the study.

#### **Procedure used for the data collection:**

The investigator herself visited every household to collect the primary data from the source through interview schedule. Secondary data were collected by the investigator from the books, journals, reports etc.

#### **Analysis and Interpretation:**

After the collection of the required data, the researcher analyzed the data as per the need of the study. The analysis of the collected data is as follows:-

**Table 1: Do you agree that educated women have better access to knowledge and information to participate in the society welfare?**

Sl. no	Alternatives	No	%
1	Agree	80	80
2	Disagree	20	20
Total		100	100

From the table no 1, three-fourth of the total 100 respondents agreed with the statement that educated women have better access to knowledge and information to participate in the activities related to the welfare of the society, while one fifth of them disagreed with the statement. Therefore the study reveals that education enables women to have better access to knowledge and information to participate in the activities related to the welfare of the individual and the society as a whole.

**Table 2: Do you think that educated women utilise their given resources and opportunities properly?**

Sl. no	Alternatives	No	%
1	Agree	76	76
2	Disagree	24	24
Total		100	100

From the table no 2, from 100 respondents, more than three-fourth of the respondents have agreed to the statement that education enables women to better utilise the resources and opportunities given to them. However one-fourth of them disagreed. The study shows that education enables women to make best utility of the available resources and opportunities available at their hand.

**Table 3: Do you agree that higher education is one of the major causes for women's upliftment in the society?**

Sl. no	Alternatives	No	%
1	Agree	60	60
2	Disagree	40	40
Total		100	100

From the above table 3, among 100 respondents more than three-fourth is of the view that higher education is one of the major causes of women's upliftment in the society. While about two-fourth of the respondents disagreed with the statement. The study thus reveals that women can climb the ladder to the higher section of the society by means of education.

**Table 4: Do you agree that education helps to reduce gender discrimination in the society?**

Sl. no	Alternatives	No	%
1	Agree	85	85
2	Disagree	15	15
Total		100	100

From the above table no 4, three-fourth of the respondents agreed that education can help in reducing the gender disparity from the society, while about one-fourth of the respondents disagreed to the statement. The study thus revealed that majority are of the opinion that education can be one of the means to reduce the gender disparity gap in the society.

Table 5: Do you agree that attainment of higher education has helped women in achieving special status in the society?

Sl. No	Alternatives	No.	%
1	Agree	94	94
2	Disagree	6	6
Total		100	100

From the above table no 5, out of 100 respondents almost all of the respondents have agreed to the statement that attainment of higher education has helped women in achieving special status in the society. And only few respondents disagreed that higher education has helped them in achieving special status in the society.

Table 6: Do you agree that higher educated women play multidimensional role at home and society?

Sl. No	Alternatives	No	%
1	Agree	75	75
2	Disagree	25	25
Total		100	100

From the table no 6, out of 100 respondents, three-fourth of the respondents agreed to the statement that higher educated women play multidimensional role at home and society, while about one fourth disagreed to this view.

#### Conclusion:

On the basis of the analysis and interpretation of the data collected, that education has direct link with empowerment of women. And education of women is important for empowering women and without education of women the social and educational standard of the country can't be raised. The present study reveals that there is positive and high degree of correlation between education and the status and position of women in the society. And it is only through education that women have better access to knowledge and information to participate in the society welfare and utilise their given resources and opportunities properly higher education for women's upliftment in the society which in turn helps to reduce gender discrimination of women and achieve special status in the society as higher educated women play multidimensional role at home and society.

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**HUMAN RIGHTS,  
SECURITY AND JUSTICE:**

**RECENT TRENDS AND APPROACHES**

**Editors**

**Dipak Kumar Doley  
Abul Foyes Md Malik**

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Victims of Human Trafficking and Their Human Rights: An Analysis <i>Karishma Handique</i>	187
Reproductive Rights of Women in India-An Analytical Study <i>Rituparna Choudhury</i>	194
Inequality in Education and Employment <i>Bipasa Sonowal, Snigdha Medhi</i>	197
Indian Tax System and It's Contribution to the Indian Economy <i>Angshumi Deka</i>	201
Role of Micro Finance in Women Empowerment <i>Ujjal Paul, Bishwarup Saha</i>	208
Rights for Being a Human in Dibru-Saikhowa Biosphere Reserve <i>Manash Jyoti Chutia</i>	214
Role Conflict among Married Women in Organized Sector: A Descriptive Analysis <i>Bhagyasree Bora</i>	217
Rights of Women, Children and Sex Workers <i>Mehershree Narzary, Birphung Narzary</i>	221
Violence Against Women: A Form of Discrimination and a Human Rights Violence <i>Kaberi Dutta, Diganta Kr. Boroowa</i>	226
Violence against Women <i>Dr. Badre Alam</i>	230
Cultural and Ethnic Ties between India's Northeast and Southeast Asia <i>Suman Paul</i>	233
Violence Against Women <i>Monsumi Bhuyan</i>	236
Empowerment of Women <i>Dr. Sunil S. Bidwaik</i>	240
Gender Inequality in Employment and Economic: An Intra-State Study of Assam <i>Simismita Borah</i>	245
Women and Armed Conflicts in India: An Analytical Approach Through the Lenses of Human Rights <i>Murphy Hiloidhary</i>	250
Women Empowerment: A Key Role to Social Responsibility with Reference to Human Rights <i>Barnali Deka</i>	254
Role of Syllabi in Higher Education <i>Dr. Mostafizur Rahman</i>	257
Role of Sarva Shiksha Abhiyan (SSA) for the Success of Educational Right of Differently-Abled Learners under Inclusive Education in India <i>Darshana Bordoloi</i>	262
Women Status: Tradition to Modernity in India <i>Dr. Asomi Chaliha, Miss Krishnajyoti Nath</i>	266
Gender-Neutral Laws in India- An Analysis <i>Varuna Chakraborty</i>	275
Education and Human Rights: Significance and Continuity in the 21 <sup>st</sup> Century <i>Bikashita Borah</i>	280
Education is the Key of Women Empowerment <i>Saswati Chutia</i>	284
Empowerment of Rural Women Through MGNREGA : A Case Study of Sivsagar District of Assam, India <i>Kamal Jyoti Patar</i>	288

# **Role of Micro Finance in Women Empowerment**

## **(An Empirical Study in Chirang District of Assam)**

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### **Introduction**

Microfinance is a source of financial services for entrepreneurs and small businesses which are generally lacking of banking and other financial related services. The two main mechanisms for the delivery of financial services to such clients are: 1. relationship based banking for individual entrepreneurs and small businesses; and 2. group based models, where several entrepreneurs come together to apply for loans and other services as a group which is generally called Self-help Groups (SHGs). SHGs are a village-based financial intermediary committee usually composed of 10-20 local women or men. These are started by non-governmental organizations (NGOs) that generally have broad anti-poverty agendas.

Microfinance is a broad category of services, which includes micro credit. Micro credit is provision of credit services to the poor clients. Micro credit is one of the aspects of microfinance. Microfinance is helpful to reduce poverty and also to build entrepreneurship abilities among women. The concept of micro enterprise and microfinance was pioneered in 1976 by Nobel Prize recipient Muhammad Yunus, founder of the Grameen Bank (Bank of the Poor), in Bangladesh.

### **Literature Review and Conceptual Background**

Malhotra (2002) constructed a list of the most commonly used dimensions of women's empowerment, drawing from the frameworks developed by various authors in different fields of social sciences. Allowing for overlap, these frameworks suggest that women's empowerment needs to occur along multiple dimensions including: economic, socio-cultural, family, interpersonal, legal, political, and psychological.

Ranjula Bali Swain (2007) *Can Microfinance Empower Women? Self-Help Groups in India* concluded many strides have been made in the right direction and women are in the process of empowering themselves and NGOs that provide support in financial services and specialized training, have a greater ability to make a positive impact on women empowerment.

K. Swapna (2017) in her article *Role of Microfinance in Women Empowerment* Microfinance has discussed about it as a powerful instrument for poverty alleviation in the new economy. In India, Microfinance scene is dominated by Self Help Group, Commercial

Bank Linkage Programme as an effective mechanism for providing financial services to the "1 in 10 Reached Poor". This has been successful not only in meeting financial needs of the rural poor women but also strengthen collective self-help capacities of the poor women, leading to their empowerment. Economic empowerment results in women's ability to influence or make decision increased selfconfidence, better status and role in household etc.

Mohammad Mafizur Rahman, Rasheda Khanam & Son Nghiem, (2017) in their *The effects of microfinance on women's empowerment: new evidence from Bangladesh* has talked to examine the effects of microcredit on women's empowerment in rural Bangladesh using the latest primary data. The results show positive impacts of microfinance on most of the selected indicators for women's empowerment. This research made practical implications through the findings of the study which can help policy makers to adopt appropriate policies that integrate empowerment in development projects with women as well as it has social implications which can encourage more women to participate in microfinance activities and development projects.

Festus Aninze, Hatem El-Gohary & Javed Hussain (2018) in their article *The Role of Microfinance to Empower Women: The Case of Developing Countries* reviews, discusses and provides a critical analysis relating to the role of microfinance on issues linking to poverty, gender equality, and women empowerment with particular emphasis on developing economies. In addition, this article provides an overview of the opportunities and criticisms of microfinance which examines the contemporary issues on poverty reduction, entrepreneurial development and the family wellbeing. The article adds to the limited research examining the role of microfinance to empower women in developing countries.

### Objectives

The main objectives of the study are of the follows:

1. To study the role of microfinance in Chirang District.
2. To know the performance of SHGs in women empowerment.

### Area of Study

Chirang district is an administrative district in the Bodoland Territorial Region of Assam state in the North-East of India. The district started functioning with effect from 4th June, 2004 with its head quarter at kajalgaon. This district is having one civil sub-division with its head quarter at Bijni and one Sadar sub-division with its head quarter at kajalgaon. The Chirang district possesses a plain topography. It also has undulating areas and the northern parts of the district lie on the foothills of Bhutan that has slightly higher elevation, which is decreasing towards the southern parts of the district.



Source: Google image

### Significance of the Study

The main objective of the study is to find out the importance of microfinance in women empowerment and along with it consider the importance of Self-Help Groups for building the same. The study can be useful in the academic filed. By sharing the findings of the research can help other researches to investigate the importance of the same.

### Research Methodology

The study is carried out on the basis of primary data. The study is undertaken in Chirang District of Assam. Primary data is enumerated from a field survey in the following arrears of the region:

1. Nilibari
2. Manglagaon
3. South Kajalgaon

60 samples have been collected from 3 areas of the region. An interview scheduled prepared and used for collecting data from each SHG women members.

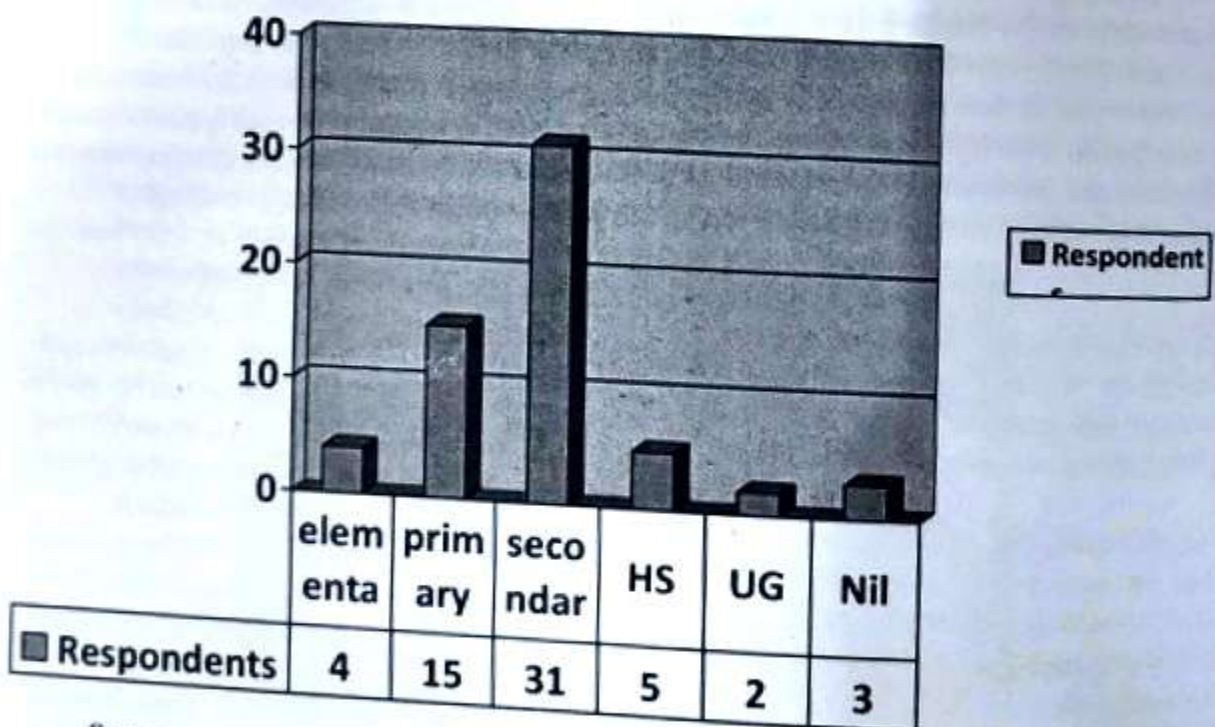
### Limitations

1. The study is conducted only one district of Assam. Moreover, it takes only three areas of the region.
2. The data was collected only from those who engaged in income generating activities.

### Data Analysis

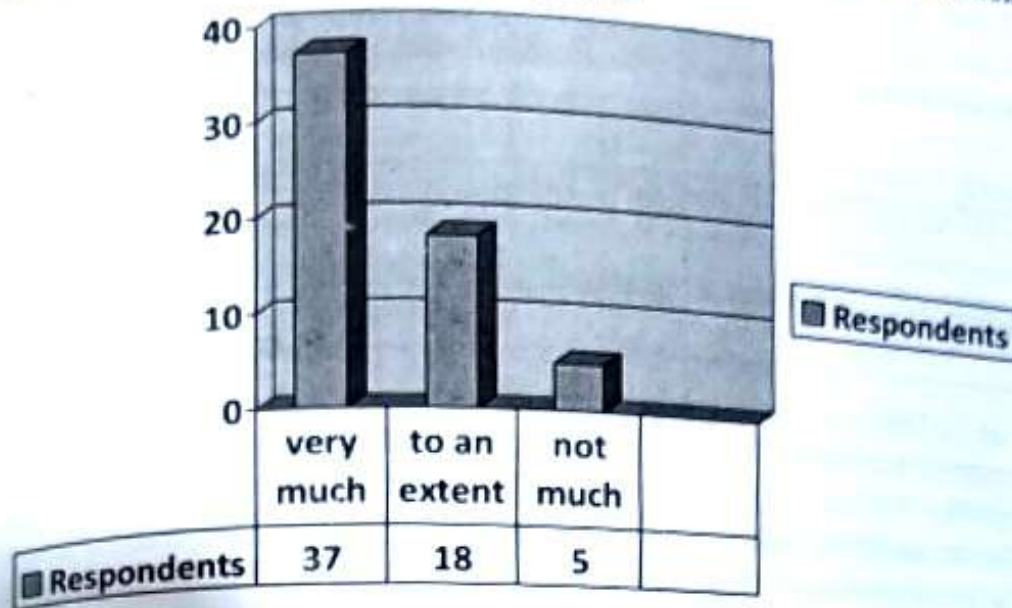
Educational qualifications of the respondents and graphical representation:

Bar diagram-1



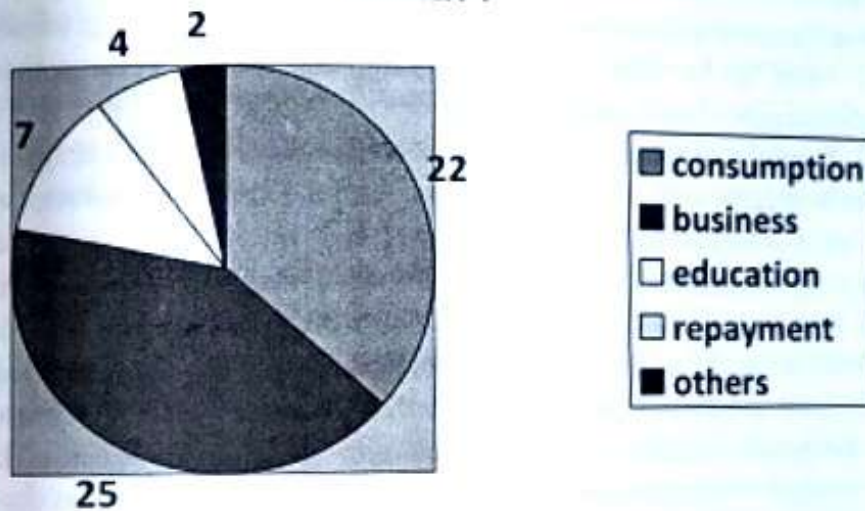
Source: survey

Microfinance and reduction of poverty and its graphical representation:  
Bar diagram-2



Source: survey

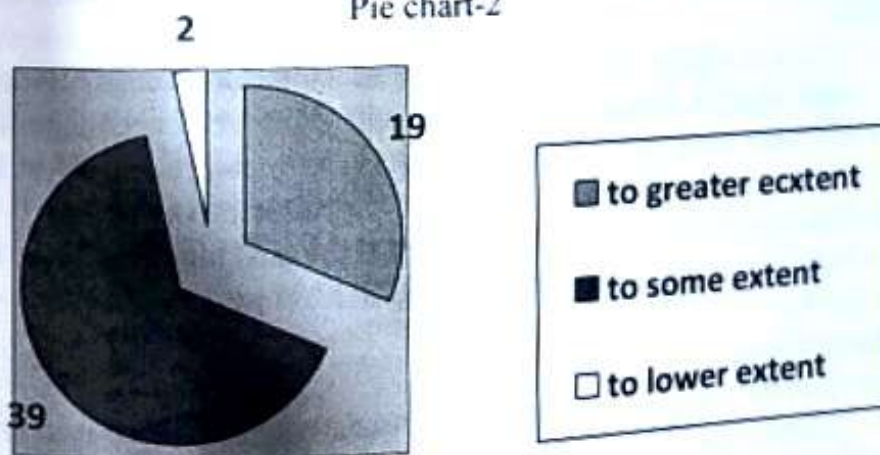
Microfinance and purpose of loan and its graphical representation:  
Pie chart-1



Source: survey

Microfinance and the maintaince level of the family by women

Pie chart-2



Source: survey

## Microfinance and bank accounts:

Table-1

No of bank account	Respondents	%
0	17	28.33%
1	36	60%
2	7	11.67%
3 & more	0	0.00%
Total	60	100.00

Source: survey

### Results and Discussions

The major findings of the study are follows:

1. From the bar diagram-1, it is found that majority of the women i.e. 51.6% of women done only up to secondary level of education of the region. However, it is also found that 25% women of the region have completed up to primary levels of education. It is point to be noted only 3.3% of respondents of the region are graduates.
2. From the bar diagram-2, it is found that 61.6% believe that microfinance has reduced their poverty to a greater extent.
3. From the pie chart-1, it can be seen that 41.6% of the respondents of the region take loan in order to start a business or to expand the existing business. And interesting fact of the region is that 36.6% respondents used their loans for consumption purposes.
4. From pie chart-2, it is found that 65% of the respondents i.e. out of 60, 39 respondents are said that microfinance is able to maintain their family to some extent. However, 19 respondents are said that they can able to maintain their family to a greater extent.
5. From the table-1, it can be seen that after joining a SHGs member, 60% of the women has opened a bank account in a bank of the district. Beside this 11.6% of respondents opened more than one account. It is point to be noted that 28.3% of the respondents of the region does not have a bank account.

### Other findings of the studies are given below:

1. It is found that microfinance has enhanced literacy level of the respondents of the district.
2. It is noticed that 61% respondents are said that microfinance has reduced their poverty level. Thus, it will make them to be self-reliant and self-dependence.
3. It is also found that microfinance has improved the skills of the women to take part in decision making and also to build entrepreneurship abilities.
4. One negative aspect found here are that the next majority of the respondents (36%) used the loan for consumption purposes in order to buy a motorcycles or other consumer durable goods.

### Suggestions

Some of the suggestion to enhance women empowerment is given below:

1. various schemes and government policies should be provided to encourage for entrepreneurship.

2. The products sell by rural women are having lack of market and thus they have to sell it in their local markets at a cheap price. Government and NGOs should come forward and take some steps to have a market for them.

3. They should take loans for beneficial purposes like to start a new business or for education not to unproductive purposes i.e. for consumption.

4. Special provision should be made for the specially disadvantaged groups like women in extreme poverty, women in conflict situations, women affected by natural calamities, the disabled widows, elderly women etc.

5. The literacy level must be raised among rural women who will enhance their skills and could be helpful to SHGs members.

### Conclusions

Thus, it can be found from the above study that microfinance is playing a vital role in the social, psychological as well as economic empowerment. The empirical findings of the study suggests that microfinance influence on the economic Status, decision making power, knowledge of women participants of self help group lineage program and also to reduce the level of poverty in Chirang district of Assam. It is worth-while to mention that proper should care be taken by them to the expenditure pattern of the loan.

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## **CONTENTS**

- ❑ **Preface**
- ❑ **Acknowledgement**
- ❑ **Fantasy and Coming of Age Novels: A Reconciliation of the Gender Dynamic /15**  
Maitreyee Dutta
- ❑ **Recovering the Self and Coming of Age in Sylvia Plath's *The Bell Jar* (1963) /23**  
Longjam Gaurav Kumar Singha
- ❑ **Unmasking the Tactical Gambit of Language in Ngugi Wa Thiongo's "Decolonising the Mind: The Politics of Language in African Literature" /30**  
Dr. Ruchi Tomar
- ❑ **How Migration leads to Language Contact: A Sociolinguistic analysis /36**  
Porixita Kakoty
- ❑ **An Ecocritical Approach to Amitav Ghosh: A Study of Environmental Issues in *Sea of Poppies* /45**  
Kalyan Pattanayak
- ❑ **Treatment of Nature in the Grimm's Fairy Tales: An Ecocritical analysis of selected tales /53**  
Dimpi Sarma
- ❑ **Ethnic Cultural Expressions of the North-East: Ecofeminist Analysis and Enrichment Capitalism /59**  
Suddhabrata Deb Roy

# **Fantasy and Coming of Age Novels: A Reconciliation of the Gender Dynamic**

**Maitreyee Dutta**

Fantasy, as a genre, has become an integral part of the reading psyche of the 21<sup>st</sup> century. Millions of copies of the *Harry Potter* series or the Lewis and Tolkien's classics are still being re-printed and sold to cater to the growing demand. Despite that, according to the hard and fast criticism of this genre, it is still being termed as children's tool for amusement. While it definitely uses elements that run opposite to the course of realism; the potential for the themes that can be discussed, and are brought to light by fantasy fiction is vast. This genre becomes a roundabout way of dealing with sensitive issues and taboos that would have never otherwise seen the light. In fact, they are dealt with, in a manner suitable for children and all age groups, such that it makes them a point of escapism as well as experience. The readers can engage with hypothetical situations from which they can actually draw connections to the real-world issues. Thereby it is definitely feasible to call fantasy fiction a very political writing.

The idea of power is essential to fantasy fiction. As defined by Thomas Hobbes, in his work *Leviathan* –someone's gain is proportional to someone's loss, which can be seen as the zero-sum understanding of power. Power is neither a constant matter nor a concrete value. Instead, it remains in a state of continual flux, which balances the dynamic of the empowered and the disempowered. The

best example of this state of being empowered and simultaneously disempowered are the Coming-of-Age Novels. As per Millard, coming of age means “to reach full legal adult status” (11). This occurs anytime from the age of twelve to nineteen years where adolescents are exposed to the socio-cultural baggage and markers of adulthood. In this genre, the protagonist has to go through various rites of passage to reach a status of maturity. They go on a journey that takes them from a state of ignorance to knowledge as they live through a biological, social as well as psychological development. They finally attain a new level of consciousness and perspective which is much altered from their previous self; the entire transformation justified by the situations and circumstances depicted in the plot. As such, this genre becomes a well-equipped vehicle to engage with serious questions of the society and humanity, wherein the power dynamic helps the protagonist to transcend both sides.

Ranjit Lal’s *Faces in the Water* (2010) and Shazaf Fatima Haider’s *Firefly in the Dark* (2018) are two such novels that are remarkable for the way they delve into the issue of gender dynamics through the adolescent protagonists, using fantasy elements as a tool to engage with various issues regarding the empowered and disempowered states of existence. In a society where there are toxic representations of gender in different forms of art as well as one sided biased point of views; these two novels toe a delicate balance as they analyse the laid down gendered framework in the light of “narrative that deals with impossibles or preternaturals” (Lewis50). The treatment of the issue is delicately balanced with the power equation.

The protagonist of the first novel is a fifteen-year-old boy named Gurmeet while the latter novel is focused on the adventures of twelve-year-old Sharmeen. Both the children live entirely normal and routine lives before the plot begins in the novels. Belonging to stable economic backgrounds, their routine lives include their education, friends and family. The setting of the events however begins from their home. In case of Gurmeet who had been staying in Delhi; he had to go and spend his summer in their family’s Ancestral Farm since their house in Delhi was getting renovated. Sharmeen, after her father’s accident and simultaneously slipping into Coma, had shifted with her mother and paralyzed father to her Nani’s Ancestral Home. Both these places

have the lure of history and burden of legends that accelerates the discovery of the magical happenings to the two children. Interestingly, the introduction begins through stories.

Gurmeet is told since his very young age that their family is blessed by Gods, due to the fact that they never had any girl child being born into the family. There were only sons born in that family and also all of them never felt sick due to the waters of a Magic Well, which was thought to be an Elixir that kept them all healthy. Sharmeen, on the other hand is told of tales of the Jinn and how they have been visible to the women of their family. In this way, the two authors set the premise – in one a female child is the worst curse to happen and in the other the women are the ones with the supernatural powers.

In *Faces in the Water*, Gurmeet chances upon the Well of the Elixir and sees three faces looking up at him from the surface of the Well. His fear and shock propel him to escape but his curiosity binds him to that place which is aided by his realization that the oldest girl heavily resembles his mother. The resulting confrontation with Mohini, Nandini and Baby makes him come to grip with the reality of his parents and the other family members, which alienate him from his relations and affections a great deal. As Lal writes,

“I think it was a family decision. The great tradition had to go on.”

“But who actually left you here?”

Mohini took a deep breath, her eyes downcast.

“Er, Papa,” she said softly, “Papa, Surinder Aunty and Balvinder Uncle.” (21)

Gurmeet does realize the heinous crime of female infanticide that has been going on behind the garb of family tradition. This issue, which is a reality in many parts of contemporary India, is brought to forefront by Nandini confronting the situation head on where she says,

“The great Diwanchands don’t have daughters you see, wimps have daughters,” Nanni said, “but we are daughters... so here we are.” (Lal 20)

The supernatural element is woven beautifully to the

understanding that the tiny babies that were lowered into the Magic Well never really died. With no good or evil in their hearts; the tiny babies began to grow and live there, with their other female cousins who were also victims of this tradition. The world in the Well is like another plane of existence where they live as a normal family, go on with day to day works, go to school, play and enjoy their lives; a utopian version of the world they were rejected from. It is their sacrifice that gives the power to the water of the Well to keep everyone in the best of health and thus the vicious cycle continues.

Gurmeet, faced with this reality tries to come to terms with the fact that he was not the only child of his parents – his other siblings were thrown down the well. He tries to miserably reconcile with this idea as he begins to get detached from his cruel relatives and his parents; spending majority of his time with the ghostly apparitions of his siblings who are invisible to the adults. Gurmeet is joined by his other male cousins who are stupefied at meeting their own sisters. His cousin Donny, unable to digest the crime, requests the ghostly apparitions to become visible to all such that it would be like the crime never happened. The youngsters who retain a vividly different mindset to the elder generation protest at this treatment of the girl children.

“Joan of Arc was a girl, so was the Rani of Jhansi and Indira Gandhi... They could have been one of them.” “Try telling that to Papa... He’ll knock your block off.” “But it is not all right,” said Donny despairingly, “and you can’t not do anything about it... I think I hate the family.” (Lal 155-156)

From being young rich boys just interested in loafing around and buying the best cars, they end up confronting one of the biggest social evils in India, right in their very backyard. This entire scenario from the dumping of tiny female babies inside the well to the growing up of these girls as ghostly apparitions, who despite their treatment perform their part in purifying the water, shows the disempowered state of the fairer sex. Yet simultaneously, there is also repeated mentions that it is the female doctor, Gurmeet’s Aunt who despite being a woman leads this entire crime brigade.

Towards the ending of the novel, however the scenario flips around. Gurmeet's mother gives birth to twin girls who are again taken to be dumped inside the Well. Gurmeet's growth as the protagonist and his maturity comes to a full cycle when he rescues his new-born sisters from the Well and single handedly confronts his parents and relatives, all the while guarding his sisters. He goes against the parental authority to do the right thing and risks his life to destroy this crime once and for all. His confrontation aided by the supernatural punishment that his ghostly sisters subject the adults to, clears the way for this pathetic tradition to end. Furthermore, the ghostly apparitions take their revenge by permanently planting a holographic photograph of the daughters they had killed in their bedroom walls. Unable to move them or break them, the culprits would be regularly confronted by their actions; never being able to move on from them. Beyond this, they also use their powers to trouble the adults by showing them the faces of the girls in the water they drink; terrorizing them and psychologically hampering any possibility of them forgetting their dark deeds. As such the disempowered fairer sex, empowers itself as these events leads to the unmasking of the culprits and the eventual break of the tradition of the Diwanchands.

Haider's novel focuses on many stories within the plot where women face various trials that show both sides of power play. Nani narrates three different tales – Janeeree and Samaarkand, the tale of Nayantara and finally the tale of Anisa. In the first tale, a human named Samarkand is hoodwinked and made into a slave by a Janeeree, who blackmails him with the fact that she carries his child in her womb. She makes him dance to her tunes; a scenario where the male gender is thoroughly disempowered as well as the human, with the supernatural sitting on a superior position in the rung. Yet, as power shifts balance, she becomes the prey of another creature called the Labartu which disempowers her status.

Nayantara's story is that of the mass. She is a woman who has opinions of her own along with her own voice to fight for it. This makes the society outcast her, and subjected to the ruthlessness of the patriarchal society; she is forcefully wed to an abusive man. Her disempowered state leads to her intellect trying to find a way out, to escape, when she comes upon the world of the Jinn; becoming the

first woman in the lineage of Watchers. Her daughter Anisa too takes up her mother's mantle as a Watcher but "...when her husband offered her protection, she released her Jinn from any obligation towards her" (Haider 46). This conclusion of the tale indicates the accepted notion of a patriarchal society, that a woman can have security only if she is offered protection by a male figure.

The male figures in the novel have interesting dynamics. Amir, Sharmeen's father is comatose and unable to exercise any power by himself. Sargosh, the evil Jinn controls things from behind the scene, but is unable to come to the battlefield, which itself shows his disempowered state. Aziz, the house help is the only active male in the house, such that he begins to exercise his patriarchal authority and dominance on everything after Nani's death. He does not even allow Sharmeen to meet her mother, offering the excuse of her ill health. Even Sharmeen's mother Aliya begins to give into his authority, asking his permission to spend time with her own daughter. Yet this empowered state turns out to be a ruse as he was under the control of powerful Dark forces that were up to nefarious goals.

Nani, Aliya and Sharmeen are the three different generations that react to the circumstances differently. Nani and Aliya end up self-disempowering themselves which can be seen as an act of cowardice in itself. Nani had stopped interacting with the real world since a long time, thoroughly invested in listening to signs and omens. Amir comments on this as, "Some people make their own prisons...Nani's very happy in the one she's constructed for herself" (Haider180). Similarly, her daughter Aliya had allowed misery to get hold of her in such a way that she had become thoroughly dependent on other's authority. The protagonist of the novel, Sharmeen reacted much differently. Her father's state as well as her Nani's gruesome death in front of her eyes, pushed her to take up the mantle that her mother was unable to hold. Despite her young age Sharmeen crosses the threshold of transformation, maturing faster than her age to protect the legacy of the Watchers from the Evil Jinn after the desecration of the pact. The night of the final battle definitely ends in her favour with Jinn Jugnu by her side, but she is altered forever. Aziz meets his end with Sargosh and her father becomes free from the web of Sargosh. He returns to life and with him Aliya too comes out of her depression.

Sharmeen however with all her new powers becomes the next Watcher with her hair already whitening to signify her position. She is able to see and hear the other plane of existence of the Jinn and begins to wield the power of her legacy. The parental authority also dissolves in their relationship as she is the one who takes care of her parents, seeing to all their needs and it was soon an accepted realization that the young girl had finally outgrown her parents.

In both the novels, the two protagonists go through emotional turmoil as they face various truths of their life, finally maturing enough to take the reins in their own hands. These two stories however end in a manner that is almost parallel to each other. In Gurmeet's case, his ghostly sisters tell him to forget them and take care of his living sisters for they are his reality. Similarly, in Sharmeen's case Jugnu urges her to take part in human situations and not become obsessed with the supernatural, for it would isolate her and hinder her development.

This pattern of conclusion justifies the reason for fantasy fiction being a feasible choice for dealing with various issues. Not only the sensitive topics of female infanticide, depression and death are discussed easily, through the lens of magical events; the conclusion also reiterates the return to reality from fantasy. The world of fantasy may be a form of escape or entertainment for the readers, but the end goal has to be to return to the real existence and the society. In a fluid manner, the entire series of supernatural happenings are enveloped into the journey back to the real world; leading the reader into a path that starts from ignorance to knowledge and leads to acceptance.

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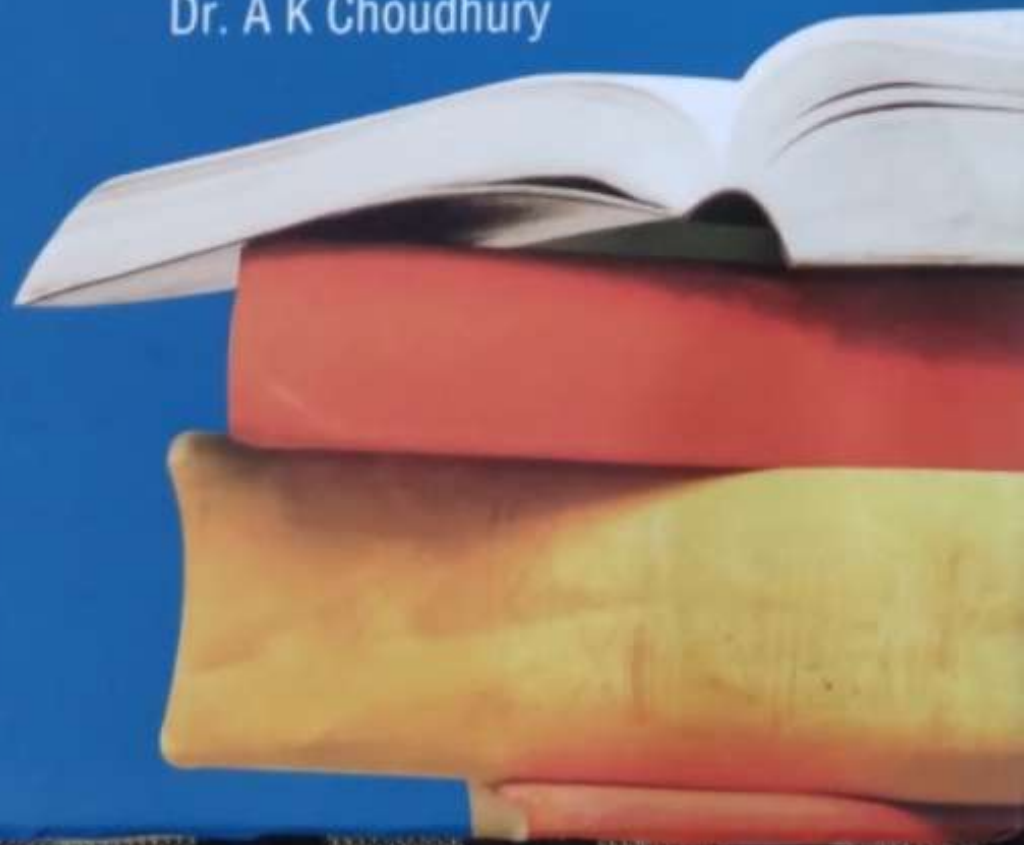


KB B.Ed College, Assam, India

# EDUCATION HUMAN DEVELOPMENT & SUSTAINABLE GROWTH

(A Compendium of Papers Presented  
at International Seminar, 2021)

Edited by  
Dr. N I Barbhuyan  
Dr. A K Choudhury



*EDUCATION HUMAN DEVELOPMENT & SUSTAINABLE GROWTH*  
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□ Higgu Abbu Cultural Aspects and Values: in Case of Degem District	Mengesha Robso Wodajo	198
□ Use of ICT in Senior Secondary Schools of Hojai district of Assam	Mustafizur Rahman	216
□ Challenges of Women Empowerment with Special Reference to Muslim Women	Dr. Md. N. I. Barbhuyan	226
□ Deforestation in Assam : A Study on Challenges	Dr. Abu Reja Md. Parvis	235
□ Thoughts and Vision of Tagore on Education	Madhuchanda Das	242
□ Education for Sustainable Development Goals	K.B.V Nagalakshmi Dr. Ch. Baby Prasuna	248
□ A Review on Continuing Education and Pedagogical Proficiency for Mathematics Teachers	Sandrapati. Mary Mounika Dr. Ch. Baby Prasuna	255
□ Blended Teaching-Learning in Higher Education: Need of Time	Dr. Al Kafil Choudhury	265
□ Sustainable Economic Strategies Against Covid Challanges : An Indian Experience	Dr. Hari Prasad Goenka	272
□ Comparative Study of Dimasa Women of Hills and Plain Area of Assam - A Case Study	Mrs. Mili Bodo	281
□ Impacts of Palm Oil Cultivation on Biodiversity and Climate Change: A Critical Study	Mumina Islam Choudhury	287
✓ Human Resource Management in	✓ Dhanesh Sharma	299

Education: Issues and Challenges	Jharna Morang	
□ Integrating AI in Teacher Education - An Explorative Study	Chandra Shekhar Praveen	311
□ Relevance of Community Participation for Development of Quality School Education: Policy Analysis	Sanjeev Kumar	319
□ Climate Change: Causes and Mitigation Strategies	Afruz Hazarika	327
□ Offline to Online Learning: Covid 19 and its Impact on Students	Baby Paul	336
□ Online Teaching-Learning Process during COVID-19 Pandemic in Higher Education : A Study	Dr. Runjun Saikia	342
□ Social and Legal Order and The Right of Children to Free and Compulsory Education with Special Reference to Assam	Dr. Prahlad Kumar Brahma	352
□ Blended Learning in Educational System	Dr. Y. Anitha	359
□ Problems Faced by Migrant Street Vendors in Ward 'G' in Mumbai City : A Study	Asema Siddiqui	364
□ The Development of Persian Language-Literature and Culture: A Study with Special Reference to Assam	Dr. Shahin Ahmed Barbhuiya	369
□ Gender Mainstreaming in Assembly Elections	Mukut Ch. Baruah	378
□ Ecological Consciousness in Amitav Ghosh's Sea of Poppies	Azizul Hoque	387
□ Vocational Interests of Secondary School Students	U. Siva Lakshmi Dr. P. Renuka	395

## **HUMAN RESOURCE MANAGEMENT IN EDUCATION: ISSUES AND CHALLENGES**

\*1 Dhanesh Sharma

\*2 Jharna Morang

### **INTRODUCTION:**

Human resource management can be seen as the design of formal systems in an organization to ensure effective and efficient use of human talents to accomplish organizational goals. Griffin (1997), defined human resource management as the set of organizational activities directed at attracting, developing and maintaining an effective workforce. Human resource management concerns the procurement or recruitment, staffing, welfare, maintenance, training and retraining, placement, promotion, motivation relationship, compensation or rewards, transfer and discipline of staff. It lies at the care of the efficiency of the organization. Human resource management is a basic function of management that determines the performance of staff in any organization. This simple implies that when staff in the education systems are adequately recruited, selected and supervised, inducted and adequately rewarded, and provided for, properly developed, appraised and promoted on the job, they will be committed to the job, remain dedicated and productive in the education systems. This can simply be put that it is the co-ordination of the activities and efforts of the workers in educational organization so that educational goals are achieved. Hence, human resource management in education is the process of

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motivating workers to maximize their performance in order to obtain maximum output starting from the day they are recruited. That means utilizing people to perform duties and functions in the school (Oduma, 2012). Human resources are easily recognized as the most important resource out of the resources required for the production of goods and services. Human resources are the key to rapid socio-economic development and efficient service delivery (Onah, 2008). Without an adequate, skilled and well motivated workforce operating within a sound human resource management programme, development is not possible.

Every educational system at every level depends heavily on the human resources for execution of its programme. Nwaka and Ofojebe (2010) stated that teachers are the critical resources for effective implementation and realization of the educational policies and objectives at the practical level of classroom. A manager, whether in private or public sector, who underrates the critical role and underplays the importance of people in goal achievement, can neither be effective nor efficient (Oduma, 2012). It is the teacher who ultimately interprets and implements policy as represented in the school curriculum, which is designed to actualize educational goals (Omojunwa, 2007). Maintaining and improving educational standards is only possible through teachers. Teachers therefore are the most indispensable entity in the school. They are the greatest aid to learning. The shortage or poor management of teachers reduces the extent to which the curriculum can be delivered effectively. It should be noted that the major premise of human resources management in education is that the end results of the educative process will be determined by the effectiveness of the teachers who facilitate learning for self-actualization and national development.

#### **OBJECTIVE OF THE STUDY:**

1. To study the role of HRM in smooth functioning of education sector.
2. To study the various issues and challenges associated with Human resources (HR) management.

#### **HRM AND EDUCATION SECTOR:**

To utilize and manage human resource as efficiently as possible, is the prime objective of human resource manager. Today, in educational institutions and universities administration is found lacking in practice

of HRM and OB. Education minister Mr. Kapil Sibbal has started so many programs for enhancing quality of education at higher level but the quality of education, the working environment still remain in worry list of this nation. Since the same thing is taught in these institutions but all is in vain as it is found lacking in their own administration. Because of lack of professional HRM and OB, all educational institution faces lots of problem & is working very hard to achieve quality in their research and Management.

Education has been given high priority by central and state government and to grow fast. To build up our economy higher educational institutions play an important role but in India teachers are working day and night but drawing less salary and lost their interest which affects the quality of education. If they are poorly paid and work without satisfaction our dream of becoming independent in global economy will not come true. The only reason behind it is poor management of human resource and inefficient personnel management. To be able to achieve educational goals and objectives, the registrar who is the chief of administration has to become familiar with the goal and requirements of every employee whom he works with and give them appropriate growth level and healthy working environment.

**THE EDUCATIONAL INSTITUTIONS AND ADMINISTRATIONS ARE REQUIRED TO MEET THE FOLLOWING OBJECTIVES TO EFFICIENTLY UTILIZE THE HUMAN RESOURCE:**

- Recruitment and Selection process should be developed according to required work place.
- Help in creating better working environment and promote maximum and motivate them.
- Optimum utilization of objectives and skills of workforce.
- Keeping balance between personnel words of staff and institution's needs.

**Functions of Human Resources Management in Education:** Human resource management in education is a set of practices and methods of integrating and maintaining the teaching staff in the school so that the school can achieve their purpose and meet the goals for which they were established. It is the motivation and co-ordination of the activities

and effort of the teachers in school in order to obtain maximum output from them and consequently achieve the goals of education optimally. The functions include the following:

- i. Staff maintenance
- ii. Staff relations
- iii. Staff development
- iv. Procurement of staff
- v. Job performance reward

**Staff Maintenance:** This concern making the work environment conducive for workers, pertinent practices include; promotion and transfer, motivation, staff safety, security and health services. It is pertinent that educational establishments have sound policies in respect of staff transfer and promotion to ensure that justice and fairness prevail in dealing with staff. As work to be performed in the school is important, the mood of the man to perform the job is equally important. For maximum and productive goal attainment, the school head must ensure the comfort and happiness of the workers. That can be done through prompt payment of salary, and ensuring a safe and healthy working environment.

**Staff Relations:** There must be a good communication network in the school to enable workers to be constantly informed of the progress being made in the school. Workers should be encouraged to participate in planning and decision making in the school. Workers should be encourage by recognizing the staff as human beings with feelings, interest, needs and emotions and treating them as such with fairness and respect.

**Staff Development:** This is the process of appraising staff performances and identifying their key skills and competence that need development or training to improve their skills for better performance. It involves providing development programme and training courses that are suitable for the programme. The success of educational organization hinges on the strength and quality of the staff members. There is need to change through training and to improve and grow in competence. This can be done through in-service training, conference, workshop and seminars.

**Procurement of Staff:** Human resource management functions start with the process of recruitment and selection by which educational institutions get the best personnel to interpret and implement the curriculum programmes. Staffing of schools is a job performed by the ministry of education through its agencies in the federal and state government. Procurement of staff in education deals with obtaining people with appropriate and necessary skills, abilities, knowledge and experience to fill the vacant teaching posts in schools.

**Job Performance Rewards:** This involves the design and administration of rewards for jobs performed. It is very important that management, ministry of education and its agencies take the issue of reward system very seriously. Staff performance would increase substantially if they are adequately compensated according to the quality and quantity of work done.

#### **CHALLENGES OF HUMAN RESOURCE MANAGEMENT IN EDUCATION**

Human resource management has become notably complex in the sense that as human beings, they are not reliable for doing one thing over and over in exactly the same way. They can be expensive depending on their cadres, qualification and skills. Their productivity is highly dependent on the person's ability to instruct. The same content cannot be delivered every time. A number of factors have contributed in this complexity. They include the Following:

**Poor Working Condition:** It is not out of way if staff expects to be paid finance rewards commensurate with the services performed. The ideal thing is to have a systematic producer for establishing a sound reward system and structure. A good remuneration tends to reduce inequalities between staff earnings, raise their individual morale, motivate them to work for pay increase and promotions, reduces inter group friction and employee grievances. Teachers salaries are not paid along side with other civil servants and in some cases, teachers are owned many months of salary areas.

**Problems of Staffing:** The problem of staffing is enormous. There are problem on the quality and quantity of staff recruited for the education of our citizens. The reason is from poor staff recruitment and selection process. Politicians and God fatherism has taken the upper hand. Some

staff rarely stay in the remote areas where the management wants their services. They use to stay in the urban areas for self-convenience. The verification exercise carried out by Universal Basic Education Commission (2000), Shows that an additional 275 to 462 teachers were needed to teach in primary schools in Nigeria.

**Current Call for the Use of ICT in Education:** As the 21st century world is undergoing rapid changes, there is urgency for few educational needs such as the call for use of ICT in education. Current call for ICT usage in education is worthy but, its implementation in the nation is in the toddling stage. Nwifo (2009), evidently noted that ICT penetration and usage remains very low and so the need to train many teachers at all levels in ICT to equip them for reengineering the society through the skills (Offorma,2009); ICT provides the most expensive means of rapid dissemination of information and imparting knowledge, decentralization of work, expansion of work force and with ICT, the teacher becomes a facilitator, supervisor and a guide for classroom instruction. However, compulsory acquisition of ICT skill by teachers should be given priority attention despite the fact that most teachers cannot buy the computer set or laptop because of poor salary. Other challenges of human resource management that have direct effect on the achievement of our predetermined educational objectives include;

- i. High rate of students and staff indiscipline
- ii. Funding issues
- iii. Poor recruitment process
- iv. Little or no induction of human resources
- v. Poor supervision/appraisal of staff
- vi. Poor personnel commitment to work and
- vii. Incessant transfer of teachers

## LITERATURE REVIEW

The benefit of education to individuals, organizations and nations make it very important to society. For example, the value of education as an investment in future work related benefits extends not only to higher income but also to utilities such as status, job security and other benefits in kind. Middleton, et al [15] suggest that education also can be viewed both as a consumer good and as a durable good because

people may derive satisfaction, even joy from study, and it also confers utilities for over the life time of the educated individuals. More broadly, education has positive effect on the quality of parenthood, on citizenship, and on health, that are not confined to the individuals' directly concerned but extends more widely to family and society at large. Education and HRM contribute to business success by helping the organization to grow the managers it requires to meet its present and future needs. Development process may be anticipatory so that managers can contribute to long-term objectives, reactive, as intended to resolve or preempt performance difficulties, or motivational, as geared toward individual career aspirations. According to Patrinos and Kagia [16] education is essential for economic growth and social development. They opine that education also interacts with other investments to raise productivity. Aoki, et al [6] emphasize that basic education or literacy training of adequate quality is crucial to equipping disadvantaged individuals with the means to contribute to economic growth. Education is also one of the most powerful instruments societies have for reducing deprivation and vulnerability, it helps to lift earnings potential, expands labour mobility, promotes the health of parents and children, reduces fertility and child mortality, and affords the disadvantaged a voice in society and the political system. In human development generally, education is the catalyst for the acquisition of social skills required for dealing with transient social situations and other important roles necessary for management and social development [17-18].

### **EDUCATION AND HUMAN RESOURCE DEVELOPMENT**

Education is identified by all nations as an instrument for development, and it is one of the best ways that every individual can use to contribute to personal and national growth. Modern organizations are large and complex, with many branches, units and sub-units, performing different tasks and sub-tasks so as to achieve organizational goals. Through good educational planning individuals obtain the necessary instructions and learning that equip and provide them with the critical skills to perform organizational tasks. Educational planning therefore, involves the process of consciously and systematically developing the framework that enhances human growth in such a way

that identified objectives or goals can be achieved with the most possible level of efficiency. Education provides the basis for the development of skilled manpower which is of great importance to any nation because it does not only constitute a useable commodity, but also decides how much that can be realized with the other institutional or organizational resources. Education is so important in human resource development and management development because a failure in educational planning would automatically result to a failure in management development. It is the power for managerial effectiveness because it includes aspects of planning and administration, socio-economics, sociology and management. It is generally accepted that education is the key to the development of a person's ability to manage and bring about meaningful change in society. The fruits of any good education are the skills, values and attitudes developed by individuals who have passed through the system. Human resource development involves investing in people through education and training. Training is a process of learning a sequence of predetermined behaviour. It is the application of knowledge to carry out a task and gives the employee ideas about rules and regulations for the working process. It is therefore, part of continuing education for management development. According to Njoku [19] training helps to improve task performance of an individual or labour force on the current job as well as preparing the individual employee or a group for a task ahead. He emphasizes that human capital development is similar to training because it involves activities that improve job performance.

### **EDUCATION AND MANAGEMENT DEVELOPMENT**

Education of the individual can play a central role in successful management development and enterprise effectiveness. Formation of critical human capital through sound education leads to greater productivity and organizational development. Management development does not only promote higher worker productivity but also contributes to organizational competitiveness and sustainability. Management development seeks to improve the competencies and career growth of managers and management materials with the aim of laying the foundation for sound succession planning and organizational leadership.

Management development is also concerned with building talent inventory and greater retention of value employees required for better performance and overall productivity. Achieving successful management development process often involves clarification of fit between organizational and individual goals so that the managers can be in a good stead to perform to their ultimate maximum and in the interest of the super-ordinate organization. Management development can reduce cost arising from employee turnover, and helps to meet the immediate and future management needs of the organization on timely basis. It also provides greater sense of individual responsibility which enhances the spirit of organizational citizenship behaviour. Basically, formal management development approaches involve education, and self-development. These factors provide the springboard for increased employee loyalty, management succession, and greater organizational leadership. It is almost generally accepted that the combination of education training and development increases productivity in organizations. This is because employees now have better skills, better motivated and have been selected from a more able group attracted to the organization. While it may be difficult to clearly evaluate the relationship between HRM and organizational performance, it is useful to identify the contribution of management development to business success, and wider measures for assessing business success, beyond the traditional key financial indicators (KFIs). For example, the current competitive global market climate encourages high levels of attention to management development, that is increasingly seen not only as a route to achieving business goals, but also as a means of building core competencies over the longer term to promote organizational growth, competitive advantage and sustainability. In this context, there seems to be a departure from the mentality of encouraging training and development to the positive ideal of intervening and promoting management development.

### **METHODOLOGY**

The exploratory research design was adopted for the study. The method is historical in nature and does not often require a large sample or structured questionnaire. The sample was selected through the

judgmental method and sample size determined by the sample ratio concept. Data were collected through secondary and primary sources including literature review so as to fulfill the study objectives.

### **RESEARCH PROBLEM**

Even though it has long been realized that education and training can play a central role through quality human resource management in organizational management and national development, budgetary allocation to the sector is often poor in many countries, including Nigeria. This is a serious constraint in terms of manpower training and development and sometimes stops nations from fully attaining their national objectives. Aoki et al [6] posits that the major challenge to governments is how to achieve balanced development of the entire education sector within the context of limited financial and human resources so as to improve management development. This critical challenge is worsened by corruption in the education sector in many parts of the world today. Earlier scholars argue that education corruption includes the abuse of authority for personal and materials gains. Hallak and Poisson define corruption in education as the systematic use of public office for private benefit. They posit that in a surprisingly large number of countries in all regions of the world, corruption is pervasive at all levels of education, from primary schools through tertiary institutions

### **RESEARCH SIGNIFICANCE**

This study is significant to raise the curiosity of students, scholars and others to the reality that education provides the basis for human resource management which is very essential for management development. Human resource management involves effective and efficient acquisition and utilization of the human resource for the realization of organizational objectives. It involves the planning, organizing, directing and controlling of the human efforts and is wholly predicted on the fact that the human person as a resource in a production process is a complex being whose intrinsic needs dictate the efficiency of the application of his or her skills on the job to achieve organizational objectives

### **RECOMMENDATION**

Considering the importance of education in human resource

management, the following are recommended.

1. Education should be made attractive by creating a conducive atmosphere for teachers.
2. More government attention is needed for the education sector through improved function as education remains the basis for the progress of all other sectors of society.
3. A united salary structure should be made for all categories of teachers within the education sector.
4. Standard of education in Nigeria should be up dated to meet the rapid social changes in our present Nigeria society.
5. Computer literacy in the spirit of globalization should be brought into the curriculum and the new and the old curricula made coherent for better productivity.
6. Governments need to ensure the development of appropriate curriculum to enhance the impact of education in society.
7. There is need for campaign to enhance reading culture in many nations to improve the quality of education and management development.
8. Through good selection process HRM activity will add value to management development necessary for organizational efficiency.

#### **SCOPE FOR FURTHER STUDY**

Further study should examine the relationship between management education and national development. This may provide new ways towards managing national resource wealth in many countries.

#### **CONCLUSION**

To meet the rapidly changing needs, educational institutes should consider to establish dedicated Human Resource Management function and invest in its leadership. As student outcomes are a function of the teacher performance. It is important to design and implement creative as well as innovative practices that encourage talent acquisition, retention and growth. If these needs are neglected, it could lead to failure in achieving set goals for the administration of future education system. To this end, it has therefore becomes necessary for institutions to advocate the use of good human relations so as to ensure effective and efficient administration. School leadership should need to motivate

teachers and staff not only through monetary means but also to recognise the individual's worth and enhance their feeling of responsibility and achievements. Creation of a talent culture in institutions is the need of hour.

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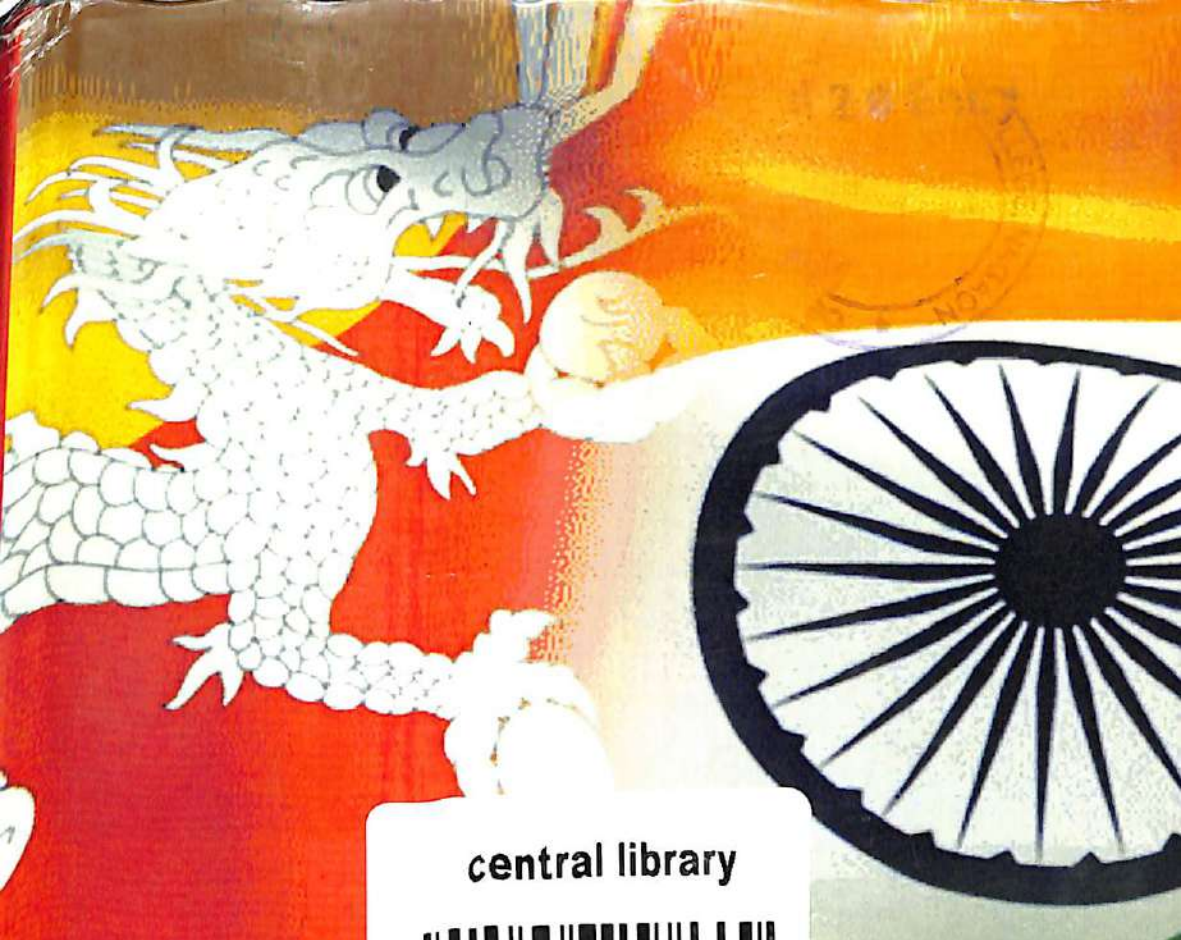
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# INDO-BHUTAN RELATIONS

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Date: 28/12/2021

**FOREWORD**

The bonhomie between India and Bhutan is a testimony of culture, philosophy, travel, trade, and people to people relations. The firm foundation of their bilateral ties has stood firm against all odds and changes in the geo-strategic setup in the Himalayan region. During the recent COVID-19 crisis, India's medical assistance to Bhutan has been lauded by the people of Bhutan, which deepens the bilateral ties. Bhutan has also has come out to be a successful example in managing the pandemic and vaccinating more than 80 per cent of its eligible population by December 2021. In recognition of India's help in such testing times, the King of Bhutan conferred the highest Civilian Award, 'Order of the Druk Gyalpo', to Prime Minister Modi during its 114th National Day Celebration on 17 December 2021.

Given its location between the two competitive power-India and China, Bhutan's geo-strategic location has been an important consideration in developing an all-weather friendship between India and Bhutan. Based on the principles of *Panchsheel*, the two countries have established stronger and mutually benefitting ties in the areas of trade and hydro-electricity. Today, Bhutan's export of hydroelectricity to India serves as the most successful example of hydro-power cooperation globally. India's technical expertise has helped Bhutan explore its hydro potential. At the same time, it shows Bhutan's commitment to good governance, education and development and they have borne the fruits of success and economic advancements for the Himalayan Kingdom.

Today Bhutanese students are making remarkable contributions to their nation after studying at India's premium institutes like the Indian Institute of Technology, All India

10. Indo-Bhutan Trade in Post GST Period: An Overview <i>Dr. Gongotri Ghosh</i>	179
11. India-Bhutan: Re-imagining Relations in the 21 <sup>st</sup> Century <i>Adwitya Thapa</i>	195
12. Bhutan Dooars to British Dooars: An Aspect of Indo-Bhutan Relations <i>Dr. Sonam B. Wangyal</i>	221
13. Bhutan House in Kalimpong: It's Role in Maintaining Friendly Relation with India <i>Diki Ongmo Bhutia</i>	237
14. Relocating Ahom-Bhutan Relations <i>Dr. Rameswar Kurmi</i>	248
15. Indo-Bhutan Bilateral Relations: An Anecdote of Two States <i>Ananya Guha Roy</i>	260
16. Guru Padmasambhava – A Legend of Buddhism <i>Joydeep Singh</i>	277
17. Examining the Changing Dynamics of Indo-Bhutan Cross Border Trade: Reflections from the Bengal-Bhutan Border <i>Anuraj Sarkar</i>	285
18. Contribution of the Dorji Family of Bhutan in Indo-Bhutan Relations: before and after Indian Independence <i>Dr. Ratna Paul</i>	303
<i>About the Contributors</i>	332
<i>Appendices</i>	334
I. Articles of the Treaty of Peace between the Honourable East India Company and the Deb Raja of Bhutan, 1774	
II. The Treaty of Sinchula, 1865	
III. The Treaty of Punakha, 1910	
IV. Treaty between India and Bhutan, 1949	
V. Treaty between India and Bhutan, 2007	

## Introduction

This book is an attempt to cherish the close relationship between India and her closest neighbour, Bhutan. Relations between India and Bhutan date back to the times when rulers of Indian origin ruled southern Bhutan. Apart from the remote antiquity, it can be said that direct relationship between the people of Bhutan and India began right from the sojourn of Guru Padmasambhava to the mountain top country. Buddhist preachers from India occasionally visited Bhutan via Tibet; and with the passage of time trade between India and Bhutan as well as the contact on the cultural affairs too got increasingly cemented.

In the past, political disputes between Indian states or kingdoms and the Bhutanese Government as can be often surmised from the affairs between the Koch kingdom and Bhutan made things critically detrimental to cultural understanding and nourishment of goodwill, yet they do not spell the full story of Indo-Bhutan relationship, e.g., despite the bickering regarding the territory of Bijni, never hindered the people to people relations and Buddhist pilgrims always came down to India from Bhutan and returned safely.

With the coming of the British, a turn took place in the relationship between the two countries. However, in that case as well, right from the year 1773, the British tried their best, in spite of their colonial economic compulsions, to understand the pulse of the ruling class in Bhutan. This attitude except for a brief period of the Second Anglo-

## Relocating Ahom-Bhutan Relations

*Dr. Rameswar Kurmi*

### ABSTRACT

This paper is an attempt to understand how the Ahom state came into contact with the territory of Bhutan. After the formation and consolidation of Ahom state, it adopted policy of westward expansion and this happened towards the beginning of the 17<sup>th</sup> century when the Ahom royal house annexed Kamrup and Darrang to north of which lay the territory of Bhutan. It is to be noted that the development occurring in the Ahom state had loosely touched the neighbouring hill tribes, hence they retained their distinctiveness. But all the adjacent tribes, as they did not yield goods and grains in sufficient quantity, to meet their demand, they had to depend upon on the products of the plains. The Ahom rulers at the same time, did not want any retaliatory expeditions against them, instead, they followed a policy of conciliation that was backed by force whenever needed. With this framework, the Ahom came into contact with the Bhutanese where the latter was granted rights over the passes on northern part of the Ahom territory. This concession to the Bhutanese laid the very foundation of the Ahom-Bhutan relation till the annexation of Assam by the British East India Company. Gradually, merchants from both the countries engaged in

commercial relation and its consequence were felt in the territory of Tibet and China. Therefore, the paper is an attempt to understand the historical background of the Ahom-Bhutan relations and its management during the rule of the Ahoms.

**Key Words:** Ahom, Bhutan, Duars, Buranjis, hats.

The Ahom-Bhutan relations can be better understood from the policy of the Ahom royal house towards the hill tribes adjacent to the northern and eastern frontier of the state. As in most of hill areas, the local produce was not enough to meet the needs of the people; the cross-border trade or hill-plains commerce was their way of life.<sup>1</sup> The hill tribes used to make inroads into the fertile foothill plains inside the Ahom territories.<sup>2</sup> The Ahom *buranjis*<sup>3</sup> refer that the Ahom rulers set up different *hats* or markets for the promotion of internal trade as well as to pacify the hill tribes adjacent to Assam boundaries. As part of this policy, Pratap Singha (1603-41) established two markets, Dopdar and Borhat, to encourage exchange of goods with the Nagas, whereas Sutyunpha *alias* Nariya Raja (1644-48) established a *mart* at Marangi to foster amicable relations with Cachar, and Rudra Singha had a *hat* at Gobha for collection of revenues while his father Godadhar Singha (1681-1696) set up two markets, Chakihat and Rajahat.<sup>4</sup> It meant that the Ahoms did not follow a policy of complete subjugation of any tribe, and annexation of their territories to the Ahom kingdom was never envisaged by the rulers.<sup>5</sup> In a nutshell, the Ahom policy regarding the hill tribes was evidently to conciliate them by promising to furnish their necessities as far as possible but if they indulged in wanton pillages the response came in the form of pursuit and capture of the miscreants, but it never stepped beyond that.<sup>6</sup>

But while dealing with the Bhutanese the Ahom rulers faced a bit of difficulty in comparison to the other frontier tribes. The Ahom state shared a long boundary on the northern frontier, stretching from west to east, a narrow tract of fertile land varying in breath from ten to twenty miles, the possession of which always to the inhabitants

of the barren hills above.<sup>7</sup> This narrow tract of land had decided the very foundation of the Ahom-Bhutan relations in the course of time. The Ahoms were not the first to be troubled in dealing with the Bhutanese, in ancient time too, the rulers of this region had ceded certain amount of lands, for political purpose, to the Bhutanese for cultivation purpose, for which their hills were not suitable.<sup>8</sup> These narrow tracts of land were called the *duars* and through these *duars* all sorts of relations with the Bhutanese were formalized and maintained, e.g., conceding large tracts of land to the Bhutanese, during the Ahom period. Besides, the *duars* were popular for the production of cotton, rice and other staples, the value of which was always greatly appreciated both by the Bhutanese and by the native Ahom government.<sup>9</sup> There had been regular traffic between the people of the plains and the hills with the plainsmen wanting to sell agricultural and non-agricultural produce and the hillmen being, by and large, dependent on the neighbouring plainsmen for their requirement of foodstuff and other necessities.<sup>10</sup>

Of all the hill tribes that the Ahoms dealt with during their whole tenure in the Assam frontier, it was only the Bhutanese, who possessed a systematic government of their own.<sup>11</sup> The territory of Bhutan is bounded on the west by Sikkim, on the north by Tibet, on the east by Akas and in the south by Assam.<sup>12</sup> Bhutan appeared at times to be somewhat subordinate to Tibet and by extension indirectly to China through the pontifical hegemony of the Lamas,<sup>13</sup> though Tibet never had any formal governance over Bhutan. So, confined by its own rugged hills and the high Tibetan plateau to the north, the Bhutanese found the southern side of their country more easily accessible for their daily needs. Here, the question arises as to why a very well organised Ahom government conceded concessions to the Bhutanese. The answers are several but the most probable cause rests on the fact that the Ahom had a policy to avoid military expeditions against the tribes along its borders, which could not only prove expensive but also unpredictably hazardous. In addition, despite the Ahom army being well equipped there was little opportunity to apply their war tactics against

the hillmen who were accustomed in resorting to guerrilla methods of warfare. Simultaneously, it was difficult to establish and maintain effective means of transport and communication in the malarious, snake and wild animal infested dense jungles to fashion effective control over the hillmen.<sup>14</sup> Consequently, the diverse tribes maintained their distinctiveness and remained outside the preview of those ideas developed in the plains and naturally the tribes held fast their own customs and animistic religious rites and considered them immutable.<sup>15</sup> In summary, the malarious and deadly character of the tract, the feebleness of the Assam Rajas from giving efficient protection to the indigenous cultivators or establishing an undisputed dominion over the soil and its products, the Bhutanese control of the passes and thereby the border and a good portion of the trade in the *terai* belt, and the aggressive character of the highlanders combined to give the Bhutanese, in course of time, rights over the whole of the debatable tract.<sup>16</sup>

The benevolent Ahom monarchs not only granted certain rights to border tribes in the adjoining plains but also set up *hats* and fairs for exchange of commodities at places convenient to both, Ahoms and the tribes,<sup>17</sup> and this policy of conciliation was backed by the use of force whenever needed. This system developed a kind of commercial transaction with the frontier tribes, especially with the Bhutanese and Assam's northern *duars* became a main source of this relationship that formed a part of Ahom *buranji* in course of time.

Along the frontier of Bhutan proper lay eighteen major passes or *duars*, eleven along the frontiers of Bengal and Cooch Behar and seven on that of Assam. Notably, the land at the foot of the Bengal and Cooch Behar *duars* had long been forcibly annexed by the Bhutanese and the Assam *duars* were effectively under the Bhutanese because the Assamese rulers, keenly alive to the value of the malarious *terai* and unwilling to resign their paramountcy were in such a state of decay that they were unable fully to vindicate their claims.<sup>18</sup> Among the *duars*, which laid the foundation of Ahom-Bhutan relation, two were in Darrang, —Buriguma

and Killing; and five in Kamrup, -Gharkola, Baska, Chapaguri, Chapakhamar and Bijni.<sup>19</sup> "These Duars", according to Pemberton, formed "the most valuable portion of the Bootan territory; through them and from them, are procured, either directly or indirectly almost every article of consumption or luxury...the priests and the higher classes of the laity subsist almost exclusively upon their produce. The silk of China and the woollens of Tibet are purchased in barter for cotton, rice and other products of the plains..."<sup>20</sup> The aforesaid *duars* were originally the property of the Ahom state, but the Deva-Dharma Rajas,<sup>21</sup> of Bhutan got the rights over these *duars* from the Ahom Government in consideration of an annual payment of a tribute. This tribute consisted of yak tails, ponies, musk, gold-dust, blankets, and knives, of an estimated value of Naraini Rupees 4,785 yearly.<sup>22</sup> Every winter, through the *duars*, the Bhutanese and their neighbours in the east came down with mule-loads of rock-salt, gold-dust, musk, woollen, yak-tails, Chinese silk etc. and carried up different kinds of cloths, raw silk and thread, rice, dried fish and the like.<sup>23</sup> So long as the Bhutanese paid the stipulated tributes, the Kamrup *duars* were to remain in their hands the whole year round, but by a curious arrangement, the Darrang *duars* were to be annually surrendered to the Assam Government from July to November and this anomalous provision of course led to trouble amongst them.<sup>24</sup> Mackenzie thinks that probably the Ahoms were compelled by circumstances to make over Darrang and Kamrup *duars* to Bhutan in consideration of annual tribute.<sup>25</sup> Pemberton is more specific in relating that although the tribute paid by the Bhutanese for rights over the *duars* was very insignificant the Ahom Rajas took that as an acknowledgement of Assam's sovereignty and for the Bhutanese it was a big gain for a very small price. He describes the deal as, "It was, in fact, a mutual compromise between conscious weakness and barbarian cunning."<sup>26</sup>

Besides these major *duars*, there was another *duar* in the east of Darrang known as Kariaparduar, which was independent of the Bhutanese government at Punakha and the natives of this region were known generally as Monbas/

Monpas. The Monbas of Kariapar region were governed by a typical system of government with a council of chiefs designated as *Sat Rajas*, not always necessarily seven, who owed their allegiance to Tawang Raja, a tributary of Lhasa.<sup>27</sup> Again to the east of Kariapar, there were two other *duars* known as Char-duar<sup>28</sup> and Na-duar, which were protected from the independent Bhutias and Duflas by the grant of concessions.<sup>29</sup> These *duars* were very important in carrying on Assam's trade with Bhutan and Tibet,<sup>30</sup> since besides the trade with Bhutan, all the Assam trade with Tibet were conducted through Kariaparduar at a place called Chouna, two months journey from Lhasa. The Assam merchants normally camped with their commodities at Geegunsheer, a distance of four miles from Chouna.<sup>31</sup> The main articles brought by the merchants of Tibet were rock-salt, woollens, gold-dust, horses, chowries, Chinese silks etc., and the article carried on by the Assam merchants were rice, tussah, cloth, (woven by Assamese women) iron, and lac; buffalo horns; pearls and corals etc. It is to be noted that in 1820, the Lassa merchants brought with them a total of 70,000 rupees to buy Assam staples.<sup>32</sup> The Bhutanese acted as middlemen in the Assam-Tibet trade activities, since the traders from Lassa and Assam had to use the passes to get to the heart of Bhutan and thence to the desired destination.<sup>33</sup>

Interestingly, this long history of Ahom-Bhutan relationship did not receive any formal embassy till 1802<sup>34</sup> when the first formal embassy from Assam was despatched to Bhutan by Pratapballabh Barphukan, to adjust the strained mutual relations on account of the shelter given to some Assamese nobles and princes by the Raja of Bhutan. Besides that, during Moamaria rebellion and Burmese invasion, the Bhutanese carried off to their hill, a large number of Assamese subjects for employment as slaves.<sup>35</sup> Captain R B Pemberton during his visit to Bhutan in 1838 received numerous applications from Assamese captives to affect their release and restoration to their own country. During the period of anarchy and confusion many Assamese subjects had taken shelter in the Bhutan *duars*. These *duars* also served as a shelter of many Assam princes and potentates who rebelled against the government<sup>36</sup> hence it necessitated

a formal embassy. The deputation was composed of Pankaj Choudhury, a Brahmin of PubparParganah; and Ahir Bara and KapchingaLekharu, both of Kharangi. The Assamese envoys returned with a company of thirty-six Bhutanese, who were headed by two Jingkaps or messengers, Jiva and Dindu, who brought two epistles from the Deva-Dharma Rajas of Bhutan, one written in Persian and the other in Bengali.<sup>37</sup> In return, the Bhutanese envoy complained to the Ahom monarch about the oppression committed near the borders by the officers of Kamrup, viz., Bujar Boruah, Barkaiths and Choudhuries. The envoys also communicated the following message of the Dev-Dharma Rajas of Bhutan; "there had been existed cordial and indissoluble friendship between the previous Swarga-Maharajas and the ancient Dev-Dharma Rajas, on the strength of verbal messages and communications, though unlinked by any physical sight. There had however been no exchange of embassies and epistles. Now, as commanded by the Swarga-Maharaja the BarphukanBarnabab of Barpani (Brahmaputra; i.e., Lower Assam) had despatched envoys and letters making enquiries about our prosperity and welfare. From this the Dev-Dharma Rajas have been convinced of the presence of inseparable ties of friendship. They have been exceedingly happy at the fulfilment of their heart's desire caused by the pleasure arising from personal sight. We, Jingkaps have in consequence been sent by the Dev-Dharma Rajas to enquire about the peace and happiness of Swarga-Maharaja. Our Rajas have also sent with us letters and presents."<sup>38</sup> This formal embassy shows that the Ahom-Bhutan relations that previously existed on verbal messages were now formalised and it indicates that both parties had some say in the border areas.

If we look upon the management of the Ahom-Bhutan relation, then it shows that the Ahom royal authority placed the charge of administration of lower Assam to Barphukan, who was responsible for conducting the political relations with Bengal and Bhutan and the chieftains on the Assam *duars*. The Cholahora Phukan was the in charge of foreign affairs, both political and commercial.<sup>39</sup> Besides that, the Assam-Bhutan trade was controlled by an Ahom officer

known as Uzir Barua at Simaliyabari, a day's journey from the royal place of Mangaldoi. He did not levy any duty but disallowed any transaction without engaging him as a broker.<sup>40</sup> On the other hand, the task of protecting the Assam subjects from the atrocities or inroads of the Bhutanese was left to the authority of the vassal Raja of Darrang.<sup>41</sup> In 1805, the newly appointed *Darrang Raja*, Samudra Narayan, and Darrang enjoyed complete autonomy in its internal administration,<sup>42</sup> but in the case of political relations with Bhutan, the Ahom government was in charge as evidenced by the fact that in 1805 the newly appointed Darrang Raja, Samudra Narayan, was instructed to push back the Bhutanese to their original limits, as reports had been received of the Bhutanese occupation of some portion of his Majesty's dominions by transgressing the old boundaries.<sup>43</sup>

The chapter of Ahom-Bhutan relationship gave rise a new segment of political development in the region. During the course, remarkable changes were taking place on south bank of the River Brahmaputra, and the main agency of this changes were the Koches, who, over the years, slowly but steadily, tried to spread their influence eastwards.<sup>44</sup> The Koch king observed that a very lucrative trade route existed between Tibet in the north and Bengal in the south that ran through Bhutan and the Koch kingdom. This age-old trade route gave a golden opportunity to the Koch king to negotiate with the hill tribes, especially with the Bhutanese. This later on developed to an alliance with the Bhutanese in the promise that that the trade route passing through Kochbehar (Coochbehar) would not be disturbed in near future.<sup>45</sup>

So, to conclude, it can be observed that in the course of the Ahom-Bhutan relationship, the Ahoms followed a policy of conciliation towards the Bhutanese in the entire course of Ahom-Bhutan relationship and avoided overstepping their limits observing the difficulties seen in the frontier regions. On the other hand, the Bhutanese always tried their level best to keep control over the *duarsas* it not only provided "every item of consumption or luxury" to

the Bhutanese but also because the control of *duars* was the control of not just Assam-Bhutan trade but also the movement of commerce between Assam to Tibet or Tibet to Assam which enriched the Bhutan frontier officers as well as the Bhutanese Treasury. The control of the *duars* also gave Bhutan a leverage in inter-nation politics through sheltering or supporting any rebel movement against the Ahom government.

### NOTES AND REFERENCES

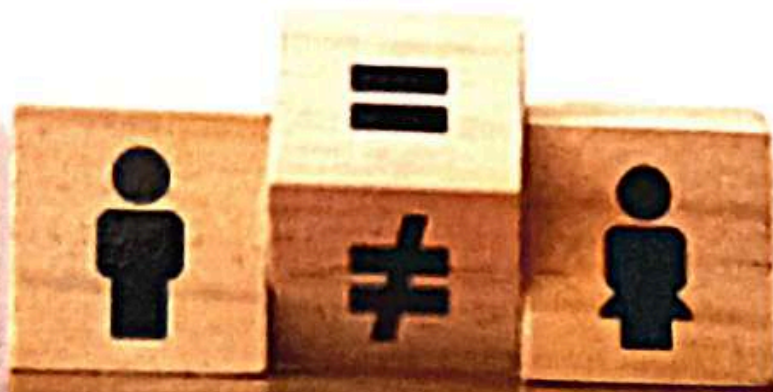
1. H.K. Barpujari, *The Comprehensive History of Assam*, Vol. V, Publication Board Assam, Guwahati, 2007, p. 113.
2. S.L. Baruah, *A Comprehensive History of Assam*, Munshiram Manoharlal Publication Pvt. Ltd., New Delhi, 1997, p. 169.
3. The advent of the Ahoms in the Brahmaputra Valley marked the beginning of a procedure of keeping records of all events of the time, in a class of documents called *buranjis* which are so numerous and voluminous. The word *buranjis* said to have been derived from the Ahom compound word "bu-ran-ji" which means according to the generally accepted explanation, 'a store-house of knowledge'. The particular type of records of events locally known as *buranjis* was introduced in Assam in the thirteenth century by the Ahoms. As the Ahoms had their own language, hence, *buranji* writing was done in that language and for a long time till at least the end of the sixteenth century, all *buranjis* were written in the Ahom language. It was tradition that the Tai-Ahoms carried from their place of origin, Myanmar, where voluminous chronicles called *Azawin* were maintained. *Azawin* became *buranji* in the Brahmaputra basin. Their general contents justify them the application of the English word meaning 'chronicles'. *Buranjis* generally deal with the political events of the period, such as warfare, diplomatic correspondences, working of the administration, including the appointment and dismissal of ministers, officers etc. Reports of the frontier officers or the ambassadors, architectural plan and estimate of the chief engineer, accounts of the satras etc. were also termed as *buranjis* with different appellations in S. L. Baruah, 'op.cit', p.43, Phukan, J.N. 'How Reliable are the Assamese Language *Buranjis* for the Early Ahom History' (2013), in <http://14.139.207.116/jspui/bitstream/1/9740/1/Ahom%20history%20%28%20N%20Phukan%29.pdf> and Nag, Sajal, 'Contesting Exclusion, Resisting Inclusion Contradictory Trends in Historical Research in North-east India from the Nineteenth to Twentieth Century' in *Essays in India Historiography.indd*. On

- the other hand, regarding the importance of the *buranjis* G. A. Grierson remarked 'the Assamese are justly proud of their national literature. In no department have they been more successful than in a branch of study in which India, as a rule, is curiously deficient.....The historical work or *Buranjis* they are styled by the Assamese, are numerous and voluminous.' (G.A. Grierson, (1904) *Linguistic Survey of India*, Vol. I, Part: I, p-156), cited in M. Chakravarti, *Asamer Itihas*, Vol: I, Progressive Publication, Kolkata, 2007, p-49. Also see H.K. Barpujari, 'The *Comprehensive History of Assam*, Vol. II, Publication Board Assam, Guwahati, 2007 (Third Edition), pp. 3-5.
4. H.K. Barpujari, *The Comprehensive History of Assam*, Vol. III, Publication Board of Assam, Guwahati, 2007 (Third Edition), p. 122.
  5. S. K. Bhuyan, *Anglo-Assamese Relations, 1771-1826: A History of the Relations of Assam with the East India Company from 1771 to 1826, based on original English and Assamese sources*, Lawyer's Book Stall, Guwahati, 1974, p. 14.
  6. *Ibid.*, p. 14.
  7. A. Mackenzie, *History of the Relations of the Government with the Hill Tribes of North East Frontier of Bengal*, Cambridge University Press, New York, 1884, p. 9.
  8. John M'Cosh, *Topography of Assam*, Lagos Press, New Delhi, 2<sup>nd</sup> Indian Reprint, p. 135.
  9. A. Mackenzie, *op.cit.*, p. 10.
  10. Barpujari, Vol. V, p. 113.
  11. S.K. Bhuyan, *op. cit.*, p. 34.
  12. John M'Cosh, *op. cit.*, p. 134
  13. S. K. Bhuyan, *op. cit.*, p. 34.
  14. *Ibid.*, pp. 369-370.
  15. S.L. Baruah, *A Comprehensive History of Assam*, Munshiram Manoharlal Publishers Pvt. Ltd, New Delhi, 1997, p. 369.
  16. A. Mackenzie, *op. cit.*, p. 10.
  17. H.K. Barpujari, *op. cit.*, p. 122.
  18. A. Mackenzie, *op. cit.*, p. 9.
  19. S. K. Bhuyan, *op.cit.*, p. 34, also see A. Mackenzie, *History of the Relations of the Government with the Hill Tribes of North East Frontier of Bengal*, Cambridge University Press, New York, 1884, p. 10, H.K. Barpujari, *The Comprehensive History of Assam*, Vol. IV, Publication Board of Assam, Guwahati, 2007 (Third Edition), p. 136.

20. Pemberton, Capt. R. Boileau, *Report on Bootan dated Calcutta, November 30, 1838*, in *Political Missions to Bootan*, Manjusri Publishing House, New Delhi, 1972, p. 245. (Also see Borpujari, Vol. III, p. 125.)
21. It was since the middle of the 17<sup>th</sup> century that Bhutan was ruled by a diarchy consisting of a Dharma Raja with supreme religious and political powers and a Dev Raja in charge of the general administration of the country. The two rulers were jointly called Dev-Dharma Rajas, in S.L. Baruah, *op. cit.*, p-370. Also see William Robinson, *A Descriptive Account of Assam: With Sketch of the Local Geography, and a Chronicle History of the Tea Plant of Assam*, Sanskarn Prakashak, Delhi, 1841. pp. 342-343.
22. A. Mackenzie, *op. cit.*, p. 10.
23. H.K. Barpujari, Vol. V, p. 113.
24. A. Mackenzie, *op. cit.*, p. 10.
25. S.K. Bhuyan, *op. cit.*, p-34. Also see Alexander Mackenzie, *North East Frontier of India*, Mittal publication, New Delhi, p. 15.
26. Pemberton, p. 160.
27. S. K. Bhuyan, *op. cit.*, p. 35.
28. The Ahom King Pratap Singha, on the political and economic ground, adopted a policy towards the Bhutiyas and granted the Char duar to them under the privilege of *Posa* system, and the rest of the duars were under effective control of the Ahom government till the middle of the 17<sup>th</sup> century in S.L.Baruah, *op. cit.*, p. 371.
29. *Ibid.*, p. 35.
30. *Ibid.*, p. 371.
31. *op. cit.*, p. 35.
32. *Ibid.*, p. 35.
33. H. K. Barpujari, *op. cit.*, Vol, III, p. 127.
34. Prof. J.N. Phukan dates the year as 1801 and in response Bhutan sent four Jingkaps [envoys] named Jiva, Dindu, Khupa and Burukdewa, in Phukan, J.N: *Ahom-Bhutan Relations with Specific Reference to Royal Bhutanese Embassy Visiting Ahom Capital in 1801*, The Journal of Bhutan Studies, Vol. 30, Thimphu, Summer 2014, p. 66.
35. S.K. Bhuyan, *op. cit.*, p. 35.
36. *Ibid.*, p. 35.
37. *Ibid.*, p. 36.

38. *Ibid.*, p. 36.
39. *op. cit.*, p. 9.
40. Barpujari, *op. cit.*, Vol. III, p. 125. Also see William Robinson, *A Descriptive Account of Assam: With Sketch of the Local Geography, and a Chronicle History of the Tea Plant of Assam*, Sanskarn Prakashak, Delhi, 1841, p. 242.
41. At that time the province of Darrang enjoyed complete autonomy in its internal administration, and for more than a hundred years the relations with Bhutan were primarily dealt with by the Darrang Raja who was made a tributary Raja by the Ahom King. However, whenever required, the Raja was assisted by Ahom force to deal with situation, in S. K. Bhuyan, *Anglo-Assamese Relations, 1771-1826: A History of the Relations of Assam with the East India Company from 1771 to 1826, based on original English and Assamese sources*, Lawyer's Book Satall, Guwahati, 1974, p. 9. & J.N. Phukan, *Ahom Bhutan Relations with Specific Reference to Royal Bhutanese Embassy Visiting Ahom Capital in 1801*"in J.N: *Ahom-Bhutan Relations with Specific Reference to Royal Bhutanese Embassy Visiting Ahom Capital in 1801*, The Journal of Bhutan Studies, Vol. 30, Thimphu, Summer 2014, p. 64.
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45. *Ibid.*

# GENDER AND SOCIETY



Edited By  
**Dr. Karabee Medhi**  
**Dr. Sonmani Roy**

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# Contents

## Section - I

1. Gender and Sustainable Development  
*Dr. Dinesh Kakati* 1
2. Self-Help Group : A Women Dominating Rural Based Group  
*Dr. Arati Bairagee* 9
3. The Role of ASHA Workers in Women's Health Protection: A Case Study of Gaon Panchayat in Assam  
*Ankur Jyoti Borman* 17
4. Economic Benefits of Gender Equality and Women Empowerment  
*Dr. Arifa Tabassum* 33
5. Socio-Economic Conditions and Women Empowerment  
*Dr. Nicodim Basumatary* 42
6. Gender Disparity and Violence Against Women Amidst Covid19 Pandemic  
*Mrinal Sarma* 56
7. Gender Based Violence and Crime  
*Jeuti Nath* 67
8. Domestic Abuse : A Pandemic within a Pandemic  
*Dr. Pallabi Medhi* 77
9. Career Choices of Women Teachers in Higher Education  
*Ms. Minakshi Rabha /  
Ms. Archana Devi* 87
10. Challenges for the Indian Women in the Workplace  
*Jyoti Jha Pathak* 108
11. Gender and Workplace  
*Dr. Pranjal Protim Barua* 123
12. What Determines Women Work Participation?  
A Glance through Literature  
*Dr. Kalpana Kalita Das/  
Dr. Mamani Kalita* 137
13. Women and Girls Empowerment Schemes in India : A Study  
*Dr. Rita Mahanta* 169

14. Women in The Field of Research  
*Sagarika Das* 185
15. Women's Writing in Assam : Texts and contexts  
(1846-1947)  
*Papari Mala Bhuyan* 192
16. From "Respectable" to "Marginalised": Women's  
Response to Gandhi's Call in the context of Non-  
Cooperation Movement (1920- 22)  
*Mridusmita Kalita* 240
17. Women of North East India in Sports and Physical  
Education: Changing Concept and Evolving Role  
*Karisma Deka* 252
18. Women's Health in a Changing World  
*Dr. Pinky Baruah* 260
19. Female Foeticide and Infanticide in India : An analysis  
*Dr. Bijit Gwra Basumatary* 269
20. A Study on Mental Health and Job Satisfaction  
Among the Female Teachers  
*Dr. Subhadra Das Baro* 276
21. Empowering Women through Fish Culture in Assam  
*Dr. Sharmistha Paul* 294
22. Mother : The Crusader of Human Capital Making in  
a Society  
*Mrinmoyee Baishya /  
Panchalee Baishya* 299
23. The Feminist Perspective in *The Female Man*  
*Dr. Ananya Bhattacharjee* 307
24. Contemporary Indian English Fiction by Women  
Writers and The New Indian Woman  
*Nimi Biswakarma* 315
25. Analyzing the Kitchen as a space of violence as  
presented in *The Great Indian Kitchen*  
*Dr. Rajkumari Sujata Singha* 328
26. Women, Trauma and Memory in Anuradha  
Roy's Novel : *The Folded Earth*  
*Gunjana Dey* 336
27. Contextualizing Female Characters in Jyotiprasad's  
Fiction: With Special Reference to his  
Masterpiece *Rupalim*  
*Dr. Jintu Sarma* 351

28. A Comparative Study of the Educational and Economic Empowerment of Women with Special Reference to Bodo and Non Bodo Women : A Bird Eye View

Dr. Khusbu Sarma

358

Section - II

1. নাৰীবাদ আৰু চিম্মানদা নজি এডিচিৰ (Chimamanda Ngozi Adichie) নাৰীবাদৰ ধাৰণা  
ড° মামণি বৰঠাকুৰ 1
2. মামণি ৰয়ছম গোস্বামীৰ দঁতাল হাতীৰ উঁয়ে খোৱা হাওদা  
উপন্যাসৰ নাৰী চৰিত্ৰ : এক অধ্যয়ন  
জুমি বৰ্মন 7
3. মহাকাব্যৰ নাৰী : সীতা-দ্রৌপদী-কুন্তী আদি  
প্ৰতিমা শৰ্মা 17
4. লিংগবৈষম্যৰ দৃষ্টিৰে মামণি ৰয়ছম গোস্বামীৰ দঁতাল হাতীৰ  
উঁয়ে খোৱা হাওদা : এটি অধ্যয়ন  
ড° গীতিৰেখা ভূঞা 24
5. অসমীয়া মহিলা গল্পকাৰ : এক তথ্যভিত্তিক আলোচনা (বিংশ  
শতিকাৰ আশীৰ দশকৰ পৰা একবিংশ শতিকাৰ প্ৰথম দশকলৈকে  
বিশেষ উল্লিখনসহ)  
ধৰণী লাহন 33
6. বৈদিক যুগে সমাজে নাৰীৰ অবস্থান  
ড° দেবযানী তাৰণ শৰ্মা 39
7. হিন্দী উপন্যাস সাহিত্য মেন্ স্ত্ৰী অস্মিতা কী খোজ  
ডা. কল্পনা সৰ্হকীয়া 46
8. 21ৰ্বী শাতব্দী অঁৰ নাৰী নাৰী সশক্তিকৰণ: দশা এং দিশা  
মীয়া দাস 53



# লিংগবৈষম্যৰ দৃষ্টিৰে মামণি ৰয়ছম গোস্বামীৰ দঁতাল হাতীৰ উঁয়ে খোৱা হাওদা : এটি অধ্যয়ন

ড° গীতিৰেখা ভূঞা

সহকাৰী অধ্যাপক, অসমীয়া বিভাগ  
থাগৰিজান মহাবিদ্যালয়, নগাঁও, অসম

সংক্ষিপ্ত-সাৰ :

অসমীয়া সাহিত্য জগতত মামণি ৰয়ছম গোস্বামী এক পৰিচিত নাম। বিশেষকৈ অসমীয়া গল্প আৰু উপন্যাসৰ ক্ষেত্ৰখন বহুকেইখন মানবিশিষ্ট গ্ৰন্থ ৰচনাৰে এইগৰাকী লেখকে সমৃদ্ধ কৰিছে। মামণি ৰয়ছম গোস্বামীয়ে ৰচনা কৰা বিভিন্ন উপন্যাসসমূহৰ ভিতৰত *দঁতাল হাতীৰ উঁয়ে খোৱা হাওদা* অন্যতম। বাস্তৱ পটভূমিত ৰচনা কৰা উপন্যাসখনত আন বিভিন্ন দিশৰ লগতে লিংগভেদে গঢ় লৈ উঠা সুকীয়া ৰীতি-নীতি, চিন্তাধাৰাৰ প্ৰভাৱ সুগভীৰ।

লিংগ অধ্যয়নৰ দৃষ্টিভংগীৰে চালে দেখা যায় যে আমাৰ সমাজ ব্যৱস্থাত নাৰী আৰু পুৰুষৰ স্থান সমান নহয়। জন্মৰ পিছতে সমকালীন সমাজে কেঁচুৱা এটাৰ প্ৰাকৃতিক লিংগ অনুযায়ী পৃথক পৃথক আচৰণ প্ৰদৰ্শন কৰে আৰু এনে চিন্তাধাৰাৰ পৰাই পৰৱৰ্তী সময়ত তেওঁলোকৰ মাজত বিভিন্ন ক্ষেত্ৰত প্ৰভেদ আহি পৰে। পুৰুষতান্ত্ৰিক সমাজ ব্যৱস্থাত প্ৰায়েই নাৰীৰ ওপৰত পুৰুষে শোষণ-দমন নীতিৰে তেওঁলোকক এক প্ৰান্তীয় স্থানত ৰাখিব খোজে। এনেকৈয়ে নাৰী আৰু পুৰুষৰ মাজত লিংগভেদ অনুযায়ী গঢ় লৈ উঠে বিভিন্ন দিশৰ বৈষম্য। পুৰুষৰ দমন নীতিক বহু নাৰীয়েই পৰম্পৰা, ধৰ্ম, সংস্কাৰ ৰক্ষাৰ নামত বিনা প্ৰতিবাদে গ্ৰহণ কৰে। আমাৰ আলোচনাত মামণি ৰয়ছম গোস্বামীৰ *দঁতাল হাতীৰ*

উঁয়ে খোৱা হাওদা উপন্যাসত লিংগবৈষম্য অনুসৰি নাৰী আৰু পুৰুষৰ মাজত গঢ় লৈ উঠা নাৰীসুলভ আৰু পুৰুষসুলভ আচাৰ আচৰণে সমকালীন সমাজত কেনেদৰে প্ৰভাৱ পেলাইছে আৰু এই চৰিত্ৰসমূহে কোনোক্ষেত্ৰত সীমাৰ পৰিধি অতিক্ৰমি স্বতন্ত্ৰতা বৰ্তাই ৰাখিব পাৰিছেনে নাই সেই সম্পৰ্কে বিশ্লেষণ আগবঢ়োৱা হ'ব।

**অধ্যয়নৰ উদ্দেশ্য, পৰিসৰ আৰু পদ্ধতি :**

আমাৰ সমাজ ব্যৱস্থাত সততে দেখা যায় পুৰুষসকলে নাৰীৰ ওপৰত দেখুওৱা কৰ্তৃত্ব আৰু দমনমূলক আচাৰ-আচৰণ। সাহিত্যৰ মাধ্যমেৰে সমাজৰ এনে বাস্তৱ অৱস্থাৰ প্ৰতিফলন ঘটে। পুৰুষপ্ৰধান সমাজব্যৱস্থাত নাৰী আৰু পুৰুষৰ লিংগকেন্দ্ৰিক বৈষম্যই কেনেদৰে সমাজ এখনত প্ৰভাৱ বিস্তাৰ কৰে, সেই সম্পৰ্কে দাঙি ধৰাটোৱেই অধ্যয়নৰ মুখ্য উদ্দেশ্য।

মামণি ৰয়ছম গোস্বামীৰ *দঁতাল হাতীৰ উঁয়ে খোৱা হাওদা* উপন্যাসত লিংগবৈষম্য অনুযায়ী গঢ় লৈ উঠা পুৰুষ আৰু নাৰীৰ আচাৰ-আচৰণ, মানসিকতা আৰু কাৰ্যপন্থাৰ ভিত্তিতেই অধ্যয়নৰ পৰিসৰ নিৰ্ধাৰণ কৰা হৈছে।

বিশ্লেষণাত্মক পদ্ধতিৰ মাধ্যমেৰেই এই আলোচনা আগবঢ়োৱা হৈছে।

**সমল সংগ্ৰহ :**

অজয় কুমাৰ দত্ত ষ্টুডেণ্টচ্ ষ্ট'ৰ্চৰ দ্বাৰা প্ৰকাশিত মামণি ৰয়ছম গোস্বামীৰ *উপন্যাস সমগ্ৰ* গ্ৰন্থখন অধ্যয়নৰ মুখ্য সমলৰূপে গ্ৰহণ কৰা হৈছে।

ইয়াৰ লগতে মামণি ৰয়ছম গোস্বামীৰ উপন্যাসৰ আলোচনা সম্পৰ্কীয় আৰু সমালোচনামূলক বিভিন্ন গ্ৰন্থ, গৱেষণা গ্ৰন্থ আৰু প্ৰবন্ধক অধ্যয়নৰ গৌণ সমলৰূপে গ্ৰহণ কৰা হৈছে।

**মূল অংশ :**

নাৰীবাদৰ মতে যদিও নাৰী আৰু পুৰুষৰ সমতাৰ ধাৰণা নিহিত হৈ আছে কিন্তু পুৰুষপ্ৰধান সমাজ ব্যৱস্থাত সততে দেখা যায় নাৰীৰ ওপৰত পুৰুষে দেখুৱাই অহা দমন নীতিৰ বাস্তৱ চিত্ৰ। মেৰী উল্ষ্টোনক্ৰাফটে নাৰীক যৌন সত্ত্বা বুলি ভবা ধাৰণাটো ভুল বুলি কৈ নাৰীক মানৱ সত্ত্বা হিচাপে কৰিছে। চিমোন ডি বোভোৱাই তেওঁৰ *The Second Sex* গ্ৰন্থত জন্মতে কোনেও নাৰী হিচাপে জন্ম নলৈ পৰৱৰ্তী সময়ত নাৰী হিচাপে গঢ় লয় বুলি মন্তব্য আগবঢ়াইছে। প্ৰকৃততে নাৰী বা পুৰুষ যি হিচাপেই জন্ম গ্ৰহণ নকৰক কিয়, পৰৱৰ্তী সময়ত সমকালীন সমাজৰ প্ৰভাৱত তেওঁলোকৰ মাজত নাৰীসুলভ আৰু পুৰুষসুলভ

মনোবৃত্তি গঢ় লৈ উঠে।

মামণি বয়ছম গোস্বামীৰ দঁতাল হাতীৰ উঁয়ে খোৱা হাওদা উপন্যাসৰ বিভিন্ন চৰিত্ৰসমূহৰ মাজেৰে নাৰীসুলভ আৰু পুৰুষসুলভ চিন্তাধাৰাৰ প্ৰকাশ ঘটিছে। উপন্যাসৰ পৰিস্থিতি অনুযায়ী তেওঁলোকে বিভিন্ন আচৰণ কৰিছে। কোনো কোনো ক্ষেত্ৰত প্ৰাকৃতিক লিংগ অনুসৰি গঢ় দিয়া নিৰ্দিষ্ট সামাজিক আচৰণৰাজি বহু চৰিত্ৰই অতিক্ৰম কৰা পৰিলক্ষিত হয়।

পুৰুষতান্ত্ৰিক সমাজ ব্যৱস্থাত নাৰীক সদায়েই দমন নীতিৰে বান্ধি কৰি ৰখা হয়। নীতি-নিয়মৰ শিকলিৰ মাজত তেওঁলোক আবদ্ধ। নাৰীৰ বাবে বিবাহেই যেন জীৱনৰ মূল কথা এনেকুৱা এটা ধাৰণাও পুৰুষপ্ৰধান সমাজখনত ব্যাপি থাকে। তদুপৰি বিবাহ সম্পন্ন হোৱাৰ পিছত নাৰীয়ে প্ৰায় আত্মপৰিচয় হেৰুৱাই পেলোৱাৰ উপক্ৰম হয়। পৰম্পৰা ৰক্ষাৰ নামত চলা এনে বিভিন্ন নীতি-নিয়ম, ৰীতি-নীতি সংস্কাৰ মানি লৈ পৰৱৰ্তী সময়ত তেওঁলোকে নাৰীসুলভ আচাৰ-আচৰণ কৰে। দঁতাল হাতীৰ উঁয়ে খোৱা হাওদা উপন্যাসৰ বহু নাৰী চৰিত্ৰ এনে পৰম্পৰাগত নিয়মৰ অধীন। ধৈৰ্যশীল, কষ্টসহিষ্ণু, স্ব-মতবিহীন গুণবোৰেই যেন তেওঁলোকৰ নাৰীসুলভতাৰ ভূষণ। এই উপন্যাসখনত দুৰ্গা এনে এটা নাৰী চৰিত্ৰ। সমাজৰ পৰম্পৰা ৰক্ষা কৰি দুৰ্গা বিয়া হৈছে যদিও এসময়ত তাই বিধৱা হৈছে। তাইৰ কোষ্ঠীত থকা পাপ-গ্ৰহৰ বাবেই শাহুৱেকে যেতিয়া দুৰ্গাক পুত্ৰৰ মৃত্যু হোৱা বুলি কৈছে, সেই কথাও তাই অকপটে বিশ্বাস কৰিছে। আকৌ, স্বামীৰ মৃত্যুৰ পিছত এগৰাকী বিধৱা নাৰীক বহুক্ষেত্ৰতে ঘৰখনে অমংগলীয়া ৰূপে গণ্য কৰে। দুৰ্গাৰ ক্ষেত্ৰতো ইয়াৰ ব্যতিক্ৰম নঘটিল। যাৰ ফলস্বৰূপে দুৰ্গা এটা সময়ত স্বামীগৃহত অৱহেলাৰ পাত্ৰ হৈ পৰিছে। তাই ঘৰৰ বাহিৰ-ভিতৰ ওলাবলৈও ভয় কৰাৰ দৰে হৈছে। নাৰীসুলভ সহনশীল, নিমাত ৰূপ ধাৰণ কৰি কৰি এটা সময়ত মানুহগৰাকী কংকালসাৰ অৱস্থা এটালৈ পৰিণত হৈছে। এনে অৱস্থাত ভতিজাক ইন্দ্ৰনাথে এদিন দুৰ্গাক স্বামীগৃহৰ পৰা পিতৃগৃহলৈ লৈ আহিছে। কিন্তু ইয়াৰ পিছত আৰু তাইক স্বামীগৃহলৈ ঘূৰাই নিবলৈ কোনো নাছিল। সমকালীন সমাজ ব্যৱস্থাই গঢ় দিয়া নাৰীসুলভ গুণেৰে দুৰ্গাই এই সকলোখিনি গ্ৰহণ কৰিছে। আনহাতে পুৰুষপ্ৰধান সমাজৰ স্বাভাৱিক আচৰণেৰে অমংগলীয়া হিচাপে গণ্য কৰা দুৰ্গাৰ প্ৰয়োজন স্বামীগৃহত আৰু একেবাৰে নাইকিয়া হৈ পৰিল। সেই সময়ত দুৰ্গাৰ নাৰীসত্তা স্বামীগৃহত হৈ পৰিল এক পাপ-গ্ৰহ মাত্ৰ—

এইবোৰ শুভ কাম দুৰ্গা যোৱাৰ লগে লগে সংঘটিত হ'ল। পাপ-গ্ৰহ  
 ধৰণৰা যোৱাৰ লগে লগে এই শুভ কামবোৰ হৈছে।'

এনে হোৱা স্বত্বেও স্বামীগৃহলৈ কোনোবাই নিব আহিব ভাবি তাই আশাত  
 বন্দী হৈ ব'ল। বক্ষণশীল নীতি নিয়মত আবদ্ধ দুৰ্গাই মৃত স্বামীৰ অস্থি বিসৰ্জনেই  
 জীৱনৰ মূল উদ্দেশ্য হিচাপে গ্ৰহণ কৰিছে আৰু ইমান অপমান পোৱা স্বত্বেও  
 স্বামীগৃহকে স্বৰ্গ হিচাপে গণ্য কৰি শেষ সময়ত তালৈ নিজে উভতি গৈছে।  
 উপন্যাসখনত দুৰ্গা নিষ্পেষিত প্ৰতাৰিত নাৰীৰ প্ৰতিনিধি।

পুৰুষতান্ত্ৰিক সমাজ ব্যৱস্থাত নাৰীক যি বন্দীত্বৰ শিকলিৰে বান্ধি ৰখা হয়,  
 সৰু গৌঁসানী চৰিত্ৰটোৱে এই শিকলিডাল কিছু পৰিমাণে ওফৰাই পেলাইছে।  
 জীৱনৰ দুৰ্যোগপূৰ্ণ অৱস্থাতো নিজস্ব এখন পৃথিৱী নিৰ্মাণ কৰি তেওঁ জীৱন  
 যাত্ৰাত আগুৱাই গৈছে। স্বামীৰ মৃত্যুৰ পিছত সাধাৰণতে পাপ-পুণ্যৰ বিচাৰ-  
 খোচৰতে বিধৱা নাৰীৰ সমগ্ৰ জীৱন চৰ্যা প্ৰবাহিত হয়। যাৰ ফলস্বৰূপে নিজস্ব  
 মত বুলিবলৈ তেওঁলোকৰ একোৰেই নাথাকে। কিন্তু জীৱনৰ এনে দুৰ্যোগপূৰ্ণ  
 অৱস্থাত সৰু গৌঁসানীয়ে কান্দি-কাটি ব্যাকুল নহৈ ধৈৰ্যসহকাৰে আত্মনিয়ন্ত্ৰণ  
 কৰিছে। স্বামীৰ মৃত্যুৰ পিছত গৌঁসানীয়ে সমস্ত ঘৰ-সংসাৰ সুচাৰুৰূপে পৰিচালনা  
 কৰি যি দক্ষতা অৰ্জন কৰিছে, তাৰ মাজত চৰিত্ৰটোৰ মাজত পৰম্পৰাগত  
 নাৰীসুলভ আচাৰ-আচৰণৰ পৰিৱৰ্তে পুৰুষসুলভতা বিৰাজিত হৈছে। তেওঁ  
 অকলেই সংসাৰৰ দায়িত্ব চম্ভালি লোৱাৰ লগতে শিষ্যক শৰণ দিয়াই আৰু  
 মাটি-বাৰীও সুচাৰুৰূপে পৰিচালনা কৰি দামোদৰীয়া সত্ৰৰ মাজত এক প্ৰকাৰ  
 যশ-খ্যাতি অৰ্জন কৰিবলৈ সক্ষম হৈছে। জৈৱিকভাৱে সৰু গৌঁসানী নাৰী  
 লিংগৰ অধিকাৰী হ'লেও সময় সমাজ আৰু পৰিস্থিতি অনুযায়ী ই পৰিৱৰ্তনশীল  
 লিংগলৈ গতি কৰিছে। সেয়ে তেওঁ পুৰুষপ্ৰধান সমাজখনৰ দৃষ্টিত কিছু আচহুৱা  
 ব্যতিক্ৰমী নাৰীলৈ পৰিণত হৈছে —

যোৱা সাত বছৰ ধৰি সৰু গৌঁসানীয়ে অকলেই মাটি-বাৰী চলাই খাই  
 আছিল। দামোদৰীয়া গৌঁসাইৰ গৌঁসানী এগৰাকীয়ে এনেদৰে অকলশৰে দীক্ষা  
 দি শিষ্য ইত্যাদি চলাই থকাৰ উদাহৰণ সাধাৰণতে দেখা নাযায়। শুনা যায়,  
 আম-কঁঠালৰ দিনত এইগৰাকী গৌঁসানীয়ে কেৰাচিনৰ চাকি লৈ মাজৰাতিও  
 আম-কঁঠালৰ হিচাপ-নিকাচ কৰে। দোলাত উঠি তেওঁ শিচ ফুৰিবও যায়।  
 সৰু গৌঁসানী চৰিত্ৰৰ মাজত পুৰুষসুলভতা বিৰাজ কৰিলেও অৱশ্যে  
 তেওঁৰ মাজত নাৰীসুলভ চিন্তাধাৰাৰ প্ৰবাহমানতাও লক্ষ্য কৰা যায়। স্বামীৰ

মৃত্যুৰ পিছত বিধৱা দুৰ্গাই এদিন ভাগি পৰি যেতিয়া সৰু গোসানীৰ কাষ চাপিছে, সেই সময়ত সৰু গোসানীয়ে দুৰ্গাক কৰা বক্তব্যৰ মাজত তেওঁৰ মনত অহৰ্নিশে বৈ থকা চিৰন্তন নাৰীসুলভতাৰেই প্ৰকাশ ঘটিছে —

তাইৰ ওচৰলৈ আহি সৰু গোসানীয়ে ক'লে, “দুৰ্গা, আমি তিৰি মানুহমখাই অনেক কথা সহ্য কৰিব লাগে। গহেহাত মৰি যোৱাৰ লগে লগে আমাৰ অৰাইৰ কপাল ভাঙি চুবমাৰ হৈ গৈছি। ... ..” ৩

ইন্দ্ৰনাথৰ মাতৃ গোসানী চৰিত্ৰৰ মাজত পৰম্পৰাগত নাৰীসুলভ চিন্তাধাৰা তথা আচাৰ-আচৰণ প্ৰকাশ পাইছে। নাৰীসুলভ মনোবৃত্তিৰেই তেওঁ সৰু গোসানীক ঘৰৰ চাৰিবেৰৰ মাজত আবদ্ধ থকাটো বিচাৰে। পুৰুষতান্ত্ৰিক সমাজত নাৰীক ভিতৰত সুমুৱাই ৰখাৰ দমন নীতিকেই গোসানীয়ে সমৰ্থন কৰিছে। সেয়েহে যেতিয়া সৰু গোসানীয়ে ভৱিষ্যতৰ কথা চিন্তা কৰি জীৱন যুদ্ধত সাহসী যোদ্ধাৰূপে ব্ৰতী হৈছে, সেই কথা তেওঁ মানি ল'ব পৰা নাই। যাৰ পৰিপ্ৰেক্ষিতত গোসানীৰ মনত তেওঁৰ প্ৰতি এক নেতিবাচক ভাব প্ৰকাশ পাইছে—

মই কৈছিলোঁ, “এই বতৰত শিচ ফুৰিব কিয় যাহ সৰু।” তাই উত্তৰ দিছিল, “দিন-কাল বয়া হছি। দুটামান বস্ত্ৰ গোটাই নথলি শুকে মৰিবা লাগিব।” “বৰ সাহ! বৰ সাহ সৰুৰ!!” ৪

ইয়াত পৰম্পৰাগত সমাজত নাৰীৰ ক্ষেত্ৰত বান্ধি দিয়া বন্দীত্ব তথা দমন নীতিক তেওঁ স্বীকাৰ কৰিছে। গতিকে বিধৱা সৰু গোসানীয়ে যি দুৰদৰ্শী চিন্তাৰে নিজ কৰ্তব্যত আগবাঢ়িব খুজিছে, সেই কামৰ মূল্য গোসানীয়ে অনুধাৱন কৰিব পৰা নাই। এয়া গোসানীৰ নাৰীসুলভ চিন্তাধাৰাৰ প্ৰতিফলন।

উপন্যাসখনৰ আন এক নাৰী চৰিত্ৰ গিৰিবালা। বিবাহেই নাৰীজীৱনৰ মূল ভেঁটি হিচাপে গণ্য কৰা পুৰুষপ্ৰধান সমাজখনৰ শোষণ-দমনৰ প্ৰতিভূ গিৰিবালা। এইখন সমাজত নাৰীৰ ব্যক্তিস্বাৰ ওপৰত গুৰুত্ব দিয়াৰ পৰিৱৰ্তে নাৰীক কৰা হয় বস্ত্ৰজ্ঞান। যাৰ ফলস্বৰূপে ধৰ্ম-পৰম্পৰা ৰক্ষাৰ নামত নাৰীসকলে নিজৰ সুখ-দুখ, আশা-আকাংক্ষা সকলো বিসৰ্জন দিবলগীয়া হয়। আন নাৰীৰ দৰে গিৰিবালাও সমকালীন সমাজখনৰ তথাকথিত সংস্কাৰৰ শিকলিডালত বন্দী। কিন্তু সমাজ সংস্কৃতি অনুসৰি গঢ় দিয়া নাৰীসুলভতাৰ যি নিমাত, সহনশীল, শান্ত ৰূপ গিৰিবালা চৰিত্ৰৰ মাজত ই কিছু ব্যতিক্ৰম। পৰম্পৰাগত সমাজৰ নিয়ম মানি সৰুতেই গিৰিবালা বিবাহপাশত আবদ্ধ হৈছে। এইখিনিৰলৈকে গিৰিবালা চৰিত্ৰত নাৰীসুলভতা বিৰাজমান। বিয়াৰ খুব কম দিনৰ ভিতৰতে স্বামীৰ মৃত্যু

হোৱাত তাই পুনৰ ঘৰলৈ ঘূৰি আহিছে। এই সময়ছোৱাৰ পৰাই চৰিত্ৰটোৰ মাজত পুৰুষপ্ৰধান সমাজে স্বীকাৰ নকৰা কিছুমান আচাৰ-আচৰণ প্ৰদৰ্শন কৰিছে। দুৰ্গাৰ দৰে তাই মৃত স্বামীৰ অস্থিও লগত লৈ ফুৰা নাই। স্বামীগৃহৰ পৰা তাইক নিবলৈ মানুহ পঠোৱা বুলি যেতিয়া জানিব পাৰিছে, তেতিয়া তাই স্বামীগৃহলৈ পুনৰ উভতি নোযোৱাৰ দৃঢ় স্থিতি গ্ৰহণ কৰিছে —

“শহৰে মোক নিবা মানহ এক থৰা পথেছি।

গাড়ীত হৈ দিয়া হছি। পাখাৰা পৰ্দা লাগাব বাকী আছে। মই নাযাওঁ।” ৬

কিয়নো, গিৰিবালাৰ দৃষ্টিত স্বামীৰ ঘৰখন আৰু তেতিয়া ঘৰ হৈ থকা নাই। সেইখন ঘৰ তাইৰ বাবে হৈ পৰিছে স্মশান সদৃশ। পুৰুষতান্ত্ৰিক সমাজৰ শোষণ দমনে গিৰিবালাক অতীষ্ঠ কৰিছে। সেয়েহে মনৰ মাজত একপ্ৰকাৰ বিদ্ৰোহ তাই অহঁনিশে কঢ়িয়াই ফুৰিছে। মৃত স্বামী লাতু গোঁসাইৰ নাৰীৰ প্ৰতি থকা ভোগবাদী দৃষ্টিভংগীয়ে গিৰিবালাক আঘাত কৰিছে। সেয়েহে তাইৰ দৃষ্টিত পতি পৰমেশ্বৰ নহয়। মাৰ্ক চাহাবৰ ওচৰতো তাই নিঃসংকোচে কথা পাতিছে। পৰম্পৰাগত সমাজখনে নিৰ্ধাৰণ কৰা নাৰীসুলভ চিন্তাধাৰাৰ পৰাও তাই মুক্ত। সেয়েহে মাৰ্ক চাহাবক দৃঢ়তাৰে কৈছে —

“চাওচোন চাহাব। মৰ পাপ জ্ঞান নহয়। সেইদিনা ভোজৰ মাংস খাই কৰা পাৰাচিতৰ পিছতো মৰ কোনো পাপবোধ হৰা নাই।” ৭

উপন্যাসখনত গিৰিবালাৰ আত্মজাহ পুৰুষতান্ত্ৰিক সমাজখনৰ শোষণ দমনৰ ওপৰত এক প্ৰতিবাদ বুলি ক’ব পাৰি।

গিৰিবালাৰ স্বামী লাতু গোঁসাই পুৰুষতান্ত্ৰিক সমাজখনৰ প্ৰতিনিধি। নাৰীক ভোগবাদী দৃষ্টিৰে চোৱা বাবেই পত্নীৰ প্ৰতিও তেওঁৰ কোনো আৱেগিক টান নাই। তেওঁৰ বাবে নাৰী কেৱল ভোগৰ সামগ্ৰী ৰূপী একো একোটা শৰীৰ মাত্ৰ—

কানিৰ কাণ কাটি বেচা তিৰীৰ লগত ঘনিষ্ঠতা হৰাৰ পাছত বঙাৰ গাঁহায়ে কয়—কি হ’ব ঠগুৱা হলি। ‘ভাতাৰ চাই যঁতৰ লৱা তিৰী হলিঅ’ মণিআৰীৰ চকৰ কানিৰ কাণ কাটি বেচা সেই তিৰীৰ দেহৰ তেজৰ দগমগেনি ক’ত? তিৰীৰ গন্ধ লৈ ফুৰা মুনহীয়াই তাইক ‘হাজোৰ ঘৰা’ বুলি কয়। সেই শূদিৰীয়া তিৰীৰ তেজৰ দগমগেনি গহাঁইৰ আপীৰ গাত কয়?” ৮

পুৰুষসুলভ আধিপত্য লাতু গোঁসাইৰ চৰিত্ৰত বিৰাজমান।

উপন্যাসখনৰ এক মুখ্য চৰিত্ৰ ইন্দ্ৰনাথ। আমৰাঙা সত্ৰৰ ভাবী অধিকাৰ

ইন্দ্ৰনাথ শিক্ষিত পুৰুষ। তেওঁৰ ব্যক্তিত্বও অনন্য, যাৰবাবে সমগ্ৰ অঞ্চলৰ মানুহে তেওঁক যথেষ্ট সমীহ কৰিছিল। ইন্দ্ৰনাথৰ পুৰুষসুলভ ব্যক্তিত্বৰ আভাস উপন্যাসখনৰ আৰম্ভণিতে প্ৰকটিত হৈছে এইদৰে —

শুনা যায় দক্ষিণ পাৰত এনে ব্যক্তিত্বসম্পন্ন গোঁসাই আক নাই। আক এটা বিশেষত্বৰ বাবে ইন্দ্ৰনাথ প্ৰখ্যাত আছিল সেইটো হৈছে তেওঁৰ প্ৰচণ্ড খং। শুনা যায় দোষী অসৎ লোকক তেওঁ ক্ষমা নকৰিছিল।”

অৱশ্যে পুৰুষতান্ত্ৰিক সমাজত সাধাৰণতে নাৰীৰ ক্ষেত্ৰত যিসমূহ বাধা-বাধকতা আৰোপ কৰা হয় এইক্ষেত্ৰত ইন্দ্ৰনাথৰ মানসিকতা কিছু পৃথক। নাৰীক দমন কৰা অথবা বন্দীত্বৰ শিকলিৰে বান্ধি ৰখা পুৰুষসুলভ যি মনোবৃত্তি, সেই মনোবৃত্তি তেওঁ গ্ৰহণ কৰা নাই। সেয়েহে বিধৱা সৰু গোঁসানীৰ সাহসী কাৰ্যৰ প্ৰতি ইন্দ্ৰনাথৰ মাতৃৰ যি বিষোদগাৰ প্ৰকাশ পাইছে, সেইক্ষেত্ৰত তেওঁ মাতৃক প্ৰত্যাহ্বান জনাইছে —

ইন্দ্ৰনাথ জাঙুৰ খাই উঠিল, “সৰু গহেনী! সৰু গহেনী কৰি থাকা যে তহঁত সৰু গহেনীৰ দৰে হবা নৰাহ কিয়?”

প্ৰকৃততে স্বামীৰ মৃত্যুৰ পিছত এইগৰাকী সৰু গোঁসানীয়ে আনৰ পুতেৰ পাত্ৰ নোহোৱাকৈ অকলেই জীৱন সংগ্ৰামত নামি পৰিছে। গোঁসানীৰ এনে কাৰ্য পৰম্পৰাগত সমাজে গ্ৰহণ কৰিব নোৱাৰিলেও উদাৰ ইন্দ্ৰনাথে সমৰ্থন কৰিছে। গতিকে ইন্দ্ৰনাথ চৰিত্ৰটো ইয়াত সম্পূৰ্ণ পুৰুষতান্ত্ৰিক সমাজৰ নিৰ্মাণ বুলি ক'ব নোৱাৰি। তথাকথিত পুৰুষপ্ৰধান সমাজখনে নাৰীৰ ওপৰত চলোৱা দমন নীতিক তেওঁ গ্ৰহণ কৰিব পৰা নাই। বিধৱা নাৰী তেওঁৰ দৃষ্টিত পাপৰ প্ৰতীক নহয়, তেওঁলোক মানুহ। গিৰিবালা আৰু মাৰ্ক চাহাবৰ প্ৰতি দেখুওৱা দেৱদত্তৰ সংকীৰ্ণ দৃষ্টিভংগীক সমৰ্থন নকৰি সেয়েহে তেওঁ লগে লগেই কৈ উঠিছে—

ইন্দ্ৰনাথে একপ্ৰকাৰ আৰ্তনাদেই কৰি উঠিল, “দেৱদত্ত, তুমি অনুগ্ৰহ কৰি তেনেকৈ নক'বা। মাৰ্ক আৰু গিৰিবালাৰ মিলনত মই কেথিয়ানো বাধা নেদলোহয়। মাৰ্ক চাহাবৰ দৰে সৎ মানুহ বিৰল।” ১০

সময় আৰু পৰিস্থিতি অনুসৰি ইন্দ্ৰনাথৰ চিন্তাধাৰাই বহুক্ষেত্ৰতে তথাকথিত পুৰুষতান্ত্ৰিক মানসিকতা অতিক্ৰম কৰা পৰিলক্ষিত হয়।

মাৰ্ক চাহাব চৰিত্ৰটোও নাৰীৰ প্ৰতি দমনশীল মনোভাবাপন্ন নহয়। তেওঁৰ দৃষ্টিত নাৰীও মানুহ। কিন্তু পুৰুষতান্ত্ৰিক সমাজত নাৰীৰ ওপৰত আধিপত্য বিস্তাৰৰ লগতে নাৰীৰ প্ৰতি যি বস্তুবাদী দৃষ্টিভংগী নিষ্ক্ষেপ কৰা হয়, তেনে

পুৰুষৰ প্ৰতিনিধি হিচাপে ইলিমনৰ পিতৃ আৰু কোচবিহাৰৰ ব্ৰাহ্মণ চৰিত্ৰটো উল্লেখযোগ্য। কানিৰ খোলাতেই দিন অতিবাহিত কৰা ইলিমনৰ পিতৃক কোচবিহাৰৰ বিবাহিত ব্ৰাহ্মণে কানিৰ যোগান ধৰি ইলিমন শান্তি হ'লেই বিয়া কৰোৱাৰ সিদ্ধান্ত গ্ৰহণ কৰিছে। এইক্ষেত্ৰত নাৰী হোৱা বাবেই ইলিমনৰ কোনো মাতৃমতাৰ অধিকাৰ নাই। য'তৰ কটা বুঢ়ীৰ চৰিত্ৰত নাৰীসুলভতা বিৰাজ কৰিলেও চৰিত্ৰটো সাহসী। গুইমেনীও আন এটি স্বভাৱগত নাৰীসুলভ আচাৰ-আচৰণ বিৰাজিত চৰিত্ৰ। তাই বিধৱা দুৰ্গাক সেয়ে অকপটে কৈছে—

“... .. স্বামীৰ ভিঠাত মৰিব পাৰা বৰ ভাগ্যৰ কথা।””

স্বামীগৃহৰ পৰা ইমান অপমান পোৱা স্বত্বেও দুৰ্গাই যেতিয়া শেষ সময়ত তালৈকে ঘূৰি যাব খুজিছে, গুইমেনীয়ে তেতিয়া দুৰ্গাৰ আত্মসন্মানৰ কথা চিন্তা কৰাতকৈ পৰম্পৰাগত সমাজে নাৰীৰ ওপৰত জাপি দিয়া অযথা নীতি-নিয়মকহে সমৰ্থন কৰিছে। সমাজত নাৰীৰ নিৰ্মাণ হোৱা বুলি কোৱা বোভোৱাৰ যুক্তি গুইমেনী আৰু দুৰ্গা চৰিত্ৰত বিৰাজমান।

সামৰণি :

এনেদৰে দেখা যায় যে, মামণি ৰয়ছম গোস্বামীয়ে *দঁতাল হাতীৰ উঁয়ে খোৱা হাওদা*

উপন্যাসত বিভিন্ন চৰিত্ৰৰ সমাবেশেৰে তেওঁলোকৰ চিন্তন-মননৰ প্ৰকাশ ঘটাইছে। পুৰুষপ্ৰধান সমাজত যিকোনো ক্ষেত্ৰতে নাৰী আৰু পুৰুষৰ মাজত থকা কৰ্মবিভাজন তথা পৰস্পৰবিৰোধী চিন্তা-চৰ্চা আৰু আচৰণৰ প্ৰকাশ উপন্যাসখনত স্পষ্ট। সমকালীন সমাজৰ বাস্তৱ প্ৰেক্ষাপটত ৰচিত উপন্যাসখনত আন বিভিন্ন দিশৰ লগতে লিংগবৈষম্যকেন্দ্ৰিক চিন্তাধাৰাই ব্যাপক প্ৰভাৱ পেলোৱা পৰিলক্ষিত হয়।

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৪ উল্লিখিত, পৃ. ৫

৫ উল্লিখিত, পৃ. ১৪৩

৬ উল্লিখিত, পৃ. ৯৯

- ৭ উল্লিখিত, পৃ. ১৪৩  
 ৮ উল্লিখিত, পৃ. ১  
 ৯ উল্লিখিত, পৃ. ৫  
 ১০ উল্লিখিত, পৃ. ১৫১  
 ১১ উল্লিখিত, পৃ. ৮৮

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Volume - 3

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## Contents

Chapters	Page No.
1. Adoption of Sustainable Agroforestry Practices in Sub Saharan Africa <i>(Benjamin Mutuku Kinyili and Ezekiel Ndunda)</i>	01-29
2. Assessment of Carbon Sequestration Potential of Some Selected Urban Tree Species <i>(Ezekiel Ajayi)</i>	31-41
3. Mahavilvam, <i>Naringi crenulata</i> (Roxb.): A Lesser Known Medicinal Tree <i>(K. Indhumathi, M. Chandrasekaran, K. Sakthivel, J. Auxilia and L. Srimathi Priya)</i>	43-57
4. Forest Tree Harvesting Losses and Its Reduction Strategies <i>(Upendra Aryal and Bhawana Rijal)</i>	59-74
5. Breeding Techniques of Forest Trees <i>(Achyuta Basak)</i>	75-105
6. Indian Orchids in CITES Appendices <i>(Lakshman Chandra De)</i>	107-162
7. Silvicultural Applications in the Regeneration of Some Non-Timber-Forest-Products Species <i>(Anjah-Mendi Grace Ndum and Mendi-Anjah Grace)</i>	163-183
8. Non-Timber Forest Products of Nagaon District, Assam, India <i>(Kumar Kritartha Kaushik, Pimpi Sahu and Dr. Ramesh Nath)</i>	185-206

**Chapter - 8**  
**Non-Timber Forest Products of Nagaon District,**  
**Assam, India**

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# Chapter - 8

## Non-Timber Forest Products of Nagaon District, Assam, India

Kumar Kritartha Kaushik, Pimpi Sahu and Dr. Ramesh Nath

### Abstract

Nagaon district of Assam (India) is rich in diversity. North East India is bonafide credible wealthy in forest range and forest products. Plant presents three considerable urgency of human life which are food, clothing, and shelter. In aggregation food for survivability comes from plant products such as fruits, vegetables, nuts, pulses, etc. commonly used in weaving, cloths, fabrics, ropes, threads, bags and nets. Non-Timber Forest Products (NTFPs) are awfully sharing to livelihoods of the society dwelling neighboring the forest field. NTFPs alike wild edible plants are of immense sale, notably in the downtown spaces. This continually rising order of NTFPs is constructing a probable risk of over-utilized of the forest resources.

**Keywords:** Nagaon, non-timber forest products, livelihood

### Introduction

The commencement of a new forest improvement approach in India established in part on non-wood forest resources has fascinated international consideration <sup>[1]</sup>. The Food and Agricultural Organization <sup>[2]</sup> defines NTFP as products of biological origin other than wood derivational from forests, other wooded land, and trees farther forests. Nowadays it is universally perceived that non-timber forest products (NTFPs) provide sizable profit to the livelihoods of forest-dependent community, many of whom have finite non-agricultural income-drawing convenience <sup>[3, 4]</sup>. According to FAO Report <sup>[5]</sup> “Non-timber Forest Products (NTFPs) are essential means for forwarding underdevelopment subjects for the diminished, forest-dependent public, subsidizing to livelihoods, in conjugation with food guarantee, salary, well-being and viable human progress” Socio-economic seriousness and the price of NTFPs in the business of tropical countries are now strongly standardized. Approximately all tropical countries, the assemblage of NTFPs is an extensive business enterprise <sup>[6]</sup> and around 500 million folks existing in adjoining

woods being relied upon them for their livelihood requirement <sup>[7]</sup>. India is dawning to analyzing with forest executive approach before in region in section of the Amazon sector <sup>[8]</sup> and which abode employment and ecological deliberation previously interest increment affairs <sup>[9, 10, 11, 12, 13]</sup>.

NTFPs like fuel-wood, medicinal plants, wild edible vegetables, house construction elements, etc. are an indispensable factor of day-to-day livelihood action chiefly for tribal communities <sup>[14]</sup>. In consideration of the initial 1990s, the part of NTFPs for viable forest benefit and poverty mitigation has earned heightened consideration <sup>[12]</sup>. The socio-economic emphasis and the cost of NTFPs in the business of tropical countries are now well recognized <sup>[15, 5]</sup>. In almost all tropical countries, the collection of NTFPs is a major economic activity <sup>[16, 17, 18, 6]</sup> and about 500 million people living in or near forests being depended upon them for meeting their livelihood needs <sup>[7]</sup>. The eradication of non-timber forest products (NTFP) has speculated appreciable implication in international attempts to maintain biodiversity <sup>[19, 20]</sup>. Therefore, NTFPs are called as the 'Cinderella' species since their probability is still to be disclosed and promoted <sup>[21, 22]</sup>.

Removal of non-timber forest products (NTFPs) for sustenance and commerce has a protracted past all over the sphere <sup>[12, 23, 24]</sup>. In India, about 50 million forest inhabitants live in or along the forest periphery and count on NTFPs for their food care, health care, construction component and cash income <sup>[1]</sup>. Since NTFPs are not traded through settled retail channels, their market price remnant unrecognized and unheard of and does not come into sight in manufacture and ship stats <sup>[16, 25, 26, 27]</sup>. The North-Eastern region and Assam specifically is a segment of one of the global 25-biodiversity hot spots <sup>[28]</sup> and there is a crucial demand to inquiry the rating of biological diversification in this sector with main intensity on guarded spaces. Assam with its 78,523 sq km. geographical area is the second-largest north-eastern state of India and placed between 24<sup>0</sup>2' - 27<sup>0</sup>6' N latitudes and 89<sup>0</sup>8' - 96<sup>0</sup> E longitudes. Out of this absolute geographical area, 30.20% (23,688 sq km) comprises the forest cover of which 14,517 sq km is a heavy forest and 9,171 sq km is open forest in the state <sup>[29]</sup>. Northeast region of India which constitutes eight states *viz.* Assam, Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim is popular for its high floral and faunal diversification. The current district of Nagaon is one of the historically important districts in the state of Assam of north-east India. Nagaon, a district in the center based in the state of Assam in North-East India, is predicted to be one of the largest districts in the state. It broadens at a latitudinal spread of 25<sup>0</sup>45' to 26<sup>0</sup>45' North and 92<sup>0</sup>33' - 92<sup>0</sup>6" East longitude. It has enclosed a total

geographical area of 3,831 sq. km relatively. Predominantly enclosed by thick forests and fertile lands, the potent river Brahmaputra flows forward the northern border of the district. Its major tributaries flowing through the district are the *Kapili* and *Kolong*. Kolong, the major tributary divides the district into Nagaon and Haiborgaon. Nagaon is bounded by the district of Sonitpur and the Brahmaputra in the North, West Karbi Anglong and North Cachar Hills in the south, East Karbi Anglong and the district of Golaghat in the east and the district of Morigaon to the west. The National Highways 36 and 37 converge the district.

### **Tenability of non-wood capital**

The frequent inference that NTFP eradication is entirely free from the damaging brunt that attend logging is spurious. Typical eradication of flowers, fruits, and nuts can have inimical environmental collision and can control normal reclamation<sup>[30, 31]</sup>. More broad-ranging studies of the continuity of NTFP compilation and marketing scheme investigate to assimilate the biological and socio-economic range of the viable concern<sup>[32, 33, 34, 35]</sup>. Retail coordinated extractive schemes are likely to combat with viability involvement due to inadequacy in facts reservoir, and weak signs and impetus for forest Purchaser Company<sup>[36]</sup>. Infirmity and crooked rate signs may develop because of lurking or unambiguous endowment, immense transit, and commodity improvement outlay<sup>[37]</sup> or bureaucratic and civil forces<sup>[38]</sup>. High market prices and ill-treated high-tech interference can also matter resident annihilation<sup>[39]</sup>.

Even if various reviews have subsidized evidence on the certain or possible trade adeptness of NTFP executive reign<sup>[12, 40]</sup> more reasoning of innovation in the artistic and civil structure of the forest community body is necessary if we are to further absolutely assimilate our perceptions of impartiality and viability concerns. There is proof that the eradication of NTFPs can share necessarily to native frugality over the intermediate style and can develop life prospects in conditions of livelihood safety and dietary uncertainty belittlement<sup>[39, 41]</sup>. Many researchers have also cited design in precise geographical sectors<sup>[42]</sup>. But a bit is known about the aspects that regulate the construct and severity of property exploitation by native people, or why property eradication administration switches over time<sup>[43]</sup>. Likewise, while a well-fare contract of research has been operated on the business assessment of divergent forest property and administration confer to monetary and alternative touchstone<sup>[44, 45, 12]</sup>. Comparatively meagerly factual work has been started on how eradication for marketing involves household utilization of forest-based commodities, or how a revolution in domestic establishment

stake in employment, money, and land alter forest varieties architecture and profusion <sup>[11]</sup>.

### **Livelihood through non-timber forest product**

One predominant aspect of livelihood eking scheme for the agricultural humans and wooded area groups is the promotion of the use of non-wooden woodland merchandise. In 1992, delegates to the United countries convention on environment and development, called the Rio earth summit, identified sustainable forest management as a key element in sustainable monetary improvement. In current years interest has been centered on the ability of non-timber wooded area products within the discount of poverty and meal insecurity, consequently improving nutritional and sustainable control of wooded area sources <sup>[46]</sup>. Forests offer products for one of a kind used for families and commercial degrees <sup>[47]</sup>. Although NTFPs may not be the most vital income-generating products for neighborhood people dwelling near the forests, they make contributions notably to household income, meals protection, and family healthcare as well as, provision of multiple social and cultural values <sup>[48, 49]</sup>. In spite of those roles, the main challenge persists inside the accurate evaluation of NTFPs as a revenue factor for the livelihoods of indigenous human beings <sup>[50]</sup>.

### **Role of non-timber forest products**

The position of NTFPs varies from one region to another depending on the financial and cultural contexts. In developed international locations, for instance, NTFPs are commonly used for cultural and leisure functions, biodiversity conservation, and rural monetary improvement. in growing nations, particularly in Africa and Asia, they're frequently applied for subsistence and profits <sup>[51, 49]</sup>. In the developing nations, NTFPs are consequently taken into consideration a protection internet that fills the gaps due to a shortfall in agricultural manufacturing or different forms of emergencies <sup>[52, 53, 54]</sup>. The NTFPs-based actions, if set up by the jurisdiction and other collaborators may be used to increase the monetary and social wellbeing of groups living in and around forestlands <sup>[55]</sup>.

Financial estimates of approximately USD ninety billion annually have been set for NTFPs international, and about one-1/3 of the equation is fed on inside the neighborhood economic system without coming into the marketplace <sup>[56, 57]</sup>. Most significantly, the NTFP's contribution to rural family's earnings is sizeable in many countries globally.

## Forest policies in India

State-initiated wooded area management in India dates back to 1855 and the declaration of a constitution of Indian Forests. The forest regulations of 1894, 1927 and 1952, all enacted since the first forest Act of 1865, were in large part directed in the direction of timber production<sup>[58, 59]</sup>. No matter some cosmetic adjustments, the point of interest of the post-colonial nation's forest rules has additionally been wood, and policies had been inspired by way of sales and business concerns. While Reserved Forests frequently are controlled for wood, firewood and bamboo production on specifically commercial grounds, different classes of state-controlled wooded area lands - variously, 'protected Forests', 'Village forests', 'Zamindari forests' and 'personal forests' amounting to 34 million hectares-have been left to fulfill the forest wishes of nearby humans, normally without the systems of medical management practised within the Reserved Forests or investment to enrich the depleting inventory. The contribution of the misleadingly named 'Minor woodland products' (MFPs, the umbrella term for woodland merchandise aside from wooden and firewood) turned into no longer but liked within the forestry quarter in India, and 'timber' continued to be the major tradeable wooded area item on which control relied to generate revenue. Even though community Forestry in India advanced impressively in the 1980's, it changed into frequently structured across the production of small timber and fuelwood<sup>[60]</sup>. It turned into only in the 1988 forest policy that definite suggestions for growing NTFPs have been issued. Those coverage guidelines will no longer gain their targets unless they're translated into particular aim-orientated strategies at the kingdom stage forestry, wherein countrywide forest policies are carried out and in which many preceding policy hints have now not been pursued with energy or success.

The forestry area in India is part of the 'Concurrent list' of the constitution, that's to mention that it's miles a subject beneath the twin manipulate of country and central government, wherein nation forestry devices manage and manage the forests within the constraints of a national wooded area policy. Previous to 1970, only a few States had techniques to govern the exploitation of NTFPs, even though the maximum had regulations for timber extraction and advertising and marketing there have been masses of legitimate pastime, or speak, about the significance of what is now called NTFPs. As early as 1961, the record of the Devar commission urged state governments to make provision for in-depth series and neighborhood processing of MFPs. The Committee on Tribal economic system in woodland regions (1967) also endorsed the established order of woodland corporations and Tribal

improvement Co-operative agencies for the collection, processing, and advertising of MFPs and the national commission on development of Backward regions (1981) emphasized the necessity of studies on MPFs and the propagation of decided on NTFP species. The national document of the Committee on Forestry and Poverty comfort (1984) likewise endorsed identity of recent MFP assets, tapping techniques, refining chemical change and the introduction of superior forms of flowers yielding so-known as minor wooded area merchandise <sup>[61]</sup>. However, those hints had very little effect on forest making plans and control in maximum States in which, until these days, the priority turned into an accumulation of revenues via logging of herbal and planted forests.

### **Execution and marketing of non-timber forest product**

There are inherent complexities involved in managing a woodland for NTFPs. The goods are diverse, production is unsure, and markets are imperfect. Wherein NTFPs have an excessive industrial value, overexploitation has regularly taken place and the product has emerged as scarce <sup>[62, 63]</sup>, in lots of extra instances, the underdevelopment of a commercial infrastructure is an impediment to powerful NTFP management <sup>[64]</sup>. Maximum past researches on NTFPs had been specific and performed with regards to either commodity markets or family desires or organic characteristics. Growing a legitimate policy calls for careful analyses of all of the above aspects as they relate to the forests which are regular of a vicinity. To make certain an increasing percent of the market proportion for NTFP gatherers and producers requires information of ways NTFP extraction and advertising and marketing structures have functioned within the beyond and how contemporary structures may be tailored to the demands of the consumer market. One issue diagnosed is that first-rate impediment to the improvement of a replicable version of an extractive device is a lack of individual role model of extraction <sup>[36]</sup>, it's far tough to understand simply how efficient an NTFP gadget is or is probably. NTFPs are unlike wood manufacturing and management systems due to the fact there is no 'international metric' for functions of evaluation, either theoretically or empirically.

The development of policies to dispose of economic and social constraints is crucial if NTFP management systems are to serve a large and diverse body of stakeholders. when the value of products accrues specifically to intermediaries the social objective of NTFP systems might not be maximized <sup>[34]</sup>. Numerous current research show how creditors of NTFPs very frequently live beneath regimes of financial and social dependence wherein fees and markets are efficiently managed with the aid of land-owners, traders and

personal groups. Other studies propose that NTFP trading structures are often riven by means of monopsonistic preparations [65, 66] and are fashioned with the aid of unhelpful or unfair legal regulations at the direct sale of NTFPs with the aid of creditors. The range and unpredictability of traded fees have also been commented on and are extensively visible as an obstacle to the layout of advanced NTFP control systems.

**Table 1:** Dicotyledonous non-timber forest products of Nagaon district of Assam

Sl. No.	Scientific Name	Common name	Parts used
1.	<i>Naravelia zeylanica</i>	Gorapasoi	Young shoot-tooth brush; Leaf and root as medicine
2.	<i>Dillenia indica</i>	Owtenga	Fruit's fleshy calyx as vegetable, mucilaginous seed as a natural shampoo
3.	<i>Magnolia hodgsonii</i>	Barhamthury	Wood-as handle of instruments and firewood
4.	<i>Cissampelos pareira</i>	Tubukilata	Young shoot tip as medicine
5.	<i>Tinospora cordifolia</i>	Shagunilata	Stem as medicine
6.	<i>Nymphaea nouchali</i>	BagaVetphul	Flower bud as vegetable
7.	<i>Nelumbo nucifera</i>	Padumphul	Flower petal and seeds are edible
8.	<i>Crataeva religiosa</i>	Barun	Leaves and frits as medicine
9.	<i>Flacortia cataphracta</i>	Ponial	Fruit is edible
10.	<i>Drymaria cordata</i>	Laizabori	Young shoot vegetable and medicine
11.	<i>Garcinia cowa</i>	Kawri Thekera	Fruit edible and as medicine
12.	<i>Garcinia lanceaefolia</i>	Rupahi Thekera	Fruit edible and as medicine
13.	<i>Garcinia morella</i>	Kuji Thekera	Fruit edible and as medicine
14.	<i>Garcinia pedunculata</i>	Bar Thekera	Fruit edible and as medicine
15.	<i>Garcinia xanthochymus</i>	TeporTenga	Frit edible and as medicine
16.	<i>Abutilon indicum</i>	Japapatori	Root as medicine
17.	<i>Sida cordifolia</i>	Sunborial	Bark as fiber
18.	<i>Bombax ceiba</i>	Simalo	Bark as medicine and fruit as fiber
19.	<i>Abroma augusta</i>	Gorokhia	Root as medicine
20.	<i>Zizyphus jujube</i>	Bagari	Fruit is edible
21.	<i>Vitis quadrangularis</i>	Harjura Lata	Young shoot as vegetable, leaf, and stem as medicine
22.	<i>Leea guineensis</i>	Owlata	Stem as rope in house building
23.	<i>Aesculus assamica</i>	Ramanbih	Seed as medicine
24.	<i>Mangifera sylvatica</i>	Ban Aam	Fruit is edible and bark as medicine

25.	<i>Rhus chinensis</i>	Naga Tenga	Fruit is edible and medicine
26.	<i>Spondias pinnata</i>	Amara	Fruit and young leaves are edible and medicine, bark as medicine
27.	<i>Caesalpinia bonduc</i>	Letaguti	Young leaf and fruit as medicine
28.	<i>Cassia alata</i>	Kharpat	Young leaves as medicine
29.	<i>Abrus precatorius</i>	Latumoni	Fruit and root as medicine
30.	<i>Butea monosperma</i>	Palakh	Bark as medicine and fruit as fiber
31.	<i>Dalbergia pinnata</i>	Lalengchali	Bark as condiment
32.	<i>Pongamia pinnata</i>	Karash	Leaves as fodder, seed as medicine
33.	<i>Erythrina variegata</i>	Madar	Root, bark and leaves as medicine and for ornamental purposes
34.	<i>Flemingia strobilifera</i>	Makhioty	Root and bark as medicine
35.	<i>Mellettia pachycarpa</i>	Bakal Bih	Root as poison for fish
36.	<i>Prunus jenkinsii</i>	TherejuTenga	Fruit is edible, shoot as medicine
37.	<i>Rubus ellipticus</i>	Jutulipaka	Fruit is edible, young shoot as medicine
38.	<i>Rubus lucens</i>	Jezeru Paka	Fruit edible
39.	<i>Terminalia bellirica</i>	Bhumura	Fruit as medicine
40.	<i>Terminalia chebula</i>	Hilikha	Fruit as medicine and bark as dye
41.	<i>Syzygium balsameum</i>	Jaldubuli	Young shoot a medicine
42.	<i>Syzygium cumini</i>	Kala Jamu	Fruit is edible, seed as medicine and bark as dye

**Table 2:** Monocotyledonous non-timber forest products of Nagaon district of Assam

Sl. No.	Scientific Name	Common name	Parts used
1.	<i>Thysanolaena latifolia</i>	Jaru Ban	Young Shoot-as fodder; Mature stem-as fencing; flower-as broom
2.	<i>Phragmites karka</i>	Khagori	Young shoot-fodder; Mature stem in fencing and constructing houses
3.	<i>Alpinia nigra</i>	Tora	Leaf-sheath-as rope Young, Soot and rhizome as medicine
4.	<i>Curcuma aromatica</i>	Keturi	Rhizome as medicine
5.	<i>Curcuma caesia</i>	Kala Halodhi	Rhizome as medicine
6.	<i>Curcuma amada</i>	Amada	Rhizome as medicine and condiment
7.	<i>Etingera loroglossa</i>	Karphul	Rhizome as medicine and condiment
8.	<i>Kaempferia galanga</i>	Gathiyon	Rhizome-medicine; Young Shoot-vegetables; Flower-ornamental
9.	<i>Kaempferia rotunda</i>	Bhumi	Rhizome as medicine

		Champa	
10.	<i>Zingiber officinale</i>	Moran Ada	Rhizome as medicine and condiment
11.	<i>Musa aurantiaca</i>	Banaria Kal	Inflorescence-edible
12.	<i>Musa itinerans</i>	Banaria Kal	Inflorescence-edible
13.	<i>Musa nagensium</i>	Banaria Kal	Inflorescence-edible
14.	<i>Maranta arundinacea</i>	Toraalu	Rhizome-edible
15.	<i>Phrynium pubinerve</i>	Kawpat	Leaf-wrapper & plate
16.	<i>Schumannianthus dichotomous</i>	Patidoi	Stem-as rope
17.	<i>Crinum asiaticum</i>	Ban Naharu	Leaf & bulb-medicine
18.	<i>Dioscorea alata</i>	Sapara Alo	Underground stem is edible
19.	<i>Dioscorea esculenta</i>	Gos Alu	Underground stem is edible
20.	<i>Dioscorea pentaphylla</i>	Paspotia Alu	Underground stem is edible
21.	<i>Commelina benghalensis</i>	Kanahimalu	Young shoot-medicine
22.	<i>Arenga pinnata</i>	MamoiTamul	Stem & leaves sheath-as cultural
23.	<i>Calamus flagellum</i>	Raiding Bet	Cane manufacture furniture, Young stem tip as vegetable
24.	<i>Calamus gracilies</i>	Suli Bet	Cane-as rope
25.	<i>Calamus tenuis</i>	Jati Bet	Cane as furniture and house construction
26.	<i>Caryota urens</i>	SewaTamul	Stem in house construction and fencing, young stem tip as vegetable
27.	<i>Licuala peltata</i>	Jengu Pat	Leaf as thatching material, fruit is edible
28.	<i>Livistona jenkinsiana</i>	TakowTamul	Leaf as thatching material, fruit is edible
29.	<i>Acorus calamus</i>	Bos	Corm-medicine
30.	<i>Alocasia fornicata</i>	BejKasu	Corm-as vegetable
31.	<i>Alocasia macrorrhizos</i>	Man Kasu	Corm-as vegetable, Petiole-as vegetable and medicine
32.	<i>Alocasia odora</i>	Dahi Kasu	Petiole-as vegetable
33.	<i>Amorphophallus bulbifer</i>	Ul Kasu	Corm-as vegetable
34.	<i>Colocasia esculenta</i>	Kola Kasu	Petiole and sub aerial stem as vegetable
35.	<i>Homalomena aromatic</i>	Gandha Kasu	Leaf & petiole-as medicine
36.	<i>Laisia spinosa</i>	Shengmara	Young shoot as vegetable and medicine

**Table 3:** Diversity and Utilization of Non-Timber Forest Products (Pteridophytes) of Nagaon district of Assam

Sl. No.	Scientific Name	Common name	Parts used
1.	<i>Diplazium esculantum</i>	Dhekia Shak	Young leaf as vegetable
2.	<i>Stenochlaena palustris</i>	Dhekia Lata	Young leaf edible, mature stem as rope
3.	<i>Drynaria quercifolia</i>	Hukan Dhekia	Mature leaf as ornamental
4.	<i>Dicranopteris linearis</i>	Kalam Dhekia	Leaf petiole as cultural
5.	<i>Lygodium flexuosum</i>	Kapow Dhekia	Young leaf as cultural
6.	<i>Pteridium aquilinum</i>	Dhekia Shak	Young leaf as vegetable
7.	<i>Christella parasitica</i>	Bihlongoni	Leaf as medicine and cultural use

**Table 4:** Diversity and Utilization of Non-Timber Forest Products (Fungi) of Nagaon district of Assam

Sl. No.	Scientific Name	Common name	Parts used
1.	<i>Morchella esculanta</i>	Kathphula	Fruiting body as vegetable
2.	<i>Agaricus bisporus</i>	Beng-Sata	Fruiting body as vegetable
3.	<i>Auricularia auricul</i>	Kathphula	Fruiting body as vegetable
4.	<i>Ganoderma</i> sp.	Kathphula	Fruiting body as vegetable
5.	<i>Lycoperdon</i> sp.	Kathphula	Fruiting body as vegetable
6.	<i>Pluteus cervinus</i>	Kathphula	Fruiting body as vegetable
7.	<i>Schizophyllum commune</i>	Kathphula	Fruiting body as vegetable
8.	<i>Termitomyces</i> sp.	Kathphula	Fruiting body as vegetable

### Management and economic significance of non-timber forest products

Over 50% of wooded area sales and 70% of wooded area export profits come from NTFPs <sup>[67]</sup>. In India, the principal source of each self-employment and oblique employment in forestry is the gathering, processing, and sale of a huge range of NTFPs. Those encompass bamboo, cane, grasses, oilseeds, fibers, gums, and resins, dyes, medicinal flora, spices, honey and wax, nuts, sandalwood, leaves, and seeds for propagation. Despite the fact that the designation 'minor' may additionally supply the effect that this subsector is of low cost, in 1986 NTFPs accounted for almost 40% of forest department revenues, 75 % of internet export profits from woodland sector revenues, and 75% of net export earnings from wooded area produce. Small-scale wooded area-primarily based corporations, a lot of them reliant on NTFPs, provide as much as 50% of profits for 20-30% of the agricultural labor force in India <sup>[68, 69, 16]</sup>. Of the total salary employment in the forestry region, NTFPs possibly account for more than 70 % <sup>[15]</sup>. Greater important is the possibility for self-employment which those corporations provide to the woodland dwellers,

recently anticipated at 3.3 million individuals. A current look at in West Bengal shows that many village groups derive as a good deal as 17% in their annual family incomes from NTFP collection and advertising sports <sup>[70]</sup>. A survey at Bastar, Chhattisgarh, found that while the maximum sustainable yield from 1 hectare of woodland became approximately 10m<sup>3</sup> every two decades, yielding a net price of Rs. 20,000, non-wood merchandise harvested each year produced an internet income of Rs. 200,000 over the same period <sup>[61]</sup>. India's state governments earn kind of Rs. 2000 million in step with annum from the NTFP exchange, in the shape of royalty, fees, income profit, licenses and so on.

India's massive and numerous wealth in NTFPs (an envisioned 3,000 plant species yield one or other NTFP), only approximately one hundred fifty non-medicinal plant life are commercially exploited. Inside the absence of particular motion plans at country and countrywide ranges, the modalities of extraction and advertising of many precious products were typically nearby or 'conventional'. Tracking of actual and potential production, use and advertising of NTFPs is missing <sup>[15]</sup>. Except a 'minor wooded area produce plantation scheme' which has been operational on account that 1985 in numerous States, and which has now not yielded tons minor woodland produce (due to degradation, negative choice of species, lack of usufruct sharing association with creditors), systems of collection, processing, and marketing of NTFPs maintain to perform in a conventional manner in maximum elements.

In phrases of series and advertising arrangements for NTFPs in India, the dominant machine has visible the woodland department (or nation forest organization) buy the accumulated produce from the extractors, and then promote it back at the open marketplace through auction to buyers or industries after basic processing. Products wherein the state wooded area branch has no real interest (generally due to the fact the outputs are small) have usually been leased out to wooded area contractors for exploitation. In maximum cases, the royalties paid by means of contractors are determined by means of crude techniques of predicted manufacturing, without any clinical have a look at or motel to an in-depth inventory of NTFPs on a nearby foundation. Arrangements additionally alternate from year after year for administrative or political concerns. The woodland research Institute in Dehradun has compiled records on NTFPs in India, but this record has not often been utilized by nation forestry organizations, or public or private zone firms, for growing or making value brought merchandise. There are few current incentives for industries to apply NTFPs as uncooked substances.

similarly, it's been proven that the unregulated collection of NTFPs impacts adversely on the regeneration of some susceptible species in India, that woodland-structured families are often exploited by intermediaries<sup>[71]</sup> and that some NTFPs have been subjected to a current but persistent fall in production.

The brighter aspect of the Indian forest set-up is that most forest legal guidelines and even wooded area policing activities, have no longer encroached at the tenurial rights of NTFP extractors. Apparently, the environmental foyer in India, which has been quite vocal in its opposition to the employment of personal contractors for timber exploitation, has said as an alternative less about the involvement of middlemen inside the advertising of non-wood forest merchandise. It stays the case, however, that the control of NTFP-based sports in India is limited by using problems referring to seasonality, garage, transportation, and occasional volumes of confident manufacturing. on this admire, NTFP structures in India are not in contrast to NTFP structures in some other place<sup>[68]</sup>.

### **Occupation and education**

The principle profession represents the foremost economic pastime engaged by means of the family head for coins profits and subsistence. Due to the fewer range of livelihood options in rural areas that can complement family earnings and meals deficit, they are therefore predicted to rely greater on forest sources consisting of NTFPs. Families who are engaged in different sectors of the financial system which includes trading and formal employment are much less possibly to be depending on NTFPs compared to their opposite numbers in the farming company<sup>[72, 73]</sup>.

The level of training attained by using the household head is expected to influence the character of his/her monetary activity and therefore the extent of his/her income. This is because education might make it less complicated for households to recognize bad externalities and passive consumer values of natural sources<sup>[74, 75]</sup>. It's miles assumed that the high degree of education of respondents would cause extraction of fewer forest merchandise considering that schooling opens up opportunity employment possibilities and diverts human beings from subsistence livelihoods activities which include the gathering of NTFPs from the woodland reserve<sup>[76, 75]</sup>.

### **Conclusion**

NTFPs have an established conventional financial function in most of the islands of the region, particularly for rural groups. They provide a potentially treasured contribution to sustainable livelihoods but the NTFP region has remained marginalized to mainstream monetary activity because of a variety

of demanding situations and constraints. NTFP monetary hobby desires to be harnessed and controlled effectively which will seize its capacity contribution to national sustainable improvement, especially for rural livelihoods. Amidst challenges which can be emerging, there are possibilities that the sector provides that ought to be identified and capitalized on.

This studies brought into recognition

- i) The critical function that NTFPs do and might play in rural livelihood techniques.
- ii) The aid control, advertising and marketing, finance, policy and institutional challenges that need to be conquered for NTFPs to meet their full capability within such livelihood strategies.

Various nearby management agencies, frequently forestry departments, are mandated to manage NTFPs but are challenged through a loss of good enough resources and situations wherein exploitation of the sources occurs on houses past the confines of woodland reserves. In some times, struggle control can be required as shortage of assets promotes opposition and desperation on the part of stakeholders. It is far clear that during order for the NTFP region to be advanced, it has to be analyzed past the slim confines of biodiversity conservation and framed within the broader context of poverty comfort and sustainable livelihoods. Inside this context, the desires of the arena to be addressed must consist of coverage and institutional arrangements, resource control and access, advertising, finance and schooling due to the fact sustainable livelihoods can most effective be completed via governance arrangements that allow powerful control of natural sources while empowering those dependent on such resources. This calls for a policy environment that lets in for participatory based totally processes offering NTFP stakeholders with information, get right of entry to too and a position in the management of the NTFP useful resource base and their personal improvement.

It is miles advocated that stakeholders ought to prioritize technical and financial help programs that might promote off-farm income-generating sports which includes price addition for agricultural produce, handcraft and so forth. Inside the lengthy-run, diversification into formal quarter employment, coupled with schooling and talent improvement, is suggested. This will assist reduce household overreliance on NTFPs for livelihoods and profits. For effective conservation of NTFPs, strategies ought to take into consideration corporations that were determined to have extra stake, which includes the guys and kids, in making plans and enforcing sustainable utilization and control of

wooded area resources. Further, interventions aimed toward retaining the forest have to keep in mind both in-situ and ex-situ conservation of the most applied flowers and bushes used for drugs in order to relieve strain at the wild stock. The provision of biogas and kerosene as alternative fuelwood and charcoal is suggested with a purpose to reduce family overreliance on the wooded area timber plant. It is already a recognized fact that for any herbal aid to be controlled sustainably, a sound understanding of the ecology, spatial distribution and abundance of the resource is required. Such statistics might be obtained from a number of assets along with indigenous or local people's information as well as formal scientific inquiry via woodland inventories.

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<b>3.3.3. Number of papers published in national/ international conference proceedings per teacher during last five years</b>						
<b>Sl No</b>	<b>Name of Teacher</b>	<b>Title of Proceedings of the Conference</b>	<b>Title of Paper</b>	<b>Year of publication</b>	<b>ISBN/ISSN</b>	<b>Publisher</b>
<b>1</b>	Dr Niloofar Islam	Proceedings of North East India History Association	Black Magic and Witchcraft in Assam: A study of Evolution, Practices and Prevalence	2018	ISSN 2349-753x	Synod College
<b>2</b>	Maitreyee Dutta	Two Day International Interdisciplinary Conference on Narratives, Self and Identities: Traditions and Innovations	Crime Narrative: A glimpse into late 19th century fiction	2021	978-81-931101-8-8	Eswar Publications, Tamil Nadu

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**39<sup>th</sup>**  
SESSION

**SYNOD COLLEGE  
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2018**

40. The Shillong Mahila Majlish: Origin and Development  
—*Rishababiang L. Nonglait* ..... 359
41. Contribution of Women in the Politics of Sikkim:  
A Historical Study —*Bikash Karki* ..... 370
42. Assam Pradeshik Mahila Samitee and Development of  
Women Education: A Note —*Indrani Choudhury* ..... 383
43. Marriage System among the Karbis of Assam —*Junmoni Hansepi* ..... 387
44. Socio-Cultural Assimilation in Early Assam: Some  
Reflections from Tantra and Art —*Aparna Mathur* ..... 397
45. Regional Dimensions and Art: Inferences from the  
Illustrated Anadi Patan —*Rima Kalita* ..... 408
46. Shamanism in Jaintia Religion —*Hermia Bani Lakiang* ..... 416
47. Black Magic and Witchcraft in Assam: A Study of  
Evolution, Practices and Prevalence —*Niloofar Islam* ..... 423
48. Lamaism among the Membas of Arunachal Pradesh —*Chera Tamak* ..... 429
49. Traditional System of Governance in Sikkim:  
The Dzomsa (Pipon System) —*Chongtick Lachungpa* ..... 438
50. The Traditional Khasi Political Institutions of  
Mylliem Syiemship —*Clara Bamon* ..... 448
51. Revisiting Mauzadari System in Assam —*Dhanmoni Kalita* ..... 457
52. Socio-Cultural Changes of the Meitei Pangals of Manipur:  
A Historical Perspective —*M. Nawaz Khan & Zeet N. Thouba* ..... 467
53. Economic Transition in Sikkim During the  
Namgyal Dynasty —*Samten Doma Bhutia* ..... 479
54. Emergence of Towns in Sikkim with Special Reference to  
Rangpo and Singtam —*Sunita Kharel* ..... 487
55. Economic Life of the Sonowal Kacharis: In  
Changing Times —*Pallabita Das* ..... 496
56. Faith and Technology: The American Baptist Missionaries  
Among the Sumi Naga —*Atokali Kiba* ..... 503
57. The History of the Baptist Mission in Garo Hills:  
Problems and Challenges —*Sanggra A. Sangma* ..... 513
58. Caste Politics in Brahmaputra Valley: Role of  
Kaibarta Associations (1927-1940) —*Deepsikha Barman* ..... 520
59. Cinema as Popular Culture in  
Colonial Assam —*Sudev Chandra Basumatary* ..... 531

## Black Magic and Witchcraft in Assam: A Study of Evolution, Practices and Prevalence

*Niloofer Islam*

Magic in India is prevalent since ancient times. *Atharvaveda* is considered as the book of magic as it contains various mantras which were popular not only among the people of Vedic age but earlier times also. The archeological remains found from Indus valley civilization confirm the practice of worshipping mother goddess and Shiva, a form of Shiva-Pashupati, the popular deities of the period. In the later period these deities were the prime deities of tantricism. The *Atharvaveda* composed a few centuries after the Indus Valley Civilization consists mainly of the magical formulae.<sup>1</sup> Even the *Yajurveda* emphasized on the beliefs in spirits and magic but not to the extent of the *Atharvaveda*.<sup>2</sup> The contents of the *Atharvaveda* which are also in the form of ritual prayers like that of the *Rigveda* can be regarded as magical charms. The *Atharvaveda* itself has offered a classification of these charms into categories such as: *Ayusya* (charms for long life), *Bhesajya* (charms to cure sickness caused both by natural and supernatural causes), *Abhicarika* (charms to curse upon enemies, sorceress and demons), *Strikarman* (love charms and charms relating to women), *Ammanasya* (charms to bring about concord), *Poustika* (charms to bring about prosperity), *Rajakarman* (charms relating to royalty or to the Brahmanical power), *Prayascitta* (expiatory rites and prayers). Amulets were in use. Sorcery or witchcraft was widespread and there were many charms to protect oneself from sorcery. Amulets used against sorcery had the capacity to recoil the sorcerer himself.

There is no reference of Assam in Vedas which mention that magic was practiced during that period. But from the time of *Yajurveda* the Atharvavedic magical practices might have been in vogue in Assam. This is proved by the fact that in *Atharvaveda* (chapter X.4.14) a reference of Kirata girl (Kairataka) who digs for a herbal remedy on the ridges of the mountains<sup>3</sup> which is very significant. In the post-vedic period, in the times of Buddhism the Atharvavedic belief in the causation and cure of disease still flourished amid Buddhists. The costly affair of sacrifice, with the priest as the intermediary, was only replaced with cheaper sacrifice, which is self-torture. Pali texts such as

the *Khuddakapatha: Anguttara nikaya, Attantia sutta, Digha nikaya* etc. contained *Parittas* or protective mantras which were believed to be officious in "banning dangers of all sorts, protecting from snake bites, evil spirits, preserving peace, insuring happy re-birth, wealth." The Buddhist literature contains the allusions to various forms of magical beliefs and practices of the contemporary age. Buddhism was popular in Assam also. Of all the eighty four Siddhacharryas of the Buddhists, Minanatha, Luipa, Matsyendranath and Sarahpa were believed to be from Assam.<sup>4</sup>

The texts of the tantric mantras have great similarity with the texts of the mantras used by the *bej* in Assam. There was a rich and flourishing Tantric tradition in Assam. The four pithas sacred to the Tantrics as listed in the Hevajra Tantra composed around A.D. 600 are Jalandhara, Oddiyana, Purnagiri and Kamrupa. Of these four pithas, Kamrupa is identified as 'Kamrup in Assam at present the only *pitha* in action.' Some of the Tantras were composed in Assam, The Tantra is a famous tantric work composed in Assam. Kaulajnyananirqaya, Akulabhairavtantra and Kamakhyaguhyasiddhi are three other works composed by Matsyendranatha. Another famous tantric work composed in Assam is the Kamaratnatantra. Gorakhnath's Gorakhsamhita is another tantric work composed in Assam.<sup>5</sup> Though not numerous, recorded evidence as to the existence of magical practice in Assam is found in some books written in the past. Some of them are religious books, while some of them are historical works. The history of Buddhism, Sikh religious books, the biographies of the Vaishnava saints of Assam etc. make allusions to the practice of magic in Assam. The *Buranjis* written during the Ahom rule, the writings of the Mohammedan historians that accompanied the numerous Mughal invasions and the notes and accounts of the British writers also have recorded the existence of the practice of magic in Assam. Apart from these, there are some other books which have mentioned the practice of magic in Assam *The History of Buddhism* by Lama Taranath is noteworthy. As mentioned by him mantras of Ashwabhava a guru of the Mahayana sect brought back to life the devotees who died of snake bite. He did this with the help of magic while he was making converts and preaching among them in Kamrupa.<sup>6</sup> This might be the earliest written record. Reference to the use of mantras is made in the book *Sankar Digvijay* also.<sup>7</sup> All the elements of the cult of fertility, head-hunting, human sacrifice, faith in reincarnation, ancestor worship and the rites connected with the dead, belief in heavenly body, magic and sorcery are based on

animistic belief.<sup>8</sup> The Kalika Purana mentions human sacrifice in the temple of Kamakhya and the copper temple of Sadiya.<sup>9</sup> It was definitely contributed to by the Austric and Tibeto-Burman, and formed the basis of tantricism in Assam, which passed on into the Hindu and later Buddhist faiths.<sup>10</sup>

Witch hunting in Assam is not a recent origin phenomena, it can be traced back from the ancient time. Witch hunting in Assam is one of the traditional practices. Witch hunting involves branding of a victim especially women as witches by the community or by relatives or in most of the cases by 'Oja' or 'Bej' also known as witch doctor. The victim who is branded as witch (witches are called 'dainis' in the local dialect in Assam) is subjected to number of torture including beating, burns, paraded naked through the village, forced to eat human excrement and sometimes even raped and in many cases lynched by villagers.<sup>11</sup>

This superstitious tradition finds a breeding ground in Assam, not because of illiteracy among the people, but largely because of their historical fascination with black magic.<sup>12</sup> When more than one unfortunate event take in a village, the village people in the grip of superstition tend to believe that such instances are outcome of witchcraft by witches and seek help from 'Oja,' 'Bej', or witch doctors, who identify a person in the village as the witch and culprit behind the incidents.<sup>13</sup> It is believed that, this practice has existed in Assam since Vedic period. All types of witch doctors were unconditionally treated as supernatural being. The important place of the witch hunting in Assam is Mayong, and the inhabitants of Mayong are believed to be worshippers of the planet of 'Maya' or 'Byadhi'. According to people of the Folklore, the medicine men in Mayong learnt their skills, which include identifying and curing witches who are said to be born with their powers.<sup>14</sup> People in Assam are highly affected by diseases like malaria, diarrhea, typhoid and jaundice etc. Every year large number of people die to several diseases. The village folks have a tradition of visiting witch doctor when they fall ill rather than seeking advice from qualified health practitioners, who in turn tell them that disease is an outcome of witchcraft after that the hunt of witch begins.<sup>15</sup>

In Assam, there is a steep growth in number of cases of witch hunting which had resulted in due to clash over claim for property. In present days, branding someone as witch is becoming a tool to assert domination over others property, personal rivalry and to create new power centre in village. There are also instances of witch hunting

being used against families who emerged as powerful, challenging the existing power structure of the village.<sup>16</sup> Further, there are instances where woman are branded as witches because they denied sex. Many young widows go through this problem, when the man they have rejected accuse them of being witch and spread rumour among the villagers to hunt the witches.<sup>17</sup>

The victims of witchcraft have to face a lot of abuses, verbal taunts and slurs through local terms denoting 'witch' as well as other abuse aimed at demonizing and isolating the victims along with their family often accompanied by minor to grave physical violence sometimes even ending in murder. The long-term consequences of victimization are equally grim. They are displaced or expelled from their homes and villages and those who stay in their homes and villages have to face isolation with limited or no access to common resources of the village. Regardless of where the victims may be, in their village or displaced, they become impoverished and live in fear. The consequences upon the family are equally ghastly, with entire nuclear families being affected by the dislocation, isolation and loss of property and livelihood, impoverishment is certain.<sup>18</sup>

With regard to the responses of institutions and other persons, the immediate family is most protective, and as result also victimized. The neighbour appears to be hostile, either as instigators themselves, or as supportive of instigators, and at times as passive onlookers. The apathy in many cases is on account of fear of reprisal from vested interest groups. The local authorities – a heterogeneous group of autonomous women's bodies, local leaders and eminent persons played the most effective role.<sup>19</sup> Birubala Rabha, a social activist is constantly campaigning and fighting against witchcraft and witch hunting. She heads the 'Mission Birubala' and goes from village to village generating awareness against the practice. Assam Mahila Samata Society (AMSS) and Project Prahari, a scheme undertaken by Assam Police in 2001 with active support of Ministry of Human Resource Development (MHRD) have been able to rescue many victims of witchcraft.<sup>20</sup>

The women's body particularly stands out as the main lifeline for the victims' protection, redress and restoration of dignity. They deploy dialogue, negotiation and legal action, drawing in multiple actors to address the ostracism, expulsion and victimization, to safeguard the victims' interests. The police, despite being the sole agency fully mandated by law to take pre-emptive action and provide

redress, demonstrate neither initiative nor diligence in protecting the victims; some cases indicate that the police intervened only after they were pulled in by local authorities.<sup>21</sup>

The convictions of culprits are not possible due to the absence of a proper law in place. They are convicted only under the archaic Indian Penal Code(1860); sections 302 (punishment for murder), 320, 351, 354 (outraging a women's modesty), 364(A), 503 and 506. Most witch hunting cases are dealt under section 323(hurt) of the IPC.<sup>22</sup> The punishment for 'hurt' under section 323 is imprisonment that extends up to one year with a fine of rupees one thousand. Such mild punishment has only deterrent value.

The inhuman practice of branding and execution of people as witches are direct violation of human rights. But the worst of all is that this crime is socially sanctioned. To control the cases of branding and execution of witches a very stringent path has to be followed. Unlike the other crimes where the society at a large condemns the act, but in case of witch hunting society sanctions it. Rigid laws should be made by the law makers not only in state level but also in national level. A national law against witch hunting and related senseless crimes is much needed and all policy makers should discuss this subject with utmost sensitivity, 'without hurting the pride and sentiments of the local population.'<sup>23</sup>

At the primary level, mass awareness is required to initiate a change in the mindset of the people. Superstitious belief should be ceded and scientific temper be inculcated. Apart from this education, health services and other basic amenities should be taken care of by the government. Together with the sincere efforts of the guardians of society scientific temper among the people can be developed through which the cases of witch hunting can be brought down drastically and save the society from this widespread nuisance, consequently saving lives of people in general and lives of women in particular. Nonetheless, it is hoped that with the growth of awareness of history i.e by knowing what were the 'actual causes' of branding witches among the people which were nothing but ignorance and selfish vested interest of a certain section of the society for fulfilling their goal and the progress of historical research further by the coming generations it will fill the gaps in our current knowledge and cure the society of this 'social disease'.

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121.	<b>Happiness Guaranteed: Redefining the Haves and Have nots in OTT Culture</b> <i>Lawrencia Susan K.A.</i>	724-726
122.	<b>Narrative of an Exotic and Militarized Region: Northeast India as Setting of Bollywood Movies</b> <i>Luku Morang</i>	727-733
123.	<b>Rajatarangini as Historical and Political Narratives of Khasha/Khah Tribe the Early Inhabitants of Jammu &amp; Kashmir</b> <i>M M Sohil</i>	734-738
124.	<b>Gendering of Ghosts: Exploring the Patriarchal Elements, paranormal present in Popular Narrative in the select Kannada film 'Apthamitra'</b> <i>M. Kiranmayi, Dr. Radha D.R., Chahat Kumari</i>	739-746
125.	<b>Mirrors as the Devices of Truth in Select Agatha Christie Novels</b> <i>Madhuri N Rao</i>	747-751
126.	<b>Thematic Concerns in Indian Cinema: 'The Dirty Picture' in Focus</b> <i>Dr. Maithry Shinde</i>	752-755
127.	<b>Crime Narrative: A Glimpse into Late Nineteenth Century Fiction</b> <i>Maitreyee Dutta</i>	756-760
128.	<b>One Is Not Always Born Sexual: (Mis) Representation of Asexuality in Popular Media</b> <i>Malavika</i>	761-767
129.	<b>The Repressed Her-Story: Evocation of the Paralysed Self in Katherine Mansfield's Bliss</b> <i>Manali Choudhury</i>	768-771
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131.	<b>A Paradigm Shift in Language Learning with Web 2.0 tools during Covid-19</b> <i>Dr. Manusmriti Sharma</i>	781-786
132.	<b>The Facilitating and Impeding Features of Reading in typical and developmental dyslexic readers: Alphasyllabary versus Alphabetic Writing System</b> <i>Dr. Marita P. J. Saldanha, Dr. Anand Siddaiah, Dr. Prakash Padakannaya</i>	787-796
133.	<b>Resisting Patriarchy: Reading Githa Hariharan's The Thousand Faces of Night and the movie Thappad as a Critique of Ingrained Misogyny and Sexism</b> <i>Mariyam Parveen</i>	797-801

## **Crime Narrative: A Glimpse into Late Nineteenth Century Fiction**

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Crime Fiction is one of the prominent genres in literature. Criminal actions or crime related activities act as an intriguing plot device that frames the narrative into motion; unravelling interesting red- herrings, side plots as well as instigating a deep introspection into the nature and consequence of the crime. Thereby, it is one of those ever-present aspects of the society that move in parallel with evolution and change. As the society alters with time, criminal actions and criminal mindsets always find their prominent existence in every narrative. The 19th century Victorian Society is not an exception to this rule and was in fact noteworthy for its dealings with crime.

Set in the aftermath of the French Revolution and encompassed by the influence of Industrial Revolution that brought a grand upheaval in the living standards of the people; there was a marked change in the population distribution with more and more people settling in towns and cities due to rise of factories. This resulted in cramped living conditions which increased the poverty and squalor in the cities. There was great scarcity of resources and criminal activities went on a rise. In 1829, for the first time a police force was established in London. Laws and punishments came into the scenario to control the increasing crime rate. Prisons came up in abundance to meet the rate of crime, yet the tapestry of types of crime ran wide. From petty thefts to con, from violence against women to murder; Victorian Society witnessed a large array of criminal activities. Sensational crimes like that of Jack the Ripper in 1888, whipped up a lot of public attention. But amidst this, there were many that went unreported and continued creating devastating consequences.

This period was also dominated by various discourses on crime and criminals. Lombroso in his work *The Criminal Mind* (1876) put forward the idea that there was a criminal type. Based on this idea, *The Criminal* (1890) by Havelock Ellis compared physical features of various criminals to locate a pattern, so as to recognize the type. Henry Maudsley in *Responsibility in Mental Disease* (1874) declared that a criminal is not made but is rather born. Various studies also came up regarding female criminals. This was an even more critical subject as female criminals were judged by juxtaposing them to the construct of the Victorian Ideal Woman. Since women were supposed to be flag bearers of morality in the Victorian Society, their fall from grace was treated with much more stigma than the criminal actions of men.

This scenario is well highlighted in Thomas Hardy's novel *Tess of the d'Urbervilles* (1891). The central protagonist Tess, ends up committing a murder when she stabs her rapist to death towards the ending of the novel. It is this depiction of the crime and the criminal by the author, that makes this novel stand out in direct opposition to the contemporary discourse. Thinkers like Herbert Spencer and Havelock Ellis ruled out issues of poverty, lack of opportunity and abuse when they blamed sexual abnormality to be the core reason for women committing crimes. In fact, criminal women were depicted in a masculine light or in a highly sexualized manner which indicated their moral dubiousness and lack of integrity. Most criminals were also thought to be of the lower classes which were being often termed as criminal classes. In the closing arc of her character, Tess appears to fit into the pattern of the Victorian Criminal women as after, "she loses her virginity bears an illegitimate child and becomes a mistress in order to get by, Tess's fall from sexual purity is completed by the criminal act of stabbing Alec" (Green; 23). It is this notion, however, that Hardy dismisses in his narrative of Tess, who is a beautiful feminine figure with graceful behaviour and lacked any understanding of sexual matters in her youth; leading to her dismal fate. Furthermore, she belonged to an aristocratic lineage with noble blood in her veins. As such, her mere existence

was enough to set her apart from the criminal crowd of the Victorian Period, since her beautiful appearance did not in any manner conform to the image of the depraved monstrous criminal figure. Her crime on the other hand, was a result of a very strong motive.

Tess, despite being of noble stock, suffered from poverty. Her father, lulled into a sense of false delusion of being noble, stopped fending for the family resulting in Tess stepping up to take up many responsibilities on her shoulders. This puts her in the way of Alec d'Urberville, a man with a big fortune who takes advantage of his social class and violates Tess; leaving her with a child out of wedlock. Tess's life takes a pitiable turn as she moves from poverty to societal ruin due to her violation and then suffocates in the turn of circumstances when she ends up becoming a mistress of her rapist despite being married to a man that she loved. Her spirit is shattered when Angel Clare, the man she loved and married leaves for Brazil, after her confession of her ruin in the past. Her financial circumstances are a major influence in her situation as poverty makes her desperate to give into Alec's demands, so as to bargain a stable existence for her family after her father's death. However, Angel does return to her and Tess realizes that Alec had managed to ruin her happiness again, crying loudly that her sin, a social construct, would kill him. This appears to be the final break in her psyche where she ends up committing a violent act that cannot even be seen as possible for someone as kind and timid as Tess. As such, with this and her agreement to her punishment which she welcomes with open arms, Hardy paints a murderer who is not a criminal; but rather a victim of the society and the justice system that did not allow her the safety and security she should have received. Furthermore, Tess also remains unaware of the laws that could have aided her in her fight for justice. In fact, Hardy does not write the subtitle – *A Pure Woman*, in a whim. He does so, because according to the laws, Tess cannot be considered ruined when her case is examined with references to the rape laws of that time. This can be done through a dissection of the chapter which illustrates this act. Alec takes Tess away through a route and loses his way. As they travel, Alec also makes Tess drink, holding a druggist's bottle to her mouth. This, according to Halsbury's *The Laws of England* is in itself a criminal act, where in case of any relation after drugging a woman; the man can be convicted of rape. This provision was again reiterated in the Criminal Law Amendment Act of 1885. The second issue is the actual action of violence, where Hardy clearly specifies that Tess was asleep when Alec calls out to her. According to John Mew's *The Digest of English Case Law*, lack of consent from the women means rape and while highlighting many cases, it is declared that a sleeping woman is also incapable of consent. Thus, these two scenarios easily justify the legal connotation of Tess being a pure woman. Alec, because of his social standing and Tess's lack of knowledge and resources at her disposal, easily gets out of his criminal actions. It is only his later obsession and lust for Tess that brings him back to her life and "violent penetration answers violent penetration, crime answers crime" (Davis; 229). The novel, thus ends with a violent closure where Tess is executed due to her crime; giving a legal closure to the two criminal actions in the novel.

Mr Hyde in *The Strange Case of Dr Jekyll and Mr Hyde* (1886) by Robert Louis Stevenson fits into the framework of the criminal type that Lombroso talked about in his work. In each and every instance in the novella, Dr Jekyll's alter ego is described as a man with a horrific appearance "with a haunting sense of unexpressed deformity with which the fugitive impressed his beholders" (Stevenson; 31). He is, in fact the creation of Dr Jekyll himself; who is a man of high stature in the society with wealth and respect to his name. The crimes of Mr Hyde are destructive and violent in nature and throughout the plot keeps on gaining in intensity. In the opening chapter there is the depiction of an instance where he collides with a girl and simply tramples over her without any concern; highlighting his apathy and lack of fear of fitting into the societal norms. This aspect is in complete contrast to the nature of Dr Jekyll who is placed in a position where he appears to be the genial and welcoming figure for

the neighbourhood; often giving parties for enjoyment. As such, Jekyll's weakness in giving into his depraved desires by creating his alter ego can be traced to his own character and his past as he had a fortunate upbringing and excellent financial conditions that had always put him in the high pedestal in the society. The realization that his image could get easily tarnished forced him to suppress his desires and, in a way, hamper his mental growth to be able to reconcile with his needs. Fascinated by theories of multiplex personalities and double nature; this obsession was termed by Lanyon as going, "wrong, wrong in mind" (Stevenson; 14). Thereby, when he frees his inner desires, it creates Mr Hyde which is his dark double in character.

The murder of Sir Danvers Carew who was a political figure, brings the freedom of Mr Hyde to a sudden stop. Jekyll, fraught with guilt at giving into depravity and in fear of discovery, tries to suppress his creation by not transforming into him. Jekyll is not guilty of the crimes that Hyde does, but rather feels guilty at the fact that he enjoys living as his dark double. He keeps on slipping towards this addiction and transforms into Hyde without the potion. His suppression and hesitation results in Hyde emerging with a violent temper which concludes in the sudden impulsive and brutal murder of Sir Danvers Carew which is witnessed by a housemaid. The legal repercussions of this action hound Hyde to the extent that in fear of discovery, Jekyll stops transforming for two months. The murder, haunts Jekyll and Utterson clearly notes his feverish manner when he meets him after the incident. In this, however, Dr Jekyll is in no way plagued by the fear of gallows. Instead, it is becoming Hyde that becomes the greatest horror for him. He makes innumerable efforts and as he, "attempts to keep hidden the part of himself that he cannot control... it becomes a source of shameful pleasure and shameful consumption" (Comitini; 126). In comparison to him, Dr Lanyon is unable to handle the pressure of the revelation, and the guilt ends up killing him. Jekyll also engages in the crime of forgery all by himself to keep his secret safe and thus starts a chain of lies, crime and subterfuge.

Jekyll easily washes his hands off the crimes but it cannot be overlooked that it was him who had made it possible for Hyde to come to life. In fact, he had created a whole existence for his alter ego by opening a bank account and leasing an apartment in Soho for Hyde. Hyde was, in a way the path through which he could experience the seedier parts of the society from which he had been barred forever. This possibility of tasting the forbidden fruit instilled the greed in him, which ends up wiping his own existence, for after Hyde's suicide, nothing related to Jekyll was ever found. It was as if he never existed. As such, Hyde's crimes get a closure with his brutal suicide. Jekyll's fear of discovery and that he would be forever subjected to the horror of being Hyde destroyed his mental stability. The existence of Dr Jekyll, for all his respectable stature, ends up being an unsolved disappearance.

Cousin Henry (1879) by Anthony Trollope ends up complicating the relationship of crime and guilt even more. Indefar Jones, the Squire of Llanfeare, had no children of his own. In his final years, he is stuck in a confusion of choosing the next heir. On one side, he is fond of his niece Ms Isabel Brodrick and on the other side, as per traditional system of male heirs inheriting property, he should choose his nephew, Mr Henry Jones. This ends up in the old man changing his Will a number of times. In his last days, Isabel makes a trip to her home and Henry stays with him. It is during this period that Indefar Jones changes his Will again, this time favouring Isabel as the heir. He brings two witnesses who sign the Will but have no clear idea about the change. He puts it inside a book of sermons and then falls ill before he could reveal the change. His health worsens and he soon dies after looking at Isabel for one last time. The tension in the novel, begins from this instance as Henry takes the book and simply places it in the library, with the new Will inside it. After the death of the Squire, his attorney as well as the entire household searches for the new Will but it is not to be found. As

such, without other choice, the previous Will is put to function and Henry become the owner of the property.

It is Henry who becomes the focus of attention with respect to the crime. He tries many a times to burn the Will but something pulls him back each time. He is unable to cross that one line that will actually make him a felon and, in this hesitation, he ends up causing a large amount of mental harassment for himself. He is plagued by his knowledge of this new Will and the insecurity of his position haunts him. His psychological state suffers a massive amount of stress. He faces alienation from the staff and tenants of the estate; remaining locked indoors for hours. Beginning to lose his appetite, he starts to give the impression of a man waiting for the sword to drop. His weakness is such that despite trying to give up the location of the Will, he is unable to actually do it. He makes up scenarios in his mind where he would be the one to find the Will, assuming "the grand air of injured innocence" (Trollope: 62) and give it to the authorities, thereby shaming those who were maligning his character. Yet, he is unable to take any action. His inaction becomes a severe danger to him when the Carmarthen Herald begins to rouse public opinion of a grave crime being committed by Henry is destroying the actual Will. The editors fan the rumours to get a better readership and engage in a campaign against him. The hue and cry of public opinion becomes so immense that Mr Apjohn, the Jones Family Attorney approaches Henry and advises him to file a lawsuit. Henry is hesitant and unwilling but ultimately bows under pressure only to fall into the jaws of the legal system which was headed by a dangerous lawyer Mr John Cheeky. The pressure of the hearing, his own weakness as well as the burden of being alone in the entire situation slowly chips at this mental stability. He diminishes into a scared wraith of a man, his entire personality degenerating into two choices – either to burn the Will or not to burn it. He knows very well that the prosecution will wheedle it out of him if the Will is simply concealed. But nothing can make him confess to burning the Will and this would not only make him the legal heir but also save him from any repercussion. Yet, he is unable to actually commit the crime and remains in the limbo of indecision. As Trollope writes,

To destroy the will was his only chance of escape. There was nothing else left to him... little plots of his which he had planned for revelation of his secret without the acknowledgement of guilt, had all fallen to pieces...anything that required skill in the execution was impossible to him. (Trollope; 149).

Burning the will was the only option he had but he understood this very well that once he committed that act, "there would be a final adieu to innocence ... no return to the white way, no possibility of repentance" (Trollope; 152). This stopped him from committing the actual crime and as such allows him to leave without legal trouble when the Will is discovered. The case is closed as per the situation and the rightful heir is restored.

The three novels describe three different situations and crimes where the characters engage in matters of criminal urges; reacting in varied manners. The first crime in Tess of the d'Urbervilles acts as the catalyst that concludes with the second crime. In case of Stevenson's novel, trying to hide the reality backfires into a bigger crime of murder and forces Jekyll to tarnish his own character by engaging in forgery; finally losing his identity. Cousin Henry toes the line between a crime committed and not yet committed. As such, all the situations depict different facets of crime highlighting the various associations and repercussions that the victims, the perpetrators and the public go through; just because of one criminal action. All the characters meet with the consequence they have sown for themselves. While the legal system is a continual presence, it only acts prominently in convicting Tess and punishing her. In the other two cases, the threat of the legal consequences loom in the periphery and this threat actually corrodes the mental peace of the perpetrators, forcing them into taking the easier way out – by suicide or by choosing inaction. The motivations for the crime committed or thought of, gives a whole different angle to the reasoning of the individual psyche and as

such brings a startling realization that it is the individual choice, mental health and the environment that brings about such actions; not biological inheritance or any other superstition.

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