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PEER-REVIWED RESEARCH JOURNAL**



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L.D. INSTITUTE OF INDOLOGY

ROLE OF EDUCATION FOR EMPOWERMENT OF RURAL WOMEN

Dr. Pallabi Saikia

Assistant Professor, Department of Education, Jhanji H.N.S. College, Sibasagar, Assam

Abstract

Education is an important element in the path of women empowerment. It provides right information to women for their own safeguards. Education is the significant feature for women empowerment and welfare. Education is also considered as a basic prerequisite and a central right for the citizens of any nation. Women, who come across discrimination in many spheres, have a particular need of Education. It is a powerful tool for reducing inequality as it can give people the ability to become independent. Education of women is the most influential tool of change their position in the society. Still large womenfolk of our country are illiterate, backward, weak and exploited. The present study aimed to investigate the socio-personal background of rural women, to find out the role of education in empowering rural women, to identify challenges face by rural women and to provide suggestive measures for empowerment of rural women. The study is based on both primary and secondary data.

Key words: Role, Social Empowerment, Rural Women.

Introduction

Woman is an incarnation of 'Shakti'—the Goddess of Power. If she is bestowed with education, India's strength will double. Let the campaign of 'Kanya Kelavni' be spread in every home; let the lamp of educating daughters be lit up in every heart

—Narendra Modi

Women empowerment is essential for our society to ensure sustainable development of the country. As we know that sustainable development accepts environmental protection, social and economic development, including women's empowerment. Moreover, full participation of both men and women is also critical for development. In the context of women and development, empowerment must include more choices for women to make on their own. Therefore, women's empowerment plays a massive role in the development of a nation. Because it is considered as a significant contribution of overall development of a country. On the other hand, empowerment increases women's agency, access to formal government programs, mobility outside the home, economic independence and purchasing power.

It is said that education increases "people's self-confidence and also enables them to find better jobs and they can work shoulder to shoulder with men". In particular, education empowers women to make choices that improve their children's health, their well-being, and chances of survival. Furthermore, it empowers women to make choices that can improve their welfare, including marrying beyond childhood and having fewer children. Crucially, education can increase women's awareness of their rights, boost their self-esteem, and provide them the opportunity to assert their rights.

Literature Review

A number of studies have already been done on women empowerment. The investigator presented few studies as reviewed below-

Sundaram M.S., Sekar M, Subburaj A. (2014) investigated on women empowerment - role of Education. The study found that educational qualification play significant role in women empowerment.

Bhattarcharjee B. (2015) studies impact of education on women empowerment. The objective of the study is to find out the impact of education on women empowerment. The table shows that Kerala has the highest literacy rate.

Barman B.C. (2018) conducted a study on role of education in empowering women. The study revealed that there is significant difference between educated and uneducated women.

Importance of women empowerment

India is amongst the countries which are not safe for women. There are various reasons for this. Firstly, women in India are in danger of honor killings. Their family thinks its right to take their lives if they bring shame to the reputation of their legacy.

Moreover, women are not allowed to pursue higher education, as they are married off early. The men are still dominating women in some regions. Further, they do not let them go out or have freedom of any kind. In this regard, domestic violence is a major problem in India. Men beat up their wife and abuse them because women are afraid to speak up. They are harassed, tortured and threatened either at home or at work place. Therefore, it is very essential for women to educate them to stop the unfair against them. Thus, we see how

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Status of Tribal Women : An Experimental Research Study on Lakhimpur District of Assam

Dr. Pallabi Saikia*

Assistant Professor, Department of Education, Jhanji H.N.S. College, Sivasagar, Assam, India.

Abstract: Tribal society has an exceptional feature in different aspects such as culture and dialects, religious beliefs and so on. Because tribal people are the oldest ethological segments in the Indian world population. The tribal populations are measured as the indigenous people of Assam. They have their own identity. The identity has not been changed till now. It is actually true sight of their life that still today their living quality not has been fairly good, many of them are still leaving below poverty line though world is changing fast and we are globally equipped with all necessities. They are the people deliberated most reluctant instructionally, economically and informally. They are the most deprived and vulnerable section of the society facing social and economic backwardness. Most of tribal families are living in very discouraging conditions. In this paper an attempt has been made to study the status of tribal women in Assam. In this study, especially mishing tribe was selected as a sample of the study.

Keywords: Status, Tribal women.

Article History

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Corresponding author: Dr. Pallabi Saikia

Introduction

The tribal women's account 8.41% of total population of the country. Generally, tribal women are mostly busy in domestic work as she is the single handed bearer of the whole domestic work. She is responsible for rearing of cattle, selling of their products and marketing of their essential goods. In the present set up of India, participation of tribal women has to be assured through tangible measures at various levels. It results in their empowerment in true sense. Tribal women plays very dominant role in tribal community. They are unable to take any decision easily, they mostly depend on others. Further, it is observed that most of tribal women are not aware the constitutional rights. As a result they are unable to apply it in their life and deprived from it.

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09. Food habit of the Bodo people in Assam

Indra Sen Baro, Assistant Professor, Dept. of English, Jhanji H N S college, Sivasagar, Assam

Introduction:

Assam is a land of many tribal people like the Bodo, the Dimasa, the Garo, the Deori, the Missing, the Karbi, the Tiwa, the Rabha, the Sonowal, the Hajong etc. All these tribal people have their own social structure, culture, tradition, beliefs, cuisines etc. which show their own identity. The Bodo, belonging to the tribal group of Assam have their own language, food, dresses, ornaments, social structure, festivals etc. They reside on the bank of the Brahmaputra valley in the north-east part of Assam. Kokrajhar, Chirang, Baksa, Goalpara, Kamrup, Udalguri are the districts of dwelling area of the Bodo people in Assam. Now their area is known as Bodoland Territorial Region which comprises of four districts viz. Kokrajhar, Chirang, Baksa and Udalguri. The Bodo people living in the area still follow their own culture, customs, beliefs and practices and this is a good sign for them.

Food is the basic need of every living organism to provide energy and nutrition. Therefore it is important that we should not waste food. In this world, different cultures have their different dishes of food according to their taste. Our nature provides us everything of these from fruits to vegetables, from dairy food to seafood. The Bodo people of Assam are non-vegetarian. They are fond of eating variety of traditional foods like pork, fish, rice-beer, snails, dry fish, wild leafy green vegetables etc. They prepare their cuisines traditionally according to their taste with other items too. This shows their identity.

Objectives:

The main objective of this paper is to study the food habit of the Bodo people who live on the Brahmaputra valley in the north-east part of India.

Methodology:

In order to prepare a seminar paper, certain methodologies need to be observed, such as empirical or critical. Empirical methodology includes data collection i.e. primary and secondary. In this paper, empirical methodology i.e. primary and secondary data collected. Since I belong to the Bodo community, it is a great privilege for me to collect the necessary information about my topic without much hindrance. Besides, discussion with persons and studying books on the Bodo culture, help me to prepare this paper.

Food Habit of the Bodo People: An overview

The Bodo is the largest ethnic and linguistic group of Assam. They are a part of the greater Bodo-Kachari family of ethnic linguistic groups and are spread across the north-east of India. In the earlier times they were cut off from the other parts of the country due to the geographical area and weather conditions which were the main reasons of lacking education and economy among them. But in the late of 1980's under the leadership of Upendra Nath Brahma who is now called as the Father of the Bodo started Bodoland Movement in the Bodo region. As a result Bodoland Territorial Council was formed to save and protect the culture, language and identity of the Bodo. The council is recently renamed as Bodoland Territorial Region.

The traditional cuisine of the Bodo people is famous and popular among them and in Assam. Some of them are described as follows:



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Creativity, Innovation and Entrepreneurship: COVID-19 Lessons Perspective**Dr Santana Dutta, Assistant Professor****Jhanji Hemnath Sarma College, Sivasagar, Assam****Dr Ananta Tamuli, Assistant Professor****Jorhat Kendriya Mahavidyalaya, Assam***Abstract:*

The outbreak of the Covid-19 disease has posed great challenges to the worldwide economy and people's daily lives and will have far-reaching consequences beyond the spread of the disease. At the same time, crisis is also strong driver of creativity and innovation. Amidst the covid crisis, many young people are coming up with innovative and creative solutions in order to bring a change in the mindset of the society and minimize the damage and turn the situation into an opportunity. This paper aims to focus the development of entrepreneurship through different creativity and innovation during the covid crisis of Assam. The crisis has thrown a number of lessons for the people of Assam. If we can learn them, it will be an altogether different story in the state. The MSME sector has faced huge losses over the past four months, thousands of jobs were lost and some firms even had to shut their operations. However entrepreneurs need to re-invent their business to stay viable post covid 19 world without wasting time. Businesses that instantly adopt to change and refigure their models are the ones that will survive and grow in the changed scenario. In this context, it is pertinent to mention that there are certain sectors which are throwing open great opportunities for entrepreneurs in the current context.

Keywords: Creativity, Innovation, Entrepreneur, Challenges, Opportunities, Covid pandemic

A LOOK INTO THE SOCIAL RESPONSIBILITY INITIATIVES OF ONGCL IN RURAL AREAS OF SIVASAGAR, ASSAM

RABISANKARGOGOI

Research Scholar, Dibrugarh University, India

ABSTRACT

Corporate Social Responsibility (CSR) initiatives are being considered as one of the important tool for development of society as it plays a significant role in uplifting the status and standard of living of the society. As major portion of India's population lives in rural society, the growth of India is possible only through the development of rural areas; CSR can play a great role. The present study has been conducted with the corporate social responsibility initiatives of Oil and Natural Gas Corporation Limited (ONGCL) which has been undertaken by the company in the rural areas of Sivasagar District during the financial year 2015-16 and 2016-17. The study also highlighted the plan of action and policies adopted by ONGCL in order to implement and execute the CSR proposals in the study area.

KEYWORDS: CSR, Development, ONGCL, Rural

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INTRODUCTION

“No success in material terms is worthwhile unless it serves the needs or interests of the country and its people.”-

JRD TATA

Economic growth is feasible solely through consumption of inputs out there within the atmosphere and society. The harnessing of natural resources includes a direct impact on the economy, the atmosphere and society at massive. So, the business organizations have the responsibility to deliver one thing back to the society which may compensate the price, a minimum of up to a definite level, at that the firm is working.

India is a developing nation and its main economy is based on agriculture where most of the citizens live in rural areas. As per the Census of India 2011, out of the total population 68.84% citizens live in villages and 31.16% lives in urban areas. The development of our country majorly depends on this 68.84% population where the citizens are not having a proper and sound life. This population is mostly deprived from different facilities and having less access to basics as compared to the citizens of urban areas. It has been noted that most people in rural India are not properly literate, no access to pure drinking water, poor infrastructure and so on. Proper roads are not there in most of the villages and some rural areas are not still having proper electrification which is very basic needs now-a-days. The picture of healthcare is very poor. It has been observed that some people are using the water of ponds and streams for drinking and cooking purposes where pure drinking water is not available. The rural people of our country are facing a lot of challenges which should be solved and curbed down to uplift the life style of them.

Though the Government of India is taking various initiatives to solve these situations, but those initiatives are not sufficient. It is being increasingly recognized that progress and welfare of a society is not only the sole responsibility of the Government, but many more participants need to be involved to attain the development goal.

Corporate houses have a great role to play in this aspect. Through CSR initiatives, they can deliver something valuable to the local people where they operate and to the society as a whole which will lead to upliftment of standard of living of the people as well as the society.

REVIEW OF LITERATURE

A number of studies have been carried out in relation to corporate social responsibility and the initiatives undertaken by different business organizations at different levels. It has been a subject for study among research scholars across the world because it has a great impact on the society as well as among the business organizations.

Ayub Mehar et al (2007)¹ has studied the impact of CSR activities on firm's performance with a perspective of Pharmaceutical industry using t-test. The study emphasized on the aspect that whether there is any relationship between CSR activities of a company and its financial performance. The study highlighted that there is no significant relationship between corporate social responsibility and firm's financial performance.

Sanjay Pradhan et al (2010)² considering 14 public and private sector companies from different industries tried to find out whether the corporates consider the rural people as stakeholders and the kinds of activities undertaken for the rural people under CSR. The study also stressed upon the mode of action of the companies in relation to CSR and the impact on society. The study showed that all surveyed companies present themselves as having their own CSR policy and practices which design and implement CSR initiatives in the vicinity of their works covering entire community.

Bidhu Kanti Das et al (2011)³ has conducted an explorative study to identify the activities of CSR undertaken by Public Sector Undertakings with special reference to ONGCL in Assam. Through the study, the perception of the local people regarding the CSR activities has been observed along with the impact of those activities on the socio-economic development of the local people. The study revealed a number of activities undertaken by ONGC as CSR in different areas of the state.

Gul Aga et al (2012)⁴ conducted a study on the pharmaceutical companies of Peshawar regarding the impact of CSR activities on the company's financial performance which included a sample of 10 companies which are being studied and analyzed with regression and correlation. It has been observed that there is a strong correlation between dependent and independent variables, which means that there is significant relationship between corporate social responsibility and firms' financial performance

Munaza Kanwal et al (2013)⁵ studied that there is a considerable positive relationship between the CSR and Financial performance of the firm, and firms spending on CSR not only benefits firm's continuous long term sustainable development but also enjoy enhanced financial performance.

Sarita Moharana (2013)⁶ made an analysis in relation to CSR practices of Public Sector banks in India which shows that selected banks are making efforts for the implementation of CSR, but are restricted within certain fields which showed a need for better CSR activities by the banks through more and more social development issues link with corporate sector.

Sharafat Hussain (2014)⁷ has conducted a study on forty four companies from different Industries from both public sector and private sector regarding the CSR activities undertaken for rural areas in Indian scenario. The study which

was based on secondary data has been concluded with that the initiatives undertaken by the selected companies as CSR within different rural areas of India as a whole has vital impact on the society.

Akanksha Jain (2014)⁸ made a study on the mandate of CSR in Indian scenario which revealed both the positive and negative impact for Indian economy. The study revealed some practical examples which cited both positive and negative aspects for the companies with the mandate of CSR provisions. The study concluded as the mandate of CSR to be boon for both the companies and the society.

OBJECTIVES

The main purpose of the study was to find out the various activities of ONGCL under Corporate Social Responsibility Initiatives. In addition to that an attempt has also been made to identify the focus areas of Corporate Social Responsibility initiatives in the rural areas of Sivasagar district.

METHODOLOGY

The study on the Corporate Social Responsibility initiatives of ONGCL in the rural areas of Sivasagar district is based on both primary and secondary data. The secondary data were collected from publications of different organizations, articles of different websites, notifications of Ministry of Corporate Affairs, India, notification of Ministry of Heavy industries and Public Enterprises, Companies Act, 2013 and the website of ONGCL. It is not possible to fulfill the objectives of the study with the secondary data alone. Therefore, to fulfill the objectives of the study primary data was collected.

The primary data was collected by a set of questionnaire as well as through personal interview methods. The ONGCL officials of Corporate Social Responsibility Section were being interviewed personally with standard set of questions in order to find out the activities of ONGCL in relation to CSR initiatives and the data from the CSR implementing agencies and the beneficiaries were collected through personal interview method.

In order to carry out the study, data of financial year 2015-16 and financial year 2016-17 were considered. All the initiatives of ONGCL in relation to corporate social responsibility in those two particular financial years are taken into consideration in order to undertake the study.

CORPORATE SOCIAL RESPONSIBILITY (CSR) INITIATIVES OF ASSAM ASSET IN RURAL AREAS OF SIVASAGAR

The present study is concerned with the CSR initiatives undertaken by Assam Asset ONGCL in the rural areas of the Sivasagar district. There are 882 villages in the district and Assam Asset has taken initiatives in 55 villages during 2015-16 and 2016-17. The initiatives have been executed under specific focus areas and five focus areas have been identified under which CSR activities have been implemented in rural areas of the selected district. Those CSR focus areas in selected villages are: i) Education, ii) Healthcare, iii) Entrepreneurship (livelihood enhancement), iv) Rural Development and v) Water management.

Education

Education plays a significant role in the development of the society. Its progress cannot be thought of without educating its members. Considering this pivotal issue as most important, it has been reported that ONGCL is spending large amount every year to develop educational infrastructure in various primary and middle level schools and colleges of the district.

Data available with the CSR branch, Assam Asset shows that amount of Rs.15,64,752 and Rs.28,40,127 has been spent during 2015-16 and 2016-17 respectively.

The initiatives under this focus area of Assam Asset ONGCL during 2015-16 and 2016-17 are presented in Table 1:

Table 1: Showing the Benefits under “Education” in Sample Villages

SL No	Name of the Beneficiary (Institute)	Types of Benefit	No of sample Villages Covered	2015-16 (in Rs)	2016-17 (in Rs)
1	BidyakunjJatiyaVidyalaya, BokotaKhamun	Financial Aid for Furniture & Fixtures	1	2,00,000	-
2	SankardevShishuNiketan, RupahiMathadang	Construction of School Building	1	10,10,752	-
3	Mezenga Girls High School, Mezenga		1	3,54,000	-
4	BidyaBhawan, Dimual	Financial Aid for Infrastructure	1	-	6,32,500
5	Institute of Tai Studies and Research, Moranhat	Construction of Scholar’s Cottage	1	-	17,19,942
6	Tengapukhuri Junior College	Construction of Assam type Building	1	-	4,88,185

(Source: ONGCL office records)

From table 1, it has been observed that out of 55 sample villages, 6 villages (10.9%) have been benefited under CSR activity during 2015-16 and 2016-17. The benefits were mainly related to development of infrastructure of various educational institutions and also to acquire fixed assets which were provided mainly through financial aids.

Healthcare

Another vital issue for the development of the people is the better health care facility. With an attempt to assist health care and to create awareness among the people in the district, ONGCL has done a noticeable job. The Assam Asset of ONGCL has been organizing medical camps, constructing Individual Household Latrines (IHHL) and providing financial assistance for making awareness of specific things among the local people.

In 2015-16, the Asset has organized 7 medical camps in rural areas of Sivasagar District which include medical camps organized for flood affected people and awareness programme on HIV/ AIDS. In addition to that, 64 number of IHHL has been constructed under CSR in the rural areas of the district. As per the sources, a total amount of Rs. 13,83,000 spent under this CSR focus area, the initiatives which has been implemented in rural areas.

In 2016-17, the Asset has organized 6 medical camps by providing financial assistance which include awareness programme on Swach Bharat Abhiyan and Smoke free. 924 IHHL has been constructed under the CSR ‘Healthcare’ focus area in the rural areas of the district. As per sources, a total of Rs. 2,12,90,150 has been spent under this CSR focus area in the rural areas of the district.

Table 2: Showing the Summary of Healthcare Initiatives

SL No	Benefits	No of Sample Villages covered	2015-16	2016-17
1	Medical Camps	13	7	6
2	Awareness Camps	3	1	2

(Source: ONGCL office records)

From table 2, it has been observed that 16 villages (29.09%) have been benefited under CSR activities of Assam Asset out of 55 sample villages. The initiatives were mainly related to organizing of medical camps and awareness camps and each village has been benefited by one initiative only which were organized by providing financial aids to NGOs and Government Departments.

Livelihood Enhancement

Livelihood enhancement programme plays a great role in the socio-economic development of the community. The rural people of the district is mainly depends on the agriculture that too only for six months. So, providing certain benefits to the local community for the livelihood has a great impact on the standard of living. As per the available data, Rs.17,00,000 has been spent by Assam Asset in each financial year i.e. 2015-16 and 2016-17.

The initiatives undertaken by ONGCL Assam Asset under 'livelihood enhancement' during 2015-16 and 2016-17 are presented in Table 3:

Table 3: Showing the Initiatives under Livelihood Enhancement

SL. No	Name of the Beneficiary (Self Help Group)	Types of Benefit	No of sample Villages Covered	2015-16 (in Rs)	2016-17 (in Rs)
1	AnkurAtmaSahayak Gut (SHG)	Financial Aid for Pig farming, Goatery farming, Dairy farming and handloom production	1	3,50,000	-
2	MiliJuliAtmasahayak Gut(SHG)		1	3,50,000	-
3	Ityadi Self Help Unit		1	10,00,000	-
4	Arunodoi Self Help Group		1	-	5,00,000
5	Pubali Self Help Group		1	-	4,00,000
6	Ma Binapani Self Help Group		1	-	4,00,000
7	Lakhimi Self Help Group		1	-	4,00,000

(Source: ONGCL office records)

From table 3, it has been observed that 7 villages (12.72%) have been benefited under livelihood enhancement programme out of 55 sample villages. Financial aid is being provided to the beneficiaries for Pig farming, Goatery farming, Dairy farming and handloom production purposes. It has been observed that the beneficiaries have got the financial assistance for one time only.

Rural Development

India is a country where 68.84% (as per Census 2011) of the people lives in rural areas and mainly dependent on agriculture. So, the development of the country is mainly depends on this 68.84% people. Corporate Social Responsibility can play a great role in this aspect. Considering this, a specific focus area has been allotted in Schedule VII as 'Rural Development'.

The Assam Asset ONGCL has been initiating different activities under this focus area. Spending huge amount of financial resource, an attempt is being made by the Asset to change the picture of the rural areas in the district.

Table 4: Showing the CSR Initiatives under Rural Development in 2015-16

SL No	Name of the Beneficiary	Types of Benefit (Financial Aid)	No of sample Villages Covered	2015-16 (in Rs)
1	Divine Grace School, Bogidole	FA for procurement of Generator set	1	1,77,817
2	Namtial Navajyoti LP School.	FA for construction of boundary wall	1	2,93,350
3	Athkhel Sash Bagisa 2 No. Adarsha LP School	FA for construction	1	3,60,000
4	RongpurKalatirtha, Meteka	FA for repairing and renovation of Auditorium	1	9,00,275
5	Rajabari	FA for construction of road of proposed 300 beded Multispecialty Hospital	1	93,59,500
6	Mechagarh	FA for construction of MahasatiJyomati Puthibharal (Library)	1	1,50,000
7	Mathurapur HS School, Mathurapur	FA for construction of boundary wall	1	4,52,000
8	AnkurSanskritik Kendra, Chalapathar, Lakwa	FA for construction of toilets	1	4,10,000

(Source: ONGCL office records)

From the table 4, it has been observed that 8 villages have been benefited under rural development focus area in 2015-16. The benefit has been provided as financial assistance to construct School, boundary wall, construction of road, auditorium and bathroom.

The Asset has also initiated certain activities under Rural development during the financial year 2016-17 which are mentioned in Table 5:

Table 5: Showing the CSR Initiatives under Rural Development in 2016-17

SL No	Name of the Beneficiary	Types of Benefit (Financial Aid)	No of sample Villages Covered	2016-17 (in Rs)
1	Metaka	FA for construction of Dimona Jubilee Park and Museum	1	20,00,000
2	DicialGaon, Dhuliapar	FA for AC Roofing Sheets for RajahwaSmashan	1	1,49,842
3	Doba Tinali, Sonari Desangpani	FA for construction of Training Centre for handicapped persons	1	4,60,000
4	Rajabari	construct the second phase of approach road in proposed ONGC Multispecialty Hospital	1	16,56,000
5	Others*	Construction of Individual Household Latrines	9	2,92,96,400

(Source: ONGCL office records)

From table 5, it has been observed that 13 villages have been benefited under rural development during 2016-17. The amount has been on construction of Park and Museum, Training centre and Individual Household Latrines (IHHLs). It has been observed that all the villages have been benefited for once under the CSR of Assam Asset except Rajabari since it has got continuity of CSR activities in 2016-17. So, the number of total villages benefited under rural development during 2015-15 and 2016-17 is 20 (36.36%). The benefits have been provided in the form of financial assistance for the development of infrastructure.

*The others beneficiaries includes 9 villages i.e. GohainGaon, Gurukhuti, Duwarichika village, Nahat, BandormariGaon, Baputigarh, Bogapara Village, ChakalaPathar Village, Nahat, ChutiaGaon, Kukurpohia, ChetiaGaon, Banmukh, DehingiaGaon, MotokGohainGaon, Banmukh.

As per the sources, the amount spent under Rural development were Rs. 1,21,02,942 and Rs. 3,35,62,242 during 2015-16 and 2016-17 respectively.

Water Management

The asset has been associated with works in relation to providing pure drinking water, recharging of ground water through which the health of local community can be improve.

The initiatives undertaken by the Asset during 2015-16 and 2016-17 are presented in Table 6:

Table 6: Showing the Initiatives under Water Management

SL No	Name of the Beneficiary	Types of Benefit	No of sample Villages Covered	2015-16 (in Rs)	2016-17 (in Rs)
1	Deopani High School, Nitaipukhuri	Financial Aid for construction of Drinking Water facility	1	2,50,000	-
2	Joktali Higher Secondary School, Sivasagar		1	2,50,000	-
3	Bhadhara High School, Sivasagar		1	2,50,000	-
4	Deopani Basti, Galeky	Financial Aid for providing deep tube well	1	-	9,56,618
5	Dhitaipukhuri Girls' High School	Financial Aid for providing water supply facility	1	-	3,12,570
6	Betbari Higher Secondary School		1	-	3,12,570

(Source: ONGCL office records)

From table 6, it has been observed that 6 villages (10.9%) have been benefited out of 55 villages under Water management CSR activities in the Sivasagar district. The Asset has provided financial assistance to various educational institutions as well as villages to have pure water facilities. As per the sources, Rs. 7,50,000 and Rs. 15,81,750 have been spent on CSR activities of Water management during 2015-16 and 2016-17 respectively

FINDINGS OF THE STUDY

Corporate Social Responsibility can play a great role in the socio-economic development of local community. The corporate houses need to have an objective of social upliftment along with their objective of profit maximization and growth. India having population of 68.84% in the rural areas as per Census of India 2011 and CSR initiatives of corporate houses can have a great role in the development and growth of those regions.

From the study, the following observations have been made:

- It has been observed that the Assam Asset of ONGCL has undertaken corporate social responsibility initiatives in 55 villages out of 882 villages (6.24%) in the Sivasagar district during financial year 2015-16 and 2016-17.
- It has been reported that, the Assam Asset ONGCL has initiated CSR activities under five focus areas in 55 villages of the district which are 'Education', 'Healthcare', 'Entrepreneurship', 'Rural Development' and 'Water Management'.
- Under the focus area 'Education', it has been observed that 6 villages (10.9%) have been benefited during 2015-16 and 2016-17 which has been provided for development of infrastructure of educational institutions.

- It has been observed that 16 villages (29.09%) have been covered under the CSR activities of 'Healthcare' which is second highest and the benefits were provided through organizing medical camps and awareness camps.
- It has been observed that 'Livelihood Enhancement' activities covered 7 villages (12.72%) out of 55 villages and the benefits have been provided to self help groups in the form of financial aid for the purpose of Pig farming, Goatery farming, Dairy farming and handloom production.
- 'Rural Development' covered highest number of villages i.e. 20 (36.36%) out of 55 villages during 2015-16 and 2016-17. It has been observed that benefits have been provided in the nature of financial aid for construction of road, repairing and renovation of infrastructure, Individual Household Latrines (IHHLs).
- Under the head of 'Water Management', 6 villages (10.9%) have been benefited out of 55 villages and the benefits have been provided in the form of financial assistance to avail water supply connection.
- It has been observed that the benefits have been provided by the Assam Asset ONGCL mostly in the form of financial aids to different beneficiaries for the development of road, buildings, auditorium, conducting medical camps, encouraging local entrepreneurs and for having pure water facilities.
- It has been observed that only 55 villages have been benefited out of 882 villages of the Sivasagar district in total during the financial year 2015-16 and 2016-17 and all the villages have been benefited by the CSR activities of the Assam Asset ONGCL for once only except Rajabari as the CSR activity was in continuation in that particular village in both 2015-16 and 2016-17.
- As per the officials of the CSR section of Assam Asset, the organizational plan of action in relation to CSR implementation is in the form of a flow chart which also helps in the monitoring of the CSR activities.
- It has been observed that Assam Asset, ONGCL has been implementing the CSR activities through in-house CSR team along with outside agencies like government registered clubs, NGOs and also in association with government departments.

SUGGESTIONS

The CSR activities of Assam Asset, ONGCL are Reactive in nature as it has been reported by the CSR branch which leads to the number initiatives depending on the number of proposals received whereas the organization should go for pro-active CSR which will fulfill the needs and objectives of CSR activities.

In order to be successful through Reactive CSR, the Assam Asset is required to receive a sufficient number of proposals from the local community. While it has been observed that only 55 villages have been benefited under the CSR activities of the organization during 2015-16 and 2016-17 from which it can be said that all the rural people are not aware about the CSR activities of the organization. In this regard, the organization can take initiative for awareness camps in relation to CSR activities through which the rural community can be aware in real sense.

The Assam Asset, ONGCL always gives emphasis on the government registered clubs, NGOs or other organization for the implementation of CSR activities for which the organization should get registered and the members of those clubs or NGOs should be properly trained in order to implement the CSR activities.

As the Assam Asset, ONGCL also has its own in-house CSR team, the organization can undertake a study through which the actual requirements of CSR activities can be identified in the rural areas of the Sivasagar district. It may happen that a particular initiative has been undertaken in a particular village but that initiative may have less importance as the village is in need of different activity. So, an assessment of the requirement of CSR activities would make the picture clearer and initiative taken by organization would be perfect and fruitful.

The Assam Asset, ONGCL should give more emphasis on undertaking the CSR initiatives in rural areas as the development of rural areas would lead to reduction in the migration of local people from rural to urban areas.

CONCLUSIONS

From the present study, it came to limelight that Corporate Social Responsibility can play a great role in the development of society and it has got tremendous scope for development in rural areas and organization like ONGCL can play a great role in this aspect. Though the study revealed that various CSR activities has been initiated by ONGCL in the rural areas of the Sivasagar district but only 6.23% of villages (55 no of villages) have been benefited out of 882 villages of the district which is very small for a Maharatna company like ONGCL. The Assam Asset has huge strength to initiate more CSR activities in rural areas of Sivasagar district which would change the prevailing scenario.

The Government is implementing different rural development schemes in different parts of the country but these are not enough. The ONGCL can play a significant role in the development of rural areas through the CSR initiatives not only in Sivasagar district but in all rural areas in the state of Assam and the country as a whole.

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Women Characters in the Short Stories of Lakshminath Bezbarua

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Abstract: Lakshminath Bezbarua was the greatest genius of Assamese literature. He was known as playwright, storyteller, novelist, biographer, essayist, satirist, critic and philosophical writer and also a famous poet of Assamese literature. In Assamese Literature Bezbarua was a hero of intellectual thought and national consciousness of the Assamese people. Bezbarua was a prominent and well known first Assamese short story writer. In his stories Assamese society was reflected in the tip of the fingernails. That is why his creations genre of realism in Assamese literature was being introduced through the stories and love between men and women and humanism found an important place. Empathy for female characters is also one of important and notable aspect of his literature.

Keyword: Society, Literature, Assamese literature, Women, Women Status, Tale, Bezbarua .

Scope of the study: Comparative Character of Women status and empowerment in Assamese culture and tradition.

Purpose of the study: To highlight about the Women status and character through short stories of Lakshminath Bezbarua.

Main topic analysis: Lakshminath Bezbarua was a versatile literary processor in Assamese literature. He was also a poet, playwright, storyteller, novelist, biographer, essayist, satirist, critic and philosophical writer. His literature states that he wasn't just a hero of the modern Assamese Literature but that he was a hero of intellectual thought and national consciousness of the Assamese people. It is worth mentioning here that in the past, Bezbarua's literary works have been published in compiled form by a number of eminent persons. In this case, Maheshwar Neog, Atul Chandra Hazarika and Jatindra Nath Goswami are worth mentioning. Recently a collection of Bezbarua's entire works and writings, edited by Nagen Goswami, were published in 6 volumes which helped in finding out the depth of Bezbarua's literary works and how it influences contemporary Assamese Literature. Although even now there are many aspects of Bezbarua's literature that are not yet brought into light.

Lakshminath Bezbarua was the first Assamese short story writer. Bezbarua's first short story in Assamese literature was "Seuti", published in the fourth issue of Jonaki in its fourth year of 1892, when he was the editor of Jonaki newspaper. *Sadhu Kathar Kuki* (1910), *Surabhi* (1910) and *Jonbiri* (1913) are 3 compilations of short stories written by him. After his death, another collection called *Kenhukoli* was published. All the stories in his collection of short stories are not complete short stories. Some of the caricatures or designs, some of the non-story satirical characters are just creations and two or more folk tales have also found a place in the collection. But most of the short stories developed in the late nineteenth century in the wake of the disintegration of the interior, the aristocratic flag-bearing lower

middle class, the workings and practices of the British monarchy. Assamese society was in Bezbarua's tip of the fingernails and this was portrayed in his stories in a satirical manner. Bezbarua has equally demonstrated the uneducated, unpretentious behavior of the simple farmers of the village, their love and external appearance. He was also successful to accurately portray the depravity and degradation of rural and urban life of the late nineteenth century, but the predominance of satirical or reformist mentality could be seen. It is clear from this that the genre of realism in Assamese literature was being introduced through the stories of Bezbarua. This is why in his stories, love between men and women and humanism found an important place. In many of Bezbarua's stories, the majesty of women is reflected in the fact that women seek spirituality. Empathy for female characters is a notable aspect of Bezbarua's stories. For example, stories like Bhadri, Ratanmunda, Kanya, Nakon, Patmugi, Bhaira, Surabhi, Nistarini Devi or Fatema Bibi, Seuti, Chenichampa, Laliti Kakti, Kashibashi, Amar Sansar etc. can be mentioned.

Bezbarua's most notable story is "Surabhi". The main female character of the story, Chenehi, has emerged as a contemporary social figure. Through the character of Chenehi, the fear she has for her brother and the society in such a way, "According to the villagers, we are bad people. And my brother has threatened to cut me into pieces if I go closer to you." In the same way, the social situation is beautifully reflected in the story of Nistarini Devi or Fatema Bibi. The story narrates how a Hindu girl had to change her religion into Muslim because she ate Kheer during Eid at a Muslim girl's house. In addition to this, the simplicity and foresight of the female heart is revealed through the character of Fatema Bibi. "Caste has destroyed our country. People despise each other because of their castes and degrade each other in

the name of religion and that is leading our country towards hell.” The narrative reflects the visionary thinking of the female character in the story.

Lakshminath Bezbarua has in many respects adopted feminism or female characters as a basis for reflecting the social condition of contemporary society. His only novel, *Padumknowari* or in his play *Joimati Knowari*, has successfully portrayed female characters in the same way, just as his fiction has portrayed female characters in different forms. If some women in his literary writings are devoted wives, sage, weavers or the ideal woman, some are rebels. Jayanti and Bhadri are the two most notable female characters in the stories of Bezbarua. In the short story titled “Jayanti”, Jayanti is a devoted wife and a skilled weaver. The story beautifully narrates how in order to save her husband from the Burmese, she skillfully kills three Burmese soldiers and transforms into an insane woman. Bhadri is one of the most popular female characters in Bezbarua’s literary world. Critic Prahlad Kumar Barua has commented on the character in this way, “At first, Bhadri is portrayed as this loud mouthed, annoying woman but later it is shown that she is in fact a woman who is very devoted towards her husband. She gets anxious thinking about her husband’s diet when he is away from his wife. And in order to protect her husband from the stronghold of the Law, she doesn’t even hesitate to lie. She tells everyone that she tripped and hurt herself even when it was her husband, Shishuram, who hit her until she bled. It was in this instance when the real woman hidden inside the character of Bhadri was revealed. Because a woman normally is not heartless, but she has a soft heart. That is why when the question of her husband’s ill fate arose, Bhadri with all the softness in her heart stepped forward and didn’t think twice before taking all the blame on herself. Bhadri had told a lie but her lie

was a reflection of her greatness and her selflessness. In fact, the character Bhadri was a unique creation of Bezbarua.

In Bezbarua's story, Jetuki is portrayed as a simple mother, Jayanti, Bhadri as devoted and monogamous wives, while in the story of Chenichampa, Chenichampa is portrayed in a totally opposite direction. While trying to speak about man and woman in the story, Bezbarua narrates in this way, "In the beginning you will be everything for her and her world will revolve around you but as time would pass, you will be unable to stay at your house from all her nagging. The same thing happened with me and your mother as well. One more thing, you shouldn't marry a woman if you cannot laden her with loads of money, gold, jewelry and other such wealth, and if you do, she will leave you in two days. A lone man is actually a happy man. That's why older people say that a lonely man can drink and enjoy until his death." One can say from such descriptions that Bezbarua had studied all aspects of female character. A woman's desires - reluctance, hope - aspirations, higher aspirations are all seen in the story of Bezbarua. Two such notable stories are "Seuti" and "Amaar Sonsaar". In the story called Seuti, Seuti got married at the age of nine and in the story of "Amaar Sonsaar", the female character got married at the age of eleven. One of the notable aspects of the story called Seuti is that in the story, women are the enemy of women. In the story, Seuti's brother-in-law and mother-in-law tortured Seuti and killed her with poison. Bezbarua has revealed in the middle of the story that women are the worst enemy of women.

A notable story of Bezbarua is "Laliti Kakati". Laliti is an outspoken and brave woman in the story. In this story, as in many of Bezbarua's stories, the wife is humiliated by her husband. In the story, Laliti returns to her father's house in disgrace, but the fiery flame in her heart is beautifully

expressed by the storyteller. This is not just a rebellion against Laliti's husband, it is a threat to all men. Through the letter that Laliti sends to her husband, the storyteller questions, "Do parents marry their beloved daughters off to men, just to be abused and tortured by the latter in return? Men make these strict rules and regulations which their wives ought to follow and to keep their character intact. But why do they bend and break these rules when it comes to their characters. The kind of good nature and behaviour they seek from their wives, why don't they show the same nature to their wives. How are these duties unilateral, one-sided, since when?"

"Men always teach us to be devoted wives. But instead of trying to be someone who deserves devotion from us, why do they focus on our characters? Men teach us to be blind and deaf towards all the hundred mistakes that they commit and serve them all day, all night. We are given the provision to serve the husband and give a blind eye towards their impious, villainous, drunkard, characterless nature and involve in other such misconducts but they tend to forget that even we are human beings. Why are women forced to leave for some small mistakes but the same rule is not applied for men? History, Puran and other religious books are taken as examples by men to teach women a lesson, and we women are also ready to accept these lessons, that's a good thing. But why can't we ask for the same behavior from men as well? When it comes to men, why is their physical strength considered as their power? Isn't the cause of all it is because we give men all the right to form the laws and to implement these laws?"

"A woman is married off a man whose nature is like an animal. That man spoils the life of the woman. Despite all the physical abuse that the man does to the wife, she has to serve him, show her devotion towards him, worship him, and meditate all along because that animal of a man and the

woman (even though she is like a goddess) are considered partners for life and death. There are corrections and forgiveness for many other mistakes and wrong doings, but a mistake like the marriage between a monster of a man and goddess of a woman cannot be corrected, there is no forgiveness for such an act, no repentance for the mistake and no way out of it for the woman. The woman is forced to quietly tolerate and serve the man despite his wrongdoings for her entire lifelong. Why did the just God create such an unjust world, such kind of punishment, system and injustice for us women?"

"Any social belief or system that says that a woman has to marry, or is to be married and if she doesn't do the same, she would loose her caste, her kin, her identity and her life would to waste ; I do not accept such a system or a social construct. Because that is a mistake, a huge mistake. If there is a man who is suitable, religious, understands human values, and is fit to be a husband and a partner then a woman can marry such a man because that is what God wants of us. But a woman should never marry a man who doesn't posses the aforesaid qualities and her parents or anyone from the society shouldn't force her to do so either. This is the system followed by the illiterate woman Laliti Kakati in the Kakati household. Because she herself is a victim of injustice done to women in the name of marriage. Men want an autonomous rule, freedom, and they want to create the customs and policies which help them to increase their happiness, reduce their sadness because it isn't the same if others do that for them. Even we want our own freedom and an autonomous rule and the right to create our own rules and laws. Why do we have to give men the right to form rules for us? The men have proven themselves biased and incapable of doing any right for us. They could be very learned human being but they are still man and hence they don't completely understand the pain of us women."

"Laliti Kakati doesn't accept that the only purpose of a woman is to get married and serve her husband her entire life. There are millions of types of work outside of the responsibilities of marriage, in which the young woman can be successful in her life and she can spend her life fulfilling all the good wishes in the kingdom of the one good God. Marriage is considered the prime goal of a woman's life. If she is not married, her life would go to hell. And hence, any random man, be it someone with a physical deformity or a thief/dacoit, drunkard, abusive is picked for her to get married and to send her off like an animal. Phew, Patriarchy! What is this system of yours!!!"

Another notable story of Bezbarua is Patmugi. The main theme of the Patmugi story is the deception of men towards women, the unveiling of this form of deception. Based on this sentiment, the story progresses, level by level. Patmugi is repeatedly deceived by the men in her life. First of all, she's been deceived by her husband. And then she finds out the cheap, degrading nature of her brother. She finds out that a man's eye is always on the outer beauty of a woman from her brother. And such cruel nature of a man could be seen through the Mohori and lawyers in Kachari. The lawyer did not feel the pain and simplicity of a woman and thought only of his money. That is why after rebelling against the patriarchal social system she seemed to ultimately accept her defeat. That's why she says at last, "Lawyer sir, I do not want to file any case." The story beautifully reflects how women have always been neglected in a patriarchal society. The story can also be said to be important from the point of view of female psychology.

Many of Bezbarua's stories are set in Bengali society and Chautal society. There are several stories from such backgrounds - Laokhola, Ratanmunda, Kanya, Putraban Pita, Kashibashi etc. The story of Laokhela reveals the plight of women in a patriarchal society. The story of Nalini, the

female character in the story, reveals the plight of a child widow. "Lord, Lord! A woman's life is a life of misery. And the husband is always ready to make her life more miserable. I lost my husband before I even understood what it is to be married. I became a widow. What is the reason for this? Why?" The story goes on to say that this is a rebellion against masculinity. The miserable life of a widow, a child widow has been turned into a rebellion. The miseries of a woman's life is the product of the men-made customs that is forced on to her by the men in the society. Such customs are not required for the men to follow but for the women, it is a compulsion.

Conclusion: There is a sense of community and responsibility in Bezbarua's short stories. Although Bezbarua's responsibility was manifested in many directions, it was mainly towards the social emancipation of women and the eradication of superstitions based on the mythical ideas of the society. In general, the stories of Bezbarua depicts the social condition of a woman and her social consciousness is clearly expressed. Bezbarua took a special view of women because of the Western liberal model, liberal humanism and the realization of democratic values which led to understanding that he should not define a woman based on the age old traditions and customs, thoughts and beliefs of the ancient times. That is why he has created a character like Laliti Kakati with the aim of liberating women from ancient superstitions. Moreover, Bezbarua has revolted against the issue of child marriage in the midst of various problems in the contemporary women's society. Bezbarua has portrayed a vivid picture of a woman in the traditional patriarchal through a number of stories. Bezbarua's stories clearly identify and solve the problems in the contemporary society and nation. It is a fact that deep social consciousness and responsibility have often undermined the value of

Bezbarua's short stories. Many of Bezbarua's stories have been written as personal essays on women's issues. However, it has to be said that there has always been genuine sympathy for female character in Bezbarua's stories. And, therefore, even now the relevance of the female character in Bezbarua's story is seen.

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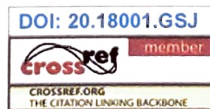
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From

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Role of Women Rights Institutions in the Protection and Promotion of Human Rights: A Study based on Two Women Rights Institutions of Assam

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Abstract:

Protection of human rights is a concern of everybody. It requires concerted efforts of all from government officials, parliamentarian, human rights activists, lawyers, journalists, to students, social workers and the like. Government institutions are responsible for respective protecting and promoting human rights. But they are not the only ones involved in human rights and sustainable human development. There are other civil organization such as human rights NGOs, socio-economic NGOs, community organization, women advocacy groups or institutions and media. They also play crucial role in monitoring, protecting and promoting human rights. In Assam, there are many NGOs and women rights institutions involved in the field of monitoring, protecting and promoting human rights issues. This paper highlights the role of NGOs and Women Rights Institutions in protection and promotion of human rights.

Keywords: Human, Right, Institution, NGO, Protection. Promotion

Introduction:

The study of human rights occupies a very important place in the world. Rights are those conditions of social life without which man cannot be at his best or give of his best or what is needful to the adequate development and expression of his personality. Human rights are regarded as basic nature and inherent rights for every individual. Human rights may be said to be those fundamental rights to which every man or women inhabiting any part of the world should be deemed entitled merely by virtue of having been born a human being.

Now- a- days, human rights violations are taking place at various levels and in various forms in spite of having different constitutional, legal, and institutional safeguards. The violence against women manifests itself as rape, molestation, stripping kidnapping, domestic violence, dowry etc. Violation of women rights has been a worldwide phenomenon. Almost all the countries of the world have not been free from this crime. Every organization, both private and public must have a complaint cell that would sympathetically examine complaints of economic disparities. Equality in all stages must be installed without any bias and discrimination. Though the position of Indian women had improved since independence, it was not up to the level of expectations, because we live in a sick society, which leads to the problems which we have seen in the supra. Yet, the only hope is pinned in the role of NGOs and other



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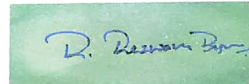
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Prospects of Eco- Tourism in Greater Jhanjimukh Area of Jorhat District of Assam: - A Case Study

- ❖ **Dr. Ananta Tamuli**, Asstt. Professor, Jorhat Kendriya Mahavidyalaya, Assam
- ❖ **Dr. Santana Dutta**, Asstt. Professor, Jhanji H.N.S. College, Sivasagar, Assam

ABSTRACT

In the age of global environmental pollution, eco-tourism has emerged as a fastest growing segment of the tourism industry. Eco-tourism means a visit in an eco-system, travel to areas of natural or ecological interest, for the purpose of pleasure, observing wildlife and learning about environment. It is a nature based environmentally educated and conservation supporting tourism. Assam has immense scope for the eco-tourism, as its natural scenario and climatic condition. Jorhat, the cultural city of Assam also possesses immense natural resources with Gibbon wild life sanctuary; world heritage site like largest river island Majuli, the spot of rich natural beauty and bio-diversity in Jhanjimukh area. Besides these the district has many historical and ancient monuments. This paper is an attempt to focus the prospects and problems of eco-tourism, which is based on a case study of greater Jhanjimukh area in Jorhat district of Assam.

INTRODUCTION:

‘Tourism’ means the practice of travelling for pleasure and knowledge. Tourism which contains a visit to an Eco-system is known as Eco-tourism. The International Ecotourism Society’ (2001) defined ecotourism as ‘responsible travel to natural areas that conserves the environment and improves the welfare of local people.’ Tourism, the world’s largest industry, occupies the third position in India as the largest foreign exchange earner. Assam, one of the important states of North Eastern Region, possesses all the natural as well as cultural features to attract anybody inside and outside the state with its hills, mountains, valley, green forest and numerous rivers and wetlands including mighty Brahmaputra, the state has many spots of scenic beauty as well as bio-diversity.

There are five national parks in Assam i.e. Kaziranga, Manas (both are world heritage site), Dibru-Saikhowa, Nameri, Orang national park, covering total area of 1,968.60 sq. km. The

KALĀ



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Development of Micro Entrepreneurship Among Women in Rural Areas Through Self Help Group : A Case study of Kaliapani Development Block under the district of Jorhat, Assam.

Dr. Binituchi Kumar Borah

M.A.M.Phil, Ph.D (DU) Associate Professor, Dept of Sociology, JHNS College

Abstract:

Micro-enterprise is a small type of business having 1-10 employees carried out by the family members in rural areas. It is a labour intensive enterprise. These industries generally use locally available resources, raw materials and indigenous skills. Micro enterprises are considered as crucial for improving the economic conditions of rural population specially women section of rural society. The economic programmes taken by the Self Help Group can enriched the entrepreneurship development of rural women. An attempt has been made in this paper to high light the micro entrepreneurship among women in rural areas through Self Help Groups.

Introduction

Entrepreneurship is a process where one person getting himself self employed provides job to other also. The person is called 'entrepreneur'. Entrepreneurship create employment opportunities and extracts the use of natural and human resources. Entrepreneurship Development in India has been reflected from culture, customs and tradition of the Indian people. By the term "Rural Entrepreneurship" we usually understood with reference to individual business pursuit in rural area. It refers to a action of any individual to start and run his/her enterprise of business.

Women entrepreneurship is the process where women take lead and organize a business or industry and provide employment opportunities to others. Women entrepreneurship is a recent phenomenon in India. It came into prominence in late 1970's. Though at the initial stage women entrepreneurship is developed only in urban areas, lately it has extended its wings to rural and semi-urban area too. Women industries mainly fall into informal sector where less than 10 persons with or without power and less than 30 persons without power are engaged and they will be of labour intensive and rely on indigenous resource family ownership and only small scale which are sufficient." (Nak, srirangala,2006:182)

Realizing the importance of rural entrepreneurship in the process of economic development, a number of plan and programmes have been introduced by the Government of India for the de development of rural entrepreneurship basically entrepreneurship among the women in the rural area. In the present situation self-employment is the only feasible answer that warrant economic power to the millions of women in the unorganized sector of our country. The Ministry of Rural Development, Government of India adopted Swarnajayanti Gram Swarozgar Yojana (SGSY) to offer credit to poverty stricken and self employment for the poor in rural areas organizing a Self Help Group. Self help Group (S H G) is a group of rural poor who have volunteered to organized themselves into a group for eradication of poverty. (SGSY Manual,p 35)

As government plan and programme, SHGs have been changing the socio economic atmosphere of Indian society. From the observation of different studies it has been seen that SHG programme is better than that of other governmental programmes. The basic focus of the Self Help Groups is to develop the disadvantaged, particularly women and to organize them so that they can deal with socio political and socio economic issues that affect their lives. The effective organization of self help group is significant step towards social and economic empowerment of woman. All women in India are given chance to join any one of the WSHGs for training and development so as to be prospective entrepreneurs and skilled workers. The WSHGs are promoted by the government as if woman in india may not be resourceful enough to be entrepreneurs.

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GLOBALISATION AND SUSTAINABILITY OF TRADITIONAL ASSAMESE CULTURE

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Associate Prof., Bangi HNS College

Abstract

Assam is the state of cultural culture with its various types of beliefs, practices, socio-cultural festivals etc which are found in different caste, tribe and religious groups. With the passage of time, the traditional culture of Assamese society facing challenges from the force of globalisation. Now the question of sustainability of cultural heritage of Assamese society due to influence of globalisation. This article attempt to observe the role of globalisation regarding the sustainability of cultural Assamese culture.

Introduction

Assam is a state of diverse character situated in North Eastern part of India. It has many cultural beliefs, practices, traditions, food habits, dresses and ways of life. These patterns of culture found in different caste, tribe and religious groups. The cultural landscape of Assam is as rich as her human handi craft. The rich Assamese culture revolves around with the various socio-economic activities of people. The religious institutions like 'Sana', and 'Naaghar' play the significant role in carrying out the traditional religious culture of the people of Assam. The socio-cultural festival like Bihu is one of the important socio-economic festivals of Assam where many tribe people also celebrate this festival with their own cultural view point. The Bihu dance, distinguish handloom product like 'gamochi', various musical instruments (Dhol, Peps etc) and the tribal's unique cultural also reflect the richness of Assamese culture. Each and every conscious people of the society seems to preserve their indigenous cultural heritage. After the colonial rule, people of our society attracted by the modern culture due to the process of westernization, modernization and the process of globalization. It is no doubt that we live in an era of globalization.

But for many people, globalization could not work properly and many times, the force of globalization is in danger for traditional culture and values. Sometimes, globalization causes the question of sustainability of our cultural identity or traditional values. This article attempt to observe the role of globalization regarding the sustainable development of traditional cultural values and practices of Assamese society. This is a mean level study and the author tries to analyze the subject with some common examples.

The concept of Globalization :

The globalization is considered a multiple concept and very complex process involved in rapid social change. This is also occurring the number of dimensions such as economy, politics, communication, physical environment, culture etc. across the globe. Singer (2006) remarked "the term globalization has been used in both popular and academic literature to describe a process, a condition, a system, a force and an age. It refers to a multi-dimensional set of social processes to create, multiply stretch and intensify world wide social interdependencies and exchanges while at the same time fostering to people a growing awareness of deepening connections between the local and the distant". There are so many options on the process of globalization. Someone takes it as rudimentary process of modernization. The concept of globalization also take as a function of world politics and culture. Many factors influenced the process of globalization.

The Question of Sustainability:

The question of sustainable approach is very essential from social dimension view point. It is matter of great concern regarding the identity of culture and social values of the society. The sustainable development refers to the importance of meeting the needs of the present generation without compromising the ability of future generation to meet their own needs. According to one view, sustainable development means achieving a quality of life or standard of living that can be sustained for many generations because of socially desirable, fulfilling people's cultural, material and spiritual needs in equitable ways. As a "inter-generational or inter-temporal equity issues is one of corner stones of the concept sustainable development. As a consequence, the issue of inter-generational equity cannot be excluded from a comprehensive notion of sustainable development because doing so would destroy the legitimacy of the equity argument on which the term sustainable is built." (Olander and Mathu Kumar, 2006)

Traditional Assamese Culture:

Threats from Globalization

The state of Assam has many social and linguistic group of people with different culture. The society and culture of Assam comprises with different caste, religion, ethnic group etc and each group has distinct rich cultural heritage. The traditional Assamese culture which are found among these groups of people. During the pre-colonial period, different tribal and caste groups observed their own social and religious ceremonies with their own tradition. Different tribes have their own and caste groups observed their own social structures, rituals, values etc. They have own identity regarding her dresses, food habits, culture, dialects, life styles, social structures, rituals, values etc. They have own identity regarding her dresses, food habits, culture, dialects, life styles, social structures, rituals, values etc. The people of Assam celebrates Bihu festival with musical instrument, folk songs, folk dances, art, literature, ways of life etc. The people of Assam celebrates Bihu festival with musical instrument, folk songs, folk dances, art, literature, ways of life etc. The people of Assam celebrates Bihu festival with musical instrument, folk songs, folk dances, art, literature, ways of life etc. Another type of important religious ceremonies Bhowra (Traditional Drama), Nam Kistan or cultural songs and dances. Another type of important religious ceremonies Bhowra (Traditional Drama), Nam Kistan or cultural songs and dances.



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BIRTH AND DEATH IN THE MORAN COMMUNITY**

Authored by

JIBAMONI NATH

**Research Scholar, Dept of Folk-lore Research Department, Gauhati University,
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QUEST FOR THE ORIGINALITY IN THE FOLK-CUSTOMS ASSOCIATED WITH THE BIRTH AND DEATH IN THE MORAN COMMUNITY

JIBAMONI NATH Research Scholar, Dept of Folk-lore Research Department, Gauhati University, Assam

Introduction:

One of the indigenous community of Assam, the Moran are falls under the Mongoloid race. This tribe entered ancient Assam either via the banks of rivers Yang Tse Kiang and Huanghou in Western China (Baruah, 1969. p. 13) or from the Huphong Valley of Chindrin River in China (Endle, 1975). It is evident in many history textbooks that the Morans arrived in Assam in the beginning of the 13th century and had established their kingdom even before the advent of Ahoms in Assam (Bhuyan, 1959).

This ancient tribe of Assam has a rich folk heritage of their own. Their folk heritage is different and unique to the folk practices and culture of other tribes of Assam because of their ardent religious beliefs, their inclination towards a separate living, and to some certain extends their education and social underdevelopment. This discussion paper deals with the unique birth and death customs and rituals performed by the Moran community.

Importance of the study:

The Morans are primarily settled in the upper Assam districts of Dibrugarh and Tinsuika and Namsai district of Arunachal Pradesh. Even the intermix of the diverse tribes of Assam, has not led to the Morans lose their original folk identity. This paper would attempt to bring some light to the following factors related to the Maran tribe:

1. The reasons behind the birth centric folk beliefs and rituals of the Moran tribe.
2. The unique reasons behind the celebration of the death rites and funerals of the Moran tribe.
3. The lack of belief that has caused to the relaxation of these rituals among the Moran people in the contemporary period.
- 4.

Method of Study:

Both primary and secondary sources like field study and reference books respectively are used for this study. It has also attempted in doing an analysis of the field study and to come into a conclusion.

Main topic analysis:

Birth centric folk-beliefs:

The agricultural and very much religious Moran society celebrates many rituals after a woman is pregnant. An expecting mother, within 2-3 months of her pregnancy is made to wear a "Porobi" on her neck or her waist. The word "Porobi" means any evil spirit or devil and the word "Bi" mean an amulet or a protective charm to ward off the evil spirits. So, this folk-belief of the Moran tribe where the pregnant woman is made to wear this amulet or protective charm to protect her and her unborn baby from any kind of danger from an evil spirit. (1st informant) This amulet is prepared in the nest of a silkworm that feeds on Castor plant. (2nd informant) The Porobi is removed during the time of child birth and after the child is born, the Porobi is tied to the new born baby. (Gohain, 1994) Before the advent of Vaishnavism in the Moran tribe, this community of people led a very primitive lifestyle where they believed in evil spirits and ghosts and practiced these rituals to ward off these evils, which are still practiced by the Moran people.

The place where the Moran women give birth to their newborn baby is known as the 'Chealshali' or 'Cherashali' which is generally called as the 'Bau huwa ghar' or 'Baru huwa ghar'. (3rd informant) The older women of this community organize a rite 3-4 days prior to the child birth praying for the wellbeing of the would-be lactating mother. This rite is known as the Tamul-Paan (Areca nut and betel leaves) rite since only Areca nuts and betel leaves are provided as an offering. (4th informant) The expecting mother seeks blessings from the older women. On the day of labor, the



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Authored by :

Dr. Birinchi Kumar Borah, Associate Professor

From

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Customer Relationship Management in Digital Age Banking

Manisha Buragohain

M.Phil Research Scholar, Department of Commerce
Rajiv Gandhi University (Itanagar)

Abstract:

Banks today are continuously striving to achieve competitive advantage and this can be achieved only through customer satisfaction. Customers are regarded as the king in any business organisation and the banking sector is not an exception. This identifies the need for Customer Relationship Management (CRM) strategy in the banking sector. CRM can be regarded as an important strategy used for proper co-ordination of technology and relationship marketing. Technology has a great potential which has revolutionised banking practices and has restructured the banking service. In the digital age, banks have started investing in technology enabled software to build a strong bond with their customers.

KEYWORDS: Customer Relationship Management, Customer satisfaction, Relationship marketing

INTRODUCTION:

In this erratic environment, customer satisfaction plays a pivotal role in paving a company's road towards success. In the recent years, Customer Relationship Management (CRM) has been the preferred topic for numerous studies. CRM in banking sector is a key element of differentiation that allows a bank to develop its customer base and sales capacity but it requires a well thought out initiative involving strategy, people, technology and process. In the digital age, retaining customers is considered as a much more challenging job than acquiring customers. This scenario necessitated the need for CRM approach. It requires strenuous efforts on the part of the bankers to maintain a high degree of customers contact and develop hard core loyal bank customers. Customer Relationship Management deals with customer management. The paradigm shift from physical branch to virtual banking can be considered as a drastic change in this sector in the post-liberalisation period. Evolution of Customer Relationship in Management in the banking sector has brought in a revolutionary change in the way banks operate since the last two decades.

CONCEPT OF CRM:

Technology has a great potential which has revolutionised banking practices and has restructured the banking service. In the digital age, banks have started

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SOCIO-ECONOMIC IMPACT OF COVID-19 ON INDIAN WOMEN

¹Dr. Birinchi Kumar Borah, ²Himashree Baruah

¹Associate Professor and HOD of Department of Sociology, Borjoi Hemnath Sarma College

²Ph. D Research Scholar, Department of Sociology, Assam University, Silchar

Abstract: In India, the COVID-19 pandemic has created a serious situation. Mostly, women are the victims of this pandemic. The present study is an attempt to know the social stigma related to COVID-19 and find out the socio-economic impact on Indian women. The study reveals that changes have been occurred in the lifestyle of women due to COVID-19. During the present study, it has been found that women are surrounded by various socio-economic problems like domestic violence, health issues, educational issues, psychological problems and problems of losing jobs, etc. Social stigma of COVID-19 have been also studied in this article. Nowadays, it has become a burning issue to overcome the difficulties of coronavirus. Qualitative and analytical approaches are used in this study.

Key Words: COVID-19, Social stigma, Socio-economic, Women

Article History

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Introduction:

COVID-19 is an infectious disease spread through a person-to-person contact. It was first reported in Wuhan city, China in December 2019. World Health Organization (WHO) announced coronavirus as a COVID-19 disease on 11th February, 2020 (www.who.int, access on 23rd April, 2021, 3 P.M.). It has dangerous results on an individual or whole society. The symptoms of this disease included dry cough, shortness of breath or difficulty breathing, fever or chills, headache, muscle or body aches, vomiting or diarrhea, itchy skin, and loss of taste or smell, etc. Researchers found some latent symptoms which are rash on skin or discoloration of fingers or toes. Some people are infected but don't develop any symptoms and don't feel physical weakness and tiredness. Even, they recovered without any special medical treatment. Older people, children, and those with underlying medical problems like blood pressure, diabetes, cancer, lung problem, heart disease are more likely to develop serious illnesses. The World Health Organization declared COVID-19 as a world pandemic on 11th March, 2020 due to the rapid spread from one country to another country. On January 11th, 2020 the first official case of COVID-19 was reported outside China in Thailand. In India, the first COVID-19 case was detected on 28th January, 2020. Kerala is the first state of India where the first COVID-19 case was found (www.health.mh.gov accessed on 26th April, 2021, 12 P.M.). As published in the worldometers.info and updated on 30th May, 2021, 01:49 GMT total confirmed cases 20,858,234 deaths 228,045 and recovered 14,938,400. Alpha coronavirus 229E and NL63 and beta coronavirus OC-42, HKU1 are known as the most common coronaviruses that infect humans. The other human coronaviruses are MERS-CoV, SARS-CoV, and SARS-CoV-2 (the novel coronavirus that causes coronavirus disease 2019 or COVID-19) (www.cdc.gov, accessed on 26th April, 2021, 8 P.M.).

Human bodies are badly infected by this dangerous or deadly disease. They are not only infected through physical illness but also have emotional, social, economic, religious, and cultural impacts. The pandemic is creating a shock worldwide differently for men and women. Women are suffering on the frontlines against COVID-19 and the impact of the crisis on women is very risky and women face compounding burdens. They are overrepresented working in health systems, unpaid care work or households, and faced increased risks of violence, exploitation harassment, etc (Hassan Iqbal, 2020, p.4). The lack of human interaction can lead a person towards loneliness, anxiety, depression, mental disorders, health harmful, and many other issues that impact the social life of an individual. Different socio-economic issues are raised like unemployment, poverty, migration, increased rate of migrated labour, loss of job, domestic violence, human trafficking, social inequality, and racism. Concerning the above issues, this paper is based on two objectives:

1. To know the social stigma of COVID-19 disease.
2. To find out the problems faced by Indian women due to COVID-19 disease.

Material and Methods:

The present study is descriptive. It is based on secondary data. To analyse the socio-economic impact of Covid-19 on Indian women, the author took the necessary data from books, articles, government or non-governmental websites, and journals. The author used a qualitative and analytical approach to understand COVID-19 social stigma related to women and problems of women during the pandemic situation.

Discussion:

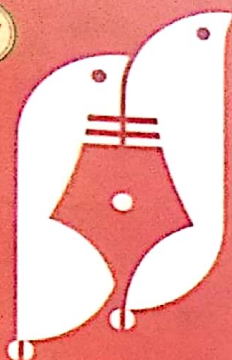
Human being today is facing biggest challenges because of the pandemic. There is a roller coast of people's daily life cycle. The poor people become poorer and increase hunger all over the world. COVID-19 pandemic not only affects a man or woman physically and mentally but also on the way people are interacting with the partner, family members, and others. It spreads negatively towards the affected people and relatives also. Social stigma in the context of health is the negative association between a person or group of

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MAHĀBHĀRATA AS A SOURCE OF LATER SANSKRIT LITERATURE: AN ASSESSMENT

□ Rajib Sarmah*

ABSTRACT

The Mahābhārata is one of the greatest epics of the world. An epic is a long heroic story written in verse. Mahabharata was written by Vyas. The Mahabharata, which in its present form consists of over one lacs shlokas. It is a conglomerate of epic and didactic matter divided into eighteen books called parvans, with a 19th the Harivamsa, as a supplement. The books vary, very considerably in length, the seventeenth the shortest, with only 312 slokas. The Mahābhārata is regarded as the store house of political wisdom, the repository of philosophical doctrine, the containers of religious dogma, and at the same time, a specimen of literary art, exercising tremendous influence on different forms and patterns of subsequent literary compositions in Sanskrit. Though much has been discussed on the political, economic, philosophical and ethical concepts presented in the Mahabharata, no attempt practically has been made so far to assess the literary value of this literary monster. During the post- Mahabharata period, scholars of India had composed and contributed a large number of works, epics, plays, campus etc. dealing with the stories of the Mahabharata where the readers have derived ample inspiration in heart and soul through the ages.

The present paper bears the title "Mahābhārata as a source of later Sanskrit Literature: An Assessment". It is therefore, necessary to acquaint with the general readers to extent the Sanskrit language. The present paper aims at giving full account of these writings.

Keywords: Mahābhārata, Sanskrit, Later, Epic.

INTRODUCTION

The Mahābhārata is one of the greatest epics of the world. An epic is a long heroic story written in verse. Mahābhārata was written by Vyas. The Mahabharata, which in its present form consists of over one lacs shlokas. It is a conglomerate of epic and didactic matter divided into eighteen books called parvans, with a 19th the Harivamsa, as a supplement. The books vary, very considerably in length, the seventeenth the shortest, with only 312 slokas. The Mahābhārata is regarded as the store house of political wisdom, the repository of philosophical doctrine, the containers of religious dogma, and at the same

time, a specimen of literary art, exercising tremendous influence on different forms and patterns of subsequent literary compositions in Sanskrit. Though much has been discussed on the political and economic, the philosophical and ethical concepts, presented in the Mahābhārata, no attempt practically has been made so far to assess the literary value of this literary monster.

During the post- Mahābhārata period, scholars of India had composed and contributed a large number of works, epics, plays, campus etc. dealing with the stories of the Mahābhārata where the readers have derived ample inspiration in heart and soul through the ages.

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OBJECTIVES:

The following are the specific objectives of the study-

- To study the position of Sanskrit studies in ancient India.
- To know the influence of Sanskrit language in Sanskrit literature and culture.
- To acquaint with the general readers to extent the Sanskrit literature.
- To offer suggestions for publication of Sanskrit literature.

METHODOLOGY:

The descriptive and analytical methods are used in this study. Both primary and secondary data have been used in this study. The secondary data have been collected from various books, different research papers, articles, journals, websites etc. The primary data are mainly collected from the original books.

MAJOR DISCUSSIONS:

INFLUENCE OF THE MAHĀBHĀRATA ON LATER SANSKRIT MAHAKAVYAS:

Quite a large number of Mahakavyas, based on the main story, or the various episodes of the Mahabharata, have been written in Sanskrit. These are discuss in detail form as follows:

KIRĀTĀRJUNIUM : The Kiratarjunium is a Mahakavya written by Bharabi and is named after its chief incident, viz. the fight between Shiva under the guise of a Kirata or Mountaineer and Arjuna. The Kiratarjunium has, for its theme, the journey of Arjuna to the mountain Indrakila, part of the Himalayas, for the propitiation of the gods Indra and Shiva and the final obtainment of divine weapons, Pasupata and others, from the gods. The hero is Arjuna, the 3rd son of Pandu and an incarnation of Nara, one of the two famous sages, Nara and Narayana. To magnify his greatness, Shiva is represented as coming in the grab of a Kirata and fighting with him on terms of equality. The heroic is the chief sentiment in the poem, the sentiment of love &c. being subsidiary to it. Descriptions of mountains, rivers, seasons, sunrise and sunset, sporting of women &c are found in their proper places in the poem.

In this story in the Mahabharata is followed the main by the poet. The changes introduced by the poet are changes in the details, not affecting the main thread of the story, indeed, transforming the simple tale of the epic in to a poem of a very high order. The new elements which characterize the poems are all of Bharavi's introduction and it is these that mark it out as a Mahakavya.

NAISADHA CARITA: The Naisadha carita, twenty two cantos deals with the story of Naisadha, the well known episode of the Mahabharata. It was composed by Sriharsa who belongs to the later half of twenty century. The poet is a scholar of repute in the different systems of Indian philosophy and possesses a unique command over grammar, Rhetoric and lexicography. Though he does not show that power of political suggestion which distinguishes the writings of great Indian poets like Kalidasa, his power of expression is singularly captivating. The importance of the Naisadha carita does not lie in its poetic character the poem is a repository of traditional learning and the reader is expected to be equiped with such learning in order that he may fully appreciate its value.

SISUPALAVADHA: Magha's Sisupalavadha is a work in twenty cantos based on a legend of the Mahabharata. His style is extremely ornate, and he often sacrifices sense for jugglery in words. He imitates Bharavi, but his style is without the dignity of the latter. But it much be admitted on all hands that he commands much luxuriance of expression and thought. His admirers often refer to his rare gift of poetic fancy which has earned for him the appellation, "Ghanta- Magha".

INFLUENCE OF THE MAHABHARATA ON SANSKRIT DRAMA: Quite a large number of plays (drama), based on the Mahabharata, have been written in Sanskrit. These are discuss in detail form as follows-

ABHIJNANA SHAKUNTALAM: The Abhijnana shakunta is the production of Kalidasa's maturer hand, which has gained world wide recognition. The drama which is in seven acts, describes the union of Dusyanta and Sakuntala culminating in the birth of Bharata or Sarvadamana which is the final result in the

drama. The the Mahabharata many noble is the curse whom Sakuntala The story of event. The on both the was more o to be spirit foster-father innovation. ascetic unim is full of the only sympa forgives her He loves his life. It is, the duties of as independent friends, An woodland, the Jessami the growth was the lover who contrib career as the story is also the Pali-jata

VENISAMHARA: Venisamhara is a drama in six acts. The the great e borrowed th introduces c creativity. applicable to changing the most importa whole drama of the drama tying of drau after killing perform this of Bhimsena The tying up Bhimsena is t which gives innovation. T

drama. The plot of this drama has been taken from the Mahabharata, but the dramatist has introduced many noble innovations. One important innovation is the curse of Durvasas, a highly irritable sage to whom Sakuntala fails to extend rites of hospitality. The story of the drama hinges on this supernatural event. The curse produces a chastening influence on both the hero and the heroine whose love which was more of the flesh in the beginning turned out to be spiritual in the end. The character of the foster-father of the heroine, Kanva, is also another innovation. Kanva does not appear as an austere ascetic uninterested in the affairs of the world. He is full of the milk of human kindness- he is not only sympathetic towards his loving daughter and forgives her but he is also anxious on her account. He loves his daughter and appreciates her ways of life. It is, therefore, that he has not taught her the duties of ascetic life but has allowed her to grow independently in the company of her loving friends, Anasuya and Priyamvada. Not only the woodland, the flowing Malini, the antelope and the Jessamine creeper formed the background of the growth and development of the heroine but it was the loving and large-hearted father, the sage, who contributed much towards the fruition of her career as the consort of an admiring husband. The story is also to be found in the Padma-purana and the Pali-jataka collection.

VENISAMHĀRA: Bhattanarayana's Venisamhara or 'Binding of braid hair' is a play in six acts. The source of the drama Venisamhara is the great epic Mahabharata. Though the poet borrowed the story from the Mahabharata he introduces certain changes in his drama by his own creativity. These changes however are not applicable to the people but actually they succeed in changing their ideas about the original story. His most important change on which the action of the whole drama is based is indicated by the very title of the drama. The title Venisamhara refers to the tying of draupadi's disheveled hair by Bhimsena after killing Duryodhana. Bhimsena vowed to perform this in the first act of the drama. This vow of Bhimsena is Bhattanarayana's own innovation. The tying up of the braid resulting from the vow of Bhimsena is the most important event in the drama which gives the play its name and this is poet's innovation. The first act as a whole follows the

account of the Mahabharata. Yet even in this first act there two minor changes. In the drama Krishna was sent to make peace with Duryodhana on the condition of a grant of five village. In the Mahabharata this specific offer was previously made to Duryodhana though Sanjaya. Krishna simply met Duryodhana second time for the final settlement. The second change introduced refer to what happen at the court of Duryodhana when Krishna was there. In the drama Duryodhana is set to have attempt the arrest of Krishna by binding him. The Lord frustrated his attempt by a display of his *Viswarupa* (universe form). In the Mahabharata no such attempt was actually made. The second act is purely a creation of Bhattanarayana because the Mahabharata does not mention *Bhanumoti* at all. Consequently the meeting between Draupadi and Bhanumati referred to in the first act of the drama is also a mention of Bhattanarayana. The stanza 25 of the second act informs us that at the command of Duryodhana, Dushasana drag Draupadi into the royal hall by her garment and hair and addressed her in insulting word "cow", "cow". But the Mahabharata does not confirms this account. In the 3rd act, Bhattanarayana shows that Karna starts the quarrel with Asswatthama who takes the affency. The fifth act is all the work of the poet. The characters are familier, the situation is the creation of Bhattanarayana. The sixth act derives from the account of the Mahabharata. From the 7th act at the first the new vow of Bhimsena that he would kill Duryodhana on that very day or would commit suicide in case he failed to do so. In the drama, Duryodhana is represented as having run away and concealed himself in the take in order to falsify Bhimsena, as vow and thus indirectly to bring about the reign of the Pandavas. In the Mahabharata he reparaes to a take in order to escape from the clutches of the Pandavas. In this context, we notice several differences of the drama with the original. Lastly, the screen with Carvaka is Bhattanarayana's own creation. Carvaka no doubt appear in the Mahabharata also. But there he played a different part. Use of this character by the dramatist is consider to be a highly ingenious one. From the above survey it is seen that Bhattanarayana based his drama on the Mahabharata and at the same time many things in

the play were his own. This proclaims his dramatic genius.

DRAMAS/ PLAYS OF BHASA: The thirteen plays of Bhasa may be arranged under three heads according to the sources from which the plots have been taken: (a) plots taken from the Ramayana (b) plots taken from the Mahabharata, the Harivamsa and the Puranas, and (c) plots taken probably from the Brihatkatha of Gunadhya. The Madhyamavyayoga deserves mention first amongst the Mahabharatas. The drama is based on the tale of Hirimba's love for Bhima, for which there is no hint in the epic. It is said that the possibilities of the theme have not been fully developed. The Dutaghatotkaca is also a drama in one act which describes Ghatotkaca appearing before the Kauravas immediately after the death of Abhimanyu, with the news that Arjuna is preparing for their punishment. There is not much of action in the play which presents a somewhat sketchy scene. The Karnabhara also contains one act, the story being how the armour and ear-rings of Karna are stolen by Indra. The story of Urubhanga is one act depicts the fight between Bhima and Duryodhana ending in the breaking of the latter's thigh. The Dutavakya is also a drama in one act where Krishna appears as an ambassador to bring about reconciliation between the contending parties, the Kauravas and the Pandavas, and is ill-treated by Duryodhana who tries to entrap him without success. The Pancaratra is a play in three acts. There the story is how Drona undertakes a sacrifice for Duryodhana and seeks as fee the grant of half the kingdom to the Pandavas and Duryodhana promises on the condition that the Pandavas who are living incognito, shall be found out within five nights. The Balacarita is a drama in five acts depicting various loosely joined incidents in the early life of Krishna up to the death of Krishna. Its plot seems to be derived from the Harivamsa and the Puranas describing Krishna's life.

Even more some of the plays are found which are based on the Mahabharata. Here the names of the plays are mentioned-

- (a) Dhananjaya vijaya of Kancanacharya.
- (b) Draupadi svayamvara of Vijayapala.
- (c) Kiratarjuniya vyayoga of Vatsaraja.

- (d) Nirbhaya Bhima and Nala vilasa of Ramachandra Suri.
- (e) Subhadra harana of Madhava Bhatta.
- (f) Tripura daha of vatsaraja etc.

INFLUENCE OF THE MAHABHARATA ON SANSKRIT POEMS, PROSE COMPOSITIONS AND CAMPUS:

Quite a large number of Kavyas, poems, prose and Campu kavyas based mostly on various episodes, and a few on the entire story, of the Mahabharata were written in classical Sanskrit. Here it is attempted to write an appreciation of the Kavyas in brief-

MAHABHARATA MANJARI: Ksemendra of Kashmir wrote the "Mahabharata Manjari" probably in A.D. 1037. The author has left out certain matters of the original epic and modified others. In places of about a lacs of verses in the epic, he has summed up the whole matter in about five hundred stanzas.

BALABHARATA: Balabharata is also called "Pracanda- Pandava", a drama, based on the Mahabharata story, by Rajasekhara. It was left incomplete and only two acts are available at present. The first describes Draupadi's sayambara. The second deals with the gambling scene, ill-treatment of Draupadi and departure of the Pandavas to the forest.

ANU GITA: Anu gita is a part of Mahabharata. It describes the spiritual instructions given by Krishna to Arjuna after the conclusions of the war of Kuruksetra. Besides, it contains the legends of Utanka, the preservation of the foetus of Utanka from Brahmastra hurled by Asvatthaman and an account of Asvamedha sacrifice performed by Yudhisthira.

KICAKA VADHA: Ayamaka kavya, in five cantos (177 verses) by Nitivarmana. It is an embellished presentation of the Mahabharata episode (iv. 13-23) of Bhima's slaying of Kicaka.

RAGHAVA PANDAVIYA: A mahakavya, in eighteen cantos, by Dhananjaya. Also called Dvisamdhana kavya. Each verse of this kavya applies equally to the stories of the Ramayana and Mahabharata at the same time.

JAMBAVATI VIJAYA: The kavya is lost . The title implies that it dealt with Krishna winning Jambavati in the nether tregions, as his bride. It is an evidence of the existence of kavya at least in the 4th century B.C., if not earlier.

NALA CAMPU OR DAMAYANTI KATHA: Nala campu is also called Damayanti katha. It is the earliest known campu kavya. It is by Trivikrama Bhatta, and in seven chapters, a small part of the epic story of Nala and Damayanti is narrated. It is full of stylistic affectations of labored composition.

NALODAYA: A yamaka kavya ascribed to Kalidasa by some, to Ravideva by others, to Vasudeva, portage ofKulasekhara and Rama, by yet others. The ascription to Kalidasa is generally rejected. It deals with the well known story of Nala.

Moreover it is stated that a good number of epics, prose, romance, kathas, fables ect, were composed where the works are mentioned below-

- (a) Patala vijaya .
- (b) Bharata tatparya nirnaya by Madhava.
- (c) Arjuna Ravaniya by Bhima.
- (d) Bharata campu by Ananta Bhatta.
- (e) Bharata Manjari by Ksemendra.
- (f) Pandava Carita by Devaprabha Suri.
- (g) Yudhisthira Vijaya by Vasudeva.
- (h) Draupadi [Parinaya by Chakrakavi ect.

CONCLUSION:

From the above discussion on 'Mahabharata as a source of later Sanskrit literature', we can come to the conclusion that, during the post Mahabharata period, many scholars, poets, dramatist had contributed a good

number of works to the world literature. The scholars like Kalidasa, Bharavi, Bhattanarayana Bhasa draw their inspiration from Mahabharata and composed their works based on it. Not only in Sanskrit language, the regional languages have born such instances according to their native taste. Television serial like 'Mahabharata', 'Krishna' etc, and many cinemas are produced entitled after the episodes of Mahabharata.

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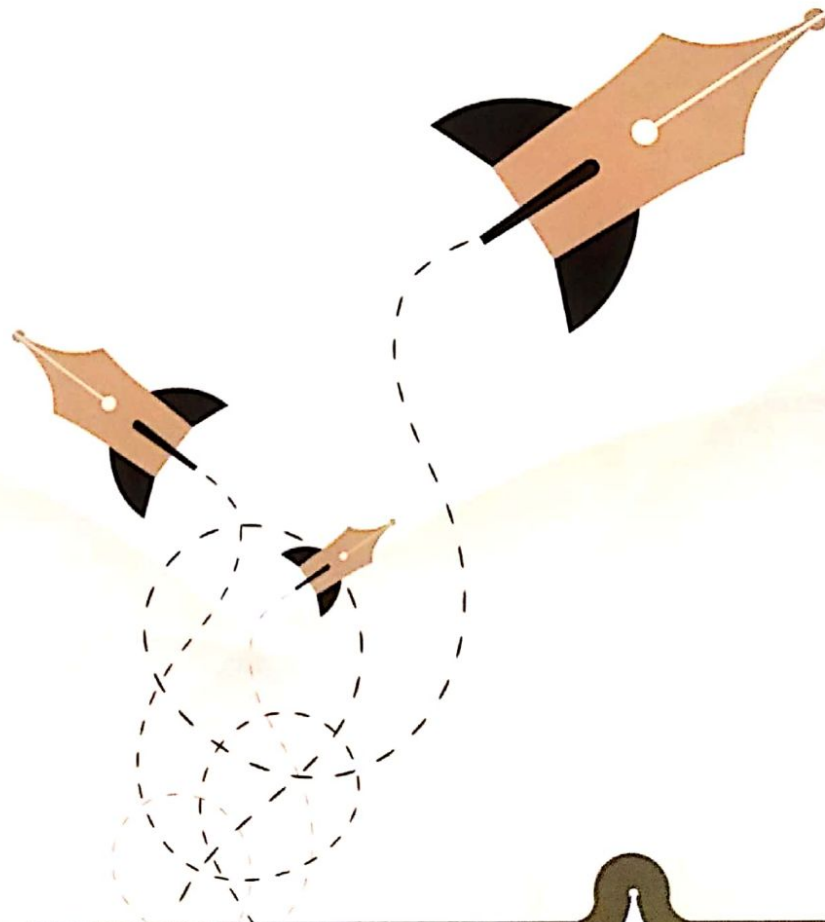
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NOBLE TRUTHS OF BUDDHISM: AN ASSESSMENT

□ Rajib Sarmah*

ABSTRACT

There are two schools of Indian Philosophy, viz. orthodox (*astika*) and heterodox (*nastika*). The Nyaya, the Vaisesika, the Samkhya, the Yoga, the Mimamsa, and the Vedanta are the orthodox schools. The orthodox schools recognize the authority of the Vedas. The Carvaka, the Bauddha, and the Jaina are the heterodox schools. The heterodox schools do not recognized the authority of the Vedas. Among the heterodox schools, Bauddha school is famous in everywhere and popular. Gautama Buddha was the founder of Buddha philosophy. Gautama Buddha is an illustrious son of mother India. Gautama Buddha was awakened to a of consciousness of human suffering by the sight of disease, old age, death and other miseries, to which man is subject, Buddha from his spiritual experience of these topics, he obtained answers to the four questions. These have come to be known as four noble truths. They are, (a) Duhkha. (life in the world is full suffering). (b) Duhkha Samudaya. (There is a cause of this suffering.). (c) Duhkha Nirodh. (It is possible to stop suffering). (d) There is a path which leads to the cessation of suffering (Marga). All the teaching of Gautama Buddha round these four noble truths. In this paper, I would like to highlight specially on four noble truths of Buddhism.

Keywords: Noble truths, Buddhism, Nirvana, Duhkha (pain)

Introduction:

Philosophy is called 'Darshana', which means vision " *drsyate jnayate anena vastuyayatmyam iti darsanam*". Philosophy is the vision of the reality as a whole. It is an insight into the nature of the whole reality. Indian philosophy is based on logical reason subordinate to the authority the intuitions of the seers of truth. The authority of the Vedas in that of intuition. Logical reason is subordinate to intuition. So Indian philosophy is based on rational speculation in harmony with the Vedas, and consciously aim at achieving the highest perfection (*moksa*) attainable in human life. It is customary to divide Indian philosophy into two board classes- orthodox (*Astika*) and heterodox (*Nastika*). The Nyaya, the Vaisesika, the Samkhya, the Yoga, the Mimamsa, and the Vedanta are the orthodox schools. The orthodox schools recognize the authority of the Vedas. The Carvaka, the

Bauddha, and the Jaina are the heterodox schools. The heterodox schools do not recognized the authority of the Vedas.

Among the heterodox schools Bauddha school is famous in everywhere and popular. Gautama Buddha was the founder of Buddha philosophy. Gautama Buddha is an illustrious son of mother India. He came to us as a blessing from the heaven. He was a religious guide, social reformer and a renowned literature of his time. In 6th century B.C he was born in a royal family of Kapilavastu. His father was Shuddudhana and Mayawati was his mother. Gautama Buddha was awakened to a of consciousness of human suffering by the sight of disease, old age, death and other miseries, to which man is subject, Buddha from his spiritual experience of these topics, he obtained answers to the four questions. These have come to be known as four noble truths.

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They are, (a) *Duhkha* (life in the world is full suffering). (b) *Duhkha Samudaya*. (There is a cause of this suffering.). (c) *Duhkha Nirodha*. (It is possible to stop suffering). (d) There is a path which leads to the cessation of suffering (*Marga*). All the teaching of Gautama Buddha round these four.

Objectives:

The following are the objectives of the study:

- (i) To study the position of Buddhists philosophy in Indian spiritual society.
- (ii) To know the influence of Buddhist philosophy in latter Indian society.
- (iii) To highlight the Buddhists doctrine (mainly four noble truths) of Buddhist philosophy in national and international fields and hope it will be helpful for research scholars.
- (iv) To study the nature of four noble truths of Buddhism and its role in philosophical enquiry.

Significance of the Study:

Buddhist philosophy has become an area of interest among the researchers. In the field of spiritual society, Buddhism and Buddhist philosophy now have a global following. In epistemology, the Buddha seeks a middle way between the extremes of dogmatism and the use of critical thinking towards all type of knowledge. The main aim of Buddhist education is to make a free man, an intelligent man, a wise, moral, talented, non-violent and secular man. Buddhist education makes man judicious, humanist, logical and free from superstitions. Therefore, the study lays its significance on the need and validity of Indian traditions on creating a friendly and healthy society or environment at present era.

Methodology:

The descriptive and analytical methods are used in this study. Both primary and secondary data have been used in this study. The secondary data have been collected from various books, different research papers, articles, journals,

websites etc. The primary data are mainly collected from the original books.

Major discussion:

Description of the concept of four Noble truths:

(i) **The first noble truth is suffering (*Duhkha*)** . Even life is full of misery and pain (*Duhkha*) . Even called pleasures are really fraught with pain. Indulgence also results in pain. That there is suffering in this world is a fact of common experience. The problem of suffering dominates the whole world, including human life. Suffering is a brute fact of life and it is evident Birth, old age, poverty, disease, death, selfishness, meanness, greed, grief, anger, hatred, quarrels, bickering, conflicts, exploitation are rampant in this world. That life is full of suffering none can deny. The Buddha has given us an introspective analysis of suffering and said that it is for the long we possess for life that suffering is inevitable to us.

(ii) **The second Noble truth is cause of Suffering (*Duhkha Samudaya*):** Though the fact of suffering is recognized by all Indian thinkers Buddha's teaching does not end in the truth of suffering only. In the second noble truth, Buddha explains how *jara- marana* (death-birth) arises in life.

According to Buddha philosophy, *Samsara* (world) is an endless chain of cause and effect. It also is birth and death. The logical theory of causation when applied to this chain, the Buddha discovered that *jati* (birth) is the immediate cause of suffering. This logical theory is known as "*Pratitya- samudpada*". According to this theory nothing is unconditional, existence of everything depends on some conditions. According to Buddha, to stop suffering, it is cause birth must be stopped. To stop rebirth it is immediate cause must be traced out and Buddha found out that *bhava* (will to be born) is the immediate cause of birth. This *bhava* (will to be born) is the universal principle of becoming. It is conditioned by grasping or strong attachment to life. This clinging to life is called *upadana* and thirst (*trisna*) is the immediate cause of this *upadana*. Thirst originates from the experience of different objects.

enjoyment. This sense experience or *vedana* (pain) is the result of the contact of different senses with the objects of the world. For this contact or *sparsa* different sense organs, that is, '*sadayatana*' must operate. In the mind-body complex (*nama-rupa*). This mind body complex or the corporeal organism will operate only when it is endowed with *vijnana* or consciousness. This consciousness again is the result or effect of past impressions or *samskara*. These *samskaras* are the totality of the entire mental dispositions which determine the future birth of the individual concerned. The *samskaras* again remain in consciousness only because of *avidya* or ignorance. This ignorance is the root cause of our sufferings.

We have thus twelve links in the chain of causation leading to birth and consequent sufferings. It is popularly known as *Bhava- cakra* or the wheel of rebirth.

The twelve links are also interpreted by some Buddhists as covering the past, present and future life, which are causally related. These twelve links can, therefore, be arranged with reference to the three periods, proceeding from cause to effect:

- (a) Ignorance (*Avidya*)
- (b) Dispositions
- (c) Consciousness (*vijnana*)
- (d) Mind – body organism (*nama- rupa*)
- (e) Six organs of cognition (*sadayatana*)
- (f) Sense- object contact (*sparsa*)
- (g) Sense- experience (*vedana*)
- (h) Thirst for objects (*trishna*)
- (i) Clinging to objects (*upadana*)
- (j) Will to be born (*bhava*)
- (k) Birth (*jati*)
- (l) Sufferings (*jara-marana*)

Briefly speaking, then (1) suffering in life is due to (2) birth, which is due to (3) the will to clinging objects, clinging again is due to (5) thirst or desire for objects. This again is due to (6) sense- experience which is due to (7) sense-object-

contact, which again is due to (8) the six organs of cognition, these organs are dependent on (9) the embryonic organism (composed of mind and body), which again could not develop without (10) some initial consciousness, which again hails from (11) the impressions of the experience of past life, which lastly are due to (12) ignorance of truth.

(iii) The third noble truth is cessation of suffering (*Nirodha*): The third noble truth is the extinction of suffering. This truth is a logical deduction from the second truth. According to Buddha, life is full of suffering. But he also pointed to the way of getting rid of the suffering of life. Extinction of suffering is called *Nirvana*. It is the ideal, the highest good. *nirvana* literally means 'Blowing out' or 'complete destruction of thirst, craving or will to be born, one can put a stop to suffering. *Nirvana* is the total extinction of desire, suffering, decay and death.

According to Buddha, one can attain *nirvana* in this life. It is not a state of inactivity, as is often misinterpreted by many. Gautama himself led an active life of travelling and preaching for more than forty years since the attainment of *nirvana*. Some people think that *nirvana* means complete extinction of existence'. But this is not so. If it were really so, we could not then say that Buddha attained *nirvana* before death. But we have Buddha's own words that he attained *nirvana*. *Nirvana* means extinction of miseries, and consequent state of perfect equanimity and peace. *Nirvana* is a state of perfect happiness and bliss. The state of *nirvana* can not be described. It can be realized only by whom has attained *nirvana*.

According to Buddhism *Nirvana* should be our goal. *Nirvana* is complete desirelessness. All desires for this life and the next life are extinguished in it. *Nirvana* is insuperable, unchangeable, matchless. *Nirvana* is the extinction of doubt, and sensual pleasures based on the reflection on nothingness.

(iv) The fourth noble truth is way to cessation of suffering (*Marga*): The fourth noble truth is the way to the extinction of suffering. The way (path) recommended by Buddha consists of eight steps or

rules and is, therefore, called the eightfold noble path (*astangika marga*) full discussion occurs in *Dirgha nikaya sutta*,²² (warren, pp.372-74). *Dhammapada, Magga- vagga. Majjhima-nikaya* (quoted by Sogen.Systems,pp.169-71). This gives in a nutshell the essentials of Buddha Ethics . The following are the eightfold paths:

- (i) Right views (*samyak dristi*)
- (ii) Right determination (*samyak-samkalpa*)
- (iii) Right speech (*samyak-vak*)
- (iv) Right conduct (*samyak- karmanta*)
- (v) Right effort (*sayak- vyayama*)
- (vi) Right mindfulness (*samyak-smriti*)
- (vii) Right livelihood (*samyak-ajiva*)
- (viii) Right concentration (*samyak- samadhi*)

The eightfold path consists of three main things. The following are the three main things-

- (i) Moral Conduct,
- (ii) Concentration,
- (iii) Insight.

It leads every aspirant to the complete extinction of suffering. Thus , in the fourth noble truth the Buddha gives direction to the road to *nirvana*.

Conclusion

In conclusion, we may point out that Buddha looked at life and the world with the eyes of a realist and he saw that life is full of sorrows and sufferings. So he spent years in study, penance and meditation to discover the origin of human sufferings and the means to overcome them and at last he received enlightenment. The result of which was set forth by him in the form of what has come to be known as "the four noble truths". From the four noble truths of Buddha we find the following conclusions :

- (i) All things are conditional, there is nothing that exists by itself.
- (ii) All things are, therefore, subject to change owing to the change of the conditions on which they depend, nothing is permanent.

- (iii) There is, therefore, neither any soul nor nor any other permanent substance,
- (iv) There is, however, continuity of the present life which generates another life, by the law of karma, just as a tree generates another through its seed, and the second continues which the first withers away.

By these four noble truths Buddha is more important to the solution of problems which were intimately related to our life.

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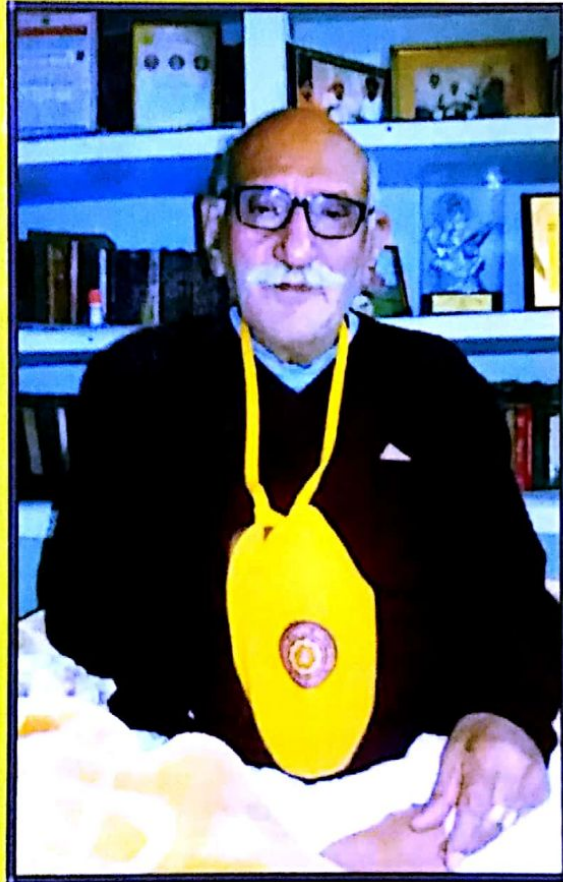
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Women's right of property in the Dharmashastras: An Assessment

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ABSTRACT: Man and woman are two wheels of a carriage. The life of one without the another is incomplete. Neither man nor woman can be what is him or her to be, if either of them leads an isolated life. Man and woman both contribute to the development of each other's personality. Our ancient scriptures assigned woman a place higher than man. It was believed that while man respected the destructive aspect of nature, woman represented the constructive one and that blessed was the home where woman were respected. Manu the great law-giver said long ago, "Where women are honoured there reside the Gods." Women can play a better role in many fields. In social services they can work wonders for better than man. They can help in the eradication of social evils like Dowry system, illiteracy of woman, pardah system and remarriage of widows, child marriage and political corruption. *Dharmashastra* is a genre of Sanskrit texts, and refers to the treatise of Hinduism on Dharma. There are many *Dharmashastras*, variously estimated to be 18 to about 100, with different and conflicting points of view. Here an attempt will be made to discuss in short whether women had any right over the property or not, whether women were given any share of the property of their parents or husband as mentioned in the *Dharmashastras*.

Key words: Woman, Property, *Stridhana*, *Dharmashastra*.

Introduction: Man and woman are supplementary to each other and this is the law of nature that perfection in life may be had of only when there exists a positive attitude between the two. The mutual relation between man and woman denotes the standard of living of people in a society. It becomes, therefore, apparent that the status of woman can be one of the judging factors of the quality of a society. Woman issues have become an area of interest among the researchers in the field of social sciences. Studies on various issues related to woman reflect that nearly half of the world's population constitute of woman. Their contribution in different fields is highly appreciated. Unfortunately, woman are still being suppressed and oppressed in different forms of social, economic and political spheres in many parts of the world. Existence of woman is the completion of man. She is both supplementary and complementary to man. Man and woman are two wheels of a carriage. The life of one without the another is incomplete. Neither man nor woman can be what is him or her to be, if either of them leads an isolated life. Man and woman both contribute to

the development of each other's personality. Our ancient scriptures assigned woman a place higher than man. It was believed that while man respected the destructive aspect of nature, woman represented the constructive one and that blessed was the home where woman were respected. Manu the great law-giver said long ago, "Where women are honoured there reside the Gods." Women can play a better role in many fields. In social services they can work wonders for better than man. They can help in the eradication of social evils like Dowry system, illiteracy of woman, pardah system and remarriage of widows, child marriage and political corruption.

Dharmashastra is a genre of Sanskrit texts, and refers to the treatise of Hinduism on Dharma. There are many *Dharmashastras*, variously estimated to be 18 to about 100, with different and conflicting points of view. Some of them are *Manu Smriti*, *Yajnavalkya Smriti*, *Devala Smriti*, *katyayana Smriti*, *Brihaspati Smriti*, *Atri Samhita*, *Yama samhita*, *Parasar Smriti*, *Gautama Samhita*, *Vasistha Smriti*, *Narada Smriti*, *Bhrigu Samhita* etc. Here an attempt will be made to discuss in short whether women had any right over the property or not, whether women were given any share of the property of their parents or husband as mentioned in the *Dharmashastras*.

Objective of the study:

- To extend ample scope of research for the interested students regarding women which are stated in the *Dharmashastras*.
- To explain the status of women as depicted in the *Dharmashastras*.
- To discuss in short whether women had any right over the property or not, whether women were given any share of the property of their parents or husbands.

Methodology:

The descriptive and analytical methods are used in this study. Both primary and secondary data have been used in this study. The secondary data have been collected from various books, different research papers, articles, journals, websites etc. The primary data are mainly collected from the original books.

Significance of the study:

Woman issues have become an area of interest among the researchers in the field of social sciences. Studies on various issues related to women reflect that nearly half of the world's population constitute of woman. Their contribution in different fields is highly appreciated. In social services they can work wonders far better than men. They can help in the eradication of social evils like dowry system, illiteracy of women, pardah system, and remarriage of widows, child marriage and political corruption. Man and woman both contribute to the development of each other's personality; our ancient scriptures assigned women a place higher than men. It was believed that while man respected the destructive aspect of nature, woman represented the constructive one and that blessed was the home where women were respected. Manu said long ago, "Where women are honoured there reside the Gods." Therefore, the study lays its significance on the need and validity of Indian traditions on creating a friendly and healthy society or environment at present era.

Major Discussions:

Manu Smriti is a *dharmasastra* written by Manu. The *Manusmriti* being a book on law, mainly aims at keeping peace and harmony in the society. In the whole part of the *Manusamhita* we come across a great deal of discussions regarding women. According to Manu, woman is the mistress or queen of the house. He quoted that, women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law, who desire (their own) welfare. Where women are honoured there reside the Gods, but where they are not honoured, no sacred rite yields rewards. Manu gave some rights to women on property. He describes the women right of property as shown below:

"jannyam samsthitayam tu samam sarve sahodarah

bhajeranmatrekam riktham bhaginyasha sanabhaya" (*Manu smriti, 9/192*)

(When the mother has died, all the uterine brothers and the uterine sisters shall equally divide the mother's estate.)

"adhyatragnyadhyayahanikam dattam ca pritikarmani

bhatri matri pitri praptam sadabidham stridham smritam (*Manu smriti, 9/194*)

(What (was given) before the (nuptial) fire, what (was given) on the bridal procession, what was given in token of love, and what was received from her brother, mother or father, that is called the six fold property of a woman.)

“ bebhomsebhyastu kanyabhyah pradyabhratarah prithak

Swatswadamsaccturbhagam patita syuradititsavah” (Manu smriti,9/118)

(But to the maiden (sisters) the brothers shall severally give (portions) out of their shares, each out of his share one- fourth part; those who refuse to give (it), will become outcasts.)

“aputroanena vidhina sutam kurbit putrikam

yadpatam bhavedasyam tanmam syat swadhakaram” (Manu smriti,9/127)

(He who has no son may make his daughter in the following manner an appointed daughter (putrika, saying to her husband), The (male)child, born of her, shall perform my funeral rites.)

“ yathai vatma tatha putrah putrena duhita sama

tasyamatmani tisthantyan kathamanyu dhanam haret” (Manu smriti,9/130)

(a son is even (as) oneself, (such) a daughter is equal to a son ; how can another (heir) take the estate, while such (an appointed daughter who is even)oneself, lives)

“ matustu yautukam yatsyat kumaribhag eva sah

dauhitro eva ca hared putrasyakhilam dhanam” (Manu smriti,9/131)

(But whatever may be the separate property of the mother, that is the share of the unmarried daughter alone; and the son of an (appointed) daughter shall take the whole estate of (his maternal grandfather) who leaves no son.)

Yajnavakya Smṛiti is also a *dharmasastra* which is written by Yajnavakya. According to *Yajnavakya Smṛiti* it is ordained that the parental property should be divided among the sons and daughter. The maternal property technically known as *stridhana* should be divided among the daughters except the debts of the mother should be divided among the sons for repayment:

“Vibhajaren sutah pitrorurdhvam riktha- mṛnam samam/

Maturduhitarah seṣamṛnat/ tabhya ṛte'nvayah/ (Yajnavakya smṛiti, 3/117)

Yajnavakya Smṛiti also ordained that if the property is divided by the father himself the wife gets equal share with the sons and daughters. On the other hand, if the property is divided after the death of father, mother also gets equal share with the children. It is ordained that the brothers should pay one fourth of their respective shares for the betrothal of their unmarried sisters:

“Yadi kuryat samanamsan patnyb karya samamsikah” (Yajnavakya smṛiti, 3/115)

“pitururdhvam vibhajatam mata'pyamsam samam haret” (Yajnavakya smṛiti, vyavaharadhya, 123)

When any of the twelve kinds of sons described in the *dharmasastras* is not alive to inherit the property of a person would be inherited by the wife, the daughters, his father, brother, nephew, person having the same *gotra*, friend, disciple or co-student in order of succession:

“Patni duhitarascaiva pitarau bhratarastatha/ tatsuta gotraja bandhusiṣya sabrahmacarinah/ esamabhava purvasya dhanabhaguttarottarah/ svaryatasya hyaputrasya sarvavarṇeṣvayam vidhih/ (Yajnavakya smṛiti,vayaradhaya:135,136.)

Katyayana in his *Katyayana smṛiti* has stated that no one of the husband, son, father and brother can take away the property of a women (*stridhana*) by force . If someone takes away the woman’s property perforce he is to pay more than the amount in compensation he has taken as we as he is to be punished by the king:

“punaranadhikaramaha katyayanah na bharta naiva suto na pita bhrataro na ca/ adane va visarge va stridhane prabhaviṣnavah/ yadi hyekatarastveṣam stridhanam bhakṣyed baatt sa vṛddhim pratidapyah syad dandam caiva samapnuyat”(katyana Smṛiti, Dayabhaga,p-118)

But *Yajnavakya smṛiti* states that husband can take his wife’s property in the following circumstances, viz. For performing religious duties, if he is seriously or if he is in debt. In such cases it is not obligatory to repay the property:

“ durbhikse dharmakarye ca vyadhau sampratirodhake/ gṛhitam stridhanam bharta na striyai datumarhati”(Yajnavakya Smṛiti.147)

In *Devala Smṛiti* , sage *Devala* ordained that the sons and daughters of a woman commonly inherit and enjoy her property after her death. If the woman leaves no issue, her property will be devolved upon her husband or mother or brother or father in order of succession:

“samanyam putra kanyanam mrtayam stridhanam striyam Aprajayath hared bharta pitapi va(Devala Smṛiti, p-120)

According to *Brihaspatismṛiti*, the woman’s property devolves upon her children and that her daughters are also the shares of it . If there

remains any unmarried daughters of that woman , the married daughter are not entitled to get any share of the property:

“*stridhana tadapatyanam duhita ca tadamsini*

Apratta cet samudha tu na labhen matrkam dhanam
(*Brihaspati smriti*)

Conclusion: From the above discussion on woman's right of property in *Dharmashastra*, we can come to the conclusion that the *dharmashastrakara* allowed an honourable status to women in respect of the right of property and wealth. The *dharmashastrakaras* are not unanimous in respect of the devolution of property, but it seems that the authorities of *dharmashastra* agree with each other in the fundamental principles . In ancient times, women were given equal right of property along with the male ones .Thus we can say the Vedic age or period is one of the rich and developed periods mainly for the upliftment of the status of girls and women

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**A STUDY ON PRIMARY EDUCATION IN THE TRIBAL AREAS OF SIVASAGAR
DISTRICT, ASSAM**

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Abstract

The real meaning of education is an approach for harmonious development of individual in the context of the community to which he belongs. The interaction between individual and his environment is of crucial importance in the process of education. The individual is to a great extent guided by the cultural environment around him. Education is a social phenomenon, it has to keep pace with the demands of the society for which it is meant. The content of education in the tribal area schools should necessarily take into account the socio cultural environment of the area and the people. The Scheduled Tribe people in India are concentrated in various zones, particularly in central India and the North-East. They are divided into nearly 400 communities, having a unique culture. They differ in the levels of their socio-economic development, language, religion, ecology and means of subsistence. Although constitution of India has given stress on universalization of primary education since independence, but the tribal education in India at present a dismal look. It is characterized by low enrolment, high dropout, wastage, limited number of high achievers and little credibility etc. This paper is an attempt to analyze the various aspect of primary education in the tribal areas of Sivasagar district of Assam.

Keywords: Primary education, Tribes people etc.

Introduction

In India, according to 2011 census the scheduled tribe population was recorded as 84,326,240 million and which is 8.2% of total population. They are concentrated in various zones, particularly in central India and the North-East. They are divided into nearly 400 communities, each with a distinctive culture. They differ in the levels of their socio-economic development, language, religion, ecology and means of subsistence. As compared to other populations, they are technology poor. In Assam out of total 31,205,576 population 38.84 lakh are scheduled tribes according to 2011 census. Sivasagar, one of the districts of Assam, where several tribal groups are found. According to 2011 census Sivasagar has 11, 51,050 total population out of them 49,039 are Scheduled Tribe, which 4.26% of total population. The major tribal groups lived in this district are Mishing, Deori ana Kachari etc. These tribal groups are the native people of Sivasagar. Before the arrival of Ahom King Siu-ka-Pha (1228) to Brahmaputra valley this tribal groups are found on the bank of river Brahmaputra, Jhanji, Dikhow and Dishang follows through this district. The main source of income of this people is agriculture. Among the tribal groups, Deori and Kachari tribes are more or less settle down in the rural areas of this district and have taken to agriculture and allied occupations.

Importance of primary education for the tribal people

Primary education is the first and the very important stage of the entire structure of education. At this stage the formal education of a child starts. It is the foundation of the entire education ladder. The stage between the age 6 to 14 years of child is the stage of primary education. This stage is further divided into two parts i.e. (a) Lower Primary, which includes class I to class V (b) Upper Primary,

Primary education is a prerequisite for socio-economic development particularly for the weaker section of our population who has all along been subjected to various kinds of deprivation and discrimination and therefore, stand in need of instant development education is the right and all citizens should have access to it. It is only through education that scheduled tribes can fully utilize the opportunities for socio-economic development. Education is also an instrument of liberation and endows the deprived groups with confidence, courage and ability to resist exploitation.

This was recognized by the father of our constitution and therefore the responsibility was assigned to the state to provide free and compulsory education to children up to the age of 14 years within a stipulated time. It is also specified in the Article 46 of constitution that “the state shall promote with special care the educational and economic interest of the weaker section of the people and particularly of the S.T. and S.C. and protect them from social injustice and all forms of exploitation.”

The S.T.s are among the weaker section of the society. They are socially and economically backward. The economic and social development of a country should be hindered if proper and effective attention is not paid to education of the backward section of the population. That is why it is necessary to pay special attention to the education for the tribal and improve their overall status in the multicultural society of India. Although after independence Govt. of India has taken steps for improving the condition of tribal people through several commission and article in the constitution i.e. Dheber commission 1960-61, Article no. 46, 16,335 etc. But till now no substantial benefits have arrived as to so far. Education is felt as a key to improve their social and economic condition. But the tribal’s attitude of apathy towards literacy and education is a major barrier in this regard. Primary education is felt as necessary requirement for this people. Although constitution of India has given stress on universalization of primary education since independence, but the tribal education in India present a dismal sense. It is characterized by low enrolment, high dropout, drift and wastage, limited number of high achievers and little credibility etc. In this paper an attempt is made to know the status of primary education in the Mishing dominated areas of Sivasagar district and also to know the present status of Primary education in the tribal area.

Here the researcher analyses how far the primary education curriculum fulfill the needs of tribal children. The study is delimited only to Sivasagar district of Assam and covers only the Mishing tribe of Sivasagar district.

Objectives of the paper

The main objectives of the paper are

- To know the present status of Primary education in the tribal areas of Sivasagar district of Assam.
- To analyses how far the primary education curriculum fulfill the needs of tribal children in Sivasagar district of Assam.

Methodology

The research paper has been prepared through the help of both primary and secondary data. Primary data has been collected through the help of self develop questionnaire. Secondary data has been collected from various journal and web based materials. The study is delimited only to Sivasagar district of Assam and covers only the Mishing tribe of Sivasagar district.

Major findings and discussion

The major finding is based on the descriptive methodology including field study and documentary analysis of 20 lower primary schools randomly selected from the Mishing dominated areas of Sivasagar district.

Findings with regard to Physical facilities: All the schools selected for the study is managed by the Govt. of Assam and all schools have own building. All the schools have wooden furniture for their students. In this study it is also found that 70% schools don't have playground for their students and only 30% schools have playground of their own. All the schools impart physical training to the students.

Teacher and the students : Out of 76 teachers 19% teachers belong to general category, 10% belong to SC, 38% belong to ST and 33% OBC. From the study it is revealed that 60% of teachers in Lower Primary School are matriculate, 25% teachers are H.S. Passed, 12% are graduate and 3% are master degree holder. About 81% of total teacher have basic training, 12% have B. Ed and 7% have other training.

Mode of instruction : The medium of instruction in Assamese in all the schools. All the teachers agreed that it will be better to teach the tribal children in their own language or dialects. 96.2% of Non-Tribal (apart from Mishing) teachers have given the opinion that they face difficulty to teach the Tribal children in Assamese medium, because the students don't know the Assamese version of some Mishing terms. On the other hand the non-Mishing teachers also don't know the Mishing version of some Assamese terms. In this situation they frequently call one tribal teacher of their staff for translating the Assamese terms into Mishing language.

In 85% of schools, different teachers teach different subjects in all classes. On the other hand in 15% schools, only one teacher teaches all subjects in a class.

Time Table : All the schools follow similar pattern of time table prescribed by SSA and SCERT Assam. 94.32% of the teachers have given the opinion that the time table is not suitable for tribal area school. Because the livelihood of majority tribal people depends upon agriculture and animal husbandry, it is also found that during the time of some special festivals and functions the tribal children seems to be absent in the school, so the school time table should be formulated by considering these factors.

Teaching aids : 90.44% of the teachers use teaching materials in classroom provided by SSA. 72.16% teachers develop teaching materials of their own. 33.52% teachers adopt lesson plan in the classroom. It is found that 80% schools have available teaching materials and 20% schools do not have available teaching materials.

Health Care : 55% of the school provide students medical checkup once in a year. Only 20% schools have first aid facility for the students. As there is absents of physical instructor, so one of the teacher of the school provide some instructions for physical training.

Library facilities : From the study it is found that most of the schools do not have library facility. Only 8 schools have some books which are kept in a separate almirahs.

Findings related to existing curriculum

- 1) It is found that 83.52% of teachers, basically who are non tribal face problems with the tribal students. Language or medium of instruction is one of the common problems to them. Irregular attendance of tribal students in the school is also another problem faced by the teachers. Normally at the time of some ethnic functions the tribal children observed to be absent in the school.
- 2) It has been found that no one of the teachers and the headmasters is related with curricular construction committee of lower primary education till now.
- 3) 93.18% of teachers have given the opinion that present curriculum is not sufficient for tribal children. They agreed that the present curriculum should be revised.
- 4) 80% of the teachers and the headmaster have given the opinion the present curriculum does not reflect the local needs of tribal children. Because the curriculum followed in non-tribal area is followed in tribal area also.
- 5) 76% of the teachers have opinioned that the physical need of the tribal children is not entirely

fulfilled by the present curriculum.

6) 81% of the teachers and the headmaster agreed that the curriculum fails to fulfill the emotional and social needs of the tribal children. They also suggested to include some cultural tradition of the tribal community i.e. opinion, Mishing stories, chapter on ligang (the traditional festival), Kaban (Marriage song), Anu:nitom etc.

7) 86.36% of the teachers are of the opinion that there should be some separate provisions in primary school curriculum for tribal children. So they suggested to include some subjects especially for tribal children i.e. social activity of Mishing people like handloom, piggery farming, local Mishing tale, Mishing culture, history of Mishing community, religions, geography, Mishing language etc. It is also found that since 1986 to 1988 approximately 140 Mishing language teachers were appointed by the Education Department of Assam in the lower primary schools located in the Mishing dominated areas of Assam. But it was the first and the last appointment in this regard. Now about 50% of those category teachers got retired or passed away. Due to the absence of language teachers the “Mishing Language” subject disappeared from the Mishing are school. So they also suggested re-sanctioning the post of Mishing language teachers for the benefit of Mishing students.

8) 95% of the teachers agreed to include special type of co-curricular activities in the curriculum for tribal children. They suggested to include following co-curriculum activities – Mishing dance, songs, (Aoinitom, Anu:nitom, Kaban, swimming, running, skipping, handloom, climbing, jumping, storytelling, drawing, painting, handicraft, social service, work experience etc.)

Suggestions

- i. It is suggested that so far as possible only tribal teachers should be appointed in the tribal area school.
- ii. The non tribal teachers who were appointed in the schools of tribal area should be provided with training in the tribal language.
- iii. It is also suggested that the post of “Mishing language teacher” should be re-sanctioned as soon as possible.
- iv. All the teachers and the experts agreed that the school time-table should be revised by looking into the local needs of tribal areas.
- v. For teaching English in lower primary schools either separate teacher should be appointed or the existing teachers should provided for teaching English.
- vi. Some social activity of Mishing people like handloom, piggery farming, local Mishing tale, Mishing culture, history of Mishing community, religions, geography, Mishing language etc. can be included in the present curriculum for fulfilling the needs of tribal children.
- vii. From study, it can be suggested that the co-curricular activities i.e. – Mishing dance, songs, (opinion, Anu:nitom, kaban) swimming, running, skipping, handloom, climbing, jumping, storytelling, drawing, painting, handicraft, social service, work experience etc. should be included in the primary school curriculum for tribal children.
- viii. There should be a recruitment of instructor of physical education and for games and sports in every tribal area school to make physical education and games and sports as part and parcel of school education.
- ix. Suggestion is given to provide proper teaching aid to the tribal area schools in time and authority should monitor whether these has been use or not.
- x. Bridge materials may be developed to overcome language barrier of S.T. children in school environment, if not, teacher may be sufficiently empowered to handle multilingual class room teaching.
- xi. Regular teacher training programme may be organized specially in tribal customs and culture.
- xii. Health care and physical education should be given importance in the tribal area school.

xiii. Attempt should be made to teach the tribal children in their own language.

Conclusion

From the conducted study it can be said that education is a prerequisite for socio-economic development particularly for the weaker section of the population who have all along been subjected to various kinds of deprivation and discrimination. Education is a right and all citizens should have access to it. It is only through education the tribal people can fully utilize the opportunities for socio-economic development. But the tribal education in India presents a dismal scene. It is characterized by low enrolment. Limited number of high achievers, high dropout etc. As the Tribal people have unique social and cultural background, those should be reflected in the curriculum which is followed in tribal area school. The needs of the tribal children are very different from the non-tribal children, so there should be some special provisions in the primary education curriculum to fulfill their needs.

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A STUDY ON PRIMARY EDUCATION IN THE TRIBAL AREAS OF SIVASAGAR DISTRICT, ASSAM

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Implementation of Rashtriya Madhyamik Shiksha Abhiyan (RMSA), in Sivasagar district of Assam: A study

Dr. Rajiv Gogoi

Abstract

Rashtriya Madhyamik Shiksha Abhiyan (RMSA) is a centrally sponsored scheme of the Ministry of Human Resource Development, Government of India, for the development of secondary education in public schools throughout India. This scheme was launched in March, 2009 with the objective to enhance access to secondary education and to improve its quality. It is envisaged to achieve an enrolment rate of 75% from 52.26% in 2005-06 at secondary stage of implementation of the scheme by providing a secondary school within a reasonable distance of any habitation. It also aim to improve the quality of education imparted at secondary level through making all secondary schools conform to prescribed norms, removing gender, socio-economic and disability barriers, providing universal access to secondary level education by 2017, i.e., by the end of 12th Five Year Plan and achieving universal retention by 2020. In this paper an attempt has been made to analyze the various activities of RMSA in Sivasagar district of Assam.

Keywords: secondary education, RMSA

Introductions

Secondary education is a crucial stage in the educational hierarchy. It prepares the students for higher education and also for the world of work. Secondary education stage is divided into two parts viz, classes IX and X constitutes the secondary stage and classes XI and XII are designated as the higher secondary stage. The normal age group of the children in secondary classes is 14-16 years whereas 16-18 years for higher secondary classes.

The history of the development of secondary education in our country begins from the days of British rule. The wood dispatch of 1854 was an important landmark in the development of education policy in this country. The proper emphasis to secondary education and its emergence as a distinct stage of education was traced by hunter commission of 1882. After independence also the matter of secondary education has been given due attention by the central/govt. as a result the control advisory Board of education its 14th meeting held in January 1948 recommended the appointment of a commission to examine the prevailing system of secondary education in the country and suggest measures for its reorganization and improvement. Following this recommendation, the Govt. of India set up the secondary education Commission on 23rd September, 1952 with the chairperson Dr. A. Lakshmanaswami Mudaliar. This commission has recommended for bringing various change in organizational pattern, curriculum, methods of teaching, Teacher training, extra-curricular activities, examination and evaluation system of secondary education. Following the recommendations of NEP of 1986 and Programme of Action, 1992 the Govt. of India initiated different schemes to support children of secondary and higher secondary schools of different points in time. The IEDSS (formerly IEDC) Girls' Hostel, vocational education and ICT in schools schemes were started with the overall objective of providing accessible and relevant secondary education of good quality in India.

Rashtriya Madhyamik Shiksha Abhiyan (RMSA), a comprehensive and integrated flagship programme, which was launched by Govt. of India in 2009, for providing quality and meaningful secondary education. RMSA has a vision to make secondary education available, accessible and affordable to all young persons. The Implementation of the scheme started from 2009-10 to generate human capital and provide sufficient conditions for accelerating growth and development and equity as also quality of life for everyone in India.

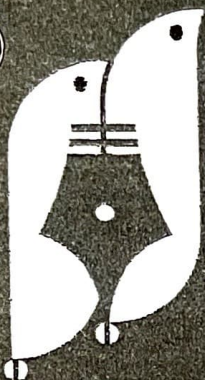
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PRIORITY OF INCULCATING VALUE EDUCATION CURRICULUM : A COMPARATIVE ANALYSIS

ABSTRACT

Value based education imparts social, moral, integrity, character, spirituality and many more qualities of humility, strength and honesty in a person. Life is, becoming complex and complicated and loss of values are reflected now in every sphere of human life. So, it is necessary to find out the value education in today's generation. The major objective of the study is to compare the level of value education between the students studying in privately managed Secondary schools and Provincial schools. The study is based on primary data collection. Purposive sampling technique was used to select schools and incidental sampling technique was used to select the students for this present study. Mean, SD, 't' test etc. are used in this study. In this present study, significant difference (gender management wise) was observed between Secondary school students as far as their awareness towards is concerned.

Keywords : Value Education, Today's Generation, Secondary schools.

1.0 INTRODUCTION

Value education is nothing but the inculcation of different values to the learner in a systematic form. It is getting its due importance in the academic arena from the very begging of the twenty first century where the goal of the new millennium was set as "learning to live together." To realise this goal and to minimize the imbalance between individual need and the social need, there is a need to reform school curriculum incorporating value based education. Therefore, the curriculum of the study at any level of education should be designed as to contribute to the inculcation of right attitudes and the basic human values like compassion, honesty, tolerance etc. These values should be incorporated in different areas like language, teaching of social sciences, teaching of natural science and mathematics etc. Besides, the co-curricular activities it should not be kept far behind from this arena. The basic values to be promoted among students like self-decision, self-realisation and self-confidence through co-

curricular activities which can be achieved through certain systematic approaches through assembly, yoga, meditation, debates, scouting etc.

Providing value based education from early childhood can help the society to overcome the problem of deteriorating moral values. Collaborative efforts of parents, teachers and mass media can blend the Indian youth on a disciplined life (Awasthi, 2014). Our children are deprived of value education in their early years. Their hearts are pure and brains are fully receptive. It is the time when the imparted education leaves a deep mark in the life of persons. (Jindal, 2013). The degradation of values has led only the personal and leap of socio-economic problems. Hence, people across the globe are looking towards value education to influence human values so that the world remains as a place of peace.

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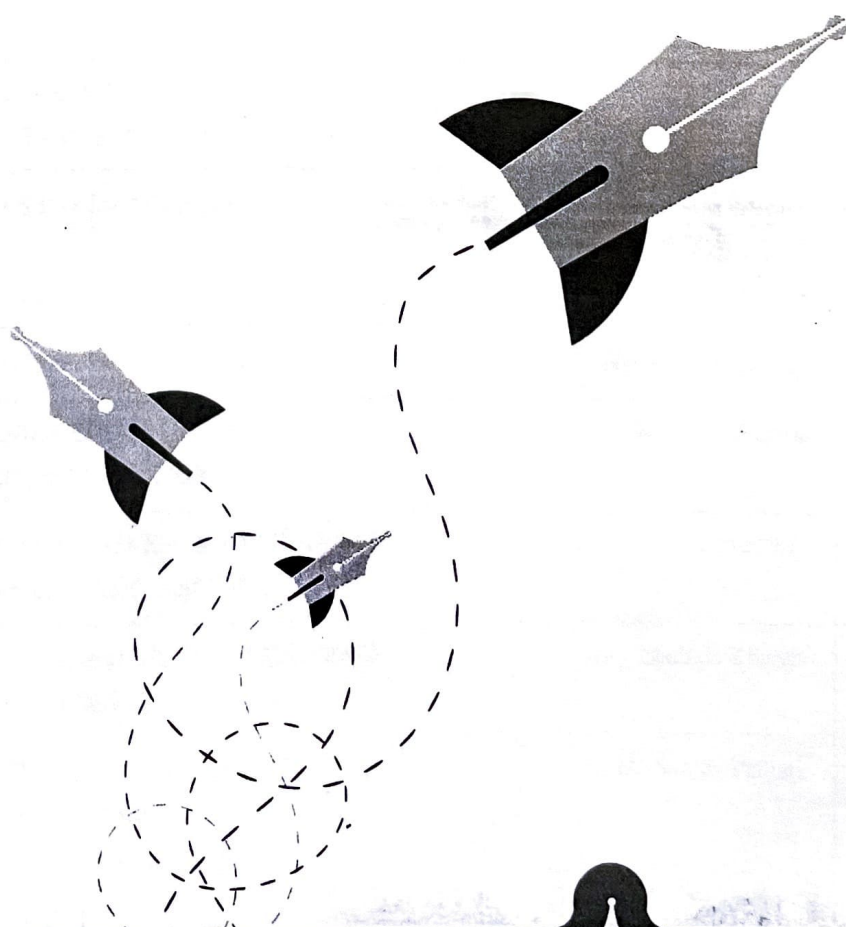
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ROLE OF KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY (KKHSOU) IN SPREADING TECHNICAL AND VOCATIONAL EDUCATION IN ASSAM

ABSTRACT

Open and Distance Learning (ODL) is increasingly becoming popular system of education because of its flexibility and learner friendly approach, particularly to those who could not get access to the formal education. ODL is more costs effective and can take place while continuing full-time employment (Morris and Kinnear, 2005). People who live in remote areas find that ODL permits them to enroll in programmes, which otherwise would not be available to them. In Assam, Krishna Kanta Handiqui State Open University (KKHSOU) was established in 2005 enacted by the State Legislature. The University started to function from December 2006. The University offers technical and vocational courses along with the general graduate and post graduate courses from the undergraduate level. In this paper an attempt has been made to highlight the technical and vocational courses offered by the university and to identify the challenges faced by the university in this regards.

Keywords : Technical and vocational education, Open and Distance Learning (ODL), KKHSOU

INTRODUCTION

Technical and Vocational Education plays a vital role in human resource development of the country by creating skilled manpower, enhancing industrial productivity and improving the quality of life. In recent years, it played important roles, not only in contributing to the improvement of productivity of a national labour market, but also in assisting individuals to improve their employment prospects in rapidly changing socio-economic conditions. In this context the Open and Distance Learning (ODL) system has the role in the field of technical and vocational education to respond effectively to the growing demand of working adults or any others who have difficulties in getting training in conventional education because of lack of flexibility in the timing and location of courses. Open and distance learning in the field of technical and vocational education makes up a mixed and complex picture. It may include experimental work and hands-on training as an integral element. It has often been developed by private

institutions and enterprises, and making a significant contribution to human development.

In developing countries, technical and vocational education for technical and vocational education is important in expanding educational opportunities for the semi-adult and adult population. Over the years, there has been a noticeable growth in technical and vocational education around the world. This is very much evident from the increasing enrolment in Open Distance Learning institutions (Cavanaugh, 2005 and Cavanaugh, 2006). ODL institutions are not only providing education as an alternative to the formal system, but also providing conventional courses/programmes, which are being offered as vocational and technical, and continuing education for teacher education and even in high level education (UNESCO, 2002 and Bragg, 2005). Distance learning has also made significant contribution to vocational and technical education (Cavanaugh, 2005). Distance education also has been used to reach un-reached and even marginalised areas.

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**A STUDY ON PRIMARY EDUCATION IN THE TRIBAL AREAS OF SIVASAGAR
DISTRICT, ASSAM**

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Abstract

The real meaning of education is an approach for harmonious development of individual in the context of the community to which he belongs. The interaction between individual and his environment is of crucial importance in the process of education. The individual is to a great extent guided by the cultural environment around him. Education is a social phenomenon, it has to keep pace with the demands of the society for which it is meant. The content of education in the tribal area schools should necessarily take into account the socio cultural environment of the area and the people. The Scheduled Tribe people in India are concentrated in various zones, particularly in central India and the North-East. They are divided into nearly 400 communities, having a unique culture. They differ in the levels of their socio-economic development, language, religion, ecology and means of subsistence. Although constitution of India has given stress on universalization of primary education since independence, but the tribal education in India at present a dismal look. It is characterized by low enrolment, high dropout, wastage, limited number of high achievers and little credibility etc. This paper is an attempt to analyze the various aspect of primary education in the tribal areas of Sivasagar district of Assam.

Keywords: Primary education, Tribes people etc.

Introduction

In India, according to 2011 census the scheduled tribe population was recorded as 84,326,240 million and which is 8.2% of total population. They are concentrated in various zones, particularly in central India and the North-East. They are divided into nearly 400 communities, each with a distinctive culture. They differ in the levels of their socio-economic development, language, religion, ecology and means of subsistence. As compared to other populations, they are technology poor. In Assam out of total 31,205,576 population 38.84 lakh are scheduled tribes according to 2011 census. Sivasagar, one of the districts of Assam, where several tribal groups are found. According to 2011 census Sivasagar has 11, 51,050 total population out of them 49,039 are Scheduled Tribe, which 4.26% of total population. The major tribal groups lived in this district are Mishings, Deori and Kachari etc. These tribal groups are the native people of Sivasagar. Before the arrival of Ahom King Siu-ka-Pha (1228) to Brahmaputra valley this tribal groups are found on the bank of river Brahmaputra, Jhanji, Dikhow and Dishang follows through this district. The main source of income of this people is agriculture. Among the tribal groups, Deori and Kachari tribes are more or less settle down in the rural areas of this district and have taken to agriculture and allied occupations.

Importance of primary education for the tribal people

Primary education is the first and the very important stage of the entire structure of education. At this stage the formal education of a child starts. It is the foundation of the entire education ladder. The stage between the age 6 to 14 years of child is the stage of primary education. This stage is further divided into two parts i.e. (a) Lower Primary, which includes class I to class V (b) Upper Primary,

Primary education is a prerequisite for socio-economic development particularly for the weaker section of our population who has all along been subjected to various kinds of deprivation and discrimination and therefore, stand in need of instant development education is the right and all citizens should have access to it. It is only through education that scheduled tribes can fully utilize the opportunities for socio-economic development. Education is also an instrument of liberation and endows the deprived groups with confidence, courage and ability to resist exploitation.

This was recognized by the father of our constitution and therefore the responsibility was assigned to the state to provide free and compulsory education to children up to the age of 14 years within a stipulated time. It is also specified in the Article 46 of constitution that “the state shall promote with special care the educational and economic interest of the weaker section of the people and particularly of the S.T. and S.C. and protect them from social injustice and all forms of exploitation.”

The S.T.s are among the weaker section of the society. They are socially and economically backward. The economic and social development of a country should be hindered if proper and effective attention is not paid to education of the backward section of the population. That is why it is necessary to pay special attention to the education for the tribal and improve their overall status in the multicultural society of India. Although after independence Govt. of India has taken steps for improving the condition of tribal people through several commission and article in the constitution i.e. Dheber commission 1960-61, Article no. 46, 16,335 etc. But till now no substantial benefits have arrived as to so far. Education is felt as a key to improve their social and economic condition. But the tribal’s attitude of apathy towards literacy and education is a major barrier in this regard. Primary education is felt as necessary requirement for this people. Although constitution of India has given stress on universalization of primary education since independence, but the tribal education in India present a dismal sense. It is characterized by low enrolment, high dropout, drift and wastage, limited number of high achievers and little credibility etc. In this paper an attempt is made to know the status of primary education in the Mishng dominated areas of Sivasagar district and also to know the present status of Primary education in the tribal area.

Here the researcher analyses how far the primary education curriculum fulfill the needs of tribal children. The study is delimited only to Sivasagar district of Assam and covers only the Mishng tribe of Sivasagar district.

Objectives of the paper

The main objectives of the paper are

- To know the present status of Primary education in the tribal areas of Sivasagar district of Assam.
- To analyses how far the primary education curriculum fulfill the needs of tribal children in Sivasagar district of Assam.

Methodology

The research paper has been prepared through the help of both primary and secondary data. Primary data has been collected through the help of self develop questionnaire. Secondary data has been collected from various journal and web based materials. The study is delimited only to Sivasagar district of Assam and covers only the Mishng tribe of Sivasagar district.

Major findings and discussion

The major finding is based on the descriptive methodology including field study and documentary analysis of 20 lower primary schools randomly selected from the Mishng dominated areas of Sivasagar district.

Findings with regard to Physical facilities: All the schools selected for the study is managed by the Govt. of Assam and all schools have own building. All the schools have wooden furniture for their students. In this study it is also found that 70% schools don't have playground for their students and only 30% schools have playground of their own. All the schools impart physical training to the students.

Teacher and the students : Out of 76 teachers 19% teachers belong to general category, 10% belong to SC, 38% belong to ST and 33% OBC. From the study it is revealed that 60% of teachers in Lower Primary School are matriculate, 25% teachers are H.S. Passed, 12% are graduate and 3% are master degree holder. About 81% of total teacher have basic training, 12% have B. Ed and 7% have other training.

Mode of instruction : The medium of instruction in Assamese in all the schools. All the teachers agreed that it will be better to teach the tribal children in their own language or dialects. 96.2% of Non-Tribal (apart from Mishing) teachers have given the opinion that they face difficulty to teach the Tribal children in Assamese medium, because the students don't know the Assamese version of some Mishing terms. On the other hand the non-Mishing teachers also don't know the Mishing version of some Assamese terms. In this situation they frequently call one tribal teacher of their staff for translating the Assamese terms into Mishing language.

In 85% of schools, different teachers teach different subjects in all classes. On the other hand in 15% schools, only one teacher teaches all subjects in a class.

Time Table : All the schools follow similar pattern of time table prescribed by SSA and SCERT Assam. 94.32% of the teachers have given the opinion that the time table is not suitable for tribal area school. Because the livelihood of majority tribal people depends upon agriculture and animal husbandry, it is also found that during the time of some special festivals and functions the tribal children seems to be absent in the school, so the school time table should be formulated by considering these factors.

Teaching aids : 90.44% of the teachers use teaching materials in classroom provided by SSA. 72.16% teachers develop teaching materials of their own. 33.52% teachers adopt lesson plan in the classroom. It is found that 80% schools have available teaching materials and 20% schools do not have available teaching materials.

Health Care : 55% of the school provide students medical checkup once in a year. Only 20% schools have first aid facility for the students. As there is absents of physical instructor, so one of the teacher of the school provide some instructions for physical training.

Library facilities : From the study it is found that most of the schools do not have library facility. Only 8 schools have some books which are kept in a separate almirahs.

Findings related to existing curriculum

- 1) It is found that 83.52% of teachers, basically who are non tribal face problems with the tribal students. Language or medium of instruction is one of the common problems to them. Irregular attendance of tribal students in the school is also another problem faced by the teachers. Normally at the time of some ethnic functions the tribal children observed to be absent in the school.
- 2) It has been found that no one of the teachers and the headmasters is related with curricular construction committee of lower primary education till now.
- 3) 93.18% of teachers have given the opinion that present curriculum is not sufficient for tribal children. They agreed that the present curriculum should be revised.
- 4) 80% of the teachers and the headmaster have given the opinion the present curriculum does not reflect the local needs of tribal children. Because the curriculum followed in non-tribal area is followed in tribal area also.
- 5) 76% of the teachers have opinioned that the physical need of the tribal children is not entirely

fulfilled by the present curriculum.

6) 81% of the teachers and the headmaster agreed that the curriculum fails to fulfill the emotional and social needs of the tribal children. They also suggested to include some cultural tradition of the tribal community i.e. opinion, Mishong stories, chapter on ligang (the traditional festival), Kaban (Marriage song), Anu:nitom etc.

7) 86.36% of the teachers are of the opinion that there should be some separate provisions in primary school curriculum for tribal children. So they suggested to include some subjects especially for tribal children i.e. social activity of Mishong people like handloom, piggy farming, local Mishong tale, Mishong culture, history of Mishong community, religions, geography, Mishong language etc. It is also found that since 1986 to 1988 approximately 140 Mishong language teachers were appointed by the Education Department of Assam in the lower primary schools located in the Mishong dominated areas of Assam. But it was the first and the last appointment in this regard. Now about 50% of those category teachers got retired or passed away. Due to the absence of language teachers the “Mishong Language” subject disappeared from the Mishong are school. So they also suggested re-sanctioning the post of Mishong language teachers for the benefit of Mishong students.

8) 95% of the teachers agreed to include special type of co-curricular activities in the curriculum for tribal children. They suggested to include following co-curriculum activities – Mishong dance, songs, (Aoinitom, Anu:nitom, Kaban, swimming, running, skipping, handloom, climbing, jumping, storytelling, drawing, painting, handicraft, social service, work experience etc.)

Suggestions

- i. It is suggested that so far as possible only tribal teachers should be appointed in the tribal area school.
- ii. The non tribal teachers who were appointed in the schools of tribal area should be provided with training in the tribal language.
- iii. It is also suggested that the post of “Mishong language teacher” should be re-sanctioned as soon as possible.
- iv. All the teachers and the experts agreed that the school time-table should be revised by looking into the local needs of tribal areas.
- v. For teaching English in lower primary schools either separate teacher should be appointed or the existing teachers should provided for teaching English.
- vi. Some social activity of Mishong people like handloom, piggy farming, local Mishong tale, Mishong culture, history of Mishong community, religions, geography, Mishong language etc. can be included in the present curriculum for fulfilling the needs of tribal children.
- vii. From study, it can be suggested that the co-curricular activities i.e. – Mishong dance, songs, (opinion, Anu:nitom, kaban) swimming, running, skipping, handloom, climbing, jumping, storytelling, drawing, painting, handicraft, social service, work experience etc. should be included in the primary school curriculum for tribal children.
- viii. There should be a recruitment of instructor of physical education and for games and sports in every tribal area school to make physical education and games and sports as part and parcel of school education.
- ix. Suggestion is given to provide proper teaching aid to the tribal area schools in time and authority should monitor whether these has been use or not.
- x. Bridge materials may be developed to overcome language barrier of S.T. children in school environment, if not, teacher may be sufficiently empowered to handle multilingual class room teaching.
- xi. Regular teacher training programme may be organized specially in tribal customs and culture.
- xii. Health care and physical education should be given importance in the tribal area school.

xiii. Attempt should be made to teach the tribal children in their own language.

Conclusion

From the conducted study it can be said that education is a prerequisite for socio-economic development particularly for the weaker section of the population who have all along been subjected to various kinds of deprivation and discrimination. Education is a right and all citizens should have access to it. It is only through education the tribal people can fully utilize the opportunities for socio-economic development. But the tribal education in India presents a dismal scene. It is characterized by low enrolment. Limited number of high achievers, high dropout etc. As the Tribal people have unique social and cultural background, those should be reflected in the curriculum which is followed in tribal area school. The needs of the tribal children are very different from the non-tribal children, so there should be some special provisions in the primary education curriculum to fulfill their needs.

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THE TAI AHOMS IN THE ELECTORAL POLITICS OF ASSAM: A BRIEF STUDY OF LEGISLATIVE ASSEMBLY ELECTION IN SIVASAGAR DISTRICT (2001 – 2021)

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Abstract

Community is one of the rising factors in the recent politics of India. People have become more conscious about protecting their community's interests. In Assam also a large number of ethnic groups and communities have come forward and begun to play an important role in the electoral politics of the state. Tai Ahom is one of the major communities of Assam that has been playing a powerful role in the politics of the state since the days of Su-ka-pha. The Tai Ahoms came to Assam around 1228 AD from South East Asia under the leadership of Su-ka-pha who established a kingdom in the upper Brahmaputra valley which was lasted for a long period of six hundred years. Tai Ahom's population is largely concentrated in the present Sivasagar district of Assam. They have been playing an important role in the electoral politics of the district. Here an attempt is made to highlight the role of Tai Ahoms in the politics of Assam in general and in the Sivasagar district in particular. The Assam Legislative Assembly elections (2001-2021) in the Sivasagar district of Assam is covered by this study.

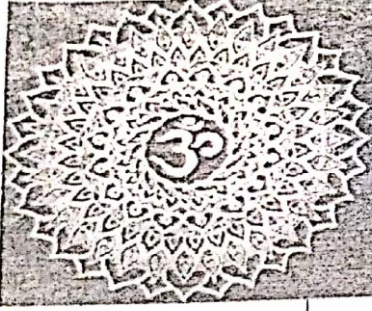
Keywords – Tai Ahom, election, Assam

The Ahoms is an offshoot of the Shan branch of South-East-Asia belonging to the great Mongoloid race. Under the leadership of Sukapha- a prince of Mau-Lung, a group of the Tai people crossed the Patkai hills around 1228 A.D. and established a kingdom in the Brahmaputra valley of Assam which was lasted for a long period of six hundred years. The Ahom rule came to an end in 1826 with the treaty of Yandaboo and Assam became a part of the British colonial regime. Under the rule of British colonialism, the Tai Ahoms of Assam became backward politically, socially as well as economically. The backwardness position of Tai Ahoms remained the same in post-independent period also. A group of Tai Ahom elite began to mobilize the Tai people in the name of protecting their identity, culture, language, and traditions. In the way of mobilizing Tai Ahom people for the interest of their community, the Tai Ahoms of the Sivasagar district had played a leading role.

Sivasagar was the capital of the Ahom Kingdom for a long period of six hundred years. Because of that, the Tai Ahom population has been concentrated largely in the Sivasagar district of Assam. They have been playing a significant role in the electoral politics of the district. At present Sivasagar district is comprised of four legislative assembly constituencies Amguri, Sivasagar, Thowra, and Nazira. Out of four constituencies, three i.e. Sivasagar, Thowra and Nazira have been occupying by the candidates belongs to the Tai Ahom community since the first Assembly election in 1952. Here an attempt is made to highlight the role of Tai Ahoms in the Assembly elections (2001 – 2021) of Assam in general and Sivasagar district in particular.

Objectives :

1. To analyze the result of Assembly elections in Sivasagar district since 2001.
2. To examine the role of Tai Ahoms in the electoral politics of Assam in general, Sivasagar district in particular.



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सहकारी अध्यापकः, संस्कृत
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महाभारतस्य घटना प्रवाहे महात्मा विदुरः एकं अवलोकनम्

श्री राजीव शर्मा

प्रस्तावना:

"आदित्यस्योदयस्तात, ताम्बूलं भारती कथा।
इष्टा भार्या सुमित्रञ्च अपूर्वाणि दिने दिने॥"

महर्षि वेदव्यासस्य अनवद्यः ग्रन्थः महाभारतम्। महाभारतं भारतवर्षस्येकः प्राचीनैतिहासिको ग्रन्थः। रामायणसदृशोऽयमपि भारतीयाणां धार्मिकः ग्रन्थः। अयं 'पञ्चमवेदः' इत्यापि कथ्यते। कौरव-पाण्डवयोः युद्धकाहिनीमेव अवलम्ब्य व्यासः महाभारतं रचितवान्। हस्तिनापुरस्य नृपति विचित्रवीर्यस्य धृतराष्ट्रः पाण्डुः च द्वौ पुत्रौ आस्ताम्। धृतराष्ट्रस्य शत संख्यानां पुत्राः आसन्। तान् कौरवः इति कथ्यन्ते। धृतराष्ट्रः जन्मान्धः आसीत्। अतः तस्य भ्रातृ पाण्डुः राज्यशासनमकरोत्। यदा पाण्डुः मृत्यु अभवत् तदा हस्तिनापुरं विभागं कृत्वा कौरव-पाण्डवयोः मध्ये एकं एकं राज्यं ददाति। परन्तु कौरव पक्षस्य दुर्योधन-दुःशासन प्रभृतयः अति मन्दबुद्धयः आसन्। पाण्डवान् प्रति राज्यं दातुं कौरवेन न स्वीकृतवान्। अतः तस्य मातुलस्य सहायेन कुटुम्बकौशल्येण द्युतक्रीडायां पराजितान् पाण्डवाय द्वादश वर्षं वनवासः, एकं वर्षं अज्ञातवासं पालयितुं प्रेषितवान्। पाण्डवः तस्य प्रतिज्ञां पूर्णं कृत्वा स्वराज्यं पुनर्दातुं कौरवं निवेदयत्। परन्तु दुर्योधन पाण्डवाय स्वराज्यं न ददातिस्मिन्। अतः तेषां युद्धकारणं भवन्ति। युद्धे विष्णुरवतारभूतस्य कृष्णः पाण्डवस्य पक्षे आसीत्। युद्धे दुष्टबुद्धिः कौरवाः सम्पूर्णं विनाशं अभवत्। महाभारतस्य एतानि विभिन्नानि घटनाप्रवाहानि मध्ये अनेकानि श्रेष्ठानि चरित्राणि परिलक्ष्यन्ते। तानि चरित्राः महाभारतस्य सौष्ठवं वृद्धिं जायते। तानि चरित्राणां मध्ये विदुरः अन्यतमः। महाभारतस्य अनेकानि चरित्राणां मध्ये विदुरस्य चरित्रम् एवं श्रेष्ठम् इति मन्ये। विदुरः आसीत् राजा धृतराष्ट्रस्य अमात्यः।

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तस्योपरि सम्बन्धतः सः आसीत् पाण्डु-धृतराष्ट्रस्य भ्राता । दासीगर्भात् जन्महेतु सः पाण्डुः तथा धृतराष्ट्रस्य समानं मर्यादां न लब्धवान् । दासीगर्भात् जन्महेतु सः दास्यपुत्रः इत्यारव्याऽपि लभते । सः उपयुक्त समये उपयुक्त वाणीं वदितुं कदापि कुण्ठाबोधं न अकरोत् । सः कौरव पाण्डवयोः मध्ये भ्रातृत्वबोधं स्थापयितुं अतीव चेष्टां कृतः । अस्मिन् लेखे कौरव-पाण्डवयोः मध्ये शान्तिस्थापनार्थं विदुरस्य भूमिका इत्यादिविषयाः निरूपिताः सन्ति ।

विषयस्य आलोचना :

कौरवाः मन्दबुद्धयः आसन् । कु-कर्मः, कु-चिन्ता, हिंसा तथा ईर्ष्या तेषां व्रत आसन् । दुर्योधनः सर्वदा पाण्डवानां अहितं चिन्तयामासः । अतः सः वृद्धराजा धृतराष्ट्रात् अनुमतिं गृहीत्वा वारणावत नगरे पाण्डवानां निवासस्थानं निश्चीयते । वारणावत नगरे पाण्डवानां निवासहेतुः एकं गृहं निर्मितुं दुर्योधनः तस्य एकं विश्वस्तमन्त्रीं भारं अर्पणं अकरोत् । तस्मिन् गृहे अग्निं निक्षेपं कृत्वा पाण्डव नाशयितुं एव दुर्योधनस्य उद्देश्यम् आसीत् । अतः सः लाक्षा-ग्रन्थकादि पदार्थैः तस्मिन् गृहे निर्माणं कृतवान् । यदा पाण्डवाः वारणावत नगरगन्तुं समयः उपस्थिताः तदा विदुरस्य आशेर्वचनं लब्धुं पाण्डवाः विदुरसमीपे आगतवान् । विदुरः दुर्योधनस्य दुष्टबुद्धिं विदित्वा युधिष्ठिरं प्रति म्लेच्छभाषायां उपदेशं दत्त्वा पाण्डवानां जीवनरक्षां कृतवान् । विहङ्गं दृष्ट्वा विदुरः पाण्डवपक्षीयः इति अनुभवं भवति । परन्तु एतत् न, विदुरः धर्मस्य अवतारः आसीत् । स्वयं धर्मराजः माण्डव्यः शापवशात् विदुररूपे दासीगर्भात् अजायत् । अतः सः कदापि असत्यस्य आश्रयं न लब्धवान् । यत्र यत्र अन्यायं दृश्यते तत्र तत्र सः सक्रिय भूमिकां गृहीत्वा पृथिवीवासीं प्रति महान् आदर्शः स्थापयतावान् । विदुरसहायेन जतुगृहात् सुरंगद्वारा जीवनरक्षां कृत्वा पाण्डवाः (कुन्तोसहितं) अरण्यमध्ये आश्रयं गृहीतवान् । तत् समये पाञ्चालराज्ये द्रौपद्याः स्वयम्बर समारोहे गत्वा पाण्डवान् पुनः निजराज्यं आनेतुं अनुरोधं अकरोत् । एवं प्रकारेण विदुरस्य साहाय्येन पाण्डवाः भूयं निजराज्यं प्रति प्रत्यागताः । पाण्डवाः

निजराज्यं प्रति यदा प्रत्यागताः तदा धृतराष्ट्रः तान् अर्धराज्यं ददाति स्म । तत्पश्चात् पाण्डवाः खाण्डवप्रस्थे राजधानीं निर्माणं कृत्वा सुचारुरूपेण राज्यशासनं अकरोत् । तत् दृष्ट्वा दुर्योधनस्य मनसि अशान्तिं बृद्धिं जायते ।

"नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
ना चाभावयतः शान्तिर अशान्तस्य कुतः सुरवम्
"।।(२-६६ गीता)

सः द्युतक्रीडायाः द्वारा पाण्डवानां राज्यं हस्तगतं कर्तुं बृद्धराजा धृतराष्ट्रात् अनुमतिं लभत् । तद् श्रुत्वा विदुरः अक्षक्रीडायाः अपकारितां विदित्वा द्युत क्रीडायां अनुमतिं पुनर्विवेचनाय धृतराष्ट्रं प्रति प्रार्थनां अकरोत् । परन्तु अनुमतिं प्राप्य दुर्योधनः द्युतक्रीडां अनुष्ठितवान् । द्युतक्रीडायाः अपकारितां विदित्वा विदुरः द्युतक्रीडाम् आयोजनसमये अपि द्युतक्रीडायाः अपकारिताविषये उक्तवान् आसीत् । तद् श्रुत्वा दुर्योधनः विदुरं प्रति अनेकानि कटुवाक्यानि अवदत् । तस्योपरि सः विदुरं अन्यराज्यं गमितुं अपि आदेशं दत्तवान् । तथापि विदुरः सत्यवाक्यं वदितुं कदापि भयं न कृतवान् । सः दुर्योधनं प्रति अवदत् - "दुर्योधन, संसारे यदा धनं सम्पदं तिष्ठति तदा बन्धु-बान्धवाः अपि बृद्धिं भवति । परन्तु हितं मनोहारी च दुर्लभं वचः ।"

"दुर्लभं सुनृतं वाक्यं दुर्लभः पण्डितः सुतः ।
दुर्लभा सदृशा भार्या दुर्लभाः सुजनः प्रियः ।।"(चाणक्य नीति श्लोक)

भवतः हितं-अहितं इति विदितुं सामर्थ्यं नास्ति ।
क्रोधः मनुष्यानां प्रधानं शत्रुः ।

"आपदां कभितः पन्था इन्द्रियानाम् संयमः ।
तज्जयः सम्पदां मार्गो येनेष्टं तेन
गम्यताम् ।।"(चाणक्य नीति श्लोक)

क्रोधं सम्बरणं कुरु । लोभात् मनुष्याः धर्मभ्रष्टाः भवति ।
भवान् धर्ममार्गः गृहीत्वा स्व-वंशस्य यशः बृद्धिं कुरु ।
विदुरस्य एतानि नीतिवाक्यानि अस्मिन् कालेऽपि ऐक्य-
-सम्प्रीति तथा भ्रातृत्वबोधं स्थापयितुं अतीव
आदरणीयम् ।

"यत्र नार्यास्तु पूज्यन्ते रमन्ते तत्र देवताः।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राऽफलाक्रिया॥"

नार्याः प्रति सन्मानं कथं भवितुम् अर्हति तत् विषये अपि विदुरः तत् समये उक्तवान् आसीत्। द्रौपद्याः बस्त्रहरणसमये विदुरस्य दुर्योधनं प्रति यानि वचनानि तानि एव अस्मिन् क्षेत्रे उल्लेखयोग्यानि। विदुरेण तत् समये उक्तवान् यत् नार्या प्रति कदापि अवमानना सुचकानि वाक्यानि न वक्तव्यम्। यः नार्या अपमानं क्रियते तस्य आजितानि सर्वानि पूण्यानि क्षयं भवति। चाणक्य श्लोके अस्ति यत्-

"पितृभिः धातृभिश्चेताः पतिभिर्देवरैस्तथा।

पूज्या भूषयितव्याश्च बहु कल्याणमीप्सुभिः॥"

विदुरस्य नीतिवचनद्वारा द्युतक्रीडा समाप्ति न अभवत्।

"किं करिष्यन्ति वक्तारः श्रोता यत्र न विद्यते।

नग्नक्षपणके देशे रजकः किं करिष्यति॥"

पाशाक्रीडायाः प्रतिजाहेतुः पाण्डवानां द्वादशवर्षा वनवासः एकवर्षअज्ञातवासं अभवत्। यदा वनवासकालं समाप्तिं भवेत् तदा पाण्डवाः निजराज्यं पुनर्दातुं धृतराष्ट्रं प्रति निवेदयामासः। परन्तु दुर्योधनः पाण्डवः पुणः राज्यर्ददातुं न स्वीकृतवान्। अतः कौरव-पाण्डवयोः मध्ये युद्ध अनिवार्यं अभवत्। अस्मिन् क्षेत्रे वृद्धराजा धृतराष्ट्रः उपायहीनः भूत्वा विदुरमुरवात् नीतिवाक्यं श्रुतुम् इच्छयामासः। युद्धारम्भस्य पूर्वं विदुरमुरवात् निसृतानि यानि वचनानि तानि अतीव श्रेष्ठानि इति मन्ये। तानि महाभारतस्य सौष्ठवं वृद्धिं अकुर्वन्, अपि च जाति वर्ण निर्विशेषे महाभारतस्य आदरं वृद्धिं जायते। विदुरः धृतराष्ट्रस्य मानसिक अवस्थां विदित्वा उक्तवान् आसीत्-"महाराजः यदि दुर्बलजनस्य उपरि शक्तिमानजनस्य आक्रमणस्य शङ्का तिष्ठति तदा दुर्बलजनस्य निद्रा न भवति। यः कामार्तः, चौरः तेषां अपि निद्रा न भवति।"यः आत्मज्ञानी, यः सामर्थ्य अनुसारेण कर्म क्रियते, यः सहनशीलः, यः कामादि विषये आसक्तिहीनः, यः श्रद्धानुसारेण धर्मानुष्ठाने प्रती, यः परहितैषी, यस्य ईश्वरस्य प्रति अथवा परलोके

विश्वासः अस्ति, यः रिपुजयी, स एव पण्डितः। तस्योपरि यः असम्भव कार्य सम्भव कर्तुं न इच्छति, यः गतस्य शोचनां न क्रियते, उपयुक्त समये पराक्रमं प्रकाशयते, अमुल्य समयं न विनश्यते, सन्मानं प्राप्य गर्वितं न भवति, शत्रुनां गोपन रहस्य जातुं समर्थं भवति सः अपि पण्डितः आख्यां लभते।यः शास्त्रसन्मतः वाणी अपि च हितैषीजनस्य वचनं न सन्मानं क्रियते, स्वयम् एव श्रेष्ठम् इति मन्यते, असत् उपायेन धन-सम्पदः बृद्धि कर्तुं इच्छा क्रियते, मित्रस्य सह असत् व्यवहारं क्रियते, शत्रुनां सह मित्रतां क्रियन्ते, सर्वं प्रति सन्देह भावं पोषयति, कार्य सहसा क्रियते, सः मूर्खः। अस्योपरि यः पितुः श्राद्धादि कर्म न क्रियते, देवतां प्रति अर्घं न यचते, बहुवल्की, स्वस्य दोषः अन्यस्य उपरि दीयते, परस्त्रीं प्रति दृष्टिं दीयते, सः प्रकृततः मूर्ख एव।विदुरः पुणः अवदत्-विषद्वारा अथवा अस्त्रद्वारा केवलं एकं एव हन्तुं शक्यते। परन्तु कु-विचारेण एकं जाति अथवा एकं देशं विनाशं भवति। कोऽपि सिद्धान्तः कदापि एकाकी न ग्रहीतव्यम्। रात्रौ कदापि एकाकी न गन्तव्यम्, क्षमा मनुष्यानां परमं शक्तिः। युद्धविमुखः राजा, अप्रवासी ब्राह्मणः एतद्वयं सत्यमेव पाषण्डम्। क्षमा अपि च दरिद्रान प्रति दानम् एतद्वयं मोक्ष लाभस्य उपायम्। धनवान् भुत्वा यः दरिद्रं न यचते, दरिद्रः भुत्वा ईश्वरः आराधना न क्रियते सः पापी। पिता-माता-देवता-मनुष्यः-याचक-अतिथयः एतेषां यः शुश्रूषा क्रियते सः सर्वत्र पुजनीयः भवति। षडदोषं सर्वथा त्यन्तुं कर्तव्यम्-अधिक निद्रा, तन्द्राजनक अवस्था, भयं, क्रोधं, आलस्य अपि च पश्चात् करोमि इति भावः। सत्य, दान, जाग्रतभावः, प्रेम, क्षमा, धैर्य एतानां कदापि न त्यक्तम्। गो-कृषि-स्त्री-विद्या-शुद्र अपि च भृत्यः एतेषां प्रति सर्वदा दृष्टिं निक्षेपं प्रयोजनम्। रोगहीनता, स्वदेशे वासं, सत्संगे वसति, अनुकूलं जीविका, भयहीन स्थाने वसति एतानि सुखस्य कारणानि। यः परश्रीकातरः सर्वदा असन्तुष्टः परजीवी, निन्दुक सः सर्वदा दुःखी भवति।स्त्री, द्युतक्रीडा, मृगया, मद्यपान, कठोर वचनम्, भयंकर दण्ड, काम एतानि सप्तदोषानि सर्वथा वर्जनीयम्। ब्राह्मणानां प्रति द्वेषः, युद्धः, तेषां धनं ग्रहणं, निन्दा, तेषां हन्तुमिच्छा, तेषां प्रशंसा अस्वीकाराः

तेषां विस्मृताः, भिक्षां न दत्त्वा एतानि सप्तदोषानि नाशप्राप्तयः अन्यतमानि कारणानि। यः मद्यपायी, विषय सुखं प्रति व्याकुलः, धातु दोषहेतुः उन्मादः, प्रति कथायाः क्रोधी, लोभी, भीरु अपि च कामार्तः एतेषां सह कदापि संगति न कर्तव्यम्। यः विपद समये न व्यर्थितं भवति, सावधानेन सर्वाणि कर्माणि क्रियन्ते, तस्य शत्रु सहजेन विनाशं भवति। यः समानं कुलस्य सह वैवाहिक सम्पर्कं स्थापनं क्रियते, गुणीजनस्य सह वासं क्रियते तस्य कदापि दुःख न भवति।

उपसंहारः-

"यस्मिन् देशे न सन्मानं न प्रीतिर्न च बान्धवाः।
न च विद्यागमः कश्चित्द्वेशं परिवर्जयेत्॥"
(चाणक्य नीतिश्लोक)

यदा स्वराष्ट्रे विदुरस्य नीतिवाक्यं कोऽपि आदरं न अकरोत् तदा सः स्वदेशं त्यक्तवान्। राजगृहस्य मन्त्रित्वपदं त्यक्त्वा, वनवासवृत्तिं गृहीत्वा विदुरस्य निःस्वार्थ मनोभावं पदार्थितवन्तम्। सः अचिन्तयत्-

"कुलक्षयं दृष्ट्वात् देशान्तर एव श्रेष्ठम्।
परिवर्तिनी संसारे मृतः को वा न जायते॥"

धर्मावतारः विदुरः धर्मं हि विलीनः अभवत्। परन्तु तस्य मुखात् निगदितः शाश्वतवाणी अस्मिन् कालेऽपि आदरणीयम्, स्मरणीयम्। 'यतो धर्मस्ततो जयः' इति महाभारतस्य या वाणी सा शाश्वतः इति विदुरवाण्यात् प्रतीयते। हिंसा समाप्तिं हेतु अहिंसा मार्ग एव श्रेष्ठम् इति वाक्यं विदुरः तत् समये उक्तवन्तः। सः उच्चदृष्टिं च नीचदृष्टिं पोषणं न कृत्वा समदृष्टिं पोषणमकरोत्। स्वकीय सुख निमित्तात् सः असत्यस्य आश्रयः न गृहीतवन्तः। स्ववंश ध्वंसस्य मुलकारणमेव सत्यवचनस्य अभावः इति विदुरमतम्। उपयुक्त समये उपयुक्त कथा वक्तुं कदापि भयं न कर्तव्यम्, अन्यथा विनाशः निश्चितः इति विदुरशिक्षायाः मूलमस्ति। अन्ध अनुकरणेन सम्प्रीति अपि भातृत्वबोधं अवलोपं भवति इति कथा विदुरः तत् समये उक्तवान् आसीत्। द्रौपद्याः

वस्त्रहरणसमये युद्धारम्भस्य प्रारम्भे विदुरः यानि वाक्यानि उक्तवान् तानि ऐक्यं, सम्प्रीति तथा भातृत्वबोधं प्रति यथेष्टम्। राजां प्रति भयं न कृत्वा विदुरः सत्यवाक्यम् उक्तवान्। गुरु प्रभृतयः सन्मानिताः जनान् प्रति भक्तिः अपि च कणिष्ठजनान् प्रति स्नेहः केन प्रकारेण करणीयः तानि अपि विदुरमुखात् निगदितः। धृतराष्ट्रं प्रति तस्य भाषणकाले मुक्तिवत्त्वं, ज्ञानतत्त्वं, भक्तितत्त्वं प्रभृतयः वचनानि विश्वशान्तेः तथा विश्वभातृत्वबोधं प्रति अतीव स्मरणीयम्। पाशाक्रीडायाः कुप्रभावः सामाजिक व्याधिरीतिः, सत्यरक्षाः प्रतिजापालनं प्राणेभ्योऽपि महदिति विदुरस्य मतादर्शं सर्वजन समादृतम्। श्रीकृष्णः यदा दूतरूपेण दुर्योधनस्य राजसभायाः पदार्पणम् अकरोत् तदा दुर्योधनस्य राजकीय आतिथ्यं त्यक्त्वा विदुरगृहे निशायापन अकरोत्। सत्यवादी, महात्मा विदुरस्य पक्षे एतत् सौभाग्यम् अतीव श्रेष्ठम्। सत्यसन्धः विदुरस्य एतादृशः त्यागः, आदर्शः, सत्यवाक्यः संहति स्थापनाय यथेष्टः इति मन्ये। यदि विदुरमुखात् निगदितानि वाक्यानि अस्मिन् काले जनाः समादरं क्रियन्ते, तर्हि समाजे तथा देशे कुत्रापि असुया, अप्रीति न भविष्यन्ति। सर्वत्र शांति प्रतिष्ठां भविष्यन्ति। अपि च समाजे संहति स्थापने विदुरस्य एतादृशानि वाक्यानि प्रासंगिकः भविष्यन्ति।

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MELVILLE'S *MOBY-DICK*, SEA TRADE AND AMERICAN IMPERIALISM

Pranjal Protim Borah

Asst. Professor, Dept. of English, Jhanji HNS College, Amguri. Sivasagar, Assam

"Yet no one, no American or non-American
Who has read the superb novel has ever
Doubted that... Melville has very accurately
Caught something of the imperial motif that
Runs consistently through United States history
And culture."

Introduction to *Moby-Dick*

Edward Said

This paper aims at justifying the relationship between American imperialism and sea trade and its representation in Herman Melville's *Moby-Dick* (1851). The paper begins with the assumption that American involvement in the world sea trade is not simply a matter of trade and commerce but also it was America's deliberate attempt to establish an empire on water and on land. The American economy was heavily influenced by this kind of trade and commerce and this paper tries to show how *Moby-Dick* offer a serious critique of American imperialism and America's constant attempts to dominate the entire globe. The paper is divided in two sections – first section deals with the relationship between American imperialism and American sea trade; second sections deals with the representation as well as treatment of these two in Melville's *Moby-Dick*.

I

Imperialism is a practice by which powerful nations or people seek to expand and maintain control or influence over weaker nations or people. American Empire is a term that refers to the political, economic, military and cultural influence of the United States. American Imperialism has been a part of United States history since the American Revolution.

During the nineteenth century America, it was believed that Americans were producing more than they could use and foreign markets would increase the national prosperity. With this justification, the United States developed a powerful and complicated ideology of 'free trade imperialism.' According to Mona Domosh, American manufacturers manage to produce 'modern' affordable commodities with the help of "scientific Innovation combined with Taylor-ist production facilities." She writes, "Fairly well connected rail and shipping networks developed throughout the latter half of the nineteenth century made it possible to move these goods over large distances, both within the United States and outside its borders." (456)

The early history of the original thirteen colonies of North America was heavily dependent on water as well as land. Transports from England were accustomed to maritime enterprises and relied on the sea for imports and exports – specifically shipping timber from the new world to shipbuilders across the Atlantic – and for the growing whaling and fishing industries.

During the nineteenth century the sea became a site of domination for the Americans. Historical records show: "of an estimated 900 vessels of all nations engaged in whaling in the late 1840's over 700 were American" (Moment 263). American ships moved anywhere and everywhere during that century for the so called commercial purposes. This was the period when the United States developed one of the most important merchant marines in the world, one that soon controlled a large proportion of the trade between Europe and West Indies. However, in the history of the United States, there are incidents like American ships "caught between Napoleon's decrees and Britain's blockade" (Brinkley 188). Although American traders were welcomed to develop trade in different parts of the globe very soon it became clear that the Americans wanted something more than trade. The sea helped them to spread their empire not only on the land but also on water.

American ships were involved in different kinds of trades during the nineteenth century. These were ice, opium, fur, whaling and slave trade. These voyages had both commercial purpose and the purpose of expansion of the American empire. America thus entered into a world of international trade and commerce. While describing America's trading involvement with Abyssinia Frank J. Mannheim writes:

United States maintained some indirect communications with Abyssinia. American cotton sheetings were sold there to the extent that all cotton goods were named "Americani" but they were distributed by Arabian, Greek and Syrian merchants who received, their American wares by a series of roundabout transactions through various middleman. The American press like American trade was scarcely interested in Abyssinia at a time when its foreign news emanated largely from the news sources. Cuba, China. South Africa and Europe. (141)

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Myth of Success and Quest for Power in David Mamet's play Glengarry Glen Ross

–Dr. Akashjyoti Saikia

Assistant Professor, Department of English
Jhanji Hemnath Sarma College

Glengarry Glen Ross is a play written in 1982, displaying parts of two days in the lives of four desperate Chicago real estate agents who are ready to involve in any unethical, illegal act ranging from lies and flattery to bribery, threats, intimidation and burglary, in order to sell undesirable real estate to ignorant prospective buyers. The play draws partly on Mamet's experiences of life in a Chicago real estate office, where he worked briefly in the late 1960s. The title of the play comes from the names of two of the real estate developments being peddled by the salesmen characters, Glengarry Highlands and Glen Ross Farms.

Capitalism has been looked upon as an ideal state for man's upward economic movement. It supports the view that it is

the right of every individual to rise as much as he could. Big businesses like real estate or the film-making is encouraged as it brings large amount of profit. But capitalism is full of patriarchic atmosphere. Mamet's play under consideration in this research paper visualizes the dark side of such big business.

The cover page of the play published by Grove Press in 1984 contains a picture of a salesman in a formal dress carrying a briefcase and walking over a rope high in the sky. Clouds are visible over and beneath him. This picture shows the risk of falling at any time. It is significant because the professional lives of the salesmen are also full of risks. They soar high with big expectations brought about by their profession, but they are totally

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Eco-Tourism in Wetlands: Special Reference of Pani Dihing Birds Sanctuary, Sivasagar

-Amar Jyoti Gogoi
Assistant Professor
Jhanji HNS College, Sivasagar

Introduction

Ecotourism is about uniting the conservation, communities and sustainable travel. The international ecosystem society (TIES) in 1990 defined ecotourism as "responsible travel to natural areas that conserves the environment and improves the well being of local people." Eco tourism does not need remarkable technological urbanization to flourish while it utilizes the natural resources locally available and causes no damage to the natural ecology. It is a responsible tourism which preserves natural resources as well as maintaining the wellbeing and social values of the local peoples.

Wetlands are one of the crucial natural resources. Wetlands are areas of land that are either temporarily or permanently covered by water. This means that a wetland is neither truly aquatic nor terrestrial; wetlands exhibit enormous diversity according to their

genesis, geographical location, water regime and chemistry, dominant plants and soil or sediment characteristics. As per definition given at Ramsar convention (Scott, 1989) "Wetlands are areas of marsh, fern, peatland or water, whether natural or artificial, permanent or temporary with water that is static or flowing, fresh, brackish or salt including areas of marine water, the depth of which at low tide does not exceed meters".

Assam the doorway to North Eastern region occupies a prestigious place in the field of tourism. Its natural beauty and rich culture may attract the tourist of different parts of the country and abroad. Among them Sivasagar is popularly known as one of the primary and important tourist spots in the region which is full of iconic Ahom monuments, buildings, temples, different forest reserves, hills, green beauty of tea garden also attract the nature lovers.

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The Concepts of Morphology: An Analysis

—Indra Sen Baro

Assistant Professor, Dept. of English
Jhanji H N S College

The term 'morphology' is a combination of Greek 'morphē' means 'form' and '-logy' means 'study'. The term was originally used in Biology to refer to that branch which deals with the form and structure of plants and animals. In Linguistics, Morphology is the scientific study of words, word-structures, word formation, divisions of several units in words etc. Dwarfman defines morphology as 'the study of the ways and methods of grouping sounds into sound-complex or words of definite, distinct and conventional meaning'. It is different from syntax which studies the grammar of sentences. For example, a discussion of how plurals are formed belongs to Morphology, while a discussion of prepositional phrases belongs to syntax. Morphology has many concepts. Some

of them are: morphemes, bound morphemes, free morphemes, zero morphemes, allomorphs, inflectional morphemes, derivational morphemes, roots etc. In morphology, morpheme is treated as the smallest significant unit that cannot be divided further into some other meaningful units. For example, the word 'make' is the sequence of sounds or the smallest meaningful unit which cannot be further divided and hence it is a morpheme. But the word 'maker' can be divided into two morphemes: 'make' and 'r' or 'er'. Here, 'make' has its own meaning. Similarly, 'er' also has typical meaning. It means 'that which does the action mentioned in the first morpheme.

Thus, morphology is the scientific study of the smallest meaningful grammatical unit of a language

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Promotional Strategies adopted by Women Entrepreneurs dealing with Traditional Assamese Jewellery - A Study on Select Women Entrepreneurs of Guwahati

–**Manisha Buragohain**

Assistant Professor,
JHNS College, Sivasagar, Assam

ABSTRACT:

Promotion is the process of communicating the information about the products to the prospective buyers with the intention to influence buying behavior and increasing sales. A business cannot survive until and unless its products are familiar to the consumers. Moreover, the present business environment is characterized by cut throat competition and thus promotion of the product becomes an essential tool for every businessman to stand out among all the competitors and survive in the market. Assam is not only rich in natural resources but also in its culture and tradition. One of the rich traditions of Assam is manufacturing of traditional Assamese Jewellery which dates back to several decades but it has emerged as an important sector of business especially for women entrepreneurs. As many women entrepreneurs have ventured into this sector, this sector has the potential to reach the national and international market instead of confining itself to the regional market with proper promotional

strategies. The present study highlights one of the elements of promotion mix i.e., advertising in context to Assamese Traditional Jewellery. With the advancement of technology, the marketers are undertaking innovative ways to advertise their products. Moreover, technology has made the advertising easier than before as the marketers can easily reach the global markets with the help of internet. Therefore, this paper studies about the different modes of advertisement undertaken by the women entrepreneurs having their outlets in Guwahati city.

KEYWORDS: Promotion, Assamese Jewellery, Women Entrepreneurs, Advertising, Global Market

INTRODUCTION

Promotion is one of the indispensable elements of marketing and it plays a pivotal role in the success of any business. Promotion of goods and services involves informing the customers about the product, its features,

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সহকাৰী অধ্যাপক, অসমীয়া বিভাগ

জাঁজী হেমনাথ শৰ্মা মহাবিদ্যালয়

অৱতৰণিকা :

অসমীয়া ভাষা-সাহিত্যৰ পুনঃ প্ৰতিষ্ঠাৰ হকে যিকেইগৰাকী অসমীয়াই অহোপুৰুষাৰ্থ কৰিছিল, সেইসকলৰ ভিতৰত লক্ষ্মীনাথ বেজবৰুৱা (১৮৬৪-১৯৩৮) হ'ল অগ্ৰণী পুৰুষ। নৱ উন্মেষিত অসমীয়া সাহিত্য-সমাজৰ অধিনায়কৰ ভূমিকাত অৱতীৰ্ণ হৈ বেজবৰুৱাই যিবোৰ ক্ষেত্ৰত তেওঁৰ চিন্তা-চৰ্চাৰ প্ৰসাৰ ঘটালে, সেইসমূহৰ ভিতৰত চুটিগল্প অন্যতম ক্ষেত্ৰ। *জোনাকী* কাকতৰ চতুৰ্থ সংখ্যাত (মে' ১৮৯২) প্ৰকাশিত বেজবৰুৱাৰ 'সেউতি' গল্পটোৱেই হ'ল প্ৰথম অসমীয়া চুটিগল্প। বেজবৰুৱাৰ তিনি কুৰিৰো অধিক গল্প *সুৰভি* (১৯০৯), *সাধুকথাৰ কুকি* (১৯১০), *জোনবিৰি* (১৯১৩) আদিত গ্ৰন্থাকাৰে সন্নিবিষ্ট হ'ল। আন সাহিত্য-দিশৰ দৰে বেজবৰুৱাৰ চুটিগল্পসমূহো অসমীয়া ভাষাৰ স্বকীয় বৈশিষ্ট্য প্ৰকাশৰ সাৰ্থক প্ৰতিভূ। যাক ভাষাৰ কালিকা বুলি ক'ব পাৰোঁ।

আমাৰ এই গৱেষণা পত্ৰত বেজবৰুৱাৰ গল্পৰাজিৰ মাজত কিদৰে ভাষাৰ কালিকাই বিকাশ লভিছে তাৰেই আলোচনা আগবঢ়োৱা হ'ব। আলোচনাৰ বাবে নিৰ্বাচিত গল্পকেইটা হ'ল— 'ফিৰিঙতিৰ পৰা খাণ্ডৰ দাহ', 'বাপিৰাম', 'লম্বোদৰ ডেকা', 'প্ৰথম দৰ্শনত ওপজা প্ৰেম', 'স্বৰ্গাৰোহণ', 'পুত্ৰবাণ পিতা', 'ধোঁৱাখোৱা' আৰু 'ভদৰী'।

সূচক শব্দ : *জোনাকী*, *কালিকা*, *নিভাঁজ ঘৰুৱা*, *জাতীয়তাবোধ*, *স্বদেশানুৰাগ*

অসমীয়া ভাষাৰ পুনঃপ্ৰতিষ্ঠাত বেজবৰুৱা :

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মাধৱ কন্দলিৰ অনুবাদৰীতিত জাতীয় চেতনা :

এটি আলোচনা

(অযোধ্যাকাণ্ডৰ আধাৰত)

—উপেন চন্দ্ৰ দাস

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অৱতৰণিকা :

সাহিত্যৰ সৃষ্টি অথবা সাহিত্যিক প্ৰেৰণা মানৱ মনৰ এক বলিষ্ঠ অংগ। সাহিত্যিক চিন্তা এক বিশ্বজনীন প্ৰক্ৰিয়া। নিজৰ ভাষা-সাহিত্যিক যথার্থ ৰূপত সমৃদ্ধ কৰিবলৈ আৰু লগতে নিজৰ অথবা আনৰ ভাষা-সাহিত্যিক চহকী কৰিবলৈ আৰু আন ভাষা-সাহিত্যলৈ সম্প্ৰসাৰিত কৰিবলৈ এটা ভাষাৰ সাহিত্য আনটো ভাষালৈ অনুবাদ কৰাৰা প্ৰয়োজনীয়তা আহি পৰে। অনুবাদ কৰ্ম মূলতঃ এক সাহিত্যিক সাঁকো। এই সাঁকোৱে দুটা জাতিৰ ভাষা-সাহিত্যৰ মাজত সংযোগ স্থাপন কৰে। অনুবাদ সাহিত্যও এক সৃষ্টিশীল সাহিত্যকৰ্ম। মহৎ সাহিত্য কেৱল এটা জাতিৰ আছুতীয়া সম্পদ নহয়। মহৎ সাহিত্য সমগ্ৰ মানৱ জাতিৰে সম্পদ। এনে ধাৰণা আৰু আদৰ্শক সাকাৰ ৰূপ

দিবলৈ অনুবাদৰ প্ৰাসংগিকতা আৰু প্ৰয়োজনীয়তা নুই কৰিব নোৱাৰি। বৰ্তমান সময়ত এনে প্ৰৱনতা বহুগুণে বৃদ্ধি পাইছে। পুৰণি কালৰ অনুবাদ সাহিত্যৰ স্বৰূপ আছিল সুকীয়া। মূল সংস্কৃত গ্ৰন্থ সমূহৰ পৰা প্ৰান্তীয় ভাষাসমূহলৈ অনেক অনুবাদ হৈছে। এইক্ষেত্ৰত ভাৰতীয় সমাজ জীৱন আৰু চিন্তাধাৰাত ৰামায়ণৰ প্ৰভাৱ অতি গভীৰ আৰু ব্যাপক। ভাৰতীয় সমাজে যুগ-যুগৰ ধৰি এই মহাকাব্যখনক প্ৰাচীন ভাৰতীয় সাহিত্য-সংস্কৃতি, ধৰ্ম, ৰাজনীতি-সমাজনীতি আদিৰ উৎকৃষ্ট দলিল স্বৰূপে স্বীকৃতি প্ৰদান কৰাৰ লগতে শ্ৰদ্ধা কৰি আহিছে। মহাকবি বাল্মীকিয়ে দেৱভাষা সংস্কৃতত ৰচনা কৰা ৰামায়ণৰ কাহিনী ভাৰতৰ অন্যান্য প্ৰান্তৰ দৰে অসমতো অতি প্ৰাচীন কালৰ পৰা প্ৰচলিত হৈ আছে। ডাকৰ বচন, মন্ত্ৰ-সাহিত্য,



The Relations Between the People of Hills and Plains in the pre-colonial period of Assam with special reference to the Posa system of the Ahom administration.

Sri Tirtha Baruah

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Sivasagar, Assam

Introduction :

In the pre-colonial period of Assam, Assam was specially ruled by the Ahom rulers. The Ahom rulers during their long lasted regime of 600 years generally followed an unique policy of conciliation towards the hill tribes. The kingdom of Assam was bounded on the northeast and south by hills inhabited by various tribes, each with its distinctive manners, Customs and languages. As the tracts inhabited by the hill tribes did not yield well enough to meet their requirements, they used to make inroads into the fertile foothill plains inside the Ahom territories and sometimes forced the plain people to give their produce and services to them. The Ahoms, on their part, usually avoided retaliatory expeditions against these tribes, which were not only expensive but unpredictably hazardous. Of course, in order to put a stop to the inroads of the hill people to the bordering territories the Ahom Government either gave them fertile lands at the foot of their hills called khats along with access to certain fisheries in the plains or the payment of a stipulated amount called posa consisting of such articles as rice, cloth, cattle etc to be collected from a class of paiks called bahatiyas assigned to them or the privilege of having commercial transactions with the plains. In return for this, they were to acknowledge the suzerainty of the Ahom King and pay him an annual tribute consisting of the articles produced in their respective hill areas.

The contact of the plainsmen with the hill tribes was only occasional. The tribes are usually content to live their lives in the hills in isolation. There were several occasions of contact between the people of the hills and those of plains. One occasion was when they used to meet the plainsmen with whom they exchanged their hill products. Thus trade was an occasion of contact. The few mountain passes were the only routes by which they used to come down to the plains and maintained contact with the Ahom's subjects in the plains. The

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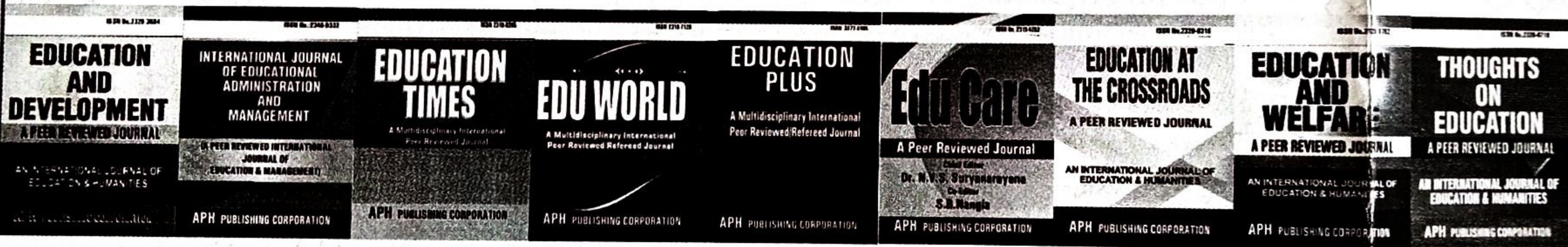
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সম্ভব হৈছে বুনিব পাৰি। অনুচিত দাৰ্শনিকতা, শূন্যগৰ্ভ ভাৱবিলাসিতা আৰু নিবস সংস্কাৰকামী বক্তৃতাবাদী উপন্যাস দুখনৰ বসময়ত ব্যাহত হোৱা নাই। জীৱনক উপলক্ষি কৰাৰ প্ৰয়াস আছে যদিও সি বক্তৃতাদৰ্শী দাৰ্শনিকতাত পৰিণত হোৱা নাই।

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