

Editorial

Need of research on Assam history

A lot of research works have been done by the historians regarding Assam history since 18th century but the proper reflection of Assam history is not found in the pages of Indian history. The research scholars or the students of history of the other parts of India are not properly aware about the Assam history. The Indian freedom movement was started first in Assam by the farmers. The Yandabo accord was signed in 1826 by the British and Burmese rulers which was the starting point of British rule in Assam. According to this accord the then British Government had to free Assam from their administrative rule. But later on they did not keep their commitment and occupied all the kingdoms of then greater Assam or the North-East. Till then the people of Assam started to struggle for freedom with arms till the year of 1819. The people of various communities of Assam continued their struggle till the North East Frontier Agency was formed. In the history of freedom movement in India the struggle of the people of Assam is not properly reflected due to negligence in research on North East history. The people of Assam joined in the freedom movement lead by national leaders of India in the year of 1920. The Assam association was merged with the Indian National Congress in this year but this was not the starting of freedom movement in Assam. It was a change of the way of the freedom movement by the people of Assam. The world should know how the mass people of Assam fought against British rulers for hundreds of years. Their contributions in the freedom movement of India should get due honour and recognition from the historians of India and for this purpose there is great need of research on Assam history specially the freedom movement is concerned.

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A Study on Tourism Potentialities in Bodoland Territorial Council (B.T.C.)

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Abstract:

Tourism is an important source of earning revenue. Many countries and states around the world and our country respectively, are heavily dependent on tourism for revenue generation. The BTC region which does not have mineral resources and much industrial development needs to focus on tourism for earning revenue. Development of tourism will not only improve the economy of the region but also depict and publicize the beauty of the region. Located in the foothills of the great Himalayas, the B.T.C. has lots to offer in the form of tourism. The present paper aims to study the various potentialities of tourism in BTC region.

Keywords: BTC, Bodoland, tourism, development

Significance of the Study:

The study is an attempt to put forward the various tourism highlights in B.T.C. The paper focuses on various kinds of tourism in the region like flora, fauna, culture, customs, festivals etc. The study will be useful in exposing the untapped potentialities that exists in B.T.C. in relation to tourism industry.

Objectives of the Study:

The study aims to achieve the following objectives:

- * To develop tourism industry in order to enhance the region's economy.
- * To highlight culture, arts, handicrafts and textile industry.
- * Preservation of heritage. To highlight the socio-cultural and ethno-traditional aspects of the people.
- * Exposing the mesmerising scenic beauty that exists in the region.
- * To highlight various tourist sites.

Data Sources:

For my study, data have been procured from both primary and secondary sources. Field visits, interviews and observations, and questionnaires filled up by users of tourism services will constitute the primary source of data. Newspapers, books, magazines and websites constitute the secondary data.

Introduction:

Considering its important role in the economy of a country and the region, Bodoland Territorial Council endowed with biodiversity at its best and home to colourful multi-ethnic tribes is opening the door to visitors awaiting to experience serene and far from madding crowd type of remote areas with a perfect blend of rich and diverse cultural, wildlife and unexplored landscape values. BTC today understands the relevance of tourism industry due to the high multiplier effect of tourism services like cultural exhibition, lodgings, food and beverages, handicraft, local transportation, guides, shopping, entertainment, photography etc. All these assets can be a major boost to tourism industry in BTC.

The north-eastern region with breathtaking natural beauty, abundant flora and fauna, and rich cultural heritage, possess immense tourism potential. The most accessible of the North Eastern states, Assam is truly a tourist paradise. It has all the ingredients for a healthy growth of tourism. It should already have emerged as a major global destination. But in reality only a miniscule of its vast potential has been tapped. While we have naturally been endowed with many advantages, there has been little effort to push things further. Assam can offer diverse interests to the tourist in the form of nature, wildlife, adventure, culture and heritage etc. Assam, the Gateway to North-East truly synchronises with its meaning 'Peerless' (derived from Sanskrit word Asoma). Indeed Assam, a land of mighty Brahmaputra, vibrant landscape, culture, rich biodiversity, handloom and handicrafts, lush tea gardens is a treasure for travellers to reckon heavenly moments spent here.

The autonomous Bodoland Territorial Council (B.T.C.) area within the state of Assam with autonomy to administration over an area of 8,970 sq. km. comprising four north bank districts of Kokrajhar, Chirang, Baksa, and Udalguri is trying to walk shoulder to shoulder in opening its door to showcase nature's hidden beautiful bounty and rich culture

and heritage in its land. Let us have a glance on the untapped potentialities that exist in this region of Assam in relation to tourism industry.

Bodoland from Pachnoi in the east to the Sankosh in the west is 'Nature's Paradise' attired with green forest cover stretching over an area of 3,539.94 sq. Km. and criss-crossed with 56 numbers of perennial gurgling rivers out of which 22 are tributaries and 34 sub-tributaries rushing downstream from Bhutan Hills. There are 5 Forest Divisions and 2 Social Forestry Division within BTC. Rich cultural heritage of various ethnic communities like Bodos, Assamese, Rabhas, Garos, Rajbongshis, Nepalis, Adivasis and others, the enchanting dances and musics, of ethnic and tribal way of living, traditional culture, customs and cuisines of these communities can make a visit to this land worthwhile and memorable. Besides, people of this region are highly skilled in handloom, textile and artistic craftsmanship weaving exclusive products with muga, eri and mulberry silk and various products made of bamboo, cane, etc.

The proximity of BTC to Bhutan, the land of Thunder Dragon, the North Bengal area which is again the gateway to Sikkim, Darjeeling and Nepal further enhances the potentialities of tourism in the region.

Tourist Destinations in Bodoland Territorial Council:

a) Manas National Park: Regaining its lost glory of 'World Heritage Site' in the year 2011 by being able to get rid of the 'danger tag' attached to it by UNESCO's World Heritage Committee way back in 1992 due to conflict in the area have proved that community participation with the support of local governance (BTC) is key to meaningful conservation initiative and there is no substitution for hard work to achieve the target which looked grim and difficult in the beginning years of taking over its administration under its jurisdiction.

The Manas National Park with core area of 519 sq. km. of the sprawling Manas Tiger Reserve spreads across Baksa and Chirang districts. The River Manas flows through the park and it is contiguous with the Royal Manas National Park in Bhutan. It offers excellent habitats such as grasslands, forests, rivers, wetlands and low hills to Elephant, Rhino, Tiger, Gaur, Wild buffalo, Deer, Wild dogs and many other kinds of mammals, birds, reptiles and amphibians along with butterflies and insects. More than 22 species listed in Schedule I of Wildlife Protection Act, 1972 are found in the park. It is the only site where the pygmy hog survives in the wild & home to 26 species of globally threatened species of birds.

The conservation milestone of Manas dates back to 1905 when it was proposed to be Reserved Forest. In 1907 it was declared Reserved Forest, in 1928 a Game Sanctuary and in 1950 accorded the status of Wildlife Sanctuary. In 1973, it was declared as Tiger Reserve under Project Tiger (2,837 sq.km.), in 1985 as WORLD HERITAGE SITE(Natural) by UNESCO for universal conservation value and in 1989 declared as Biosphere Reserve under Man & Biosphere Programme of UNESCO. Being one of the richest hot spot of biodiversity in the world map, Manas earned the status of National Park in 1990 and additional tag of Elephant Reserve in 2003.

Threatened in its very survival during the conflict years between 1988-1998, Manas sprung back when a group of young environment lovers formed Manas Maozigendri Eco-Tourism Society (MMES) and joined hands with forest department under B.T.C. government creating a success story of Conservation Milestone through Community Participation.

b) Chakrashila Wildlife Sanctuary: The only Golden Langur Sanctuary in the world, Chakrashila Wildlife Sanctuary is tucked in the eastern most corner Kokrajhar district. Declared a Wildlife Sanctuary in 1994 for conservation & preservation of highly endangered & endemic Golden Langur (*Trachypithecus geei*) and other flora & fauna, it spreads to over an area of 45.658 sq.km. Flanked by beautiful Diplai Beel & part of Dheer Beel, this sanctuary is a snaking hilly tract running north to south. The lower reaches are covered with magnificent Sal coppice & semi-evergreen trees making it an ideal gateway for silent retreat. It is easily accessible from NH31 & NH37 and lies at a distance of 7 km from the headquarter town of Kokrajhar and 80 km from Dhubri Town.

The area within the sanctuary has many destination of tourist interest that has historical and religious importance, such as:

i) Mufur Gudung (Bhalukjhora): Mufur meaning bear and Gudung as hole in Bodo is a pair of cave believed to be shelter of earlier man or bear hole or may be once upon a time it might have been the habitat of bears. There is a water tank with rich aquatic species. Surrounded by beautiful landscape, it is also a spot for Botanical interest with area being the reserve of rich diversity in flora.

ii) Baukhungri Peak: Perched 1491 feet above sea level, Baukhungri is the highest peak in Kokrajhar district. Eagerly awaited by many to climb the Baukhungri Hajw on Sanskranti (14th April a day before Bengali New Year) with festivity mood for welcoming the colourful

Bwisagu (Bihu) and religious fervour of gaining a desired boon if climbed thrice in consecutive 3 years. Some climb it for fun and adventure. Visiting Baukhungri on the D-day is indeed a thrilling experience. Some remnants of archaeological importance are there with legends to support them. The peak can be climbed up from Harinaguri or Narabari/Dhupguri which is around 12-15km from Kokrajhar via Choraikhola. It is on this day the Bodos bid farewell to the outgoing year with 'Gwkha Gwkhwi Janai' (meaning bitter and sour) relishing a cuisine of more than 14 medicinal plants, with or without pork or chicken. It is believed that taking this diet enables the body to gain immunity to fight seasonal diseases.

Nowadays the B.T.C. administration officially organizes annual Baukhungri Festival to coincide with the Bwisagu (Bihu) on Sanskranti (14th April a day before Bengali New Year)

iii) Bibil Thakur, Bamunigaon and Gossaibhita Peaks: Adventure trekking, sight-seeing & bird watching activities can be enjoyed in these peaks.

iv) Jornagra: Located at the southernmost tip of Sanctuary it is important for easy viewing of Golden Langur. Remnants of interesting archaeological monuments like Water Tank & Nagra (a kind of drum) on solid rock, a rock pillar for chaining of elephant and a temple of God Shiva are places of attraction at Jornagra.

v) Sikhri Sikhla Dwisa (Shikri Sikhla Stream): Sikhri Sikhla (Butterfly Maiden in Bodo) Dwisa is located in the north eastern position of Sanctuary along the village Pundibary. A stream known as Sikhri Sikhla Dwisa considered as sacred stream flows perennially from the east direction to merge with Jenri Nala which again fall into Dheer Beel. It has an impression of Sikhri Sikhla Agan i.e. foot print of butterfly maiden. Many believe it to be the foot print of Hidimba who was a Bodo princess and wife of Bhima (the Pandava Prince). It needs immediate attention for preservation. Another spot of print known as Uwal Agan (Uwal means the wooden husking implement) is also there a little upstream. The Schedule I animal Golden Langur is very easily sighted in this area.

vi) Diplai Beel: A large water body with total area of 455.00 ha, Diplai Beel is about 19 km Kokrajhar town via Dawkhi PWD Road. It is a destination of rich variety of migratory birds and storehouse of valuable flora and fauna. It is a low-lying area of permanent water body within the Chakrashila Wildlife Sanctuary. The beel has a good potential for being a destination of water sports and bird watching, with the opening of new infrastructures for tourists. Public Utility Services, boating facilities, suspension bridges, cafeteria etc have

come up. The surrounding villages of beel area are mosaic of culture, tradition and colourful ethnic identity, which can offer a feel of rural tourism as well.

c) Mahamaya Dham and Mahamaya Shnan Ghat Temple: Mahamaya Temple is one of the most well known religious places of the Hindus in the North-East India. Large number of devotees from different parts of India mainly Assam and West Bengal come to worship Goddess Mahamaya. Devotees have strong faith & believe that whoever go to her doorstep get their desires fulfilled. The Temple has interesting past where Goddess Shakti appeared in front of her ardent devotee who prayed for her help when he was about to get drown in the torrential current of Tipkai River due to rain. Goddess Mahamaya helped her devotee and ordered him to let the world know about his vision Mother Shakti by building a temple underneath the wood apple tree where we have the present temple of Ma Mahamaya. Mahamaya temple is regarded as the greatest Pithas for Hindu pilgrims in the lower Assam. The temple is second to Kamakhya temple of Guwahati in terms of pilgrims and tourists.

It is about 40km away from Kokrajhar town and about 32 km from Dhubri Town. The main temple of Ma Mahamaya is 2.5 km from Bagribari. Near Mahamaya temple is the Koraghat Temple and Shnan Ghat where large number of pilgrims also throng all year around. Mahamaya Shnan Ghat temple is a place where Goddess Mahamaya was believed to have taken bath. Beautifully crafted, this temple has other places of worship with temples dedicated to Gods and Goddesses like Naba Graha, Bathou, Shani Maharaj, Ma Manasha (Snake Goddess) etc. Every year in the month of January, the temple priests perform the Shakti yagya. As a bonus after the blessings of Ma Mahamaya, one can take a short trip to Sareswar Beel to enjoy the view of number of local & migratory water birds, proposed to be a bird Sanctuary in B.T.C.

d) Ultapani: Ultapani Reserved Forest, an important part of Manas Biosphere Reserve, beside the Samokha River is the home sacred forests, offering a unique feature with hosts of colourful butterflies, birds, golden langurs, hornbills, wild orchids and other diverse flora & fauna. Interestingly, the place derived its name 'Ultapani' due its location beside a stream showing uncommon flow from west to east defying the normal course of east to west in north bank of Burlungbuthur River (Brahmaputra). 'Ulta' meaning reverse and 'Pani' meaning water. Other attractive spots are the mysterious Na Bakhri, Sikanjhar archaeological site, known for historical background of Chikna Jwhlwao & a Shiva Temple of the Bodos at Ultapani. A new museum is coming up in the area.

Another point attraction is, it has an entry point to Sarpang of Bhutan via Naharani of Saralpara under Ultapani. The place is about 36 km from Kokrajhar town.

e) Zomduar: Situated at door in the downhill of Bhutan and Indian boundary in the Ripu Reserve Forest, it a beautiful spot with River Sankosh in its north and is home of natural forests. It is a juncture point of Assam in the east, Bhutan in the north and West Bengal touching Khalikhola in the western bank. The lush evergreen forests bordering along the international boundary with Bhutan hills can be a nice experience of eco-tourism. The place has historical importance and a legend depicts that a trench was dug out near the bank of Sankosh River extending up to bank of Raidak River in North Bengal in the foothills of the Bhutan Mountains during the battle between Jaolia Dewan and the Bhutan King. The trench dug out by the legendary hero to help him in fighting the Bhutia soldiers is known as Zomduar i.e. the gateway to Death.

f) Kalamati: Another beauty of Manas Biosphere Reserve, Kalamati in Chirang is believed to the very gift of the river God Kanamakra who had lost all his wealth on saving the valley and the wildlife in the terrestrial war among the deities. Situated at the base of Bhutan Himalaya, it got its name from a unique hillside at this spot on the bank of Kanamakra River which has salty mineral black soil hence the name Kalamati ('Kala' meaning black and 'Mati' meaning soil). This attracts large number of wild elephants, gaurs and sambars to lick this black soil especially on the full moon nights. Koilamoila and Kalamati zone is the mating point of elephant, a place which is rare. That is why there is a place called Mwidar (elephant in Bodo) Court or area of courtship for elephants. Treasure house of rich biodiversity of flora & fauna in abundance other attractive features of Kalamati are Hajw Maoria, wetlands of Daulabeel, Basuki, Bathowthan and Bibarjhar or flowered forest.

Kalamati is approachable via Chapaguri adjacent to Bongaigaon town leading to KoilaMoila and then to Kalmati about 36km from Bongaigaon.

g) Barnadi Wildlife Sanctuary: Barnadi is a small protected Wildlife Sanctuary of 26.21sq.km. spreading along the foothills of Indo-Bhutan border in Udalguri district and is part of buffer zone of Manas Tiger Reserve. The river Barnadi flows along its western boundary while Deosungaon and Nalanadi flows towards north to south of the sanctuary. The spectacular landscape of this small but important protected area is unique. Pygmy hog, elephant, gaur or Indian bison, slow loris, tiger, leopard, capped langur, sambar, barking deer,

dhole, peacock, hispid hare and species of hornbills are the main tourist attractions of the Sanctuary.

Barnadi is approachable via Mongoldoi to Kalaigaon to Tangla then to Barnadi Wildlife Sanctuary. Another approachable road is Rangia via Baihata to Noakata to Barnadi.

h) Bhairabkhunda: A place of scenic beauty near Udalguri town beside the Dhansiri River, one of the major tributary of Brahmaputra river, originates is gaining popularity among domestic circle where Bhairabkhunda Mela (fair) is organized every year, bringing good number of visitors from Bhutan as well apart from parts of the region. Surrounded by enormous beautiful hills, rivers and greenery, Bhairabkunda is a quintessential picnic spot. For the devotees of Lord Shiva, it is an important pilgrim destination. We find hordes of pilgrims travelling here to offer prayers and offerings. Wedding ceremonies are also performed in this temple. Other attractions include power project of 20 mv capacities and the sluice gate of irrigation project.

i) Orang National Park: Although a relatively small protected area of just 78.80sq.km. Orang National Park in the Udalguri district of B.T.C. is none the less a visitor's delight. With the Brahmaputra running all along its southern boundary, this landscape of typical Brahmaputra valley alluvial grassland, at times looks like some of the northern parts of Kaziranga National Park and the similarity does not end here. At places the landscape is also punctuated with a sprinkling of shallow lakes, making it an ideal rhino habitat and sightings are virtually assured, just like in Kaziranga. In addition to its star attraction the great Indian one-horned Rhino, Orang also has sizable population of tigers, elephants, deers and other woodland, grassland and wetland animals and birds.

The conservation history of Orang started when in 1915 it was defined as a game reserve. In 1985 it became a Proposed Wildlife Sanctuary and the status was confirmed in 1998. In 1999 this important wildlife habitat was finally recognized as a National Park. Orang has a reasonably organized infrastructure for visitors. With prior confirmation, one can even stay at the Sat Simul Forest IB inside the park and take elephant rides to explore the jungle around.

j) Kachugaon - Kachugaon Reserved Forest is in the westernmost parts of BTC, the famous timber treasures of vintage Sal trees. These are also the areas which during the British rule witnessed official plundering of India's forest wealth. The lure of high commercial value Sal tree is so tempting, that it is an uphill task for the Bodoland Forest Protection Force- an NGO

of over 100 trained youth who keep a constant vigil, along with the forest guards, to keep encroachers and timber thieves at bay. Ironically, the very Inspection Bungalow that the British had built to supervise the official deforestation is the headquarters of the protection force and the remnants of the railway line form a protective fence around the timber yard that stores the logs confiscated from today's timber smugglers. A trip to Kachugaon is incomplete without sightings of Asian elephants, golden langur, spotted deer, wild dog, yellow throated marten and peafowl.

k) Bogamati- A paradise for nature lovers and a hot tourist spot for picknickers. Bogamati is located at the foothills between the hilly ranges of Indo Bhutan border. Greenery and hills surround as we watch the beautiful "Bornadi" river flow downhill. The scenery is so captivating and is a perfect picturesque.

l) Chowki- On the foothills of the blue mountain of Bhutan, Chowki is another booming picnic spot for tourists. For those who love to experience nature in its true form, Chowki is a true paradise.

Flora of B.T.C.:

The green region of Bodoland abounds with different types of flora. Perhaps the loveliest is an orchid that grows across. Familiar to the westerner as the 'Foxtail' orchid (it hangs down like a fox's tail), in Assamese it is known as Kopou Ful. Along with floral beauty, Bodoland has variety of trees and plants that grow in abundance all over the region. Almost half of Bodoland is under green cover with over three and half thousand square kilometres as 'Recorded Forest Area'. Although most of Bodoland's green wealth is spread along the Bhutan hills, there are some important green pockets like Chakrashila Wildlife Sanctuary and Orang National Park along its southern periphery.

The northern forests of Bodoland are located in the sub-Himalayan alluvial tract. Broadly speaking, the forests in the western parts of Bodoland are semi-deciduous, with Sal trees as the dominant cover, and wet evergreen in the east that display broad leaf species prominently. For the purpose of classification, the entire green cover of Bodoland represents the following thirteen forests types:

- i) East Himalayan upper bhabar sal forests
- ii) East Himalayan lower bhabar sal forests

- iii) Eastern terai sal forests
- iv) Eastern heavy alluvium plain sal forests
- v) Eastern hill sal forests
- vi) Northern secondary moist mixed deciduous forests
- vii) Evergreen forests
- viii) Low alluvial savannah woodland
- ix) Eastern wet alluvial grassland (terai formation)
- x) Riparian fringing forests
- xi) Khoir sissoo forests
- xii) Secondary bamboo brakes
- xiii) Cane brakes

This unique mosaic of woodlands, wetlands, grasslands and water bodies form the great vault of biodiversity that provides a safe haven for a large variety of animals, reptiles, amphibians and birds, many of them threatened worldwide.

Culture and Customs in B.T.C.:

Bodoland is a land of fairs and festivals. Most of the festivals celebrated in Bodoland have their roots in the diverse faith and belief of their inhabitants. They reflect the true spirit, tradition and life style of the people of Assam. The culture of Bodoland is a rich tapestry woven with multicolour yarns of distinct heritage of all the races that inhabit there. The perfect fusion of heritage of her tribes and sub-tribes has made Bodoland the home of the most colourful festivals at once passionate, compelling and mesmerizing. The Bodo Culture is a rich blend of colours, tradition, music and dance. They are fun loving people with warm hearts. They have their own cultural identity with various dance forms and musical instruments.

a) Dance Forms:

All the different communities of the region have their unique and mesmerising dance forms like: Bagurumba, Kherai, Bwisagu Mwchanai of the Bodos, Bihu dance of the Assamese to name a few.

b) Handicrafts:

The people of the region design and make of various products out of bamboo, cane and wood which are either for daily use or decorative purpose. Some of them are made on commercial basis and are easily available in the market.

c) Handloom:

Since time immemorial the Bodo people weaved their own traditional dresses at home: which formed part of their daily chores. The women especially are expert weavers with artistic sensibility and include cotton textiles of various colours and silk fabrics of the finest quality. The names of traditional garments woven by them are Dokhona, Fali, Indisi, Aronai, Rege-regang, Janji Khanai Fali, Gamsa etc. They also weave furnishings like curtains, bed sheets, quilt cover, cushion cover etc. Apart from the Bodos all the ethnic communities have their own traditional dress like Mekhela of the Assamese, Patani of the Koch Rajbongshis, etc. All the ethnic women are talented weavers and, irrespective of the economic status of household, a loom in one part of the house is a standard fixture in earlier days.

d) Eri Silk Culture:

Eri silk popularly known as 'Endi' among the Bodos, is woolly white silk and often referred to as the ahimsa silk or fabric of peace as the process does not involved the killing of the silk worm. It is widely used by the monks and the people who practice absolute non-violence. The Eri silk comes from the worm *Samia Cynthia Ricini* commonly found in the North-East India. It is reared, spun and woven by the women folk at home contributing to the family economy. They weave different products like scarf, shawl, dokhona, mekhela, fali etc.

e) Festivals:

i) **Religious festivals:** Kherai, Garja and Marai Festival. These festivals are performed in respect to different deities on various occasions. The Kherai festival forms an integral part of Bodo festivals. The Garja festival is basically celebrated to purify and protect themselves and

the entire village from all calamities. Durgotsav, Kali Puja, Dou, Rass are also celebrated with much gaiety and fervour like in the rest of Assam.

ii) **Seasonal cum Cultural festivals:** Bwisagu or Bihu and Magh Bihu or Domasi are the most important ethnic festival of the indigenous people of the region. The Bwisagu festival is one of the most cherished festivals of the Bodos and is celebrated in the month of Baisakh(14th to 16th April) to signify the welcoming of New Year. Domasi (14th and 15th January) is the festival celebrated post-harvest. On this occasion various snacks and sweets are prepared in every household and are shared with every person visiting the home.

iii) **Cultural cum commercial festivals:** The Baokhungri festival, the Dwijing festival, the Bahirabkunda festival are the main officially organised cultural festivals organised every year. Of let the Dwijing festival has gained much popularity. These festivals promote the local tourist spots and showcase the cultural extravaganza of the local people. These festivals attract lots of visitors and, are also trade and commercial affair.

f) Cuisine and Drinks:

The cuisine of the people is assorted, mostly being herbal and has its own taste and aroma. They prepare different snacks, starters, curries in their own style and have a very good appetite, with rice being the staple food. Local rice beer or wine is prepared by the ethnic communities like the 'jou' of the Bodos.

Conclusion:

In addition to the of Bodos, the multifaceted ethnic mosaic of Bodoland also has other communities like Assamese, Rabhas, Garos, Nepalis, Koch- Rajbangshi, Adivasis, and Bengalis etc. A fair number of Marwaris and Biharis are also settled in Bodoland for reasons of trade and commerce.

Bodoland, being a part of Assam is also one of the world's 25 bio diversity hotspots. The region have enormous natural wealth, including lush green trees, herbs, shrubs and plenty of wildlife that can be tapped for boosting tourism. Besides the variety of terrain, splendid rivers offer adventure sports lovers a vast choice of activities. Amongst the popular adventure activities are angling, river rafting, mountaineering, trekking.

All these assets can be a major boost to tourism industry in Bodoland. As tourism has been recognised as one of the important industries in many countries, consequently

importance of tourism promotion has been established. Tourism promotion is multifaceted and requires an interdisciplinary and integrated approach.

Bodoland Territorial Council (B.T.C.) has immense tourism potential. However tourism has not grown to its full potentiality. Therefore we must develop the basic infrastructure and let others know what we have offer to them through promotion and marketing, so as to bring the region in the tourist map of the world.

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Contribution of Srimonta Sankardeva towards Ethno libraries in the North East India

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Abstract:

Srimonta Sankardeva was a Vaishnava Saint in Assam. He was born in 1499 and took his last breath in 1568. He was a writer, artist, social reformer and an educationist and established Satra, Namghar, Thaan etc to propagate Vaishnava religion where he founded the ethno libraries. These libraries were run by his disciples and provided services like lending service, Ready reference service, reading room service etc. He was the pioneer of public library system in north east India.

Key words: Ethno, Ethno library, Sanchipat, Satra

Methodology: Literature search and Survey Method.

Objectives;

1. To unearth the role of Srimonta Sankardeva as a pioneer of public libraries in india.
2. To find out the contribution of ethno libraries towards the knowledge society.

Introduction:

The word Ethno reflects the human activities without using any machine or sophisticated technology. The people produced materials by their hands for their use in past years where human energy was the prime source. In the field of production of books also, the human energy was the prime source. Before the invention of press the people used to produce books with the help of manmade materials. During the time of Srimonta sankardeva i.e. in 15th century the people used to produce books in the sanchipat, Tulapat, palm leave etc. All these materials were hand made. Mahapurush srimonta sankardev organised libraries in the Satras by producing such sanchipat, tulapat etc. These libraries were run by trained disciples. The illiterate people also enjoyed knowledge with the help of reader which was traditionally known as 'pathak'. The pathak used to recite the poetic literature of the spiritual books which is still continuing in the Namghars of Assam. The ethno library was also a centre of new book production. The ethno libraries produced books, collected books, preserved books and distributed for study.

Analysis:

Srimonta Sankardeva was an artist, writer, social reformer, actor, dramatist and the propagator of Neo Vaishnavite Religion in North east India. He established Satra and Namghar as a centre of socio- religious and cultural activities. Among those activities the writing or copying the books, collection of books, preservation and dissemination of books etc. were the prime activities which developed the knowledge dissemination centers in the Satra or Namghars. In those days there were no libraries for the general people. The libraries which were established by the kings were used by the king, royal officials, royal priests, ministers and the family members of the king. But the libraries which were established by Srimonta Sankardeva in the Satra or Namghar were the public libraries. The disciples are the readers of these libraries. The general public used such libraries with due permission of the authority of Satra and Namghar.

The disciples used to visit such libraries not only for reading but also for listening to the reader. The *Pathak used to read the spiritual* books and the illiterate users listened him. The Satradhikar was the custodian or the librarian of these libraries. He employed the Pathak, copy writer or the *lekharu*, the *medhi* or the caretaker of such ethno libraries. He employed the sanchipat producers also.

The sanchipat producer collected the bark of the sanchi tree and processed scientifically to make it useful for writing. The barks of the sanchi tree or the Agar tree were collected from the matured sanchi tree. Then these were boiled and softened. After that these were dried and polished by using special kind of stone. Then these were cut into pieces to make sizable to produce books. To write in this pages the inks produced from cow urine and ash were used. The small bamboo sticks were used as the pen. The lekharus used to copy the books in the sanchipat. Most of the books were written in sanchipat. The other writing materials were the *Tulapat*, *Talpat* etc. The written pages were bound and rapped by the medicated clothes. Some Ayurvedic medicines were used to protect the books from insects, fungus etc.

There were traditional methods of fumigation also. For this purpose the books were rapped by medicated clothes and kept in the bamboo baskets and hanged inside the kitchen. At that time the kitchens were nothing but bamboo huts. Inside the kitchen the books got the effects of smoke produced in the kitchen and thus fumigated. At that time woods were used as fuel for cooking purpose. This fumigation process helped to prevent the manuscripts from

the fungal as well as bacterial infection. At present day also this method of preservation have been following by the manuscript conservators of the ethno libraries of Satra and Naamghar institutions in Assam.

The manuscripts were kept in the wooden boxes. The wooden boxes were made according to the size of the manuscripts. The manuscripts are kept in the wooden boxes to get rid from the rodents like rate etc. The boxes of the manuscripts were sculptured or pictured with colors. The Chitra Bhagawata, Sachitra Kirtana etc. in the Ethno libraries of the satra institutions of Assam in such sculptured boxes. These wooden boxes were generally kept in the Sanctorium or in the *Monikuta greeha*. It is important to note that Srimonta Sankaradeva kept holly books in the Monikuta at *Guruasana*. He suggested to keep holly books in the sanctorium instead of the idols. According to *Srimodbhagawata Gita* there is no sacred other then knowledge. The Holly Gita is the outcome of the mouth of lord Krishna. So, he taught the disciples to devote themselves in front of the knowledge propagated by the God. It reflects the revolutionary steps taken by Srimonta Sankardeva to reform the society from the ignorance of worshiping matter in the name of God.

Srimonta Sankaradeva not only established the libraries but also Knowledge management system in the Satra institutions. He organised *Bhaona*. The Bhaonas are nothing but the Drama. The main character of these Dramas was lord Vishnu. To organise Drama he wrote the script of the drama, composed music, created choreography, made drawings of the background of the stage and organised teams for all these activities. To perform the Drama he arranged open hall in side the Naamghar which can be compared with the auditorium of present day library. Such types of library cum cultural complexes are still there in the Naamghar and Satras of Assam. The Bhaonas are performed by the disciples with devotional mind. The *Naam kirtana*, *Bargeeta*, *Prasanga*, or any other devotional cultures are performed in the Naamghara. The library system which we see at present day context were created by Mahapurush Srimonta Sankardeva five hundred years ago in the North East India. These are still existing in the traditional form.

There are more then 600 Satra institutions in Assam and a few Satras are there in Coochbehar of west Bengal also. All those Satras have the Ethno libraries. The disciples of Srimonta Sankardeva like Madhavadeva, MathuraDas Burha Ata and many others organised the Satras after the death of Srimonta Sankaradeva(1568). Mahapurush Madhavadeva

who was the prime disciple of Srimonta Sankaradeva built *Rangial Greeha* at Barpeta Satra. This Rangial greeha was nothing but an auditorium.

Thus Srimonta Sankaradeva had contributed a lot in the field of libraries in multidisciplinary ways in North East India in medieval period. His contributions in the field of library science or Ethno library are a subject of research. The rural people of Assam and North Bengal have been enjoying the Ethno libraries and knowledge systems created by Srimonta Sankaradeva.

Conclusion:

The knowledge society of India has been enriched by Srimonta sankardevas works on the Ethno library or knowledge management systems. The books of his own handwriting are still preserved in the Satras which are valuable heritage materials for India. To preserve such heritage materials the Government and the Society should come forward. The Madhupur Satra of Cooch Behar of west Bengal has been trying to organise Indian Ethno library society. Hope the society will struggle for this noble cause.

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Brief history of Socio-economic background of the Cultivators of Assam

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Abstract:

Assam is a village oriented state where agriculture is the main base of living. In spite of this the economic conditions of the cultivators of the state are very poor and most of them falls under Below Poverty Line (BPL). The cultivators of the state of Assam mainly categorized as small and marginal cultivators on the basis of land occupation and they have been cultivating different crops. Till 1980 most of the cultivators of the various districts of the state basically in lower Assam applied traditional process in their cultivation due to poor economic condition as well as unawareness of technological development of agricultural tools and appliances.

But since the mid nineties a revolution has been found in the field of paddy cultivation in various districts of Assam, particularly in case of hybrid paddy. In this short study an attempt has been done to bring out the continuous development in agriculture since the Ahom rules in Assam.

Introduction:

Assam is the frontier Province of India in the north-east. The boundaries of Assam lies between latitudes 28⁰18' and 24⁰ north and longitudes 89⁰46' and 97⁰4' East. It contains of present an area of 54000 square miles of which a little over 24000 square miles constitute the plains, 19,500 square miles the northern hills tracts, and the rest is the small hills to the north.

Assam is a purely village oriented state where almost 90% of total population lives in village areas and about 80% of total working population derives their livelihood from agriculture. In the north-east zone, Assam is the largest state in size among the seven sisters i.e., Assam, Arunachal, Meghalaya, Tripura, Manipur, Mizoram and Nagaland. It is mentioned above that, Assam is a village oriented state where there are 25,590 villages as per 1991 census of which 24,685 villages are in-habited and 905 villages are un-inhabited.⁽¹⁾

Therefore, there is no doubt that almost all the people of the village areas derived their livelihood through crops cultivation. Here, it has been given a brief accounts about socio economic conditions of the people of Assam, specially the cultivators since Ahom rule.

Objectives of the study:

The following are the major objectives of our study:-

- i) To highlight the migration of cultivators during pre-Ahom rules in Assam.
- ii) To focus on the economic and agricultural environment in ancient Assam.
- iii) To analyse the cropping pattern in Asam.
- iv) To study the cultural as well as religious status of the cultivators of Assam during pre and post independence period.

Methodology Adopted:

The methodology adopted for the work is as follows:-

1. The secondary data are collected form Govt. and semi-Govt. sources, journals, news papers, reputed articles books development blocks etc.
2. Primary data are collected from sample households and personal interview with educated agriculturists of various districts of Assam.

Migration of Ahom and the Muslims:

Dr. S.U. Ahmed mentioned in his book – “Muslim in Assam” (Edition 1999 Nov. page-I) That Ahoms entered Assam from the eastern border in 1228 A.D. while the Muslims from the west in 1206 A.D. Sir Syaed Saadullah, was popularly associated with the ‘All India Muslim League and supported the movement of Mohammad Ali Jinnah Sayed Saadullah through his efficiency and Calibre was able to form a league ministry in Assam 1937. He served as minister of education and agriculture during 1924-29. During his days a ‘Head of Assam Govt.’ he took particular interest in planning and development, rural uplifts, eradication of unemployment, land reforms and promotion of cottage industries. For the development of low laying regions of Brahmaputra and Barak valley he favoured, encouraged immigration of cultivators from Bengal and gave credit for the agricultural development⁽²⁾

During 19 42/43 food shortage started in some states of India for which, to meet the food shortage, the govt. of India introduced the Scheme “grow more food and ordered the state Govt. for its immediate implementation with this the Muslims were invited to Assam who were very expert in agriculture.

Assam under Ahom rule:

The Ahoms belonged to the great ‘shan’ of Burma which at present is known as – Myanmar’. They came to India during 13th century and settled in Brahmaputra valley and then began to feel the economic impact of outside world. It is known that the root of economic development of Assam is agriculture, and hence to take any development, agriculture should be considered first. Ignoring the cultivators all the studies regarding development will be mis-led.

During the Ahoms rule, caste and class division among the people were in enormous position for which they faced lot of difficulties in the way of developmental activities. A short analysis of their socio-economic life have been discussed below.

Social life:

During the Ahom period, in Assam, the society was broadly divided into three classes – a) The aristocracy; b) The peasants and c) The enslaved. Besides these, there were chamuas whose position was between aristocracy and peasants. The aristocracy was in superior position and they need not to work or provide services to the state and they were addressed by common people as – ‘Probhu’ which means ‘Lord’.

The chamuas were placed next to aristocracy who were also not required to render any services either to the states or to an individual. At times the peasants paiks were promoted to chamua. The peasants or cultivators were to work under the Lord or Zaminder and had to pay a part of their production from agriculture to the Zaminders. The peasants could not enjoy a free social life. They worked very hard but could not consume the total production for which they had to face a lot of trouble in their social life of that time.

Economic life:

In medieval Assam agriculture was the chief means of living of the people. The cultivators produced variety of crops on the rich soils. Though agriculture was the main stay of economy, trade and commerce was not unknown of that time also. The cultivators of

Assam did not suffer from scarcity of food as the cultivation of crops was exclusive except during the time of wear and natural calamity.

No doubt that the people of Assam were free from the thinking of food crisis, but financially the cultivators were very poor. Because they did not find the suitable market to sell their surplus crops at reasonable price that problem is existing till now. The markets were controlled by some aristocrats and they purchased at a very low price and sold at a higher prices at the time of crisis. Therefore, basically the cultivators had to suffer enormously from the economic point of view.

Crops Cultivated:

During the Ahom period the cultivators of Assam cultivated three main variety of rice which were – Sali, Bao and Ahu. It is worthy to mention here that the cultivation of salidhan was introduced by the Ahoms in the eastern part of Brahmaputra valley. Besides the rice, mustard, spices, pulse etc. were also produced in plenty. The cultivators basically selected the low lying river site and as because of high fertility power of soil. Therefore most of the villages situated by the river side and as because of which most of the people of that time were villager.

The cultivators of that time were fully depended on nature for cultivation of various crops. They used wooden plough and other hand used instruments for ploughing or tilling the land. The pattern of crops cultivation was single time crop cultivation in a year, because there was no artificial irrigation facilities and the cultivators had to wait on rain for sewing the seeds or plantation.

City and Villages:

During the Ahom rule, as compared to villages, towns were very few because most of the people selected the low lying river places for their settlement having agricultural facilities. There were minimum number of towns at that time e.g., Gauhati, Garhgaon, Rangpur etc. were some of flourishing cities of that time and Gauhati was an important trading centre. It had several markets, through which trade was conducted between Assam and Bengal. Hajo was also a populous and rich city during the Ahoms period.

Industries and Commerce:

Though agriculture was the backbone of economic development of life of the people, the importance of industries were not ignored under the Ahoms rule textile industries reached to a high degree of perfection. The Assamese Mughra, Silk was an item of trade with different parts of India as also countries like China, Tibet and Bhutan. Enterprising Assamese merchants sailed art to trade with Bengal. Marketing was carried on usually through barter system. During the Ahoms the medium of exchange was ‘cowri’, ‘rupee’, and ‘gold coins’.

Religious Status:

During the Ahom period most of the peoples were from Hinduism and Hinduism became the predominant religion as the Ahoms had embraced it vaisnava religion obtained strong footing in Assam with advent of Sri Sankar Deva (1449-1569). Initially, the Ahoms were the worshipers of God – ‘Somedeo’ and their priests were called ‘Deodhais’⁽³⁾. Sri Manta Sankar Deva was the founder of vaisnavism.

The acceptance of Sankar Deva as the apostle by Assamese Muslims ‘Chandakan and ‘Jayahari’ and of Madhab Deva by ‘Gavana Haridas’, showed to what an extent vaisnavism exerted its influence on the Muslim settlers of Assam.⁽⁴⁾ This was further confirmed by the marked influence of Assamese neo-vaisnava literature on the Zikirs or marshiyas composed by several Muslim pirs and Awlias in the seventeenth century.⁽⁵⁾ The people of that time were of conservative mind and were buried in blind faith. For example an Assamese Hindu refrained from ploughing on the death anniversary of their religious leaders. In case of any death in the family they did not hold the plough. The small part of the Muslims also acted in the similar way. For example on the death of any family member, the Muslim people of the very family did not work for three days continuously and for the death of their kins they suspended the work only for that day.⁽⁶⁾

Literature:

To know the socio-economic back ground of Assamese people the literary position should also be given importance. In the history of Assam the Ahoms were famous for flowering the Assamese literature and which was possible only because of patronising of the Ahom kings under their encouragement, the court poets produced a class of literature in Sanskrit and Assamese. During that period, Kaviraj Chakrabarty translated “Brahma baivarta purana” and Kalidas “Abhigyan Sakuntalam” which were very famous book. Kavi Chandra

translated “Dharma purana” under the patronage of king Sib Singha and his consort Ambika Devi. Of the other poetic works in Assamese it may be mentioned here of “Sial Gosain” by Kaviraj Misra; “Ananta Lahari” by Ananta Acharya; “putula charit” by Rama Misra.

The Ahoms brought into Assam the cultural unity by adopting the Assamese language and established the political unity in the Brahmaputra valley. So the Assamese were not backward in the field of literature during the Ahoms rule in Assam ⁽⁷⁾.

Economic and Agricultural Condition in Assam during:

Pre-independence period:

The British was the founder of modern economic situation of Assam who came in power to rule in Assam since 1825. After the treaty of Eandabu the British took two important policy i.e., (a) Dasatta Daman in 1843 and (b) beginning of opium plantation in 1860. The main appraisal of British rule in Assam was in tea plantation, various industries like petroleum, ply-wood coal industries were established.

With the industrial development there was an enormous change in agriculture where $\frac{3}{4}$ th of total working population were engaged at that time. During British period, rice, mustard seeds, pulse, jute, cotton sugar cane etc. were main agricultural product. On the eve of 20th century the Muslims coming from the East Bengal started jute cultivation in Assam for the first time.⁽⁹⁾

At that time cropping pattern was not constant but changed in various fields due to agro climatic changes and other subsequent necessities larger portion of land was used for paddy cultivation. The portion of seed dressing land was very small at that time except jute. During that period the production of agricultural product did not increase constantly but decreased. During 1923/24 to 1947/48 the production of rice increased by 13% as compared to 1923/24. But during 1938/39 to 1947/48 the rate of production increased by 4%. So, rice production decreased by 9% during 1938/39 to 1947/48 as compared to 1923/24 – 1947/48. The production of mustard seeds increased by 3% during 1923/24 to 1947/48 and jute by 68%.⁽¹¹⁾ In spite of decreasing use of land for paddy cultivation, the production of rice increased to a large extent during pre-independence period and Assam could export the surplus rice to other states.

Intermediaries and Cultivators:

During the pre-independence British period the cultivators could not enjoy the taste of their production due to the advent of intermediaries i.e., Zamindari System in India. The Zamindari System was introduced in India by the British ruler Lord Cornwallis with the permanent settlement of Bengal in 1793, according to which certain persons were declared as owner of the land which was known as Zaminders. The Zaminders collected the rent from the cultivators provided they continued to deposit a fixed amount in govts. Treasury as land revenue in every year. This system of intermediaries later on extended to Bihar, Assam Orissa, Madras, U.P and Madhya Pradesh. The cultivators worked hard as tenant and larger part of their production had to be paid to Zaminders as land revenue. The Zaminders did not think about the economic condition and quantity of production of the cultivators. The cultivators were bound to pay to the Zaminders even of the time of natural calamity when the production was zero. Many cultivators were detached from occupying the land due to non-payment of revenue and their lands were auctioned.

By and by, the Zamindary system began to show its bad effects after some years and they never thought for the agricultural development. Their main moto were to collect land revenue from cultivators by any means even by selling the cultivator's domestic animals (used for Ploughing) or any other properties. The Zamindars appeared very enthusiastic in extracting exorbitant rent from the cultivators.

Basis of Revenue Collection:

Land revenue of different rates were imposed on the basis of quality of land e.g., 'Basti', 'rupit', 'Baotali' and 'Faringati'. Basti land was the land devoted to home stead. Rupit was the land where sai paddy (winter paddy) was cultivated. Baotali low lying land where only Bao paddy (summer paddy) was cultivated and Faringati was the high waste land where usually dry crops were grown.⁽¹²⁾

For encouraging cultivation of tea and opening of tea estates, special arrangements were made to settle land at concessional or free of land revenue in perpetuity or at very long term lease usually for 99 years.⁽¹³⁾ The British government also introduced the 'Roywatari' system in some plain districts except Goalpara and Sylhet which was under Bengal at that time. The Roywatari system of land administration was a system under which land owners had direct relation with the state Govt. regarding payment of land revenue. The Govt.

appointed the 'Mauzadars' for the collection of land revenue from land owners on commission basis.

Under both the Zamindari and Roywatari system, the Zamindars or the land owners used to lease out land to the tenants on various terms and condition like cash, rent, kind rent, share cropping or others. The land owners were required to pay only the land revenue to the government and the balance was taken by them as their margin. While cash or kind rent refers payment of fixed amount of cash or fixed quantity of crop per bigha. Share cropping arrangement gave right to the land owners to share (usually 50%) the quantity of crops grown on the leased out land by the tenant.

Because of the exploitation of tenants and their frequent eviction from land held by them, the Government of Assam enacted Goalpara tenancy Act, 1929, the sylhet tenancy Act, 1936 and the Assam temporary settled district Act, 1935.⁽¹⁴⁾ The objectives of the acts were to regulate the relation between owner and tenant.

In spite of these enactments, the condition of the tenants did not improved. The land lords tried to exert as much as possible from the tenants by way of rent. The fear of eviction from the land under tenancy persisted. Big tenants even resorted to sublet the land and as a result sub tenancy emerged. In course of implementation of these acts and regulation, several lacunas enabling the land owners to evade the laws were noticed. After independence of the country in 1947, the socialistic pattern of society was taken as the objective of nation and it was promised to abolish all types of intermediaries between the Government and actual tillers of the soil. As the suggestion of Government of India, all the states Government took measures to reform the prevailing system of land administration in the country. The first step had been taken in this direction by the U.P. Govt. in 1946.⁽¹⁵⁾ When the bill for abolition of intermediaries was introduced in the legislative Assembly. Uptil now, hundred such acts have passed in various states and about 173 million acres of land were acquired form intermediaries in all over India.

Post Independence Period:

After the independence though the people became free from the foreign corruption and ill effects of intermediaries, but till now, the economic condition of the cultivators are very poor, the various acts like tenancy Act, ceiling Acts were passed for the socio-economic

development of cultivators. The rich cultivators did not stop to increase their land holding under multiple names. They are exceeding ceiling i.e., beyond 50 bighas.

On the other hand, after independence the cultivators got a new strategy in the field of agricultural production. The development of science and technology brought a phase of green revolution in Assam. With the help of Govt. subsidy loans, fertilizers, irrigation facilities, the cultivators could grow more food in small piece of land by multiple cropping pattern. The introduction of HYVP (High yielding varieties programme) in 1966, the new seeds came to the cultivators, which beared high productivity quality. At present time it can be said by no wrongs that paddy cultivation has brought a green revolution in Assam, specially in the district of Dhubri.

The Govt. has taken initiative to develop the economic condition of the cultivators by increasing the agricultural production and other allied activities. The Govt. of Assam established different organizations like FMC (Farm Managing committee) in different parts of the state. In Dhubri district FMC was introduced in 1994. NABARD and the World Bank and other financial institution have taken important role in agricultural development. Power pump sets, power tillers are distributed through FMC among the cultivators at subsidy rate for the purpose of irrigation and tilling the lands.

But it is very amazing that after passing of 62 years of independence, not an established agricultural market has been set up for marketing of the agricultural product at a reasonable price. Therefore the cultivators are not getting the reasonable price of their productions where 80% people are of agricultural base and nearly 50% of the states national income comes from agriculture alone. The system of cultivation in hills areas still continued to be shifting with crude implements. Even in the plains the techniques of Farm operation are traditional with little changes.⁽¹⁵⁾ The green revolution which has covered the whole of western and southern India and major parts of north India, has not spread in Assam, as application of irrigation water, chemical fertilizers and HYV seeds has been slow. The tools and implements used by the village artisans are also primitive. Even incase of marketing and transport facilities, the system has remained backward. Govt. issues have not been distributed properly among the cultivators due to some dishonest persons in power. Hence the cultivators are still living hand to mouth though Assam is on the verge of green revolution in paddy cultivation.

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Importance of Calcium in Human Body

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Abstract:

Calcium (Ca) is a key mineral in the human body. It is the most abundant stored nutrient in the human body. More than 99% (nearly 1.3 kg) is stored in the bones and teeth. Very small fraction is found in extracellular serum calcium. When adults consume calcium as food or supplements, the average absorption rate is approximately 30%. The rate can vary widely due to multiple factors. The pregnancy women require more calcium for the growing fetus and the calcium absorption rate increases. Calcium is distributed among various tissue compartments in the human body. This extracellular pool maintains the plasma calcium level in tight control at a constant serum level (typically 9. mg/dL) using a complex team of hormones and other substances. Serum calcium does not fluctuate with changes in dietary intake. The smallest drop in serum calcium below the normal level will trigger an immediate response. The body is ready to transfer calcium from other sources to maintain normal serum calcium levels and prevent hypocalcemia usually within minutes using the organ systems Calcium metabolism is a collaborative effort between calcium, phosphorus, vitamin D, and protein.

Keywords: Calcium, deficiency diseases, vitamin D and supplements

1. Introduction:

Calcium(Ca) is very essential in muscle contraction, building strong composition of bones and teeth, blood clotting, nerve impulse, transmission, regulating heart beat and fluid balance within cells. There are three organ systems in the body such as kidney, the intestines, and the bone. The kidney is the primary mechanism for rapid release or absorption of calcium through the filtration and urine excretion functions. Approximately 200 mg per day is typically excreted by adults through the kidneys via urine but varies by diet and serum parameters. The second organ system, the intestines, is slower in response. A daily dietary intake of 1,000 mg of calcium would potentially result in 800 mg available for tissue nutrient requirements and 200 mg to maintain serum calcium levels. Extra intestinal calcium can be processed through the kidneys and removed from the body through urinary excretion. In the

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third system, calcium can move both into and from bone matrix. The flexible bone pool, which varies by body size and bone density, typically has available calcium of approximately 150-200 mg. When more is required, then bone calcium must be released (called borrowed) from the bone matrix and used to maintain serum calcium. Replacement of "borrowed" calcium does not always insure similar bone composition. The minimum requirement is 700 mg per day for calcium. Dietary recommendations are established to prevent nutrient deficiencies Calcium metabolism is a collaborative effort between calcium, phosphorus, vitamin D, and protein. Just like a musical orchestra, all of these nutrients are needed to create the end product whether it is a beautiful song or a perfect bone matrix The nutrient is essentially a building block of bone, and it helps maintain bone strength throughout your lifetime. But calcium can only reach its full bone-building potential if our body has enough vitamin D. Calcium and vitamin D work together to protect our bone. Calcium helps build and maintain bones; while vitamin D helps our body effectively absorbs calcium. .

Our body is better able to absorb calcium from food than it can from supplements. In fact, studies show that even though people who take calcium supplements have a higher average intake, those who get their calcium from food have stronger bones. Furthermore, using high-dose calcium supplements may increase your risk of kidney stones and heart disease.

2. Objectives:

- i) to examine the importance of calcium in human health,
- ii) to study the nutrient requirements for calcium across lifecycle groups and global populations,
- iii) to review relationships between calcium intake, chronic disease risk, and fractures, and
- iv) to study the strategies to address diet deficiencies and lactose intolerance
- v) to study calcium deficiency diseases and its recovery supplements.

3. Methodology:

The methods used for this literature work were based on various journals, peer review journal, Google starch scholars, text book of degree and PG courses of various universities.

4. Result and discussion:

4(i) Sources of calcium:

Reduced-fat or skim milk, Low-fat plain or fruit yogurt, Swiss cheese, Calcium-fortified juice, Calcium-fortified cereal, Tofu, green leafy vegetables – such as broccoli, cabbage and okra, but not spinach, soya beans, soya drinks with added **calcium**, nuts, bread and anything made with fortified flour, fish where you eat the bones – such as sardines and pilchard.

Diet include dairy products (milk, yogurt, cheese) and commercially fortified foods (orange juice, cereals, breads) anchovy, soy, kimchi, horlicks.

4(ii) Calcium absorption:

Calcium absorption occurs throughout the gastrointestinal tract but varies by region. The majority of the calcium, approximately 65%, is absorbed where the pH is 6.5-7.5. In the ileum, the primary mechanism is passive absorption as the food moves slowly through this area of the gastrointestinal tract. It is important to note that calcium is not absorbed in the stomach. The total amount of calcium that is absorbed compared to what is available is dependent on the quantity of calcium presented, the total and segmental transit time, and the amount of calcium that is present in each unique pH environment. The solubility of calcium supplements are directly affected by the pH level.

4(iii) Function and role of calcium:

In small amounts Calcium is used throughout the body. calcium is involved in strengthening of bone in human body, blood clotting, vascular contraction, vasodilation, muscle functions, nerve transmission, intracellular signaling, and hormonal secretion. Each one of these functions could comprise a separate review in itself but as a group illustrate how essential calcium is in the human body. In addition to calcium for the strength of bone, protein, vitamin A and vitamin C is essential.

In adolescence 0.6 to 1 g Ca per day is required. For pregnant women 1.5 to 2g Ca/per day is required for breastfeeding child.

Ca supplements cannot be taken for long time otherwise stone formation in kidney may be happened. In older age the excess of calcium food can be disordered in the body resulting in heart disease, nerve disease and body function. Thus the more calcium should be intake in early stage.

Osteoporosis is a “silent” disease characterized by loss of bone mass. Due to weakened bones, fractures become commonplace, which leads to serious health risks. People with osteoporosis often don’t recover after a fall and it is the second most common cause of death in women, mostly those aged 60 and older. Men are also at risk of developing osteoporosis, but typically 5 to 10 years later than women. For most people, osteoporosis is preventable, and getting enough calcium in your diet is the first place to start.

4(iv) Symptoms of calcium deficiency:

Muscle problems, Extreme fatigue, Nail and skin symptoms, Osteopenia and osteoporosis, Painful premenstrual syndrome (PMS), Dental Problems, Depression, bone weaken and bone fracturing, Joint pain, arm pain.

There are three major population groups that are at highest risk for dietary calcium deficiency. These include women (amenorrheic, the female athlete triad, postmenopausal), individuals with milk allergy or lactose intolerance, and at risk groups for dietary deficiency intake (adolescents and the elderly).

Eating disorders in both male and female teens may result in nutrient deficiencies that include calcium. The elderly are at risk for multiple reasons including low calcium intake over time, medication interactions that may decrease dietary calcium absorption, and the underlying chronic disease osteoporosis which changes bone formation and strength. As the of the life increases the bones are weakens due absorption of calcium in blood and removes as phosphate with urine. Calcium is taking part in small amount in bone formation after the age of 30 and the bone density decreases.

4(v) Vitamin D:

Vitamin D helps our body absorb calcium. Sunlight is actually the main source of vitamin D for many people. However, staying in the sun without proper skin protection puts you at risk for skin cancer. If we worried about this risk, or live in a northern climate where sun exposure isn’t a year-long guarantee, many foods will provide you with your daily intake of vitamin D.

Good sources of vitamin D include Vitamin D-fortified milk, Egg yolks, Fatty fish

4(vi) Bone formation and maintenance by calcium:

Bone is comprised of 60% mineral, 30% matrix, and 10% water. A very simplified explanation of bone formation will be used to help understand the true complexity of this ongoing lifecycle process. To create new bone or maintain bone composition, bone-forming cells (osteoblasts) migrate into the non-mineralized matrix vesicles (structure). This is followed by attraction of phosphorus and then calcium ions to create the mineralization (density) of the bone. On the cellular level, sodium phosphorus transporter protein molecules create the hydroxyapatite crystals as the precursor of the actual bone mineralization. Both phosphorus and calcium play essential interdependent roles in the formation of both new bone and repair of existing bone.

By ages 25-30, the majority of new bone formation is completed. After this growth period, emphasis is placed on maintaining bone density and preventing loss. After the age of 50, research has shown bone density often decreases substantially so the goal at this life cycle phase is to sustain bone mineral density and minimize bone loss. Progressive bone mineralization loss over time increases the risk of bone fracture and falling.

Bone is living tissue, constantly renewing itself. Although bone is strong and relatively flexible, everyday wear and tear causes tiny structural defects, much like those that occur in the foundations of a building over time. In our bodies, there are two groups of special cells that perform the work of a “maintenance crew.” Osteoclasts excavate any areas of damaged or weakened bone and then osteoblasts fill in the crevices with material that hardens to form new bone. This two-part process is called bone remodelling, and the cycle of remodelling is completed every three to four months in a healthy young adult.

As we age, the two groups of cells that form the maintenance crew become less efficient in working together – the osteoclasts remove old bone faster than the osteoblasts are able to rebuild it. In addition, calcium, like many nutrients, is absorbed less effectively as we age. In people who have relatively healthy bones, adequate calcium intake can help the remodelling process stay balanced. Studies of older adults show that adequate calcium intake can slow bone loss and lower the risk of fracture.

Use of calcium with vitamin D was the most effective preventative intervention to reduce hip fracture risk compared to control/no treatment.

5. Calcium supplementation and suggested medicines:

Diet and food are the preferred methods to achieve dietary goals. However, oral calcium supplementation may be required. more than 50% of women over the age of 50 years of age are taking calcium supplements. Different calcium compounds may have different absorption rates. Most are absorbed in the ileum where the pH level promotes degradation and transport. The use of vitamin D in conjunction with oral calcium supplements is more effective than calcium alone.

The suggested medicines for deficiency of Ca in human body are Calcium-M 75, Calcium carbonate, calsin, citracal-pitites, calcium citrate, rainbow light calcium citrate, vitafusion, calcium gummies, calcium 500, calvitan D3, truebasic advance calcium, calsimax-500. Revital, cipcal-500, biotin, calcium magnesium zinc, calrea phsphorica, bone health,GNC calcium plus 1000, Fiex 180,D 1000, calcidura, T cal max, calcigen D3, Limitra Calcium, Natural Calcium etc.

6. Conclusion:

This narrative review has emphasized that Calcium is an essential nutrient; Dietary requirements vary slightly by population group, age, gender. Adequate calcium is needed throughout life cycle, Calcium consumed as food naturally contains many other nutrients and should be primary method of intake, Calcium supplements may be required to correct deficiencies particularly in at risk populations, Calcium is an essential component of bone health, Inadequate intake may change bone mineral density, particularly in the elderly. The suggested medicines may be used by the advice of prescribed doctor.

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Co-operative Extension Work and Its Impact on Rural Poor of Kokrajhar District

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Abstract:

The paper will throw adequate light on prospects of co-operative extension work and its impact on rural poor of Kokrajhar District. There is a vast scope for co-operative extension work in Kokrajhar District. Because a large number of population are staying in rural areas and most of them are farmers, craftsman, artisans, labours, salary- earners and consumers- need co-operative societies to raise their standard of living, to protect themselves economically and to develop themselves socially.

Introduction:

Uplift is a universally cherished goal of individuals, families, communities, villages, districts and nation. Uplift deserves a scientific study and analysis. However, it is our conviction that there is a need for a study on the future prospects of co-operative societies in uplifting the weaker sections in the district under BTAD. The term uplift of rural people connotes overall development of rural poor with a view to improving the quality of life of the people. In this sense, it is a comprehensive and multidimensional concept and encompasses the development and extension of different types of co-operative societies. As a phenomenon, the development of co-operative societies is the end-result of interactions between various physical, technological, economic, socio-cultural and institutional factors. As a strategy it is designed to improve the economic and social well-being of a specific group of people-the rural poor. Co-operative society is like a powerful engine to take away the whole people of rural areas to move towards uplift in the way of self-help through mutual help.

Co-operative movement in Kokrajhar:

Kokrajhar, the district of Assam is one of the four districts of Bodoland Territorial Council (BTC). The total population of the district as on 2011 census is 905764 and out of which more than 85% of population are directly or indirectly engage in agriculture or agricultural allied activities like, animal husbandry, sericulture, handloom, fishery, etc.

The Co-operative movement in Kokrajhar district, which started in 1968 just after the establishment of Ambari Krishi Sahayak Samabay Samittee on 28th March, 1968 has passed through several phases of development.

The entire district is known for its forest wealth, potentialities for agriculture, horticulture, floriculture, etc. But improvements in these sectors have not received adequate attention and importance to convert into appropriate economy opportunities. The banking industry and the banking habits as well as the knowledge about the advantages of banking, etc. are yet to be fully assimilated into the main stream of development in the district. Due to inadequate development of marketability and lack of appropriate backward and forward linkages, etc. the economy of the district is still persists on theory of production for consumption rather than creation of marketable surplus, etc.

Social relevance:

The last decade has seen a rapid growth of property in the Kokrajhar district particularly in the rural areas makes us to study about the causes of poverty and try to find out a substitute measure to uplift them and through which at least they could get self financial support to fulfill their day to day needs. So it is fill that co-operation is the best way to solve the present problem of the district. There are numbers of Co-Operative societies in Kokrajhar and still they are the only sources in uplifting the rural poor.

- It is the greatest conception of economic re-construction of rural areas and the poverty stricken people wherein healthy growth lays the development of the district.
- Co-operative societies are unique system, more important than any other single socio-economic forces in the district that can give the best to provide better service to the weaker section of the society.
- The growing property and indebtedness of the rural people particularly in kokrajhar district co-operative has made the key-importance regarding their financial support.
- The present operating in inefficiency of the societies is responsible for bringing reforms in this sector.
- Co-operation is living creative force and it is constructive and can be applied to any form of economic activities.

Therefore, co operative sector have become a highly topical area for study and research.

The topic is thus considered to be socially relevant and useful for rural poor.

The co operative movement in Kokrajhar district, which started in 1968, has passed through several phases of development. Office of the Assistant registrar of co operative societies was established in 1968. The first society, which started in Kokrajhar was Ambari Krishi Sahayak Somobay Samittee on 28th March, 1968 under the registration No. K-I. Of course at that time Kokrajhar was not a separate district and it was under Goalpara district. Accordingly, so many co operative societies were formed and registered under the Assistant Registrar of Co-operative societies. Some of which the following are worth-mentioning:

1st Ambari Krishi Sohayak Somobay Samittee Ltd. Date of Registration: 28-03-1968. Registration No.-K-I Address: Khagrabari, P.O.-Kochugaon, Sub-Division- Kokrajhar

2nd: Salakati Janojati Tat Silpa Somobay Somittee LTD. Registration, No. –K-2, Date of Registration: 18-04-1968. Sub Division-Kokrajhar.

3rd: Balimari Krishi Sahayak Somobay Samittee Ltd, Registration, No. –K-3, Date of Registration: 04-07-1968. Vill. Balimari, P.O.- Panbari, P.S.- Bijni, Sub Division-Kokrajhar.

4th: Neheru Bazar Paddy Hasking Somobay Samittee Ltd, Registration, No. –K-4, Date of Registration: 24-08-1968. Vill.-Neheru Bazar, P.O.- Sidli, Dist.- Goalpara, Sub Division-Kokrajhar.

5th: Kokrajhar Co-operative Employees Thrift and Credit Co-operative Societies Ltd. Registration, No. –K-5, Date of Registration: 02-09-1968. Sub Division-Kokrajhar (Still functioning and sound financial position).

Some of the important societies operating successfully since long are:

1. Debargaon H.S. Karmibrinda Sonchay and Rindan Somobay Samittee Ltd, Registration, No. –K-10, Date of Registration: 13-06-1968. Sub Division-Kokrajhar.

2. Railways Employees Consumer Co-operative Societies, Ltd, Registration No.–K-13, Date of Registration: 26-06-1968, H.Q.- Fakiragram, Sub Division-Kokrajhar.

3. The State Bank of India Employees Housing Co-operative Societies Ltd. Kokrajhar Ltd, Registration, No. –K-26, Date of Registration: 15-12-1970. Sub Division-Kokrajhar. (Still functioning successfully).

(Source: Office of the Assistant Registrar of Co-operative Societies, Kokrajhar).

In the year 1973, 38th numbers of GPSS were registered under the registrar office of Co-operative Societies, Kokrajhar. It was the remarkable year for co-operative movement in Kokrajhar Sub Division. Accordingly after the formation of Kokrajhar district, the movement gradually spread in the different areas of the district.

At present along with Assistant Registrar of Co-operative Societies, Deputy Registrar Co-Operative Societies (1983) , Zonal Joint Registrar of Co-operative Societies (1985) are also working for the uplfthment of Co-operative Societies as well as for the benefits of rural people. In January, 2009 the Zonal Joint Registrar office converted into Add. Registrar of Co-operative Societies and it is now, the head office of Co-operation in BTC (Bodoland Territorial Council) area.

The objectives of Co-operative extension work is to extent co-operative knowledge to people, to create genuine co-operatives so as to extent the benefits of co-operation to more and more people of Kokrajhar district and to get them involved in the effective management of their co-operative societies.

Need for Co-operative Extension Work in Kokrajhar District:

There is a vast scope for Co-operative Extension Work in Kokrajhar District. Because a large number of populations are staying in the rural areas and most of them are farmers, craftsmen, patricians, labours, salary earners, and consumers- need co-operative societies to raise their standard of living, to protect themselves economically and to developed themselves socially. Though co-operation is the only solution for their socio-economic problems, they, in general, are not aware that they could solve their problems by involving themselves into co-operative societies. They also lack initiative or abilities to start the necessary progmmme on their own. No doubt government should be the first agency responsible for taking the initiative. Of course, the newly formed BTAD is going to take much more initiative for the overall development of the district but unfortunately proper care was not taken to create a suitable environment before starting co-operative societies. With the result, the societies have not developed according to the growing needs for the rural people of Kokrajhar district. Even after 100 years, the movement has not gain enough strength to stand on its own legs. It is still depending on the Government support.

1. Intensive co-operative extension works is needed for covering all the members of existing co-operative into enlightened co-operators.

2. Again there is vast scope for organizing new societies in Kokrajhar district. A large percentages of the household needs to be organized into suitable types of co-operatives such as Fisheries, Consumers Co-operatives, Marketing Co-operatives, Co-operative stores, etc.

3. Largely, co-operative extension works, is necessary for increasing membership in societies already operating end for realizing dormant and weak societies.

But it is very difficult to demonstrate to the people the benefits of co-operative societies. Co-operative extension is a psychological process and calls for patient and persistent works. That is why Co-operative extension should be based on the principal of involvement. That is, people to whom co-operative idea is extended, how to become involved in the extension programme. They must participate and be active in the different programmes of co-operatives. Programmes should be organized with active co-operation and participation of the people. All the time they should be consulted, asked to give opinion, to make decision. People should be trained and educated with co-operative principles and through this the ordinary people; the ordinary people grow in understanding.

Areas of Co-operative extension work in Kokrajhar district:

1. There is ample scope for organization of new co-operatives in Kokrajhar district, particularly in rural areas.

2. Credit, supply marketing, processing, employment, distribution and other services.

3. It could be satisfied in a much better and beneficial way by co-operative method than through private profit-motivated agencies. But lack of proper knowledge and education, they do not justify the benefits of co-operation. So they need education, training and motivation.

4. Co-operative should co-ordinate their activities and work on economic and technical integration so as to meet effectively private enterprise economic integrations.

For organizing of new societies the following service programme may be followed:

i. Ascertainment of common economic needs of the local people in the district and selection of appropriate forms of co-operative to be organized, for example- a service co-operative societies for farmers who new credit, supply, marketing and other rural service, and industrial co-operatives for weavers, pottery-makers, etc.

- ii. For creation of suitable co-operative atmosphere by making co-operation known and understood by the concerned people, suitable technique of extension such as personal contact, public meeting, group discussion, display of posters, etc. should be followed.
- iii. Motivating a few influential and reliable persons in the locality to act as promoter and explaining them organizational procedure.
- iv. Contacting the departmental and block level co-operative officials (like- registered of co-operative societies, BDO) and securing their assistant.
- v. Preparing necessary particulars- like papers, by laws, etc. for getting the society registered.
- vi. Follow up works- guidance in solving initial difficulties and co-operative education to sustain member's interest in their societies.

Revitalization of Dormant and Weak Societies:

In Kokrajhar district, a good number of societies are dormant or weak. These are societies which have lost their viability and vigorous and become inactive. The causes for such dormancy are varied, such as lack of leadership, management and disloyalty of members. Where there are devoted, energetic leaders, co-operative works very successfully. Lacking of such active leadership resulted in dormancy of such society. Creation of leadership in society where it is lacking is necessary for revitalizing it. If the cause for dormancy of a society is the apathy of the members, the extension works should try to develop interest in them in the activities of the society. They should drive the villagers and speak the benefits of mutual co-operation and active participation.

Co-operative education to Youth of Kokrajhar district:

The future prospect of co-operative societies in the district will be determined largely by the attitudes, participation and leadership of the young educated people of rural areas. So, it is important to disseminate correct ideas about co-operation among the young people of Kokrajhar and create in them a testy for co-operative way of life. Extension worker may help in developing programmes design to educate the youth of the district. These programme may include youths camp providing participants both re-creation and co-operative involving young people in the functions and celebration of co-operative literature and other backing materials to education institutions, employing students on a part time basis to provide first hand experiences regarding the service of co-operative societies.

Conclusion:

The co-operative societies operating in Kokrajhar District need drastic changes in respect of their management, structure, organization, auditing, accounting and distribution of profit etc. The co-operative societies in the district has contributed a great deal in changing and improving the traditions and customs of the people, curving wasteful expenses and furthering the habit of keeping expenditure within the limits of income. No doubt, it may conclude that co-operation is the best way for uplifting the rural poor of the District as well as the nation as a whole.

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Roman Script Movement of Bodos in Assam: Transition of hopes and despair

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Abstract:

Language or mother tongue is always a matter of emotion and sentiment of a group. On the other hand, script has to subsume the mother tongue, because they are closely aligned to each other. The Roman Script Movement was not an isolated incident but a comprehensive segment of Bodo's ethnic aspiration. Following the predicament that prevailed during the entire course of twentieth century in the social and political life of Bodos who sought a separate entity, the anti-agitation groups resorted not only to psychological pressure but also open handed means of slapping the aspiration of Bodos. The agitation and anti-agitation tussle turned the hopes of agitators hung in dilemma of future which contributed in creating further social rift among ethnic groups in Assam.

Key Words: Script, language, movement, confrontation, devanagiri, rift.

Introduction:

The Bodos are one of the principal tribes in India. They mainly inhabit in Assam but they also reside in Nepal, Bangladesh, and Northern West Bengal etc. They have a long legacy of struggle for preserving their identity as a separate entity in Assam. Script problem was one of the core issues which triggered bitter incidents and arguments. Although, the climax of the movement was short lived but a staunch movement it was manifestation of hopes and aspiration of Bodos for their self-identity.

Historical Findings:

Script issue was one of the major problems of the Bodos. When the Bodos started to create their literature they found two kinds of scripts were functioning among them. The first one was Roman script and second one being the Assamese-Bengali script.

It dragged the Bodos into a grave problems. Many preferred Roman script and some others still Assamese-Bengali script. The first writing in Bodo by missionary S.Endle came in

1884 which was written in Roman script. Till then, the Bodos, also the Govt. of Assam used Roman script to write the Bodo language. Till 1963, the Roman script was used in 40 L.P. Schools in Goalpara and Darrang districts.

When Madaram Brahma first published his “ Boroni Gudi Sibsa Arw Aroj”, he composed his book in Pure Bengali Script. Prior to that the mouthpiece of Habraghat Bodo Chatra Sanmiloni “Bibar” was published in Assamese-Bengali Script in 1924. “The teaching of Bodo language in mixed Assamese-Bengali script started functioning only after 1963.”¹

The debate of script continued and, as the creation of literature began to cherish among the Bodos, the problem of script gradually appeared to be genuine and critical. The foundation of Bodo Sahitya Sabha on 16th Nov. 1952 was a landmark event in the history of the Bodos. It not only came out with a clear insight of the problems among the Bodos, but also shouldered the cause of the Bodos. The Bodo Sahitya Sabha (BSS) was largely styled in the form of Assam Sahitya Sabha. As a matter of fact, as the Bodo Sahitya Sabha was a non-political Socio-literary organization, the objectives of the organization naturally coincide with other contemporary organizations, still with some dissimilarity.

Initially, the BSS used Assamese script for writing Bodo language with certain needed modification in some of the vowel sounds. However, as the time passed, gradually the Bodo intellectuals discovered that there are many specific problems in respect of not only in its proper pronunciation but also in its meaning.

In the meantime, a band of Shillong educated Bodo youths came forward to champion the Roman script. These educated youths mainly belonged to the Christian belief who were well acquainted with the script. Naturally, they put forward the idea of Roman script in a very shrewd way. As Daimary remarks:-

“Propagated by a small group of Bodo students and leaders of Shillong, the idea of adopting the Roman script spread among the Bodo intelligentsia and the acceptance of it by the BSS involved the whole Bodo community.”²

Thence forward, “the script issue remained as pending with hot debate in every Annual Conference of the Bodo Sahitya Sabha”³

The 7th session of the BSS at Mushalpur (erstwhile Kamrup, now Baksa), 1965 was dominated by the hot debate of question of adoption a suitable script for the Bodo language. Subsequently, Bodo script sub-committee was formed, Thanesar Boro as President and Swisingra Moshahary as Secretary. The committee submitted its report on 18th of Aug, 1969

which forwarded Roman script as best suitable script for number of reasons. The move was best supported by ABSU. The committee held that the Roman script “is easy and phonetically suitable for writing Bodo language.”⁴ “The Roman script is the easiest of all scripts to learn, to read, to write and to type.”⁵

The “Roman script appears to be best suited to the tribal language, a fact observed in the extensive and successful use of the script by the Tribal people of Assam such as Garos, Khasis, Mizos, Sandal, Nagas.”⁶

However, a section of Bodo people were still in favour of Assamese script for the Bodo language. The reason of this leniency was that the Bodos have already been familiar with the Assamese script and ‘adoption of Roman Script may shut the door for mixing with the next door neighbors who use Assamese script’⁷

Amidst a widespread tension, Bodo Sahitya Sabha formed Roman Script Implementation Sub Committee which recognized the introduction of Roman Script from 1971 onward starting from class Ka (Class A). Subsequently, the BSS met then C.M. of Assam M.M. Choudhury seeking approval of the Bodo primer in Roman script. Raged chief Minister ‘threw up the memorandum in the air saying it ‘foreign script’⁸

The Chief Minister could not tolerate delegate who represented the true Assamese middle class mind set. The Bodo delegates were misbehaved and refused a matured discussion. The delegates returned with a heavy hurt, having distrust on the ruling clique.

‘At last, having no approval on the text Book ‘Bithorai’ in Roman Script from the end of the Sarat Singha Govt. of Assam, the BSS started voluntary implementation of Roman Script in Bodo medium L.P. Schools in Assam by introducing ‘Bithorai’ in ‘Ka-man’(KG-1 class) w.e.f. 22-4-1974’⁹

The decision of introduction of Roman Script was taken in the 15th Annual Conference of the BSS held at Khelmati, Tezpur on 15th and 16th March 1974.

Already, there was a serious rift between the Assamese elite and the BSS. The BSS, now nullifying the importance of “normal procedure of acquiring education departments consent for the purpose”¹⁰ came into direct confrontation with the Govt. Choudhury depicts the Situation-

“The situation thus development was interpreted as an open expected, instead of initiating a dialogue with the Bodo Sahitya Sabha, the government preferred to follow a course of confrontation. An order was immediately issued to stop payments to

teachers who had accepted 'Bithorai' in the Roman script as the text book for teaching Bodo language and all other grants to those schools were also stopped forthwith"¹¹

In fact, the Assamese elites were opposed to the move for the Roman script from the very beginning. "The reaction was the natural outcome of the Assamese apprehension that the Bodos, whom it regarded as potential component of the Assamese nationality, would drift away permanently from the process of assimilation through the adoption of the Roman Script."¹²

Along with language, the Assam Sahitya Sabha and Assam Government proceeded through a deliberate policy of wiping the existence of all script out in the Assam. They also held that importance of English language in Assam is decreasing and would banish soon. So, the question of Roman script is unnecessary.

In Nov. 1974, Assam Sahitya Sabha organised a workshop of writers where some of the Bodo writers were also invited. In this workshop it was concluded that "for cultural integration and development of tribal language in the state, Assamese script is enough and suitable"¹³

The objective of this work shop was obviously the issue of script where consensus was sought to create against the Roman script. In fact, the Assamese elite wanted to reap the differences among the Bodo leaders. Some of the Bodos still favoured Assamese script and did not want to alienate themselves from the main stream script.

Against the harsh measure adopted by the Assam Government, the BSS under took prolonged agitational programme. It boycotted class and observed mass picketing etc. Before launching the third phase of the movement BSS submitted a memorandum to the Chief Minister of Assam Sarat Chandra Singha on 24th of Sept, 1974. It requested the Govt. to accept the Roman script for the Bodos and for withdrawing the orders of with-holding payment of primary Bodo teachers. The demand failed and agitation was resumed from 27 Sept 1974. Likewise, picketing and mass gathering were organised in the head quarters of every district and Sub-divisions. The police opened indiscriminate firing on the volunteers taking lives of 15 innocent Bodos. The killing that occurred in Kokrajhar, Bijni, Barpetta Road, Darrang, Rowta etc was a brutal killing of democratic values and focused Govt. attitude towards the Bodos. This killings generated a profound distrust and hate against the Assamese elite. The Bodo leaders held that as the opposition of Assamese people and organizations was long been observed, the killing was pre-planned one and cold blooded

murder of the innocent people. The Government depicted the Bodo agitationists as violent but the Bodo organizations accused the police for opening fire on peaceful demonstrators.

Towards the last part of Nov. 1974 the movement was postponed when the Govt. promised an early solution of the problem. The series of talk with the education minister of Assam could not chalk out any solution and finally the matter was referred to Central Govt. for an amicable solution. The central Govt. was carefully observing the issue and situation in Assam. As it happened, the central Govt. was eager to introduce Devanagiri script for the Bodo language. The same intention was with the Commissioner of Linguistic minority who was also in favour of the Devanagiri script.

On 9th April, 1975, “the President and the Treasurer of BSS Secretary without the knowledge of the Executive Body of BSS¹⁴ submitted alternative proposal of the Bodo script. When BSS adopted Devanagiri script in April, 1975, some kind pressure that was exerted on the BSS seem imminent. Choudhury summarize the situation in the following words-

“We do not know exact developments behind the scene that compelled the two representatives of the Bodo Sahitya Sabha to accept the Devanagiri script. It is certain that some kind of pressure was exerted but the specific nature of this pressure is not known, the details of this manipulative phase will probably remain unknown forever”¹⁵

The two representatives of the BSS were described as traitor by the majority of Bodo activists, whereas the problem of the script continued to affect the Bodo Sahitya Sabha till very recently with NDFB becoming its strong propagator, the question of Roman script remained a subject of debate in its annual sessions. The two Bodo outfits tried to influence the delegate’s sessions of the BSS. Finally, the issue ended with the no gainers killing of the BSS President Bineswar Brahma in 2000.

Conclusion:

Generally, script should never be a matter of confrontation. History is silent in regard to demand of script in any corner of the world. While the trend of assimilation was countered, the Bodos needed a device to express their feeling in the form of literature that was destined to be finer, softer, easier and accordable for everyone. The same was to be in different script other Assamese-Bengali and naturally tried to tune to the tribal resonance of the reason. Although, it has come a long way since 1975, the adoption of nagari script had serious

onslaught in the overall scenario Bodo literature and many problems are still pending such as uniform spelling norms.

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A Study on Problems Affecting Assam Tourism

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Abstract:

Tourism is one of the fastest growing industries in the world. Tourism is high value and lucrative sector for an economy. This sector gives high revenue returns. In fact many countries, states and regions across the globe are heavily dependent tourism for earning revenue. The Awesome Assam is a beautiful state nestled among the beauty and bounty of nature. The land, people, culture, heritage and history of Assam is magnificent. However tourism has not developed to its full potential in the state. The study aims at exploring the various difficulties, obstacles and threats afflicting the tourism industry of Assam.

Keywords: Assam, problem, develop, tourism, tourist

Objectives of the Study:

- * To investigate the external and internal factors affecting Assam tourism.
- * To identify the constraints associated with the tourism sector.
- * To help in the removal of disparities in tourism development.
- * To highlight the performance of the Assam tourism sector.
- * To make suggestion for the improvement of tourism sector in the state of Assam.

Significance of the Study:

Assam is blessed with nature. Assam with its scenic beauty, cultural heritage, ethnic mixture, rich flora and fauna, variety of tourist spots and various cultural and folk festivals, has immense tourism potentials; which however remains largely undeveloped. Though the inflow of tourists, both domestic and foreign to the state is increasing on yearly basis but the increase is not substantial. It is therefore essential to give dynamic thrust to tourism which in turn will also generate income for the state. To develop and promote tourism in Assam an extensive and thorough analysis of various factors needs to be analysed.

The analysis of the problems affecting the sector is an excellent tool in identifying roadblocks and challenges. The analysis is comprehensive strategy in identifying the

weaknesses and threats of the plan. A proper analysis problems of the tourism sector in Assam will in turn will be beneficial for the development of tourism industry and state's economy.

Methodology - Types of Research Involved:

Descriptive Research: Descriptive research includes surveys and fact finding enquiries of different kinds. The major purpose of descriptive research is description of state of affairs or present scenario. This research project provides a detailed description of the current state of tourism sector of Assam.

Quantitative Research: The present project is quantitative in the sense that a measurement of quantity in terms of tourists inflow, infrastructure, amenities, facilities, services, etc were analysed.

Methodology Adopted:

The required information and data are collected from both primary and secondary data sources. Primary data and information are collected through field surveys, interviews, questionnaires and participant observation. Secondary data are collected from various relevant books, journals, magazines, newspapers, reports, media, and internet.

Limitations of the Study:

Though an attempt has been made to make a complete analysis on the tourism sector of Assam, yet the study is limited in some aspects. It was not possible to study and analyse all details and aspects due to various factors and issues. There might be some differences in the figures or data cited, as the data and figures have been collected and cited from different sources.

Introduction to Tourism:

Tourism can be considered an important human activity. It involves movement of people from one place to another for certain duration, basically for leisure, pleasure or interest. According to United Nations World Tourism Organization (UNWTO) - "Tourism is a social, cultural and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes. These people are called visitors (which may be either tourists or excursionists;

residents or non-residents) and tourism has to do with their activities, some of which imply tourism expenditure”

The United Nations has designated 2017 the ‘**International Year of Sustainable Tourism for Development**’. As one of the world’s largest economic sectors, Travel & Tourism creates jobs, drives exports, and generates prosperity across the world. The **International Year** provides an enormous opportunity to further showcase the tremendous economic, social, cultural, environmental, and heritage value that the sector can bring.

According to **WTTC** (World Travel and Tourism Council) **2016 Annual Report**, Travel & Tourism showed upward trend, contributing direct GDP growth of 3.1% and supporting 6 million net additional jobs in the sector. In total, Travel & Tourism generated US\$7.6 trillion (10.2% of global GDP) and 292 million jobs in 2016, equivalent to 1 in 10 jobs in the global economy. The sector accounted for 6.6% of total global exports and almost 30% of total global service exports.

Tourism being very profitable, this sector is witnessing an increasing participation and also competition as more and more nations and states seek to attract tourists; and more and more companies, organisations, and entrepreneurs become involved in the highly profitable business of transporting, accommodating and sightseeing.

Tourism is a multi-dimensional activity and its economic impact is felt across different sectors. Apart from generating revenue for the nation or state, tourism generates wealth for an individual and as well as for the community and being labour intensive activity, opens vast employment avenues. Other than generating wealth and employment, tourism helps in educational and social development, environmental and cultural enrichment, area’s or region’s development, becomes an important medium to showcase country’s or state’s culture, customs, traditions, lifestyle, heritage and of course the tourist spots. Thus tourism not only has economic and commercial importance but also has social, cultural, educational and political significance. With its manifold socio-economic benefits and broad influence on a diverse range of sectors, tourism is a valuable part of global solutions to these global challenges and can be even more so. With more than 1.2 billion international tourists in 2016 and 1.8 billion predicted by 2030, the sector keeps on providing opportunities for each and everyone involved.

An Introduction of Assam:

Assam is one of the states in the North-East part of India. Assam is situated between 24⁰-28⁰ north latitude and 90⁰-96⁰ east longitude. The state is the largest in the region in terms of its population and second in size. The state's total area is 78, 438 sq. km. Assam is bounded by mountains and hills from most of the sides. The state is adorned by beautiful valleys, rivers and plains. The mighty and holy Brahmaputra flows through her middle and the towering and sacred Himalayas lies to her north. Assam shares boundaries with all other North-Eastern states of India excluding Sikkim, along with two neighbouring countries of Bhutan and Bangladesh. Assam is bordered in the north by Bhutan. Arunachal Pradesh is in the north and north east of Assam. Along the east lie Nagaland and Manipur and to the extreme south is Mizoram, Tripura and Bangladesh. Meghalaya is lies to the south west and West Bengal and Bangladesh to the west of Assam. Geographically, Assam can be divided into Brahmaputra plains in the north and Barak plains in the south. The hills district of Karbi Anglong and Dima Hasao divides the two regions.

Assam occupies a very important position in the political map of India by virtue of her geographical situation. It is the North-Eastern sentinel of the frontlines of India and gateway to the other areas of North-Eastern region. It provides the focal points of transport and communication to its neighbouring states.

Tourism in Assam:

The state of Assam is one of the states in the North East part of India. She is the gateway to the North Eastern region. She is bounded by majestic mountains and hills, and blessed with evergreen forests and mighty rivers. The tourism sector in Assam as in other North Eastern states has not developed in the way it has in other parts of the country. The region holds immense tourism potential but remains largely untapped, which is why the region is referred to as '**Paradise Unexplored**' by The Ministry of Tourism, Govt. of India.

The government of Assam markets Assam as '**Awesome Assam**'. The state of Assam is truly a tourist paradise. It has all the ingredients for a healthy growth of tourism. It should have emerged as a major global destination, but so far hasn't. Assam offers wide range of attractions. Tourism in Assam is based on wildlife, natural scenic beauty, unique flora and fauna, holy shrines and pilgrim centres, historical monuments, lush green tea gardens, turbulent rivers, enchanting forests, rich and diverse cultural and ethnic heritage, vibrant and

colourful festivals and much more. Many of the tourist sites in the state has something exhilarating and uniqueness to offer. Assam is well endowed with aesthetic scenic beauties and offers plentiful sights to the national and international tourists. Assam is rich in culture, tradition, and arts and crafts. People from different ethnic, linguistic, religious and racial background reside in the state. People speak many different languages and dialects; follows different faiths, customs, rituals and traditions; wear different dresses; eat different foods and cuisines, celebrate different festivals. Assam is thus unique, diverse and melting pot and microcosm of diverse cultures and people. Every community of Assam have their own cultural heritage and traditions.

Assam inspite of having all the ingredients for tourism explosion, as mentioned earlier hasn't been able to become a major tourist hotspot. She is lagging far behind many other Indian states in tourist traffic. Major tourist destinations in Assam are Kaziranga National Park, Manas National Park, Kamakhya temple only. Many other tourist destinations has not been promoted or popularized properly.

Tourists Arrivals in Assam in last four years:

Year	Domestic	Foreign	Total
2015	48,35,492	21,725	48,57,217
2016	54,91,507	24,673	55,16,180
2017	56,42,950	26,320	56,69,270
2018	59,34,791	31,739	59,66,530

Source: Directorate of Tourism, Assam

According to figures stated in Wikipedia:

The top 5 states/UTs of India in number of foreign tourist visits in **2017** is - 1st **Maharashtra 5,078,514**; 2nd **Tamil Nadu 4,860,455**; 3rd is **Uttar Pradesh 3,104,062**; 4th is **Delhi 2,379,169** and 5th is **Rajasthan with 1,489,500** tourists.

The top 5 states/UTs of India in number of domestic tourists visits in the year **2017** is – 1st is **Tamil Nadu with 345,061,140**; 2nd is **Uttar Pradesh with 233,977,619**; 3rd is **Karnataka with 179,980,191**; 4th is **Andhra Pradesh 165,433,898** and 5th **Maharashtra with 119,191,539** Indian tourists.

Comparatively total tourists in Assam in the year 2017 is fifty six lakh sixty nine thousand two hundred seventy (**56,69,270**) whereas Tamil Nadu had thirty four crore ninety lakh twenty one thousand five hundred five (**34,99,21,595**). The gap between the top tourist destination of Tamil Nadu and Assam is quite astonishingly wide. The shows the sorry state of affair in Assam and how much need to be done in this regard.

Problems Affecting Assam Tourism:

Tourism industry across the world has seen tremendous growth in recent years. United Nations World Tourism Organisation (UNWTO) has pointed out that the numbers of international tourist arrivals has risen from 25 million in 1950 to 808 million in 2005 representing an average growth of 6.5 per cent. UNWTO is confident that its 2020 projections of 1.6 billion arrivals will materialize. According to **UNWTO 2016 Annual Report** the international tourist arrivals was 1.2 billion, which is seventh straight year of above-average growth. The trends are encouraging and optimistic, however this also means more responsibility and competition among countries, states, companies, and other stakeholders. Tourism is well developed and thriving in the states/UTs of Tamil Nadu, Maharashtra, Delhi, Himachal Pradesh, Uttarakhand, Kerala, Rajasthan, Goa and some other states and UTs. Assam will have to compete with these states for tourists and offer better experience, amenities, convenience and choices as enticement. Assam is poor state and industrially backward. Her mineral resources are limited and agricultural produce not substantial. It is therefore essential to give dynamic thrust to tourism to generate income for state. To develop and promote tourism in Assam, an extensive and thorough analysis of various factors needs to be analysed. In the process, analysis of the problems, deficiencies and obstacles, will be appropriate and effective. This analysis will give clear picture of the sector and hence will help to make appropriate policy decisions regarding the future growth and development of the sector.

Political Factors:

Political problems in Assam are a big obstacle and drawback in attracting tourists. Assam has been plagued by insurgency problem for a long time. There are numerous insurgent organisations in the state. Bomb blasts, killings, extortions, kidnappings and other subversive activities by militant organizations is a major impediment in attracting tourists. All these subversive activities give the impression that Assam is unstable and unsafe destination. Though militancy is down but not out. Further ethnic tensions and violence between people on ethnic and communal lines is also major problems. Bandhs, strikes, road blockades and rail blockade are a frequent occurrence every now and then across the state.

Natural Hazards:

Natural calamities are a big problem in tourism sector. Assam also faces different types of natural calamities frequently, especially floods, earthquakes and erosion. Flood is an annual occurrence in the state. The can be hit by upto three waves of floods during rainy season. Floods causes immense destruction from the point of economy, agriculture, displacement, damage to property and livestock etc. Flood is an annual feature also inside Kaziranga and, other NPs and WLS. Though it helps in maintaining a balance in vegetation, there are many side effects of flood. Annual flood leave the entire park in a state of disarray and confusion. It results in various problems including death of wildlife, shortage of fodder, malnutrition, highway accidents, communication interruption, damage to infrastructure, accelerated erosion, siltation etc.

Soil erosion at Majuli Island by the mighty Brahmaputra is threatening the unique island of its very existence. Soil erosion and continuous siltation are rapidly taking place which lead to shrinking of the island. Once upon a time this pollution free fresh water island had total area of 1,250 sq. km., but due to frequent earthquakes and soil erosion it has been reduced to about 650 sq. km. It is an epicentre of Vaisnavite culture and the unique cocktail of ethnic and non-ethnic flavour. Majuli has many a Vaisnavite Satras that carry a rich heritage and legacy. There were around 65 Satras at one time whereas only about 22 Satras are remaining on the island. Kaziranga National Park also faces erosion problem. The main source of erosion in Kaziranga is the rivers that run through the park. The northern boundary of Kaziranga lies along the Brahmaputra river. This area is hit by floods every year. As a result bank erosion is severe in this area. Due to erosion, the area of the national park is shrinking.

Poaching:

Poaching in animals and animal parts is a grave issue. The unabated killings of rhino by the poachers, including in Kaziranga National Park, which a UNESCO **World Heritage Site**, has become a serious cause of concern. It has the world's largest population of One Horned Rhinoceros (*Rhinoceros Unicornis*). This rare one horned Rhino population of Kaziranga is the main target of poachers. Due to increased demand and high price of rhino horn in illegal markets, incidents of rhino poaching has increased in recent years. The park managers and guards are at continuous battle with the poachers. They are authorised to shoot at sight. Still poaching continues, which is a matter of great concern.

Numbers of Rhino Poaching Cases in Kaziranga in Last Six Years:

Year	Rhinos Killed
2013	27
2014	27
2015	17
2016	12
2017	7
2018	6

Source: <http://kaziranga.assam.gov.in>

Source: <https://www.kaziranga-national-park.com/blog/rhino-poaching-drops-kaziranga/>

The number of poaching though has decreased in recent years but has not stopped.. There is a clear and grave danger for the very survival of these majestic animals, the pride of Assam, if the unabated poaching continues. The state government has miserably failed to contain, let alone stop, poaching of rhinos in Assam. Poaching also occurs in other National Parks and Wildlife Sanctuaries of the state. Poaching of other animals like elephants, tigers, leopards, pangolins, geckos etc for their ivories, skins, bones, scales also takes place.

Population and migration factors:

The increase in population and illegal migration, is leading to more and more forests areas and natural habitats are being encroached upon. An important fact is that many reserve forests in Assam only exist in paper. According a news article published on *The Assam Tribune* dated Saturday, November 14, 2015 reports that around 80 per cent land of the Biswanath, Naduar and Gohpur Reserve Forests, under East Sonitpur Forest Division, exists only on paper. Same kind of picture exists in many others forests across the state. Encroachments in National Parks and Wildlife Sanctuaries including at Kaziranga and Manas by people of suspected nationalities is a major threat. These people destroy the forest cover by building houses, croplands and cutting tress for fuel and building materials. Many of these people are also involved in killing animals for poaching. Encroachment not only results in deforestation, shrinkage of forest area, bio-diversity and habitat loss, but also creates another serious problem, the Man-Animal conflict.

Man-Animal Conflicts:

Conflict between humans and wildlife is an age old one; however, due to rapid growth of human population and subsequent reduction of natural habitat, it is acute now. Man-Animal conflict has seen steep rise in Assam in recent times. According to a *Hindustan Times* report published on January 14, 2017, between year 2006 and 2016, wild elephants have killed 785 people in the state, while 225 pachyderms fell victim to poaching, speeding trains, poisoning, electrocution, etc. between 2001 and 2014. It's a conflict with no winners on both sides. Leopard and elephant attacks on humans and human settlement are a common occurrence across Assam. Areas near the forests and rural areas frequently sees man-animal conflict, which ends mostly in fatal consequences to man or the animal, or the both. Even a big city like Guwahati also frequently faces leopard forays and attacks. Main reason for this at Guwahati is the destruction of forests covers in the surrounding hills and forests, and scarcity of prey animals.

Developmental factors:

Human settlements and, manmade structures and infrastructures have destroyed many wildlife habitats and elephant corridors. Elephants dying or being injured by trains, wild animals deaths and injuries from road accidents including in National Highway running through Kaziranga N P, or the recent incident of death of female elephant after writhing in

pain for over 24 hours in a pit at a project site of Patanjali Herbal and Mega Food Park near Tezpur, are common occurrence. The Tezpur incident which took place in November 2016 was a very tragic incident as is the case with similar accidents. While the area is known for frequent elephant movement, what appears is that the industrial park land given to Patanjali could be part of an elephant corridor. The conflict between humans and animals seemed to be a never ending one and has become a permanent occurrence.

Conclusion:

Tourism plays a vital role in the economic development. The tourism industry creates jobs and employs a large number of people, both skilled and unskilled. Tourism is a good way to earn revenue which can be used for developmental activities. Tourism also helps in poverty reduction, spread of education, women's empowerment, national and international understanding etc.

Assam is industrially not developed. The mineral resources of Assam are also limited. Fossil resources like coal and petroleum will soon be exhausted. Assam is a land locked state. Assam is also geographically isolated. Assam faces various political problems. All these factors along with some others are hindering the economic development of Assam. In such scenario tourism can be very much beneficial for development in Assam. The revenue including foreign exchange earned from tourists can be utilized for various developmental works like developing infrastructure, in various projects and schemes, in agriculture, in education, in social welfare etc, and also in tourism sector itself for further growth and expansion. .

Assam is blessed with abundant scenic magnificence. Assam is a colourful and exuberant state and abounds in culture, tradition, history, festivals, fairs, exotic wildlife, and architectural splendour along with natural beauty. Tourism in Assam must be developed and Assam must become an important tourism destination so that it can showcase its culture, heritage, tradition, wildlife and other gems to the world. Tourism will help the visitors to get acquainted with the culture, customs, conventions, language and life style of the local people. Tourism thus liberalizes their mind and helps the people to strengthen the bonds of friendship, national and international understanding and co-operation.

Since tourism is a multi-dimensional activity, and basically a service industry, it would be necessary that all stakeholders - State government, Central government, private

sector, entrepreneurs, voluntary organizations, and local community, become active partners in the endeavour to make Assam a major tourist destination not just in country but also in international arena. A strategic planning and action plan is the need of the hour to compete in this lucrative, competitive and valuable industry of tourism. Assam tourism has problems and also prospects. The weaknesses and problems can be solved and Assam must make positive steps towards it.

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Climate Change, Agriculture and Poverty in Developing Countries

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Abstract:

Climate change is the most serious environmental threat to the fight against poverty in least developed areas and threatens to undo decades of development efforts. Climate change matters in poverty reduction because climate change is a reality and people all over the world will have to understand the potential impacts. In its 4th Assessment Report, the Intergovernmental Panel on Climate Change (IPCC) stated that climate change would have an adverse impact on people's health, safety and livelihoods, with the "poorest people in the poorest countries expected to suffer first and foremost, adding to their burden and hampering efforts to reduce poverty". Given that many of the poor live in areas prone to climatic shifts and in occupations that are highly climate-sensitive, such as agriculture and fisheries, climate change has significant implication for living standards in the underprivileged areas. At the same time, the effect of climate change varies significantly depending on the level of exposure and the inherent adaptive capacities of individuals, households, and communities. The paper therefore explores climate change induced hydro hazards and change in temperature which has distressed the socio-economic foundation for such geographic areas and populations. The analysis finds that climate change is likely to impose significant costs on developing economies like India and that action is needed to reduce the negative impacts on the most vulnerable.

Keywords: climate change, agriculture, poverty, developing country.

Introduction:

“Climate change refers to any change in climate over time, whether due to natural variability as a result of human activity”, according to Inter Governmental Panel on Climate Change (IPCC). Climate change is driven by the increase in greenhouse gases (GHG) — the most abundant of which is carbon dioxide— generated partly by human activity. The Intergovernmental Panel on Climate Change (IPCC), an expert panel of scientists, has warned that if atmospheric concentrations of greenhouse gases double compared to preindustrial

levels, this would likely cause an average warming of 2°C -4.5°C over the period 1990 to 2100 (IPCC 2007). The impacts of these changes in temperature are already evident: glaciers are melting in Switzerland and on Mt Kilimanjaro in Tanzania; drought is becoming ever more common in the Sahel and southern Africa; heat waves are causing deaths in Europe, the frequency and severity of hurricanes and tropical storms is on the increase (Katrina, Rita & Wilma in 2005) and heavy rains and floods continue to threaten parts of the world from Germany to Bangladesh.

In recent years, climate change has emerged as a relatively new challenge in the crusade against global poverty. Poverty rates have declined in all regions of the world, but progress has been uneven. In 2012, about 77.8 percent of the world's "extremely poor" lived in South Asia and Sub-Saharan Africa . Erratic and more extreme weather patterns, including but not limited to rising sea levels, tropical cyclones, heat waves, and flooding, are having significant effects on human welfare, particularly in rural populations. According to the World Bank, climate change is likely to reduce agricultural productivity, especially in tropical regions. Because many poorer countries have a greater dependence on agriculture and climate-sensitive natural resources, the increase in climate variability, including more frequent and erratic weather extremes, will only exacerbate existing conditions of poverty in these developing countries. The benefits of investment in development could soon be entirely absorbed by dealing with costs of weather related disasters.

The majority of studies simulating the effects of climate change on agriculture, fisheries and health have been carried out for industrialised countries, largely ignoring specific impacts in the developing world. However more recent studies have begun to highlight particular regional and sub-regional effects and some developing countries have also presented their own analysis of the impacts of climate change in their national communications to the UNFCCC (2001). In particular developing countries have signalled agriculture, food security and water resources as issues of foremost importance.

The IPCC suggests that projected changes in the frequency and intensity of climate extremes would threaten the livelihoods of the people affected by poverty, especially in South Asia (IPCC, 2007). A study conducted by Norwegian Agency of Developmental Cooperation (NORAD) (Eriksen et. al., 2007) suggests that climate change will affect the poorest people in developing nations who are highly dependent on natural resources, such as the agriculture dependent population of India.. The Inter Governmental Panel on Climate Change (IPCC)

(2007) reports that the number of extreme events of precipitation and temperature in India are projected to increase in the short-term. According to the IPCC, poverty and unavailability of alternate sources of gainful employment, drives agricultural communities towards unsustainable utilization of even marginal lands, leading to increase in vulnerability of these lands and their populace, resulting in large-scale environmental degradation. The Inter Governmental Panel on Climate Change (IPCC) (2007) reports that the number of extreme events of precipitation and temperature in India are projected to increase in the short-term. In a study conducted by the Centre for Environment, Social and Policy Research (CESPR) in collaboration with the Indian Network on Ethics and Climate Change. It has been observed that during the last few years there has been a significant change in the livelihood options of people due to climate distortions, CESPR spokesperson Sabita Devi says. Devi said, many people, who were earlier dependent on agriculture, had been forced to take up other avenues of employment due to change in climatic pattern. It was also an acute necessity that forced people to uproot themselves from their original homes and workplaces to seek livelihood somewhere, Devi said. This study reviews the evidence on the impact of climate change on agriculture in India, where poverty and agricultural performance are related.

India is a large country with 15 agro-climatic zones, diverse seasons, crops and farming systems. For a majority of the people in India, agriculture is the main source of livelihood. Agriculture is the primary occupation of landowners in rural India (60%) and majority of these landowners exist at subsistence level (78%), thus the rural areas of India exhibit high levels of poverty (65%)(National Commission on Women, 2001). Agriculture is most vulnerable to climate change because it is inherently sensitive to climate variability. agriculture will be adversely affected not only by an increase or decrease in the overall amount of rainfall, but also by shifts in the timing of the rainfall.

Climate change will have an impact on Indian agriculture in various direct and indirect ways besides affecting the lives and livelihood of millions of Indians Subsistence farmers are far more susceptible to the variations of climate, diminishing their capacity to adapt, pushing them deeper into poverty .Thus the compounding negative effect of climate change predicted for India and the low and unchanging GDP/capita of the agriculture – dependent population creates a highly vulnerable condition for the households dependent on agriculture in India The negative effects of this climate change in rural populations of India may include crop and livestock loss, livelihood risk, health and sanitation disruptions and

shelter risk. The incidence of rural poverty is highest in the arid and semi-arid sections of India, flood plains of Bihar and Andhra Pradesh, as well as the hilly and tribal areas of North and North East India,

Overseas Development Assistance, in the form of aid, will help the rural communities in countering these losses; several development agencies already require that the adaptation to climate change risks be included in as project activities in the aid program. However the accurate targeting of developmental aid is often difficult in developing countries due to uneven and cluster-like development of areas. To help counter this problem, it needs to assist the prioritization of the development aid towards the communities at risk, in order of their need. Without action , climate change could result in more than 100 million additional people living in poverty by 2030. Poverty thus affects the response to hazards posed by climate change, the livelihood risk being the highest challenge in adapting to these hazards ,thus, a subject of this paper.

Significance of the study:

It is important to recognize the significant role that climate change plays in poverty around the world. Research has already shown that those living below or just above the poverty line are at the greatest risk from climate change due to three factors: exposure, sensitivity and adaptive capacity. Exposure measures the degree of climate stress upon a particular group, including extreme weather events and the effect of climate change on factors such as populations, resources and property. Sensitivity measures the degree to which a system will be affected by or respond to climate stimuli. This can be altered by socio-economic changes such as new crop varieties that are more or less sensitive to climate change. Adaptive capacity refers to the ability of a system to adjust to climate change, taking advantage of opportunities and coping with consequences. Factors that contribute to adaptive capacity include wealth, technology, education, institutions, information, infrastructure, and social capital. It is also important to note that adaptation can reduce sensitivity while mitigation can reduce exposure to climate change Impoverished communities, which are typically rural and isolated, do not have sufficient financial and technical capacities to manage the risks associated with climate change. Poverty is thus the most important determinant of vulnerability and adaptation to climate change.

Data base and research methodology:

Keeping in view the diverse effects of climate change, the present study analyses the available secondary information and literature on climate variability and its effects on the livelihood of the people depending on agriculture and other allied activities across geographical locations in rural underprivileged areas.

Objectives of the study:

Multiple problems are associated with climate change, and agriculture would be worst affected, which in turn, will affect the livelihood of the communities depending on agriculture pushing them into deeper poverty. Keeping in view the above, the objective of this study is to analyse the vulnerability of climate change and its impact on poverty and rural livelihood.

Analysis:

Effects of Climate Change on agriculture and poverty

Climate change is set to exacerbate poverty both directly and indirectly. The impacts of climate change in developing countries could be dramatic, particularly with regard to marginal regions and highly vulnerable poor communities. Climate change increases risk and reduces the likelihood of eradicating poverty in the face of unprecedented climate change and heightened flood and erosion risk to farmlands. The frequency of climate-related disasters has been increasing and their amplitude growing. Not only can they have grave consequences for productivity when they occur, but there may be serious repercussions for post-disaster reconstruction and resilience of the natural environment and infrastructure. Indirectly, there can be long term effects on economic growth and social development. As in some parts of rural India, farming has become precarious because of climate change, both in terms of monsoon and availability of land. But the problems and causes have not been established yet scientifically. Climate change thus affects poverty in several ways:

- Poverty-stricken areas often are dependent on natural resources that are climate sensitive, such as forests, water and soil. These resources are already degraded by population pressures, thus a climate induced variation would affect these poverty stricken population to a greater degree.
- Increasingly unpredictable seasons and extreme weather events such as cyclones, floods and droughts often lead to crop failure generally identified as the primary

hardship for poor households. This leaves the farmers without any sustainable food supply or livelihood as they often rely exclusively on their own crops.

- Farmers who thrive on subsistence agriculture often do not have savings or supplementary income to tide them over a hazard caused by climate change.

The poverty-stricken population has very few coping mechanisms during the times of increased hardship, whereby they have limited savings and access to credit, which in turn leads them to be trapped in this marginal livelihood, called poverty-trap. This poverty trap increases their vulnerability to climate change by several degrees. For example, an increase in frequency of floods will decrease ability of the household breadwinner to cope long-term with productive work and result in decreased income for the family. In addition, this may decrease the ability of women to cope with housework and bear children, withdrawal of children from school, sale of land and unproductive, conservative use of land, inability to send children back to school, thus passing on the inescapability of poverty into future generations.

- Poverty-stricken population often reside in marginal lands, that are exposed to the vagaries of nature, as sloping eroded areas (e.g. most countries in Africa), low lying areas (e.g. Bangladesh) jhum cultivation. This leaves the land rid of plant cover and nutrients for a very long time. Thus their exposure and sensitivity to a drought or a flood is very high. The incidence of poverty is very high in these regions and even a small incidence of hazard is enough to damage the livelihood of the community to a very high level.
- Most researchers reports that most of the problems (or constraints) encountered by farmers in adaptation to climate change are associated with poverty. This is because poor and hungry farmers would naturally divert their limited farm income towards the basic necessities like feeding and medication rather than ploughing them into climate change adaptation measures.
- These farmers are also constrained by low literacy levels or lack of proper infrastructure to be able to access the government support programs or employment opportunities present in cities. Thus, adaptation programs have to be designed to support populations which are unable to access even basic support facilities.
- Mostly, developing countries have poverty alleviating programs, focused on improving the livelihood of poor. These programs are designed to be complementary

to growth planning. However, none of these programs prioritize adaptation to climate change as one of their strategies. This translates into the poor being the most vulnerable to hazards related to climate change, with no governmental support to tide over a disaster.

- Climate change hazard also contributes to a large internally displaced population and landless pushing them into deeper poverty. The problem of displacement is acute in climate sensitive areas triggered by climate change
- The impact of changing climate has been “forced migration’ for stable livelihood .Also the younger generation no longer wants to farm, so out-migration is on the rise
- Climate change may affect agriculture through changes in the length of growing season.
- The IPCC, has accepted the likelihood that agricultural productivity will decrease in the tropics, with mixed increase and decrease in precipitation patterns and even as a result of small temperature increases; and has suggested that a mean global temperature increase of 2.5°C would lead to an increase in food prices.
- In general climate change is expected to lead to more precipitation, but much of this increased wetness may not end up where it is most needed. Arid and semi-arid regions are likely to suffer even more reduced rainfall and increased evaporation. In this respect climate change is an added risk to these regions which have already been undergoing a process of increased desertification and land degradation, caused both by overexploitation and inappropriate land-use as well as general climatic variations. This is already the subject of great international concern, beginning with the first UN conference on desertification held in 1977 and culminating in the adoption of the UN Convention to Combat Desertification (UNCCD) in 1996. Currently it is estimated that 250 million people are directly affected by desertification and that 1 billion people in over 100 countries are at risk. However there has been no effort, unlike the case of several developing countries like Bangladesh, to link the development programs or prioritize the interventions according to most vulnerable communities.
- The areas around disaster affected villages are filled with families that are climate refugees but who have received little or no government assistance to cope with their distress.

It is the poorest people in the poorest nations that are expected to suffer the most from the negative impacts of climate change.

Potential Solutions:

A global response is needed to combat the global problem of climate change in impoverished areas. As the impacts of climate change worsen, it will become harder to eliminate poverty. We have a window of opportunity to reduce poverty now. Priority actions for reducing poverty in addressing climate change include:

- The critical first step in addressing climate change in developing countries is to acknowledge the reality of the threats it poses.
- Creating strong, flexible social safety nets can catch the poor before they fall into poverty.
- Agriculture needs to become professionalized with educational training incentives and development of human capital in the direction of crop and livestock production. There is need for effective capacity building to strengthen the most vulnerable group in agricultural production with requisite knowledge and information necessary for climate change adaptation.
- Public involvement in the adoption of measures is required such as taking precautions against natural disasters, improving early-warning technology and disaster relief mechanisms, optimising industrial structure and improving the capacity of exported labour from poor areas. Better equipped weather stations through early warning and effective response /adaptation system.
- Investment on improved agricultural technology by government and other stake holders.
- Adaptation has the potential to reduce the negative impacts of climate change, however the ability to adapt is particularly related to socioeconomic characteristics and the likelihood of adaptation needs to be carefully analysed given developing countries are at a clear technological, financial and institutional disadvantage.
- LDCs receive support from the United Nations Framework Convention on Climate Change (UNFCCC) to identify their priority adaptation needs in National Adaptation Plans of Action (NAPA) . The plans assess current and future vulnerabilities and identify priority actions to minimise the risk associated with climate change.. Brooks

et al. (2004) suggests that since vulnerability varies considerably at local –level, local level indicators would be more important to build a clear vulnerability profile of an area therefore a sub-national analysis is required.

- In India the adaptation to climate change is currently being mainstreamed into the development objectives through the processes established by the Prime Minister’s National Action Plan on Climate Change (NAPCC) (Prime Ministers’ Council on Climate Change, 2010) National Communication on Climate Change and the 11th Five year plans. Since development is still the top priority of India, adaptation to climate change is often not the primary objective of the nation. Thus, in the process of optimizing the allocation of adaptation interventions with the constrained budgets, these interventions need to be targeted to rural communities that are most in need of assistance.
- Review existing poverty alleviation policy in light of climate change and adjust them according to the specific manifestations of climate change in ecologically fragile areas;
- Build the resilience of poor communities to climate-related natural disasters;
- Make climate change adaptation a priority in international negotiations;
- Accelerate the drafting of relevant laws and regulations;
- Implement adaptation activities in line with partner country priorities and plans;
- Pay stricter attention to environmental issues in the process of poverty alleviation;
- Regarding funding, more investment in poverty alleviation and research on climate change adaptation is recommended, and the establishment of a special fund for climate change adaptation.
- Community-based development processes need to be fostered to enable the poorest and most vulnerable to build sustainable and climate-resilient livelihoods and move out of chronic poverty and food insecurity.
- Transdisciplinary studies concerning the impact of climate change on the poor are only in their early stages and thus remain limited. In order to enhance the strength of future relevant research, more in-depth fieldwork should be carried out at the community level.

- An effort should be made by government to decentralise research funding activities to the lower tiers of government where the farmers at the local levels can actually benefit.
- While climate change is clearly a global problem requiring global solutions, it can be useful to focus on specific regions in order to form a better assessment of concrete actions that can be taken to mitigate climate change at a regional or local level. Asia is a key area of interest for climate change researchers and policymakers due to its recent industrialization and growth in conjunction with its geographic location making it especially at risk from global climate change .
- To effectively address the enormous problems of climate change and poverty, bilateral and multilateral donors need to broaden their view of both the problem and suitable solutions. Rather than perceiving it as solely an environmental problem that requires national level planning and the reduction of GHGs, donors must address vulnerability and the importance of adaptation, resilience and protection. This will involve programmes that reduce overall vulnerability to any shock; be that resulting from climate change or another type of hazard. Donors and development organisations have a well-developed framework of projects and policies, which focus on poverty and vulnerability. Extending their national and regional aid policies to cover climate change would therefore not require large scale change, but rather points to the importance of mainstreaming environmental issues into the broader agenda.

Conclusion:

In summary, climate change is a global problem. However, it is the poorest people in poorer, developing nations that are expected to suffer the most from its negative impacts. This can be seen most prominently in Asia, where many of the countries most susceptible to climate change are located. As a result, these emerging world powers, as well as smaller countries in Asia, have taken on greater leadership roles and made their voices heard at international meetings such as the annual UNFCCC ,COPs. Although advances have been made there is still a lack of research within developing countries on their specific exposure to climate change

While this has led to some progress, particularly in funding for climate related adaptation and mitigation practices, there remains a significant amount to be done. Future work must take

into account the inequalities among those who cause and are impacted by climate change when considering global policy solutions. Furthermore, there must be an exchange not only of financial capital, but also ideas, leadership, and new technologies in order to simultaneously address issues of both climate change and poverty worldwide.

This study argues that understanding the impact of climate change on poverty in environmentally and economically vulnerable regions will require better understanding of the long-term path of innovation, and the dynamic behaviour of managed ecosystems. This finding poses an important question for future research, how quickly will farmers be able to adjust their farming practices to adapt to the changing climate and what policies or technologies will enable rapid adaptation to climate change and reduces the likelihood of eradicating poverty in the face of unprecedented climate change. It is important to note that this is just one, very unique situation, but it represents the variety of strategies to combat climate change taking place in poor communities around the world. As each community faces their own challenges, international and national policy must support local initiatives by allowing as much flexibility as possible to reduce poverty in the face of unprecedented climate change.

“We have the ability to end extreme poverty even in the face of climate change, but to succeed climate considerations will need to be integrated into development work. And climate impacts increase, so will the difficulty and cost of eradicating poverty”-John Roome, Senior Director for Climate Change at the World Bank Group. Jim Yong Kim, the World Bank Group President, went so far as to say, “We will never end poverty if we don’t tackle climate change.”

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Positive and Negative impact of GST, 2017

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Abstract:

GST or Goods and Services Tax is applicable on supply of goods and services, It will replace the current taxes of Central Excise, VAT. Service tax, Entry Tax, CST etc.

Presently, there are around 160 countries that have implemented GST/VAT in some form or other. In some countries, VAT is the substitute for GST, but conceptually it is a destination based tax levied on consumption of goods and services

- *France was the first to introduce GST or Goods and Services tax.*
- *Presently, only Canada has a dual GST model (somewhat similar to the Dual GST Model that India is going to implement).*
- *The rate of GST normally ranges in between 15-20%. However, it may differ to a higher/lower side in some of the countries*

The rates of GST play a crucial role in its successful implementation. Various countries have been struggling to rationalize the rate structure.

India is all set to introduce GST or Goods and services tax after crossing the various hurdles in its way.

Why is GST needed?

Currently there are different VAT laws in different states. This creates problems, especially when businesses sell to different states. Also, most businesses have to pay and comply with 3 different taxes - excise, VAT, and service tax.

GST will bring uniform taxation across the country and allow full tax credit from the procurement of inputs and capital goods which can later be set off against GST output liability. This reform gives equal footing to the big enterprises as well as SMEs. The aim of GST is thus to simplify tax hurdles for the entire economy.

Who will have to pay GST?

GST will be paid by all manufacturers and sellers. It will also be paid by service providers such as telecom providers, consultants, chartered accountants etc. However, being an indirect tax, GST will be ultimately borne by the end consumers, just like in the current process.

What kind of GST implemented in India?

India will implement the Canadian model of Dual GST, i.e., both the Centre and State will collect GST. There will be 3 types of GST:

CGST- Collected by Centre.

SGST/UTGST- Collected by State/Union Territory.

IGST- Applicable on inter-state sales. It will help in smooth transfer between states and the Centre.

What will be the GST rates?

The GST rates passed by the Lok Sabha are.

5%, 12%, 18%, 28% (+luxury cess).

Slabs	New GST rates	Current rates	Products
1	5%	Upto 9%	Edible oil, spices, tea, coffee (mass consumption items)
2	12%	9%-15%	Computers, processed food
3	18%	15%-21%	Soaps, oil, shaving sticks
4	28%	21%	Luxury goods (luxury cars, Tobacco, aerated drinks)

Food grains will have 0% tax to provide relief to consumers.

How GST impact us?

Reduction in prices of:

- FMCG goods such as shampoos, chocolates (Fast moving consumer goods)
- Eating out

- Small cars
- DTH

Increase in prices of:

- Luxury cars
- Tobacco
- Aerated beverages

Are there any disadvantages to GST?

Change is never easy. Other countries which have implemented GST before India have faced inflation and price hike during the transition period. However, there are anti-profiteering measures in the GST bills which keep price hikes in check and stop the economy from blowing over.

Most of the challenges of the current indirect tax regime will be a story of the past. India will become a single market where goods can move freely across state borders, compliance will be easier, and costs of daily goods will reduce.

Positive Impact of GST on the Common man or Advantages of GST:

- A unified tax system removing a bundle of indirect taxes like VAT, CST, Service tax, CAD, SAD, Excise etc.
- A simplified tax policy as compared to earlier tax structure. However, its not as simple as it seems to be.
- GST or Goods & Services tax removes cascading effect of taxes i.e. removes tax on tax.
- Due to lower burden of taxes on the manufacturing sector, the manufacturing costs will be reduced, hence prices of consumer goods likely to come down.
- Due to reduced costs some products like cars, FMCG etc. will become cheaper.
- This will help in lowering the burden on the common man i.e. we will have to shed less money to buy the same products which were earlier costly.
- The low prices will further lead to an increase in the demand/ consumption of goods.
- Increased demand will lead to increase supply. Hence, this will ultimately lead to rise in the production of goods.
- The increased production will lead to more job opportunities in the long run. But, this can happen only if consumers actually get cheaper goods.
- It will curb circulation of black money. This can happen only if the "kacha bill" system,

normally followed by traders and shopkeepers is put to check.

- A unified tax regime will lead to less corruption which will indirectly affect the common man.
- Most importantly, experts hope to see a positive impact of GST on Indian economy in the long run.

But, this is possible only if the actual benefit of GST is passed on to the final consumers. There are various other factors also like the sellers profit margin that determine the final price of goods. GST alone does not determine the final price of goods. The anti-profiteering clause has been inserted in the GST Act to protect the interest of the consumers.

Negative Impact of GST on the Common man or Disadvantages of GST:

Compliance burden: The number of GST returns that need to file 3 monthly returns, this amounts to total of (3*12) 36 returns plus 1 annual return. Filing 37 returns in a year. Moreover, this applies to one state, if **you have** a place of business in different states, you need to register in each state separately and file the respective returns.

Although big businesses having ample staff can handle the whole process very easily. But, what about small traders/service providers or individuals who have just started their business or service, isn't that getting a bit complex for them? A small exemption in this regard could have been a big sigh of relief for such people!

- Service tax rate @ 15% is presently charged on the services. GST now charged @18% on maximum services and upto 28% for few services. In simple words all the services like telecom, banking, airline etc. will become more expensive.
- Increased cost of services means, an add on to our monthly expenses.
- We will have to reschedule our budgets to bear the additional services cost.
- Businessmen and service providers are still learning about the new laws. This will increase reliance on tax experts and professionals and further add to business expenses.
- Being a new tax, it will take some time for the people to understand it completely. Its actual implications can be seen after a certain period of time.
- It is easier said than done. There are always some complications attached. It is a consumption based tax, so in case of services the place where service is provided needs to be determined.

- Proper invoicing and accounting needs to be done to ensure better compliance. However, GST Accounting Software are being developed in this regard by various companies.
- If actual benefit is not passed to the consumer and the seller increases his profit margin, the prices of goods can also see a rising trend.
- An increase in inflation might be seen initially that may come down gradually.
- A strict check on profiteering activities will have to be done, so that the final consumer can enjoy the real benefits of GST.
- Although, a large number of officers are being trained and systematic IT software is being developed for the successful implementation of GST. But it will take some time for the people including the manufacturers, the wholesalers, the retailers or the final consumers to understand the whole process and apply it correctly.

GST training and Courses are being provided by the Government, various institutions and companies to educate the people all around.

However GST or Goods and Services tax is a long term strategy planned by the Government and its positive impact shall be seen in the long run only. The rates of GST and how effectively GST is introduced in all the States and at the Centre also plays a crucial role in deciding the actual impact of GST on the common man.

A well designed GST Policy can bring a qualitative change in the tax system of India.

A massive IT Software has been developed for the successful implementation of GST to bring things online. Revenue officials are also being trained for turning GST into a reality.

Talking about the different sectors, some might gain, some might lose. But, ultimately we will have to get used to this new tax, that is going to be a landmark reform having a great impact on India and its taxation system.

Before GST regime:

A consultant offering services for say, Rs 50,000 and charged a service tax of 15% (Rs 50 000 * 15% = Rs 7,500).

Then say, he would buy office supplies for Rs. 20,000 paying 5% as VAT (Rs 20,000 *5% - Rs 1,000).

He had to pay Rs 7,500 output service tax without getting any deduction of Rs 1,000 VAT already paid on stationery.

His total outflow is Rs 8,500.

Under GST

GST on service of Rs 50,000 @18%	9,000
Less: GST on office supplies (Rs 20,000*5%)	1,000
Net GST to pay	8,000

Conclusion:

Change is definitely never easy. The government is trying to smoothen the road to GST. It is important to take a leaf from global economies that have implemented GST before us, and who overcame the teething troubles to experience the advantages of having a unified tax system and easy input credits.

The key is to be GST-compliant at any time.

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Transition in education and its impact on standard of living and social status of Bodo tribes with special reference to Kokrajhar District (BTAD), Assam

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Abstract:

The meaning of tradition in education is very intensive one which means not only the change of educational system and educational condition rather in indicates the multi dimensional change in the field of education. It includes the spread of quality education, education policy, social attitude and demand, education for economic development possibility etc. Such transition in education influence to a great extent on our social life specially on tribes who are socially and economically backward. Transition in education has brought changes in their traditional life particularly on their living standard and social status.

Introduction:

The word "TRIBE" is used to indicate a distinct group of people living under some common characteristics. The classes of people who socially under developed and living some extent primitive way are generally termed as tribe. According to sociologist - Dr. R.C. Mazumdar "A tribe is a collection of families or group of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have independence the constitution of India recognized some backward classes of people as scheduled caste and schedule tribes under sixth schedule. North-east India including Assam is a place of living of different tribe. There are 9 schedule tribes in the plain areas and 14 in hills areas in two autonomous hills districts Karbianglong and North Cachar hills as mentioned below:

ST in plains

1. Barman of Cachar
2. Boro, Boro Kachari
3. Deori
4. Hojai
5. Kachari, Sonowal

ST in hills

1. Chakma
2. Dimacha Kachari
3. Garo
4. Hajong
5. Hamar

- | | |
|------------|---|
| 6. Lalung, | 6. Khasi, Jayantia, Syntong, Pnar, War, Bho |
| 7. Mech | 7. Kuki tribes (37 groups) |
| 8. Miri | 8. Lakher |
| 9. Rabha | 9. Man (Tai speaking) |
| | 10. Mizo |
| | 11. Miker |
| | 12. Nagha tribes (2 groups) |
| | 13. Pawi |
| | 14. Sybleng |

In Assam various tribal group like bodo, garo, miching, karbi hajong etc have been living. Among them the bodos are the largest important group in Assam. The modernity started among the bodos since the second half of nineteenth century after the commencement of western education by the Christian Missionaries. At present the bodo community has got their own identity in the modern society. In this nano study an effort has been entertained to highlight the changes in living standard and social status of the bodos living in Kokrajhar district due to transition in education.

Objectives of the studies:

The undergoing study has been done with the following objectives:

1. To focus on the latest educational scenario among the bodos in Kokrajhar district.
2. To highlight the role of Govt. and NGOs in development of quality education.
3. To analyse the impact of transition in education on social status living standard of the bodos living in Kokrajhar district specially in urban areas.

Methodology:

In this study work the necessary data and various information have been collected from different sources.

1. The primary data have been collected through field study, personal interview, sample drawing from some urban as well as rural areas like bagansali, kokrajhari, gossaigaon, bodofanagar, fakiragram, bonorgaon etc.
2. Secondary data have been drawn from various research publication, journals of repute, articles, govt. reports, diary, books etc.

3. Some personal judgement has also been entertained in these analysis.

Education transition in Kokrajhar:

Among the bodo dominated areas, the kokrajhar district is vital one which cover the land area of 8970 sq. km. having 8,98,991 population and out of total population 59% are tribal consisting 56% bodos and 3% Rabha, Garos. They were very backward classes of people in the society. The changes in their social life are deeply related with the changes in educational environment. In this regard, it is essential to draw an idea about the changing trends in education and its impact on their social life. Up to 1990 the basic concept of education was traditional education in this district. Some bodo medium schools and limited colleges were providing traditional knowledge in education. The number of English medium as well as private schools was also rare. Such kind of institutions meet up a little educational demand of the bodos and failed to upgrade their life style. Bodo movement also broke down the intensity towards education among the bodos in this district. During this period the conscious parents and guardians sent their children outside the district. During this period the conscious parents and guardians sent their children outside the district as well as Assam for higher education and obviously they established themselves as an educated person. As soon as the formation of Bodoland Autonomous Council in 1993, the relative increase in educational field was observed among the bodos. Some colleges like Commerce College, Girl's College, Science College etc were established in Kokrajhar during ninety's decade of 20th Century and changed educational environment in this district. Prior to these kokrajhar College (not Govt. College) was only the pioneer institution for higher education. Simultaneously the intensity for post graduate education led to establish Gauhati University Campus in kokrajhar in 1997 (Now Bodoland University). Central Institute of Technology (CIT) was also established in 2006 in Deborgaon areas of Kokrajhar district with the objectives of technical education on demand of time and need. In the meantime, BTC was formed in 2003 as a result of Bodo agreement and since then for self developing of the bodos, the emergence for developed quality education has been increasing. At present a great tendency has been observed among the bodos to be educated competing the outside education. Their attitude also failing on self employment and job oriented education and as a result the courses of MCA, Bio-technology, and classes for BB Engineering college are also going on, within Bodoland University, Kokrajhar: Some NGO's and amalgamated society of individuals are also pertaining Distance Education having courses for BCA, BA, MA, PhD,

M.PHIL etc in kokrajhar areas under different universities like Vinayaka Mission University, Tamil Nadu, Madurai Kamaraj University etc. Along with others the bodos of Kokrajhar district have acquired education accordingly with the demand of new era through such educational institutions. Since 2005 most of the post graduate bodos as well as others have been awarded M. Phil degree and other diploma degrees for others by distance educational institutions of this district. Besides this some colleges of this district have opened different management and diploma courses on demand of society need. At present Commerce College, Kokrajhar has been imparting education for BBA since 2008 and foundation courses of IC WAI since the first part of 2010. For spreading better computer knowledge, B.Sc in IT a three years degree course has been opened by Science College, Kokrajhar in 2010 So it is observed that the educational scenario of Kokrajhar district has influenced the socio economic condition of the bodos as prevailed before 1990.

As per sample study in some urban and rural places of this district like Bagansali, Swdernpuri, Tengapara, Hatimatha of Kokrajhar Town, rural areas of Kokrajhar like Narabari, Adabari (Owabari), belguri, Boro Gendrabil, Deborgaon etc. It is clear that the transition in education is the key factor to bring changes in the living standards of the bodos of Kokrajhar district specially the urban areas.

Social status of bodos:

Though the bodos are the main tribe of the district, but their number was limited in urban areas and most of them were village oriented. The limited and less number of bodo people was to be found in the field of government services. Due to lack of education their participation in the socio activities were also found to be limited in relation to other communities of the district. Since 1990s, with the establishment of various educational institutions, the number of educated persons among the bodos has been increasing and settled themselves in different government jobs and other part time jobs. The earlier suppressed bodo women group is also taking part in all fields of development with men. At present the bodos of this district have established their own identity after getting the political and constitutional autonomy. As per BTC secretarial report, 2014, in 30 department of BTC secretariat, 75% are bodos holding the chair of secretary / Joint Secretary / Under Secretary. Similarly in case of different council departmental head, 40% people are bodo. In other government services in Kokrajhar district the number of bodos are 60%, holding the chair of officer rank. In case of

educational institutional like college teacher the number of bodo teachers increased. Even bodos are now have the competence to administer the highest educational institution like. Bodoland University, Kokrajhar, CIT, along with colleges and other institution like ITI, DIET, B.Ed Colleges, H.S. School etc. Through direct investigation in different higher educational institution it is found that upto 10th March, 2014, the percentage of lecturer from the bodos are as follows:

Name of College/University	Percentage of Bodo lecturers
Bodoland University, Kokrajahar	34%
CIT, Kokrajahar	33%
BB Engineering College, Kokrajahar	40%
Kokrajhar Govt. College	45%
Commerce College, Kokrajhar	28%
Science College, Kokrajhar	35%
Girl's College. Kokrajhar	50%
Gossaigaon College	50%
Janata College	34%

From the above table it shows that the number of teachers in higher education from the bodos is at least 30% (approx) in each colleges and university of this district. On the basis of the tabulated data the percentage of regular teachers in higher education from the bodo people is approximately 40% excluding part timers. So it is a positive sign that the bodos of this district have also occupied good ranks in the field of higher education. Besides these, in most of the NGO's, charity, organization within the kokrajhar urban areas the bodos are playing the managerial part. All these statistics certainly indicates that the position of the bodos in the society is remarkable. Transition in education has developed their social status as nothing is more purifying on earth than knowledge.

In case of business and commerce the numbers of bodo people were in finger count during few years back. But the vocational education has diverted their mind towards self employment. As a result, many established businessman among the bodos can be found in kokrajhar urban areas. Spread of quality of and time need of education has brought a radical change in social, economical, cultural and political condition of the bodos specially within

the urban areas of this district. From the study on kokrajhar town areas, it is observed that the bodos have built a better social status than other tribes of this district. But in case of rural areas the socio-economic condition is still in sluggish position. Economic factor have made them slow to avail the varieties of globalised quality education. Raja Ram Mohan Roy the earliest thinkers believed that the root cause of Indian decadence was the absence of education and rational thinking. He advocated the study of English language and western sciences. So this comment has been proved by the bodos of the district. In case of politics also their role is not less than others. They are also taking part in central administration also. At present we can see one MP in the parliament belonging to the bodos from Kokrajhar district. Transition in education has brought a great achievement in case of bodo language also. Though the BODO SAAHITYA SABHA was formed in 1952, it was not recognized as language. In the mean time with the acquired knowledge some bodo intellectuals felt the necessity of national identification of their language. So after the formation of BTC, the bodo language has been accepted as constitutional language through 100th. Constitutional amendments bill by 338-0 votes in 22nd December, 2003 the government of India. So the bodos have established a developed social status in the country.

Education transition and living standard of the bodos:

The multi dimensional education system has also influenced on living standard of the bodos particularly in urban areas of kokrajhar district. Transition in education lead a society to build developed status in the society and which ultimately influence on standard of living. In case of bodos living in kokrajhar district a vast difference can be observed in their present and twenty years back standard of living. Globalised education system has brought modernity on living style of the bodos living in the urban areas of the district. In rural areas also reflection of town areas can be observed to the extent of 50 to 60 percent. Through a sample study of 20 households in Bashbari village it is found that 6 to 8 families possess atleast one Assam type house and this statistics shows that 30% to 40% of total bodo families have their houses made of cement, wood and bamboo etc in rural areas. But in most of the interior villages 70 to 80 percent people are living in huts made of straw, bamboo, tin roofs etc and falling under below poverty line. So modernity yet to come among them. Most of them have no sanitary latrine/toilet and living in poor standard of living.

Quality education, vocational education, computer education etc have placed many workless bodo youths in various permanent as well as short term jobs which has strengthen

the economic condition of the bodo tribe of the district. In urban areas of kokrajhar district, along with others the people have also brought luxury change in the field of travelling. Through an investigation it is estimated that 30% to 40% four wheelers car running within kokrajhar belongs to the bodo people. In kokrajhar town almost 60% of total bodo people have their two wheelers bike. Most of the bodo people have their luxury and necessary, costly accommodation in their houses.

As an impact of latest education process the bodo women, have equally developed with the male of this district. Few years back the women section of the bodos were very deprived backward comparing to male due to absence of education. The bodo women were deprived of education for the following reasons:

- a. Boy is considered as the asset of the family;
- b. Household workers;
- c. They were engaged in JHOOM cultivation;
- d. Lack of hostels for woman.

But the literacy rate has been increasing day by day among the bodo woman. As per 1971 census, the literacy rate among tribes in Assam was 26.02% of which male 34.62% and female 17.16%. As per 2001 census in kokrajhar it was 52.55% of which 61.90% male and 42.65% female. But development in educational environment, the woman section of the bodos have developed themselves equally in all field - viz. education, culture, politics, Govt., Jobs, business and other contractual jobs etc.

Renaissance has also been observed in case of their dresses. In their dresses luxuriness and modernity can be observed among the bodos particularly in urban areas of kokrajhar district. Various style and colour design can be seen in "DOKHNA" - the traditional dress of the bodo woman. During the early period 'dokhna' were found generally in yellow, orange and green colours but at present 'dokhna' are available in various colours and design in kokrajhar which sometimes look like "Mekhela" of the Assamese culture. In early period the bodo male persons used to wear "Gamosa" within the home. But western and globalised education system has introduced the bodos with the outside world and the male dresses have taken the form of jeans, three quarters etc. So tradition in education has affected the bodos in their living standard in the field of dresses also. The modernity has been observed in case of beauty care also among the bodo woman of urban areas of kokrajhar district. From a survey report on some beauty parlour of kokrajhar town, it is found that out of total urban bodo

woman, 60% are visiting beauty parlour. All these things depict that the bodos of kokrajhar district living in urban areas have a high standard of living. In case of rural areas also the reflection of urban areas also has touched to a great extent. Now a days the villages of this district are well connected by black toping road. So their living not as mere tribe but as developed classes of people.

In the field of culture, the development is unbelievable among the bodos. In case of music, dance, songs, the modernity can be observed. At present all the bodo tribes of this district has been living a standard life holding a good and strong social status particularly in urban areas a little extent rural areas also.

Conclusion and Suggestion:

Education is the backbone for the development of a society, nation and country. Transition in education fulfill the demand of knowledge with the changes of time. The millennium declaration of 2002 adopted by 189 members of United Nations in a way reflects quality education among the children and adult education. The development of the bodos is also the result of adoption of globalised education system.

So, for socio economic development, importance should be given on vocational and technical education simultaneously with general education in this district to maintain sustainable development among the bodos. An educated mother can generate an educated family, educated families can create educated society and educated societies can establish an educated nation. So, we should spread the quality education having the capacity to transform societies in a single generation, provide children with protection they need from the hazards of poverty, labour exploitation and disease, and given them knowledge, skills and confidence to reach their full potentials (Audrey Hepburn).

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Social Exclusion and violation of Human right: The social Status of Muslim women of Lower Assam

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Abstract:

The term social exclusion is a popular term of sociology. It was first used in Europe later on popular in other parts of the world. Apart from sociology this has been used widely across discipline including sociology, Education, Economics, politics and so on. Social exclusion means the marginalization or social marginalisation. Actually it is a process that obstructed individuals or group of individuals from the access of various rights, opportunities and resources that are generally available to others. It denied access to someone from the privileges others enjoyed. And which are fundamental for social integration .The social exclusion may occurred on the ground of religion language, gender race ethnic origin and other reason. The outcome of social exclusion is that affected individuals or communities are prevented from participating fully in the economic, social, and political life of the society in which they live. This may result to resistance in form of demonstrations, protests, or lobbying from the excluded people.

Again Human rights means inalienable and fundamental rights which a person inherently entitled because of human being regardless of their diversity. These are universal and applicable to all..These rights are essential to live as a human being. Deprivation or denial from these right develop inequality among people or groups .

The social exclusion when exercised in certain society or upon some individuals it directly deprived the individuals or group from enjoying inherent natural right or human rights. So these have created an imbalance in the society and jeopardise the social progress or development.

The social exclusion has been found as prominent features among the Muslims women of lower Assam particularly in westernmost district of Assam. The religious dogmatism and social restriction upon Muslim women deprived Muslims women from the access of various social privileges and thus directly impact on the overall development of Muslim society. The social exclusion thus found prominent among Muslim women and the exclusion on the other

hand deprived these women from enjoying their Human rights which is inherent. The violation of human right in case Muslim women thus reflected social imbalance among the Muslims and impact on their overall social development compared to others..

Introduction:

The term “social exclusion” is of recent origin. It was first used in economic discourse by Paul Lenoir, a French social policy analyst in 1974. It had been used to refer to a very select set of categories of people who were excluded from the provision of social insurance in France. Thereafter on many occasion the term had been used on different occasion with different tune. The European Union Poverty programmes had given a wider meaning to the term and later on it was placed as the central theme of social policy in many European Countries. In European context it was suggested that social exclusion is a process that excludes individuals or groups and aggregates from full participation in the society where they live. It was basically used to denote various categories of people identified as mentally and physically ill or handicapped, suicidal people, aged invalids, abused children, substance abusers, delinquents, single parents, marginal asocial persons and other social misfits.

Because of stigmatized and narrow view, this notion of social exclusion was later on abandoned and was used for neo-poverty—the poverty that culminated due to technological change and economic restructuring. In this sense, the concept of social exclusion was broadened to refer an overall process of social disintegration meaning rupture of the relationship between the individual and society.

Nowadays, the term ‘social exclusion’ is used for the population which is excluded in community life. Such populations are discriminated in providing basic services, amenities and equal opportunities necessary for their development. Thus, social exclusion is a process of limiting social relations and the denial of providing equal and living opportunities imposed by certain groups of society upon others which leads to the inability of an individual to participate actively in the basic political, economic and social functioning of the society. It involves both the act of restricting access to resources and the consequences that follow. In brief, social exclusion refers to the process through which groups are, wholly or partially, excluded from full participation in the society in which they live. These main processes include discrimination, deprivation, isolation, shame, etc.

The term Human rights mean inherent natural right of every human being. A.A. Said aptly remarked “The concept of Human Rights may be difficult to define but impossible to ignore”. The Human Rights are concerned with the dignity of the individual—the level of self esteem that secures personal identity and promotes human community. United Nation since its formation advocated for restoration and protection of Human right for every human and declared it as natural right. The human rights, as proclaimed by the UN Assembly find their origin in the concept of natural rights as espoused by political philosophers like Locke and Paine. Vincent holds “Human rights are the rights that everyone has and everyone equally by virtue of their very humanity. They are grounded in our appeal to human nature “.These rights are inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. It include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to enjoy these rights, without discrimination.

Social exclusion and Human rights is interrelated subject. Depriving individuals from enjoying the equality and opportunities by certain groups of the society ultimately excludes some groups and thus denied these groups from enjoying human rights or violated their human rights in general.

Apropos to the above assumption, here an attempt has been made to analyse the status of Muslim women of lower Assam in particular. Here, Muslim women are found as socially excluded group and their position or discrimination has shown that their inherent human rights are violated by the act of exclusion.

Analysis:

In this study, the term Muslim and lower Assam used with specific meaning. By lower Assam, here indicates the area falls under undivided Goalpara district of Assam. Again the term Muslim is used to represent a religious community of the study area.

The follower of Islam is known as Muslim and they generally upholds a single religious entity. The Muslim of lower Assam also represents a single entity from religious point of view. But from cultural point of view, vertical division found among the Muslim of lower Assam and they are divided into two distinct group known as the indigenous Muslim, popularly known as Ujani or Deshi Muslim and Muslim of East Bengal origin, popularly known as Bhatia Muslim. These are the descended of the people who had migrated from the

than East Bengal of undivided India during Colonial rule. Significantly despite differences there are some common features is noticeable. Both groups are free from extra Indian origin Muslim element popularly known as Sayed, Mughal Pathan. Secondly despite some differences both groups had sprung up from the Mongoloid stock ¹. Thirdly both groups represent the converted origin Muslim of lower Assam.

These Muslims despite their social and cultural differences come to close proximity and mingled with each other. Further they are living in the same socio economic background and their means of livelihood is agriculture. Hence the socio economic and also political status of these Muslims is identical .and their standard of living and problems are also same. Particularly in case of women status there are no differences found among them.

In Islam, women have been given some right and thus fortified their status in the society to some extent. Even though from socio economic point of view the status of women of Muslim by and large is not satisfactory. The same degree of discrimination deprivation and attitude of the society placed women as a socially excluded group and push them in the point of extreme marginalisation.

Muslims are one of the backward and economically poor group of lower Assam. More than 95% are rural population. The urban population is less than 5%. Nearly 75% of total population of these Muslims depend on Agriculture directly and indirectly. Out of this more than 40% are BPL and do not possess any land for cultivation. Highest number of poor people found among them and out of this some are categorise as extreme poor. The rate of literacy is below district and state Norms. Among the Muslim it is nearly 40%, but in the Char areas it is only 18-19%.²These are some common features of the Muslim society of Lower Assam. Women who are living in such a background can never deserved a satisfactory status. The backward socio-economic condition and deep rooted influence of religion have been working as push factor that have been placing these women as socially disadvantage group or excluded group. This has been causing mass violation of Human rights of these women.

The literacy rate of Muslim women of lowers Assam is lower compare to others. It is hardly cross 35%. Again in case of Char and riverine areas it is only 15 to 18 %. Nayer Alga Block comparatively advance than other char areas represent highest literacy rate of women and it is only 16%.³ The reason for lower literacy is partly due to socio economic condition, partly for process of social exclusion. The parents are reluctant to send their daughter for education once completed upper primary. As per district Report card of 2013-14 the rate of

enrolment in primary level is only 45% and surprisingly the dropout rate is highest for Muslim women. Socio economic backwardness force the guardians abstain from sending girls to school. But recently the introduction of free education system has change the condition. Nevertheless it is found that some are reluctant to send their girls for common modern education. Except educated middle class this is common to all. This attitude deprives these women to become a human resource for the community. Again Instead of modern education they prefer religious education for girls. The religious dogmatism working as a powerful device for this. As a result despite government scheme of free education up to degree level the women are deprived from general education and there by excluded from the opportunities of the society. The emergence of “Banati Madrassa” in the rural areas highlight this .As a result half the total population become half literate and causing backwardness of the community. Right to education is a Human right, but Muslim women are deprived from this due to religious dogmatism imposed by the dominant group.

Early marriage of Muslim women is also an instance of social exclusion and violation of human rights. The illiteracy and economic backwardness developed an attitude that goes against the women. It is common that most of illiterate guardians give marriage their girls hardly they crossed 14+. When govt has determined the marriage age as 18, the Muslim girls are married before this. Interestingly the stack holders of the society remain indolent to this. The early marriage is a instance of gross violation human rights of this Muslim. It is snatching the right to live of women of her choice. Since couple of years a student organisation of Muslims has been drawing social consciousness against early marriage and as per their report as much as more than 1000 girls have been rescued from this menace.

The deprivation of modern education and early marriage has been channelizing the process of social exclusion of these women in other areas too. Early marriage compelled these women to bear higher fertility rate. As a result just after marriage before they have attained physical maturity become mother of three four children. The higher fertility is increasing population alarmingly in one side, on the other side it causing damage of health and Hygiene of women and children. Among the poor and uneducated the awareness of population control is zero and this has been forcing the women to bear the negative impact.

Conclusion:

So it is evident from the above discussion that a Muslim woman irrespective of their distinct origin is a subject of social exclusion. The religious conservative attitudes, obligation to age old tradition, apathetic attitudes for modern education, socio economic backwardness are working as push factors for Muslim women in their social exclusion and gross violation of human right by the dominant group of the society, i.e. their male counterpart.

To overcome from this problem the following suggestions may be considered.

1. Awareness regarding education and population control
2. Emphasis on Modern education for women.
3. Discourage religious dogmatism in case of women.
4. Awareness on health & Hygiene for women
5. Access and utilisation of Govt. Schemes for women as much as possible

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