

Editorial

Eco friendly use of Plastic

Plastic is one of the prime causes of environmental problems on Earth. Still we cannot avoid this because of its effective use in our daily life. Out of the total amount of materials we have been using in our daily life 11% are the plastics. We can not think to avoid saline water bottle of plastic to treat a patient. A doctor cannot avoid plastic globe to avoid contamination. For germination or to grow the seedlings there is the need of plastic containers. Plastic bottles or utensils, bags, chairs, tables, racks and many other necessary items of our daily life are made up of plastics. To produce various vehicles Plastic is used. Our ATM card is also a plastic product which is known as plastic money. But the one time used plastic like polythene bags, cups etc are deposited in soil, water body or in the agricultural field in such a huge quantity that these have threatened the environment of the Earth. Some countries have banded the one time used plastics. Some countries have requested the people to refuse one time used plastics. Still the uses of one time used plastics have been going on. It is true that it is not possible to avoid plastics but we can make it Eco- friendly. We have to use it in such a way so that it cannot affect the environment. Recycling and Reuse of plastic is the prime ways of Eco friendly use of plastics. We can reduce the one time used plastics by using clothe bags or earthen pots etc. Actually due to lack of our love for the mother Earth or nature we ignore the environmental ethics. By using hard plastics in construction activities we can save woods and hereby we can save the trees. Some people burn plastics which is hazardous for environment. There is need of education regarding use of plastics. Proper scientific education for Eco friendly use of plastics is a need of time.

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Economic Transformation of Assam under the British rule and emergence of migration Problems

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Abstract:

The Ahoms ruled Assam for long six hundred years i.e. 1228 to 1826. There might have been some good elements in their administration. During their hey day even they could defeat the mighty Mughals. But the later Ahom ruler lost their previous vigour and they indulged in infighting. The conspiracy of the royal officials led to Burmese invasion and last independent ruler Chandrakanta Singha could not but to sought British help. The imperialist British who were with eagle eyes towards Assam availed the opportunity and fought the 1st Anglo-Burmese war in 1824. The war came to an end with the victory of the British and the treaty of Yandaboo (24 feb 1826) was signed through which Britishers occupied the Governing Chair of Assam. The Ahom style of administration was replaced by the British administration. Along with the Change of administration the socio economic condition also got changed. In this paper I will try my best to focus on the changing economic form of Assam and emergence of immigration problems.

Introduction:

The colonial entry into Assam was accompanied by sweeping political economic and socio cultural changes resulting in a radical transformation of the region within a very short time, the former anatomy of the villages was eroded, local craft declined. The emergence of the monetary economy and systematic revenue increase led to the promotion of poverty. Industrialization brought dramatic demographic changes. Development in the communication system broke the long isolation of the province. In culminative impact of all this was immense and far reaching.

Objectives:

To focus on how medieval economy of Assam get changed under the British rule. Different initiatives of the Britishers to bring Assam into the path of modernization had far reaching effects. These days utmost complex problem the foreigners problem is one of them.

Methodology:

The Seminar paper is based on descriptive and Analytical method. Only Secondary Sources in the form of Published books, Journal, Magazine, and News Papers etc. have been used.

Pre Colonial Economy:

To understand the changes took place during Colonial administration, it is important to know pre colonial economic structure. Undoubtedly agriculture was the main livelihood. The basic pattern of the land system rested on the community ownership. The Ahom monarch used to collect no revenue but physical labour in the form of Paik Pratha. Though the basic occupation was agriculture it was combined with some other trade like weaving, spinning, Blacksmith, potters, Goldsmith, Carpenter, Workers on can and bamboo. People were self sufficient. Spinning and weaving were a part of every women's work irrespective of caste or class. The extraction of mustard oil or jiggery (Gur) from Sugarcane was carried almost in every house. Little specialisation required in the work of bell metal, pottery, jewellery etc. each village was self sustaining unit- Because of their isolating geographical location they dev. The habit to remain isolated when the British occupied Assam after the treaty of Yandaboo it was a trouble torn area, administrative structure was practically non existence, the economy was shambles. Under this deplorable condition the Britishers started their administration. Under their rule how the economy of Previous Assam got changed it is discussed below.

Economy under the British Rule

Agriculture:

During Ahom rule people of Assam did not care for surplus production. But under the British rule when Paik system got abolished and cash payment of revenue was introduced, the people of Assam had to suffer a lot. Generally Assamese people used to produce mainly food grain and minimum cash crop. The Britishers money economy and frequent enhancement of revenue along with some other taxes like tax on ghat, hat grassing tax etc. led to the sporadic agrarian uprising Cultivation of Jute promoted immigration from East Bengal because those people having expertise in jute cultivation . Some of the districts of the then East Bengal present day Bangladesh were low land and almost half of the year remained covered with water causing their economic hardship . Very often they went out in search of livelihood and

Assam was a fertile ground for them because the new master of Assam they cared nothing but their economic gain.

Industry:

Assam also fell prey to the industrial revolution of England. It had to face with the onslaught of cheap machine made imported items. It became difficult to hold on their crafts. The unequal nature of the competition between mill made fabrics and locally woven cloth began to have adverse affects. Not only silk and cotton but the industries like bell metal brass pottery, production of Sugar, mustard oil also suffered similar fate.

Tea Industry:

The discovery of the tea plant by CA Bruce with help of a Singphau Gam in Assam was an event of profound political and commercial importance. The British private capital immediately responded to the emergence prospects of opening up the vast wasteland in Assam for tea cultivation. The waste land settlement rules were formulated to facilitate the dev. of the tea industry. The terms of the waste land Grants were so favourable to the Europeans that a mad race could be found among the European planters. The huge entry of these planters had different consequences.

One very important consequence of this systematic land grabbing policy was the displacement of many rural cultivators. The development of plantation industry in the purely subsistence economy of the Brahmaputra Valley left a deep imprint on the agrarian structure of the region. The change over from the traditional economy to commercialization had great impact.

The tea industry opened up new avenues for the investment of Britain's surplus capital. But beyond capital and management there was one more necessity that was a labour force. The tea industry in Assam forced acute shortage of labour because in one hand Assam was scarcely populated and on the other hand people of Assam did not like to work as daily labourer. Because they were not willing to be subordinate to anybody else other than their king whom they consider as the descendent Lengdon the king of Heaven Hence labour was to be imported from Bihar Odisha Chhota Nagpur even from Madras which caused a demographic change in Assam.

Coal:

Tea led the way of other ventures like coal and oil followed. It was Lt. Wilcox the revenue surveyor of Sadiya noticed the existence of coal at Sadiya in 1825. Which was a boon for the Britisher otherwise they had to import coal from Jharkhand with poor means of communication. Besides Sadiya in Barhat and Makum Ledo Margherita also they found coal which was equally standard with coal of Bengal. Of course due to lack of good communication system the industry had to face barrier which further was increased by labour shortage. Even labour were brought from not to say of Bihar Central provinces even from China. The encroachment of the tribal land for exploitation of mines led to serious problems. To sort out problems govt. initiated inner line regulation in 1873. By the beginning of 20th century Assam has become self sufficient in coal with around 1200 coal miners. Coal industry got intervenes with transport system which result the initiation of Assam Bengal Railway, Road ways and water ways.

Like the tea industry, the coal industry also was a potent instrument for the promotion of Britians colonial interest. The increasing demand for the coal was met by enterprise worked with immigrant labour and initiated and run to foreign capitalists who sent their profits home. Hence it had no good impact onthel economy of local people.

Oil:

Unlike tea and coal whose finding was as a result of conscious efforts the oil had accidental discovery. Thirty years before colonel drake drilled the world first oil well at Pansylvania men in Assam were exploring for coal. These explorers who were mainly army officers found oil in addition to coal by accident.

The first recorded notice of oil in Assam is by Lieutenant Wilcox of the 46th Regiment Native infantry who reported finding at Supkong in 1825. The reporting was confirmed by captain Hannay and Captain Jenkins. Of course pumping out of oil was not easy. Initially an Australlian speculator was given lease the area but he made no practical effort or experiment. In the year 1865 Goodenough of MC Killop stewart and company got the rent free lease. After a couple of unsuccessful borings, he finally stuck oil at Margherita at a depth of 118 feet.

Thus a sophisticated industry had been set up in Assam, but all its profit went to the European investor pockets. Beyond that as the oil industry was highly technical and it

required importing skilled workers along with other machinery from Europe. The scope of local involvement of any sort was next to impossible.

Timber:

The new economy started trade in timber. For instance after the tea, coal and oil industries the large requirement of timber for tea boxes, railways sleeper bridges, planks, post and numerous other uses made the exploitation of the available forest resources of Assam an urgent necessity. Timber business was a bit different in comparison to other industries because the entire business local in character. An offshoot of the tea industry was plywood industry. Apart from timber, the forest of Assam contained large quantities of cane, agar wood etc.

Jute:

Through medieval Assam or pre British Assam was agro based but Jute cultivation was limited only to meet up their minimum requirement. Only in the adjoining area of Bengal like Goalpara, Sylhet produced it as cash crop. But British Govt. wanted to produce jute in commercial aspect, of course they were conscious about the matter so that the production of Jute does not hamper the production of Ahu rice. Hence they were in favour of reclaiming waste land for which Britishers wanted to have more men power. This necessity created a perpetual problem in Assam the immigration of East Bengali Muslim. The east Bengal origin people they had their expertise in jute cultivation.

Communication Network:

During the British occupation of Assam it was covered by deep jungles, only means of communication was boat elephant and Palanquin. Railway was beyond imagination though road was there during Ahom's hey day but ceased to exist a century later because of Burmese invasion. Easy communication was through local boat.

Water Ways:

River Brahmaputra considered as the only artery which connected Assam to the rest of the country. Because of industrial design of British they introduced steamer service in 1842.

Roadways:

Though Brahmaputra played the vital role in communication to have connection with different factories roadways were also needed. But dev of road could not be done in a speedy manner because of mountainous terrain and heavy rainfall. A number of river also offered hurdle. It was not until 1865 the initiative was taken to construct a road through the length of

Brahmaputra by South bank from Sadiya to Dhubri. Guwahati was joined with a metal road to Shillong which was later an extended to Sylhet Cachar Manipur. Apart from major road some feeder road were also made to connect different nook and corner of Assam.

Of course dearth of fund and half hearted efforts of govt. did not develop those roads which were not required by the British administration.

Railways:

Road system of communication being was not good so to support different industries or enterprises alternative means of transport was an urgent necessity. The desire of opening up new tea garden covering wide areas resulted into construction of Rail route. In 1878 Sturt Bayley, the chief commissioner tried to managed to make rail line from Dibrugarh Steamer Ghat to 51st Mile on Sadiya road, but it failed. Later on by the effort of one British engineer Benjamin Percy the first rail line constructed from Dibrugarh Ghat to Joypur Road. The locally got available timber makes the task easier and all the industrial areas were connected gradually.

Conclusion:

From the ongoing discussion it seems that Assam was undergoing rapid economic changes but practically it was only a shifting from the traditional pattern to a colonial one which served the Britishers' interest. Assam remained merely a raw material producing area at that point of time. The investment of foreign fund resulted into drainage of profit. Though some constructions of communication means helped the people and later on assamese people they also had their access to different commercial activity. But at the same time some very unsolvable problems remain as a legacy of the foreign rule in Assam like immigration problem which likely beyond correction.

The huge immigration took place because of Tea plantation where Labourers were brought from mainly Bihar Chhota Nagpur. These days they are more or less accepted as Assamese. But to grow more food and cash crops some poor people from present day Bangladesh the then East Bengal entered Assam. Some time they were in search of livelihood who find this place suitable and get settled. Quite often some Thalagiri (land owner) used to give their land in lease to those section of people mainly in Barpeta District specially the reverine areas and in course of time these people used to purchase land, started living permanently .Thus the inspiration from the ruling authority got multiplied by the starvation of those landless people who were looking for subsistence. They even were not in hesitation to accept assamese as their own language and Assamese culture as their own. Now this has

become a very unsolvable problem which led to the six years long Assam agitation .The Assam accord was signed in 1985 where it was said the people who entered Assam by the year 1971, 24th April will be accepted but it has become a bummer. Even widely discussed NRC remains insufficient. British went away in 1947 but we are still under the ill effects of the British rule.

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Developing Tourism Industry in Bodoland Territorial Council (B.T.C)

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Abstract:

Tourism is a highly lucrative sector and an important source of earning revenue. But the importance of tourism is not only centred on the revenue it brings in but more importantly the growth of business opportunities and, the employment it generates at several locations and in several layers of society. Many countries and states in our country 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. The present paper aims to discuss the various ways to develop tourism in the region, study the importance of tourism development in BTC region and how it is beneficial for economic development of the region.

Keywords: BTC, Bodoland, tourism, marketing, economy, development

Objectives of the Study:

The study aims to discuss various ways for development of tourism industry in order to enhance the region's economy, which in turn will aid in -

- * Increasing business opportunities in tourism and related sector.
- * Creating employment and job opportunities for unemployed.
- * Better development activities in the region.
- * Publicising and popularising the region.

Significance of the Study:

The paper will explore the different ways through which tourism can develop in BTC. The study is an attempt to put forward the various aspects and importance of developing the tourism industry in B.T.C. The study emphasizes on the importance of developing tourism

industry so as to develop the economy of the region. As the BTC area does not have mineral resources and much industrial developments, therefore it needs to focus on tourism for generating revenue. It is in this context that the study makes strong advocacy in favour of development of tourism sector. The study will be helpful for the policy makers and various stakeholders in their plans and endeavour.

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, journals, magazines and websites constitute the secondary data.

Introduction:

Tourism is the fastest growing industry in the world. It is recognised as a major industry which generates large scale employment, and becomes a source of foreign exchange. It is also one of the world's most competitive sectors for economic development in the country. The tourism industry is considered to be an economic bonanza which paves avenues for the development of a number of allied industries, such as hotel, restaurant, communication, banking, transportation, etc.

Few years back the World Tourism Organization had predicted that \$2000 billion would be generated by the industry within the year 2020. It had also analysed the emerging trends and factors, which were supposed to influence the future growth pattern of the industry. India, though larger in size and richer in touristic offerings than many of the leading tourist destination, is responsible for only less than one per cent of the global tourism receipt generated in the world while a small country like Thailand, with much more limited in geographic and historical attraction, receives more than three times that number. Presently India receives about seven million foreign tourists annually and the target is to get one percent share of the global tourist arrivals which is around 1.1.bilion in the coming three years. Even with the recent spate of modernization the country's share of the total receipt is very minuscule. Tourism is one of the most important socio-economic activities globally and it is very relevant for India's economy also.

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 has opened 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. The tourism industry in BTC is in its early stage of development and much needs to be done to bring BTC in the tourist map.

Developing Tourism Industry in B.T.C.:

By and large, it is widely admitted that tourism is one of the few sectors that can bring about a real growth to the economy without creating significant regional or economic disparity. Tourism is also recognized as the most promising industry globally, which possesses tremendous capacity for growth and revenue generation. This industry has made inroad into the mainstream of the world economy quietly but firmly. Throughout the last few decades tourism has been generating receipts, which was larger than world trade. According to projections, by the end of the first quarter of this century tourism will grow at a faster rate than the world's collective wealth. On the other hand, considering the present available information Assam is getting a very negligible portion of the total pie of the Indian tourism industry. It is not even one percent of the total tourist arrivals in the country. The situation is so bad that the neighbouring state of West Bengal bags almost 40 times more tourist than Assam. Similarly the tiny state of Sikkim also receives four and half times more tourist than Assam. Considering the poor position of the Assam and BTC from tourism perspective, the state and the region must act urgently act to improve the tourism sector. Some of the ways to improve the tourism sector of the BTC region are discussed below:

1. Increasing Accommodation Facilities in the Region:

Having quality and luxury hotel is one of the perquisites for attracting wealthy high end tourist and traveller. In terms of accommodation the region lack world class hotels, and there is not a single 4 star or 5 star accommodation. This may act as deterrent for high spending high end tourists. Moreover many small enterprising accommodation ventures which can accommodate more visitors than combined with the strength of established hotels are unorganized and unregistered. It is observed that mostly tourist prefer to stay in government lodges rather than private lodges and hotel. So the facilities of government

tourist lodge in the region should be improved. Moreover, to overcome the problems of accommodation in region, the B.T.C. and the State Govt. can adopt the policy of registering, certification, and monitoring of lodges, inns, hotels and resorts.

Emphasis on Development of Home Stay Tourism:

Nowadays home stay arrangement for the tourists in some selected model villages, especially to the international tourists is becoming very popular everywhere. For tourists who wish to take a break from the hustle and bustle of urban life, it is all about visiting the interiors and remote villages and enjoying some quiet and unhurried moments in the lap of nature. Catering to the needs of such tourists, the home stay culture has seen an immense growth in tourism industry. Our neighbouring state Meghalaya is becoming very popular for having such destinations for a large number of tourists. Even the Sikkim government is providing ample support to develop Home Stay Tourism in their state. The BTC administration can also harness such potential to a great extent, as the region is rich with diversity of nature and the people.

2. High Priority on Infrastructure Development:

To attract tourists, there must be dissemination of information, infrastructural facilities like good hotels and tourist lodges, affordable and reliable communication network, clean and hygienic food and accommodation, availability of various equipments and logistics associated with tourism and the like. The condition of most of the roads including the national highways is in poor condition. Most of the places of tourist attraction are far from main highways and the approach roads to most of the tourist spots are in deplorable condition. This is a strong discouraging factor, which works against a good flow of the tourist. Infrastructure development should be given high priority and the administration should facilitate, promote and co-ordinate partnership with the private sector for tourism development. Therefore priority should be on repairing and building roads and bridges for better connectivity to the rural parts of the region as well as all infrastructure facilities required by the tourists should be fulfilled or provided in all tourist destinations and circuits of BTC.

Better Rural Development:

Tourism growth potential can be harnessed as a strategy for rural development. Tourism develops job in underdeveloped regions and rural areas. At present rural tourism has turned into a leading economic activity and studies have shown a positive relationship between developing rural tourism and an increase in income. Because of rural and eco tourism activities in the region, amenities develop and the standard of living of the rural people is also raise. The rural population of BTC can greatly benefit from tourism development. The rural areas of the region contain areas of high scenic beauty and of cultural attractions. These areas if developed for use by tourists can bring a lot of prosperity to the local people. Tourism development in these areas may become a significant factor in redressing rural imbalances in employment and income. Therefore with the help of active marketing strategy these rural areas can be developed into a major tourist spot.

Moreover, Government of India has given priority to tourism in rural areas as it has great potential to create jobs and to ensure 'sustainable livelihood'. Government of India has launched the Scheme for Rural Tourism in Xth Five year Plan period in order to promote village tourism as primary tourism product to spread tourism and its socio- economic benefits in various geographical regions all over India. Therefore, the BTC administration should take advantage of such upcoming scheme and should prepare models of rural tourism for the benefit of local youth and village people of this region.

As part of the home stay attractive package can be provided, where the tourists are treated with local organic cuisine, taken for walks in the nearby forests, for fishing or swimming in the rivulets, and also informed about local culture. The rural people can be trained for being engaged in all tourism activities like local guide and home hospitality in typical local style etc.

3. Encouraging and Increasing Business Opportunities in Tourism Sector:

Tourism is a lucrative business venture. It opens many business opportunities. Those who are entrepreneurial and business minded, need to make investments in this sector. The B.T.C. region has substantial unemployed population. The region has dearth of job opportunities mainly because of lack of industries and investment. In such kind of situation tourism sector becomes quite beneficial in generating employment opportunities. As with increase in tourist inflow we need trained and qualified manpower in hospitality, tour

operation, ground operation, tour guide and adventures sports sectors. The local youths of Bodoland should engage themselves in the various sectors of tourism and tourism services instead of hunting for government jobs. Thus developing tourism will be profitable for the businessmen and entrepreneurs, and will also give employment to local people.

In order to cater to these needs of professionally sound manpower for tourism marketing, a quality state hospitality and tourism institute needs to be developed. Moreover the local youths of Bodoland should form tourism clusters to provide ethnic Bodo, Assomiya and other local cuisine and to make handicrafts items of wood, pottery, cane, bamboo so that the tourist could take those back as souvenirs. Tourism and handicraft business has been recognized internationally as two sides of one coin and promoting such can be a major boost to B.T.C.'s economy as well as a source of income for many people. Thus exploiting the potential of attracting a large number of tourists into the region, aggressive marketing such as promotional campaign will have to be launched to showcase the heritage, craft, textile, biodiversity, wildlife, ethnicity, and culture based tourism activities in the region.

4. Ushering Political Stability and Peace in the Region:

The BTC region is one of the most volatile regions of the country. The region suffers from political instability and, law and order problem. The region is a hot bed of insurgents. The region is home to many extremist groups. The region has seen lots of bloodbaths due extremist violence and also ethnic conflicts. Tourists usually never visit any troubled spots. Thus unless peace and stability is not brought to the region tourism will not grow.

5. Marketing of B.T.C. Tourism:

Different marketing strategies can be adopted for advertising and branding BTC as a tourist destination. Incorporating proper marketing strategies for promoting a particular destination has a great impact on attracting more number of tourists. The importance of tourism marketing has been considered vital in the changing competitive marketing environment with the help of domain specific data and relevant analysis. The informative intensive nature of the tourism industry suggests an important role for internet and Web technology in the promotion and marketing of destinations. Promotion of destinations and experiences through tourism marketing and role of communication media including internet are some of the strategies to position a region as a brand in the market. Thus formulation and

implementation of effective marketing strategy will help BTC to develop tourism and which in turn will boost its economy. The important destination should be branded with a cautious blend of wildlife, culture, heritage, spiritual, leisure and ecotourism in order to give tourists a holistic outlook. This will result in repositioning and repeat visits to the destinations. BTC is blessed with vast natural resources and is a land of breath taking natural beauty, but at the same time have many sensitive political issues so proper initiative should be taken to achieve convergence and synergy to invest maximum on branding BTC as tourist destination. Various marketing tools and techniques can be adopted for promoting BTC as tourist destination. Some of which are as follows:-

- i) Media advertising through newspaper, magazines, television, press, radio, posters, outdoor and web advertising, guides etc.
- ii) Organising trade fairs, consumer fairs, workshops and various exhibitions.
- iii) Publication of information brochures in different national and international languages.
- iv) Souvenir items can be presented as giveaways or for sale to different tourists.
- viii) Convenient locations to provide tourism information to visitors verbally and with maps, guides, informational leaflets and attractive fact sheets with brief information about tourism attractions of the region.

Conclusion:

All round development of various components of tourism industry is the key to BTC's growth in the tourism sector. Accordingly, the need of the hour is to develop quality tourism infrastructure at the potential tourist destinations and circuits. However it is well established that tourism resources of Assam can accommodate tourist of many tastes. The region (B.T.C.) and the state as a whole have the potential to thrive on tourism. The B.T.C. and the rest of the state are potent enough to emerge as a major tourism hub of the country. Thus considering the potential even if we are getting one percent, our attempt should be to attain a sustainable tourism industry contributing substantially towards the state domestic products, helping positively in improving the quality of life and taking an important part in overall economic, social as well as cultural development of the region. For this we should build and

maintain an image of a destination of moderate cost and modest infrastructure but very rich in experience in terms of hospitality and touristic exposure. Sustainability of the industry should be the prime consideration when we think of tourism in Bodoland. We must realize and understand what we have to offer to a visitor and package the same in a 'non-destructive' and non-consumptive' way to the tourist who is willing to enjoy the resultant experience. While doing so we must think about the generations of future and make sure that they are also equally (if not more) benefitted by the industry. This is a great challenge we must tackle while developing the region's tourist potentials. As for the infrastructure, the demand would vary from segment to segment and necessary steps have to be taken to enhance the infrastructure capacity in the region, adopting the aggressive marketing strategy for instance.

Tourists generally want amazing and mesmerising experiences. The feeling and the unique experience of the tourists at the destination must be taken into account in developing tourism. Other than the tourist sites and various attractions, the tourists look for destinations which have political stability, peace and security. This must be ensured by BTC authority, the state government and the central government.

The BTC government recognizes the immense potential that the tourism industry provides as a sustainable source of income for the people and good source of earning revenue. Thus considering its important role in the economy of a country and the region, BTC must steer on course towards of tourism development: a development that balances socio-economic development of diverse communities, a pristine ecology, good governance and a rich traditional culture.

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Role of North-Eastern women in the Quit India Movement of 1942

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Abstract:

Mahatma Gandhi started the quit India movement of 1942 because the cripps Mission failed to fulfill the demands of the Indians. On 8th August, at its Bombay session, the congress under the leadership of Mahatma Gandhi passed the Quit India resolution, Gandhiji in his historical speech asked the British to quit India immediately and leave India to “care of God and anarchy”. He also raised the slogan “Do or die”. During the Quit India Movement the contribution of women of North-eastern region was also very significant. In the present studies an endeavour has been made to highlight their names, scarifies and patriotism at the national level.

Introduction:

During the Quit India Movement, 1942 a galaxy of women of Assam came to the forefront and earned undying fame through martyrdom. Their contributions in this connection were no less important than that of the men taking active part in the movement. They had also taken part in each and every programme of the movement. They joined the meetings and processions, devoted to organizational and publicity works, copied magazines published by the congress and distributed them among the people secretly. They also worked as party's postal peons for delivering secret/letters, patrolled its centers at night and acted as spies of the congress. Besides, they sheltered the underground congress leaders and workers, secretly supplied them food, medicine, clothes etc. during this movement.

Kanaklata Baruah, Amalprova Das, Chandraprova Saikiani, Pusalata Das, Bhageswari Phukanani, Guneswari Devi, Kumali Neog, Tileswari Baruah, Ratna Bala Bora, Arali Medhi, Lakeshwari Bhuyan and others were at the back and forefront of the QUIT India Movemnt 1942. Kanaklate Baruah, a girl of fourteen years was killed by the police firing while was going to hoist the flag at the thana of Gohpur on 20th September, 1942.

However, it is a matter of great concern that writers of History have narrated few lines about them. It is regretting that these heroins are forgotten. Martyrs like Kanaklata Baruah, Bhogeswari Phukanani, Chandra Prova Saikiyani and others are still to get national recognition.

Objectives:

The main objects of the paper are to highlight the name of some women of North-east India who sacrificed their lives in Quit India movement in the national level.

Methodology:

For this study the necessary data has been collected from various secondary sources like published books, journals and the primary data has been collected from interviews with renowned historians.

Role of Kanaklata Baruah:

During the period of Quit India Movement the heroic ladies who came to known as the forefront and became immortal through martyrdom, 'Birbala Kanaklata Baruah was one of them. She was a quite different lady. She did not like to move around like other girls of her age. At a very tender age, she was greatly moved by the great leaders and came forward to join her hands in the freedom struggle.

On 18th of September, 1942 Kanaklata at 7:00 O' clock the assembled processionists while a crowd gatherers to bless and cheer them on their way kanaklata gravely took her place in front of the women volunteers with the congress flag in her hand. The procession started on its way with loved and enthusiastic slogans like "Bande Mataram", 'Mahatma Gandhi ki Jai'.

The police block the procession from moving forward. However, the prayer of kanaklata for allowing her to perform her duty had no effect on the police. But kanaklata stepped in with the flag in her hand while the procession followed.

The guns of the sentries roared out and kanaklata bore the burnt of the first bullet. She sank with a faint cry "March ahead". A brain young man named Mukunda kakati swiftly look the flag from her falling hand and marched ahead. However, the village maiden kanaklata Baruah, the young girl of 14 years had the death of martyr.

Quit India Movement and Bhogeswari Phukanani:

Bhogeswari was born in the year of 1885 in the Barhampur area of Nogaon (Nagoan) District. She actively participated in the women organization of the area and inspired the other women also. Bhogeswari Phukanani determined to take an active part in Quit India Movement of 1942. However, during the movement five young men were gunned down by the British authorities and people declared them martyrs. On a particular day the people decided to celebrate the "panchareer Divas" i.e. five herois day.

Bhogeswari Phukanani instructed her six sons and two daughters to participate in the celebration and she also took an active part in it. On that day they opened a New Congress office which was put under lock and key by the British authority Mr. Finch (District Magistrate) with the Assistant police officer Bhabani Borua came to the place ordered to demolish the congress office. However, she saw there that Mr. Finch pointing his pistol towards the people and her son Numali's life. She rushed to Mr. Finch and hit him with the flag she had in her hand. As a result, the cap of Mr. Finch fell down on the ground. He then fired at Bhogeswari Phukanani. She fell down and died after three days.

Therefore, though she was the mother of eight children, she came out to protest against the British authority for the independence of the country. She is one of the prominent martyrs of the 1942 Independence Movement.

Quit India Movement and Guneswari Devi:

Guneswari Devi may be regarded as a bright star in the sky of 1942 movement among the freedom fighters. In 1942, during the rainy season a public meeting was organized at Kaliabar. However, just before the meeting had began the armed police encircled the entire area and ordered the people to leave the place. Then Guneswari and her supporters did not abandon the meeting premises. Consequently the police lathi-charged them and a large number of men and women were injured badly. At that time there was a struggle between Guneswari and the policemen about the National Flag. She was arrested and imprisoned for one year for her anti-British activities. Guneswari had shown tremendous courage in her fighting against the police authorities.

Quit India Movement and Pushpalata Das:

The name of Pushpalata Das deserved special mention in the list of women who actively participated in the India Independence Movement. Pushpalata Das was born on the 27th march, 1915 in North Lakhimpur town. However, she passed her matriculation examination as a private candidate. Then she joined Banaras Hindu University for her intermediate studies and then went to Andra University for B.A and M.A. She actively participated in the Quite India Movement of 1942. In the year she was in the charge of the "Mrityu Bahini" (Death squad) of the district of Darrang. She was arrested for her active participation in the Quite India movement and was imprisoned for three and a half years as "security prisoner". However, she was released from jail.

The courage she had shown in the 1942 independence movement has been still inspiring the Assamese people.

Quit India Movement and Amalprova Das:

Amal Prova was born on 12th November, 1911 in Dibrugarh town. Her parents were greatly attracted to Mahatma Gandhiji's ideas and Amal Prova inherited it from her parents. However, she also participated in the individual satyagraha in the 1942 Quit India Movement for which she was imprisoned. She was always interested in constructive works.

In 1944, Mahatma Gandhi established the Kasturba Trust and Amal Prova after being released from the jail she established the kasturba Trust at her sarania Ashram. Through her Ashram and the Kasturba trust, amal Prova gave training to hundreds of young girls in various trades and crafts and these trainees have been doing constructive works all over the North-Eastern Region.

Amal Prova never married in her life and dedicated her life to the welfare of the people of Assam. Amal Prova was offered the "Padma Bibhushan" title in 1955 but she declined it with all politeness and humility. This great lady was passed away on 30th December, 1994.

Quit India Movement and Krishnamaya Dahal:

Kishnamaya Dahal was one of the heroines of Assam who took an active part in the Quit India Movement of Asam. Krishnamaya Dahal was encouraged by her husband to take part in the Quit India Movement of 1942. According she had decided to hoisted the National Flag on the Thane building of Dhekiajuli on the 20th September, 1942. When the processions coming from different places around Dhekiajuli, Dahal herd a great hue and cry in the thane campus. The processionists shouted with slogan "Bande Mataram" people ran to and fro in fear and many men and women were injured in the police firing. In this way, krishnamaya Dahal encouraged the freedom loving people of Assam jointly the Quit India Movement of 1942.

Quit India Movement and Daraki Devi:

The part of Daraki Devi in the freedom struggle of India 1942 is really praise worthy and source of inspiration to the freedom loving people of Assam.

However, Daraki Devi took a leading part in Dhekiajuli of 1942 the women to the thane of Dhekiajuli in Darrang in order to hoist the National flag on the top of thane building. The police prevented the processionists from going towards the thane. The police failing to

stop their movement fired them. Many men and women were injured and wounded due to the lathi-charge of the police Daraki Devi was also one. Daraki Devi could not recover from her injuries. After a few days of the incident she breathed her last. However her part in the freedom struggle of India is really a praiseworthy.

Quit India Movement and Khahuli Devi:

Khahuli Devi was also joined in the Quit India Movement of 1942. Khahuli Devi who sacrificed her life in the Dhakiajuli procession while proceeding forwards in order to hoist national flag on the thana of Dhekiajuli on 20th September, 1942. Like Kanaklata Baruah she was also one of the victims of 1942 Quit India Movement. Thus, Khahuli Devi left us keeping an immortal name behind her after untimely death.

Quit India Movement and Kumali Neog:

Kumali Neog, and her son Golkaneog. Kumali Neog was the daughter of Bhuli Ram Nath of Sonitpur District. Her mother was Amoli Nath while her husband was pohar Neog. Her son Golak Neog..... were also killed in the Dhakiajuli procession of 1942, 20th September.

Quit India Movement and Tileswari Baruah:

Tileswari Baruah was a remarkable freedom fighter of Assam. She also died in the Dhakiajuli processions of 1942. She joined the procession running to the police station of Dhekiajuli on the 20th September of 1942, the police firing felled her on the road. At that time her maternal uncle Nandi Ram Bhuyan appeared on the scene and carried her on his back but the British police dropped her from his back. It resulted in her death.

Quit India Movement and Ratna Bala Bora:

During the Quit India Movement of 1942, the women of Assam became very active and were ready to die for the cause of their motherland. Rata Bora did not remain idle. She joined the movement and visited the different districts of Assam along with Amalprabha Das. Her labour as an active congress worker bore fruit in time. India became free from the foreign rule in 1947. She passed away in 1975.

Quit India Movement and Arali Medhi:

Arali Medhi was belonged to Nagaon District earned a great name and fame while taking part in the different phases of the freedom movement of India.

However, during the time of the movement Arali Medhi sheltered the congress workers in her house and thereby saved them from the oppression of the police. It was why

police searched her house and oppressed her in an inhuman way. It caused her ultimately death. So her name will remain in the core of our memory.

Quit India movement and Sarala Sundari Devi:

Sarala Sundari Devi was also played an important role in the freedom struggle of India 1942 from surma valley. She was the wife of Ramani Mohan Chakravarty. She joined the non-cooperation movement of 1920 and the Quit India Movement of 1942 and had to face the police oppression in different times. She took an active part in various “seva sanghas” and women organizations. However, she was happy enough to witness the independence of her maotherland in 1947.

Conclusion:

Thus, the role of the North-Eastern women in the Quit India Movement was really praise worthy. Their help and co-operation from the beginning of the Quit India Movement led to positive way with works of the congress as workers like the ‘Nari Bahinis’ (women squads) and “MRITYU Bahini” (Death Squad) for independence of India. Their devotion, sacrifice and patriotism will remain letters of gold in the history of Quit India Movement.

In the conclusion it may be said that their sacrifice and patriotism will remain in letters of gold in the history of Quit India Movement of 1942.

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A Study on Initiatives taken by the Assam Government to Promote Tourism in the State

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Abstract:

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 state of Assam is blessed with the beauty of nature and truly a tourist paradise. It has all the ingredients for a healthy growth of tourism. It should have already emerged as a major global tourism destination, but hasn't so far. Assam offers wide range of attractions catering to varied tastes and interests. The study will look into the plans and policies taken by the government of Assam for promoting developing tourism in the state.

Keywords: Assam, tourism, tourist, initiatives, promotion, development

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. This study will give a clear picture of the sector and hence will help to make appropriate policy decisions regarding the future growth and development of the sector. The study will mainly focus on the initiatives undertaken by the

state government for promotion of tourism. The study thus will be beneficial for the growth of tourism industry.

Methodology Adopted:

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

Introduction:

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 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. Which is why 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.

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.

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 has their own cultural heritage and traditions.

Assam inspite of having all the ingredients for tourism explosion hasn't been able to become a major tourist hotspot as mentioned earlier. 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, to name a few. Many other tourist destinations are also there which hasn't been promoted or popularized properly.

Initiatives taken by the Assam Government to promote Tourism:

In the recent years the state has witnessed steady increase in tourist inflow. The state tourism department has witnessed a considerable success and all round development, both in respect of infrastructure development and creation of other facilities over the years with the financial assistance from the State Govt. and Govt. of India. For the growth of tourism sector, special emphasis has been given on tourism circuit development, wayside amenities etc, through public and private partnership to tap the unexplored potential opportunities.

Assam for many years did not have any tourism policy. However tourism policy came into being in form of '**Tourism Policy 2008**', '**Draft Tourism Policy 2016**' and '**Tourism Policy 2017**'. The tourism policy has many visions, missions, targets and objectives. The aim is to make Assam a major national and international tourism destination; sustainable and integrated development of tourism resources and attractions; give high priority to tourism; involve community participation; improve quality tourism products, services and infrastructure; and devise a pragmatic future long term human resource development programme.

Assam '**Tourism Policy 2008**' has been adopted by the state government giving special emphasis to encourage private investment in tourism sector by providing financial and logistical support. Further, the state government had given their assistance and encouragement for construction of a 5 Star hotel in Guwahati city in collaboration with Tata group. The new hotel i.e. **Taj Vivanta**, just opened in the year 2015. The **Radisson Blu** which opened in Guwahati in the year 2014 is the first 5star hotel in the entire North East India. Assam government has leased 5 acres of land to the project for which it will get Rs 30 Crore annually. Some more 5 Star hotels are coming up in near future from international hotel chains like Marriott and Hyatt.

The broad objectives of the **Tourism Policy 2008** are –

* To make tourism an important tool for socio-economic development of the state and place the tourism sector on a high priority in the economic development of the State.

- * To fully harness the tourism potential of the State in such a manner that it becomes environmentally sustainable, socio-culturally enriching and economically beneficial to the people.
- * To create awareness among the people about the importance of tourism and evolve suitable institutional arrangements for effective participation of the people in promoting tourism, sharing the benefits and in developing a tourism friendly environment.
- * To improve the quality of the existing tourism products to meet the new and emerging demands of tourists and to enable them to have “unique experiences” that they look for.
- * To promote adequate and comprehensive development of infrastructure of international standards.
- * To devise pragmatic and long term Human Resource Development Program to create capacity for the local people to take advantage of the opportunities offered by tourism development.

Assam ‘**Tourism Policy 2008**’ talks about infrastructure development for tourism development. Infrastructure development to be given high priority and government will facilitate, promote and coordinate partnership with the private sector for tourism development. The policy also talks of incentives. Suitable incentives policy identifying tax benefits and cost subsidization to encourage private investment in tourism infrastructure was proposed

There is a large gap between demand and supply of skilled manpower in the tourism sector. The ‘**Tourism Policy 2017**’ aims at making the hospitality and tourism sector a popular career option by providing skills to local youths including women, differently-abled and Scheduled Caste & Scheduled Tribe community people. The training will be imparted in tourism, adventure, food processing, bakery, beautician courses, tailoring, gardening, plumbing, electrician, driving, tourist guides, life guards, security guards, computer operators, booking, ticketing, marketing, front desk management and hospitality. This is a good step and is bound to open many employment opportunities and earning income.

‘**Tourism Policy 2017**’ also talks about **Public Private Participation (PPP)** model in development of Assam tourism. Existing tourism infrastructure manned by ATDC/Assam Tourism shall be given to private sector for operation and management. This will give opportunity to entrepreneurs and private companies, and also give time to Govt. to devote its

resources and time to other areas rather than running and maintaining tourists lodges and facilities.

‘Tourism Policy 2017’ also aims to give **‘Annual Excellence Awards’** in various categories to encourage and recognize excellence in tourism services and tourism products. With the adoption of this new Tourism Policy, the state is looking at a blitzkrieg National and International Promotion Campaign to build **‘Awesome Assam’** as a global brand so that the state becomes the most favourite destination on the world tourism map. The Govt. of Assam launched marketing and promotion campaign **‘Awesome Assam’** on 4th Sept. 2016. The Bollywood actress Priyanka Chopra was appointed as the state’s brand ambassador for two years. She was to do promotional activities at international level in countries such as US, UK, Japan, Germany, among others. However in the year 2019 she was dropped as the brand ambassador of Assam tourism.

The other objectives of **‘Tourism Policy 2017’** are:

- * To bring in maximum footfalls to Assam.
- * To promote Assam Tourism with a new approach of vigorous massive campaigning.
- * In keeping with “Act East Policy” of Central Government, to have close collaboration with other neighbouring countries like Bhutan, Nepal, Bangladesh, Myanmar, Thailand, Laos Vietnam, South Korea, Japan, China & other South East Asian Countries harping on the similarities of these communities with the people of Assam.
- * Identify most popular and attractive tourist destinations and develop tourist Infrastructure in an around them.
- * To encourage Responsible Tourism (RT) in the state with a view to preserving environment eco-systems in keeping with Sustainable Development Goals.
- * To facilitate extensive involvement of private sector and active participation of local community in all aspects of Tourism promotion.
- * To create an investment friendly atmosphere for promotion of Tourism by making full use of Ease of Doing Business.
- * To conduct special skill development Certificate programs of local youths in Hospitality and for Tourism Sector, the advantage of Government of India’s Skill India and ‘Hunar Se Rojgar tak’ shall be leveraged.
- * Adopting Information Communication Technology (ICT) in Tourism Sector.

- * To ensure safety and security of the tourists.
- * To promote Spiritual Tourism centering on Kamakhya Temple as India's most powerful ShaktiPeeth highlighting Ambubachi Mela.
- * To promote Wildlife Tourism centering on one-horned Rhinoceros.
- * To promote Tea Tourism of Assam.
- * Promote Film Tourism by developing single Window clearances and providing incentive to film makers.
- * A special incentive package in the form of logistic support within Assam should be provided to the film producers to kick start their arrivals.
- * Development of Wayside amenities on Tourism Routes in a PPP mode.
- * Development of Package tours to destinations of other states by suitable engagement with their Tourism departments and Tour operators of Assam.

The state government has lately given thrust on Self-employment generation schemes. The '**Assam Bikash Yojana**' is an ambitious employment generation scheme undertaken by the Govt. of Assam. Under the scheme the tourism department, Assam Tourism Development Corporation Limited (**ATDC** Ltd) provide financial assistance to local educated youth who wants to engage themselves in tourism promotional and tourism related activities like tourist transport, guest house, wayside amenities, food kiosks, restaurants, road side dhabas, water/ adventure sports facilities, eco-tourism resort/camps, and etc. The state govt. provides loan and subsidy to the beneficiaries. So far many people, especially youths have benefited from it.

A unique project called '**Amar Aalohi**' (our guest) would be unveiled soon, as stated by the Assam Tourism Minister. '**Amar Aalohi**' would encourage villagers to arrange homestays for tourists. This would be done keeping in mind to promote tea tourism, religious circuits and ethnic culture where guests would be required to venture into the interiors of the state and choose homestays.

Over 1,000 religious and historical places, and places of tourist attraction in Assam will be given facelift as the state's budget for 2019-20 has earmarked Rs 300 crore for the purpose. The money, allocated under a new scheme "**Asom Darshan**" or "**Assam Darshan**", would be used for the betterment of amenities and infrastructure at 1,008 destinations of historical, religious and tourism importance, according to Assam Finance Minister Himanta Biswa Sarma.

Asian Development bank (ADB) is preparing a sub-regional plan for development of tourism covering Bhutan, Bangladesh, Nepal and India, North East India figures prominently in this plan because of the Asian Highway. This will open up new vistas and opportunities for individuals, entrepreneurs, industry, government and people in general. There is marked improvement in road and rail network in the state. The four laning of National Highways (NH) and **East-West Corridor** has been a significant development. The rail network in the state has improved a lot. Many new areas have been brought in the railway network and many Metre Gauge tracks have been converted into Broad Gauge in recent years. Double laning of railway tracks are also in progress. Many new trains, including premium trains have been introduced within the region (North East) in recent years. Air connectivity within the region and with other parts of the country has improved.

Suggestions:

In the recent years the government of Assam has made some progress in the areas of infrastructure development and creation of various facilities. The government has also taken steps for promotion of tourism. But as mentioned before, the numbers tourists visiting Assam and North East India is very small when compared to other states and UTs of the country. Many of the visions, missions, targets and objectives of **Tourism Policy 2008** and **Tourism Policy 2017** have not been achieved. Some suggestions for improvement of Assam tourism are as follows:

- * The state government should take steps to solve the political problems gripping the state. The problem of insurgency and ethnic violence is a serious problem in the state. Apart from floods, only time the state usually makes news at national media is usually when there is extremist violence and ethnic clashes. This neglect and biasness of national media especially the electronic one is detrimental to the state in many ways. This creates an image of instability and insecurity. It creates fear and acts as deterrent to many potential visitors, domestic as well as foreign.
- * Assam also has the image of being poor and backward. The state is not industrially developed. The government should give impetus for industrial development, create investment friendly atmosphere and give various incentives for investment. This will bring more wealth and which could be utilized for tourism development.

- * Assam is regarded as a remote land. The government should take steps to dispel this notion. Development of transport and communication – road networks, rail networks, air connectivity and inland river water transport will make Assam and its tourist sites easily accessible. The geographical isolation from mainland India actually makes it proximate to South East Asia and East Asia. The North Eastern states must take advantage of this. ‘**Look East Policy**’ and ‘**Act East Policy**’ of central government is an initiative in this direction.
- * Aggressive marketing and brand promotion of Assam must be made to sell **Brand Assam** at national and international level. Organizing various exhibitions and setting stalls at various fairs and events in country and abroad is a good way for marketing and promotion. ‘**Awesome Assam**’ campaign and appointment of brand ambassador for Assam tourism are encouraging steps. However not much has happened in this regard so far and what will be its impact in tourism growth will only be known after some years. As already mentioned Priyanka Chopra was dropped as the brand ambassador of Assam tourism recently in the year 2019.
- * The state should also take advantage from the ‘**Incredible India**’ campaign of the Central government. The Central government has been aggressively marketing the ‘**Incredible India**’ campaign at national as well at international level. Whatever foreign tourists visit India should also be encouraged and convinced to visit Assam as well.
- * More budgetary allocation should be given to the tourism department. More funds will lead to better infrastructure and facilities.
- * The government should also solve problems relating to natural calamities. The problem of erosion by the numerous rivers of the state is a serious issue. Erosion has devoured many houses, lands, croplands, infrastructures etc across the state. Erosion is a major issue for Majuli and some wildlife habitats. Kaziranga is facing erosion as well as siltation. The problem of floods should also be tackled.
- * The common people should also do their part in development of tourism. People should desist from deforestation, habitat destruction, killing wild animals, refrain from damaging historical and archaeological structures. People should also take active part in local area development, and in conservation and preservation efforts. One remarkable success story of community participation in conservation in Assam is that of Manas National Park. Due to various reasons like poaching, militancy, encroachment etc Manas was declared a ‘**World**

Heritage Site in Danger' in 1992 by UNESCO. However due active and sincere efforts of the local people through Manas Maozigendri Ecotourism Society, MMES in short (made of ABSU workers, ex BLT members, former poachers, former timber smugglers and local villagers) and with that of government, the park got back its lost glory in the year 2011. It was highly praised for its efforts. Another instance if that of Chandubi mela. The Chandubi mela is the result of effort of the local people to preserve and conserve the biodiversity of the area surrounding Chandubi lake. All Rabha Students Union (ARSU), Rabha Women Forum and some other local organizations were the forced to start this festival in order to create awareness about biodiversity and the need to conserve the lake and surrounding ecosystem.

* People should try to preserve their cultural heritage and tradition. In this era of modernization and globalization, traditional culture and life is in danger. However it is culture that makes humans being distinct from each other. The diverse cultures of different people make the place colourful, rich, unique and attractive to the people from other cultures and land. To see and experience different cultures is among the main reasons of tourist travel.

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. Problem and road block towards tourism development should be tackled and Assam must make strides to make use of her potentialities in tourism.

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Culture of a true Indian: An analytical study

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Abstract:

If we refer to Indians as those who live in India, that would be too simplistic a definition. Such a definition would not bring the true characteristics of an Indian. The present research paper would analyse the characteristics of true Indian on the basis of cultural points of view. One can hardly be called an Indian if he does not respect and follow the values and attributes for which ancient India stood, and for which it attained the pinnacles of glory among all other civilizations of the world. Even the West, with all its material prosperity, looks upon India with awe and reverence for its wonderful culture and civilization. An Indian would, therefore, be one who conducts oneself in accordance with the age-old practices and systems strictly enjoyed by the ancient Vedas. In the ancient times the teaching of Vedas formed the basis of conduct and behaviour and made India famous. In those times, people respected and whole-heartedly followed the Vedic philosophy, and also practised it in their lives. But with the lapse of times, however, incursion of ideas made a mockery of these practices, relegating the Vedic precepts to the store-house of non-importance.

It is a matter of pity that Sanskrit, the principal language of India in the Vedic times and also the language used by the transcendental world to communicate with the external world, has in recent times been called 'a dead language', and has been replaced by English. The so called Indians of today have taken so much fancy to the English language and its associated culture that they have forfeited their claim to be called Indians.

Key words: Vedas, philosophy, transcendental, Sanskrit, Precepts, etc.

Introduction:

If we refer to Indians as those who live in India, that would be too simplistic a definition. Such a definition would not bring out the true characteristics of an Indian. The present research paper would analyse the characteristics of true Indian on the basis of cultural points of view. One can hardly be called an Indian if he does not respect and follow the values and attributes for which ancient India stood, and for which it attained the pinnacle of glory among all other civilizations of the world. Even the West, with all its material prosperity, looks upon India with awe and reverence for its wonderful culture and civilization. An Indian would, therefore, be one who conducts oneself in accordance with the age-old practices and systems strictly enjoined by the ancient Vedas.

Discussion:

In ancient times the teachings of the Vedas formed the basis of conduct and behaviour and made India famous. In those times, people respected and whole-heartedly followed the Vedic philosophy, and also practiced it in their lives.

Acceptance of the spirit of the Vedic precepts was symbolized, for example, by the men keeping a *sikha*, a tuft of hair on the upper backside of the head which was never trimmed nor shaved. With the lapse of time, however, the incursion of Western ideas made a mockery of this practice, relegating the Vedic precepts to the storehouse of non-importance. The Vedas aspired to teach self-realization, or the knowledge of Brahma, and only a true Indian could attain this. He who did not possess this attribute failed to qualify himself as an Indian.

All the ancient scriptures, including the Vedas, were written in Sanskrit -the classical language. The word Sanskrit literally means 'pure' or 'refined'. No language other than Sanskrit is capable of explaining Brahma in all its nuances and connotations.

It is a matter of pity that Sanskrit, the principal language of India in the Vedic times and also the language used by the transcendental world to communicate with the external world, has in recent times been called a “dead language”, and has been replaced by English. The so called Indians of today have taken so much fancy to the English language and its associated culture that they have forfeited their claim to be called Indians.

In order to be learned in the Vedic scriptures, one has to cultivate the highest of the *gunas*, i.e., *sattva-guna* (pure goodness). By adopting the *tamasic* (ignorant) path, one can

never acquire the *sattvic* virtue. *Sattvic* qualities can be acquired, nurtured, and preserved only by observance of discipline and conduct, which includes proper food and other habits.

In modern times people tend to take pride in ignoring the teachings of our sages, and in indulging in eating fish, meat and eggs. Such behaviour definitely constitutes the *tamasic* mentality and is antithetical to the Vedic precepts for achievement of *sattvic* virtues. Even a man from a different religion opting to learn the Vedas had, as a precondition, to cook his own food of a very austere kind, devoid of oil and any condiments, for the entire period of his internship. Because sex is a taboo for Vedic education, he had also to practise *brahmacharya*, or abstinence.

Knowledge of the Brahma thus acquired transforms into devotion and love for the Supreme Being. *Chaitanya Mahaprabhu*, who spread the message of love to the world, also taught us the merits of *sattvic* virtues. His teachings forbade us to eat non-vegetarian foods. We note with a measure of satisfaction that the outside world is slowly becoming responsive to His ideals and is recognizing the values of the *sattvic* conduct, including vegetarianism. Such people entitle themselves to be called Indians and not those who, in spite of their being residents of India, conduct themselves in the most *tamasic* manner, against the ideals and teachings of our sages of long ago. These people are not only averse to uttering *Hari Nama*, but may even feel ashamed to do so. Foreigners and people of the West see the virtue of our land, but our own people look the other way. What an irony!

Neglect of Sanskrit and adherence to *tamasic* conduct are the main features of our present day education. The clothes that our school children wear, as well as the food they eat, are slowly changing; the 'Indian-ness' is missing. In our schools and colleges spiritual knowledge is not imparted at all. Taking *Hari nama* has become outdated and is considered a shameful practice. Should we call such people Indians? Let us ask ourselves this.

Self-enjoyment (*bhoga*) and Service or Devotion (*bhakti*) are two contradictory concepts. The former refers to the satisfaction of one's senses whereas the latter to the satisfaction of the Lord or the Supreme Being, Sri Hari. One is with a selfish desire while the other is selfless. The latter is a service to Sri Hari, which in its highest form becomes love for the Divine. This is what Mahaprabhu or Nityanandaj has taught. Moreover, in their opinion *bhakti* (love for the Divine) takes precedence over *artha* (riches) and *moksa* (salvation). *Moksa*, according to them, is the exalted form of *bhoga*. It is only self-enjoyment and it is bereft of *bhakti* (love for the Divine).

tara madhye moksa-vancha kaitava-pradhana
yaha haite Krishna-bhakti haya antardhana.

(C.c. adi 1.92)

“The foremost process of cheating is to desire to achieve liberation by merging into the Supreme, for these causes the permanent disappearance of loving service to Krishna.”

If we analyze the teachings of Mahaprabhu, we shall understand what He meant by moksa, and how it takes us away from the bhakti He propagated. If our goal is to liberate ourselves from the cycle of birth and death and all the attendant evils of this life and the next, we become distracted from our real objective- our love for Sri Hari and our service to Him. What is the good of moksa if our service to Him gets disrupted? Moksa must eventually lead to such disruption, and therefore the Vedas do not preach this kind of moksa nor do they encourage it. Moksa proper depends upon service to Him and to Him alone- now and always.

“Krisna-bahirmukha haiya bhoga-vancha kare
nikata -stha maya tare japatiya dhare.”

(Prema-vivarta)

Surrounded by *maya* (illusion), if we clamour for moksa of the other kind, we do so at our peril, as it were, because this will result in our sinking deeper and deeper into sorrow and suffering. The Vedas are manifest only to teach us this Sublime Truth.

“maya-mugdha jivera nahi Krisna smriti-jnana
jivere kriya kaila Krisna veda-purana.”

(C.c. Madhya 20.122)

“The conditioned soul cannot revive his Krishna consciousness by his own effort. But out of causeless mercy, Lord Krishna compiled the Vedic literature and its supplements, the Puranas.”

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord’s existence or wants to associate with the Personality of Godhead, one should render service to the *mahatmas*. For those who are not interested in such activities, which associate with people fond of women and sex, the path to hell is wide open. The *mahatmas* are equipoised. They do not see any difference between

one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as *mahatmas*.

Bhoga and *asat-saġga* are exemplified by freely engaging in sexual activity. Excessive and obsessive indulgence in sex has cast its own shadow over the Western nations, which are otherwise, materially speaking, very rich. It has debased them so much so that they do not deserve to be paid tribute for their material prosperity. The crux of the teachings of our ancient texts is that for bhakti to be imbibed in the mind, material riches and indulgence of the senses, which cause only misery and suffering, is to be abhorred.

Yama (the Lord of Death) has said that the house where Lord Hari is not worshipped is a veritable hell, and its inmates are bound to experience misery and suffering. On the other hand, in the house where He is adored and worshipped, the members of the household receive divine protection. If the people of modern India think that by blindly following the West in the matter of bhoga and material comforts they are advancing towards progress, they are utterly wrong.

prithivite ache yata nagaradi grama

sarvatra prachara haibe mora nama.

(C.c. adi 17. 203)

Conclusion:

In spite of the surrounding gloom, Sri Chaitanya Mahaprabhu is optimistic that His message and teachings will ultimately reach everybody and everywhere in India, and people will achieve their prosperity through the means He propounded. They will all attain self-realization, and then they will be true Indians.

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Ethno Libraries of Hakama and Salkocha Village - a brief study

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Abstract:

Hakama and Salkocha villages of Bilasipara sub division of Dhubri district have rich tradition of education especially in the medieval period. There were teachers and scholars who used to teach, right and searched knowledge. Both the villages had Sanskrit tol and satras where academic activities were carried by the disciples and students. These institutions organized ethno libraries which have been continuing till now.

Keywords: Ethno, Ethno Library, Hakama, Salkocha

Methodology: Literature search and survey method.

Objectives:

1. To study the role of ethno libraries of Hakama and Salkocha villages in knowledge society.
2. To un earth the past academic scenario of these two villages

Introduction:

Hakama and Salkocha are two ancient villages of Dhubri District of Assam. These two villages had spiritual academic institutions. In the Salkocha village Pukhuripara Satra was established in medieval period. Pukhuripara Satra of Salkocha village is a Vaisnavite Satra. The disciples of Mahapurush Damodardeva have been continuing this Satra for hundreds of years with an Ethno library teamed with religious books. Hakama also had a Satra but it is extinct. There was a sanskrit tol at Hakama village. There were renowned Sanskrit scholars who searched Sanskrit literature and language. At present some Individual Ethno libraries are there in this Hakama village where the Sanchipat and Tulapat manuscripts are preserved reflecting the glorious past academic scenario of the village.

Ethno library of Hakama Village:

The Individual Ethno libraries at Hakama village of Dhubri District are as follows-

Ethno library of Dipa Bhattacharya family:

Dipa Bhattacharya is an academician. She served as the principal of Rokakhata H S school of Bilasipara. She has been conserving an Ethno library in her home where hundreds of Sanchipat, Tulapat, paper and palm leave manuscripts are there. These ethno books are mostly the religious books. These religious books include the vaidic literature, Epics, Story book, 'Vidhi puthi', etc. The vidhi puthi , are the collection of the instructions how to worship the God and Goddess. There are vidhi puthis of worshipping Lord Narayana, Vishnu, Shiva, Ganesha, Viswakarma., Goddess Durga, Goddess Lakshmi, Kali, Saraswati and so on. There are good numbers of Sanskrit grammar including 'Ratnamala byakarana'. There are historical books, geometry books, Ayurveda books, books on traditional veterinary science and so on in this ethno library. Some books are pictured and these are preserved by following traditional scientific methods.

Ethno library of Surjendu Nath Chakravorty:

Mr. Surjendu Nath Chakravorty is an ex employee of Bilasipara college. He has been conserving an Ethno library where hundreds of Tulapat, Sanchipat, paper manuscripts are there. Like the ethno library of Dipa Bhattacharya family Surjendu Nath Chakravorty's library also teamed with the religious books. There are Gita, Sraddha kumudi , Praichitya Vidhi , Puja vidhi, Sanskrit grammar, religious story book etc. in this library some books are pictured and colored.

Ethno library of Late Durga kinkar Sastri family:

Late Durga kinkar Sastri was a famous scholar of Sanskrit literature and language from Hakama village in 19th century. He organised Sanskrit Tol at Hakama village where the students from various parts of India used to come in search of higher learning in Sanskrit. He was a president of Sanskrit Sanmilon also. Durgakinkar Sastri established Ethno library in his institution which have been preserving by his family till now. The books of this Ethno library are mostly the books of Sanskrit literature and language. There are Sanchipat and tulapat books in this library. The traditional conservation methods are being followed to preserve the books.



Durga kinkar Sastri

Ethno library of Salkocha village:

Salkocha is a famous village as one of the advanced village in Dhubri District. It has rich tradition of education which is reflected in the ethno libraries of the village specially in Ethno library of Pukhuripara Satra.

Ethno library of Pukhuripara Satra:

The Pukhuri para Satra is Vaishnavite Satra. It follows the ideology of Mahapurush Damodardeva and worship lord Krishna. There is an Ethno library in this Satra which includes Vaidik literature, Vaishnavite literature and so on. The writing materials of these books are the sanchipat and tulapat. The books have been preserved with great respect and traditional



conservation methods are followed to preserve the materials. Hiranmoi Devagoswami is the Satradhikar of this Satra and he is the custodian of this ethno library also.

There are a few individual Ethno libraries in Salkocha village with small numbers of collection. For instance Late Dakshina ranjan Rai of this village organised an Ethno library with a few religious sanchipat and tulapat books. These have been preserving by his family at present.

Uses of Ethno libraries in Hakama and Salkocha village:

The Ethno libraries of Hakama and Salkocha village are the religious libraries. So uses of these libraries are restricted. Of course one can use these libraries for research purposes with due permission of the librarian or the custodian. For using the books there is no fee but proper method of conservation must be followed by the user as per the direction of care taker.

Role of National Manuscript Mission:

National Manuscript Mission was formed by Atal Bihari Bajpayee Government for better preservation of manuscripts in India. The National Manuscript Mission center of Krishna Kanta Sandikoi library of Gauhati University surveyed the manuscript of the Ethno libraries of Hakama and Salkocha village with the assistance of Bilasipara College library. Mission also participated in the workshops organised by Dr. Banikanta Kakati Library of Bilasipara College to teach the modern methods of conservation and supplied some materials like acid free paper, red clothes, acid free hard board etc to these

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libraries to use for scientific preservation of the Ethno library materials. The technicians of the Mission did dry wash of the manuscript and preserved according to the guidance of the Mission scientifically. The ex librarian of Gauhati University Mr. Bhupen Goswami, Librarian Umasankar Devnath, Archivist Trun Chandra Saikia attended the workshops as the resource parsons.

Conclusion:

The Ethno libraries are the heritage institutions of our nation.

The Ethno libraries of Hakama and Salkocha village are the pride of Dhubri district of Assam. These reflect the glorious past academic system of medieval Assam and also the rich assamese literature. As the sources of knowledge these are very much important institutions for the knowledge society. There are many scopes to study these libraries from the angles of past academic system, past library material conservation method, past socio academic history and so on.

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Teachers' initiative towards peace and value education

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Abstract:

Value education means inculcating in the children sense of humanism deep concern for the wellbeing of others and nation (Vekataiah and Sandhya,2008).

In Pluralistic society like India there is a strong need for integration of the spiritual values in formal education system. It is the prime duty of the teachers to teach the student the value of inner beauty, the value of self worth, and alternatives to violence. Teacher should encourage the student the habit of reading books, reference books and journals etc. Teachers should work hard to bring the desired changes in student. Only through the right type of education can human being be made good citizen and a better order of society be built. To promote the value amongst student there must be personal and healthy contact and interaction between the teachers and the students. Classroom teaching should be further extended into practice with the principles of love and services towards the society. Peace and Value education can be made into practice by engaging the students into various community service activities in collaboration with the NGO's. In this regards a collective action of the Institutional authorities, administrations and the teachers are jointly required with the participation of the students for the successful administration of such activities with regular assessment.

No doubt, peace and value education is both parent and teachers responsibility in posturing value in students. To inculcate more values in them the activities so called co-curricular activities conducted in school and colleges can have tremendous impact on the learning of peace and values by student .The school can also organise such programme or invite expert, resource person and guest lecturer and conduct workshops so that student can acquire more knowledge, skills, attitudes and values needed to bring about desirable changes in them.

Key words: Value education, Peace education, Attitudes, Knowledge, moral.

Introduction:

Peace education is that education which brings all round development of an individual which is free from exploitation, violence and injustice. Peace and value education empowers the young learners with the knowledge, skills, attitudes and values necessary to no violence and injustice and promote a culture of peace and harmony in the society. Peace creates a learning environment where both teacher and students teach and learn from one another through dialogue. The Gandhian Philosophy of peace and harmony is based on the concept of unity in existence. The whole life of Mahatma Gandhi has been set as a ideal example of peace, non-violence, social harmony and communal unity, simplicity and firmness.

Peace education can take place in both formal and informal sectors. The teachers can become teachers of peace by setting examples in day today lives. In order to promote peace amongst students, it is important to instruct them to adopt and maintain positive attitude, develop skills, and make peace education an integral part of the educational system. In connection to this idea of peace we can quote the words of Mahatma Gandhi, "If we are to teach real peace in this world, we shall have to begin with the children." Lasting peace depends on educating future generations into the competencies, perspectives, attitudes, values and good behavioural patterns that will enable them to build and maintain peace. Thus, values play pivotal role in shaping one's personality and growth.

Teachers role in value education:

Teachers have an important role to play in promoting peace and values. The teachers are the role models and knowledge source for students and young adults. They are the role models for peaceful living. By helping students to acquire their knowledge, skills and attitudes needed to live peacefully, teachers can play a vital role in the transformation towards culture of peace. They play different role such as leader, mediator etc. Teachers should be equipped to handle responses of students very carefully and in a balanced way. Through models of dialogue and interaction, teachers and students engage in a journey of shared learning. The practice of peace and value education is the total opportunity to promote welfare of students. Through learning method and pedagogy and social action, teacher can demonstrate that there are alternatives to violence. In order to impart value to students the educators can take active part in networks, global campaigns, national initiatives and international programmes. And it is the teacher who can change and transform the minds of the young students through proper guidance and right method of teaching.

The role of teaches in implementation of peace and value education is crucial and sense that he should know the learning content that leads itself to peace and the best strategy to promote its learning. For hat teacher should develop non- violence in their approach and actions, sense of responsibility, co-operation, creativity, understanding, and solidarity in personal and professional activities in and out of their work place. Teachers should use proper method of teaching focussing on co-operative learning, team work and also encourage other co-curricular activities. They should encourage the students to participate in teaching learning process. The course of the study programmes should adopt and promote peace education as an effective learning tool.

An important feature of value education is the ability and skill of teacher to discriminate between right and wrong. In formal system of education where teacher has the main role to play, values and peace education should be initiated by taking up special projects such as organisation of sports and games, social activities, self- reliance programmes, attitude development, Role play etc. These are some of the important activities which have great potential for physical, emotional and mental development. Thought for the day should be written on the black board. Moral values can be imparted through stories based on the teachings and beliefs of different religions, regions and culture. This type of activities will make the student understand and respect the religion, culture of others and become tolerant towards them. Encouraging students to play any kind of game like cricked, hockey, football, badminton, kabaddi etc. keep them happy and physically fit, strong and healthy.

The teachers must prepare a strong resource for the students to learn from – through discussion, reading, listening to lectures and presentations. The teacher must be thoroughly prepared to deliver the essential message through powerful methods. Preparation in terms of reading, preparing lecture notes, collecting necessary anecdotes, etc. must be done thoroughly. Every session must provide an opportunity for the students to solve an ethical and moral problem that comes on their way. A teacher must dedicate himself / herself to teach peace and moral values in every session of the subjects. Some research programmes must be undertaken to teach peace and values as to help the scholars strictly follow ethical and moral values to make research more authentic, genuine, and sustainable society oriented.

National policy on Education (1986) emphasised the values as: “The growing concern over the erosion of essential values and an increasing cynicism in society that has brought to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values. It also indicates towards advances in modern

science and technology as the result of changes in the life style of people as well as accompanying erosion of life”.

The University Education Commission (1948) considered both philosophical as well practical aspects of values and made certain valuable proposal for reforms in this respect. In 1959 the Central Advisory Board of education appointed a special committee on religious and Moral Instruction (the Sri Prakasa Committee) which suggested a large number of measures for inculcating moral and spiritual values in the pupils. Programme of Action (NFE) (1992): “the framework emphasised value education as an integral part of school curriculum. It highlighted the values drawn from national goals, universal perception, ethical considerations and character building. It stressed the role of education in combating obscurantism, religious fanaticism, exploitation and injustice as well as the inculcation of values”.

Importance of value education:

Peace and value education is very important for day today works of every human life. Because the ultimate aim of values is to develop good character and morality, good health and balanced personality, truthfulness, punctuality and honesty in the minds of students, spiritual and cultural values and positive adjustment among students, young stars and society. Values give direction to our behaviour. They are expression of ultimate ends, goals or purpose of social actions. They are important because they help us to grow and develop. Values are the basis of our judgements about what is good and desirable for us as well as what is undesirable and improper in our life. Thus value and peace are very important in our lives.

Conclusion:

The present day education instead of acquiring values is being neglected to a great extent. Education which is considered as the most potent factor in imparting peace and value education to young generations, has failed today in its sole purpose. It is seen that the majority of our teachers have become money minded and materialistic. Politics one way or the other has entered profession of teaching. Teachers going on strike, the heads of institutions are quarrelling with the staff or the students. Co-operation, We feeling, brotherhood, social service, etc. are disappearing in the institutions. They have failed to evolve an integrated approach in the curricular and co-curricular activities for all round development of personality of an individual. The prime objective of education today is no

longer the formation of moral character and peace loving. Our education system lacks formal orientation in peace and values. It is, thus, observed that there is general consensus that moral education should be imparted in our educational institutions as well as the mass media. Mass media, which have a very important and deep influential role on human minds, should also devise a well planned programme in respect of moral education and thus resolve the present crises of peace and value amongst students. Value crises in every institution have to be checked by the concerned people directly or indirectly then only we can hope to see the bright future of our students.

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