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MATRIC ID:

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

DVV:

1. Correction of Data Template
2. Calendar wise arrangement of Data template
3. Calendar wise Correct Data till 2022

2021-22	2020-21	2019-20	2018-19	2017-18
33	61	21	4	2

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## 4. Supporting Data:

### List of Books with ISBN number

2018

*Book Published as author*

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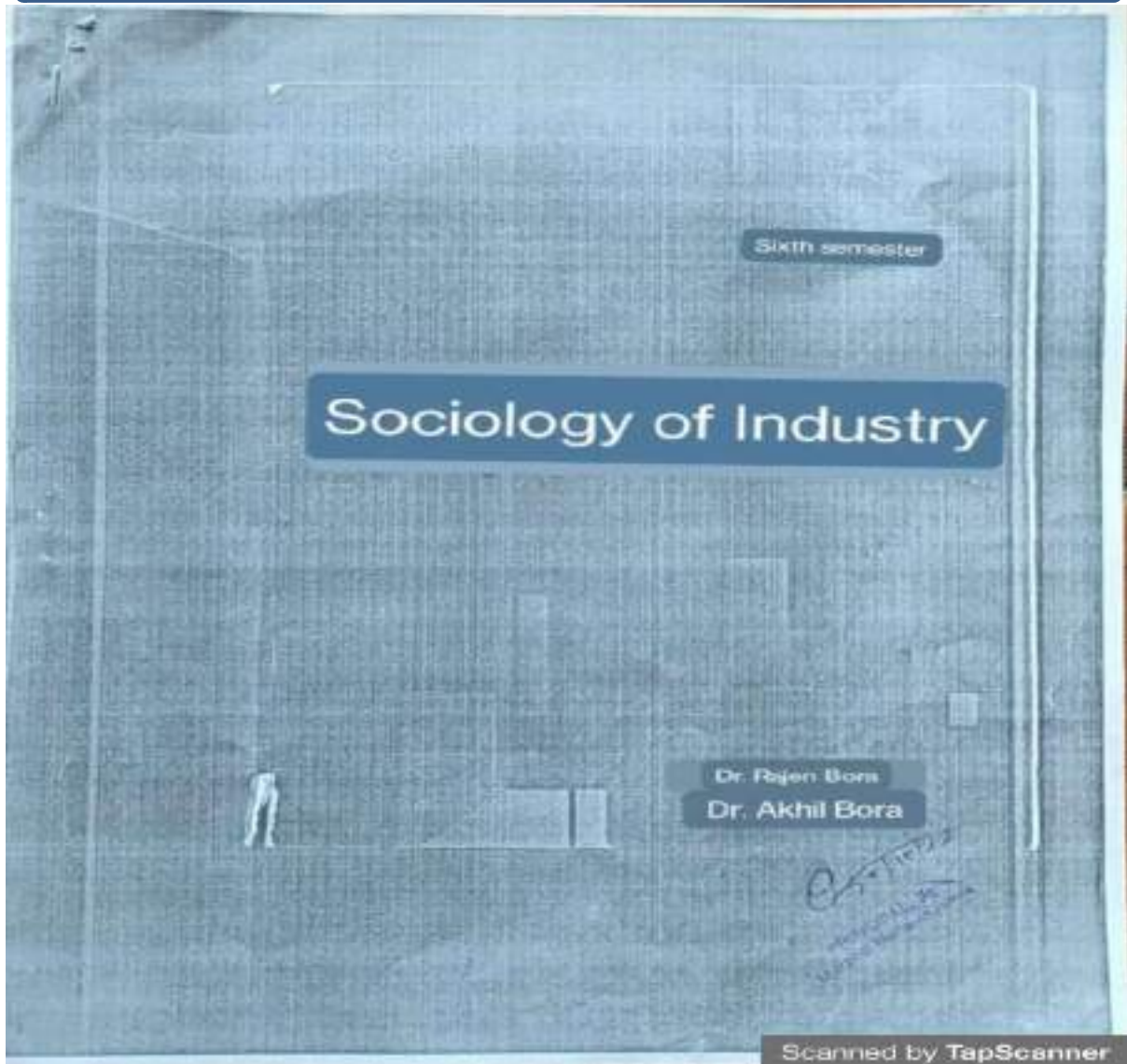
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*Dr. Akhil Borah*

*(Total -01)*

➔ *Sociology of Industry*



*M Mahant*  
*25/2/2023*  
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**UDYOGOR SAMAJTATTA : A book on Sociology of Industry** written in Assamese as per syllabus of under-graduate courses of Dibrugarh University (Semester System) by Dr. Rajen Borah, Associate Prof. and Head, Department of Sociology, Jorhat Kendriya Mahavidyalaya and Dr. Akhil Borah, Asstt. Prof. Morongi Mahavidyalaya (Degree), Doigrong, Golaghat and published by Bidya Bhawan, Jorhat (Assam).

Fifth revised edition : January, 2019 Price : Rupees two hundred fifty only

প্ৰকাশক আৰু পৰিবেশক

বিদ্যা ভৱন

মহাত্মা গান্ধী পথ,

যোৰহাট-১

প্ৰথম সংস্কৰণ : জানুৱাৰী, ২০১৪

দ্বিতীয় সংশোধিত সংস্কৰণ : জানুৱাৰী, ২০১৫

তৃতীয় সংশোধিত সংস্কৰণ : ফেব্ৰুৱাৰী, ২০১৬

চতুৰ্থ সংশোধিত সংস্কৰণ : জানুৱাৰী, ২০১৮

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বেটুপাত : মনজিৎ বাজখোৱা

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মুদ্ৰক : বৰকটকী অফছেট্‌ প্ৰিণ্টাৰ্ছ  
মাগলীআলি, যোৰহাট

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SYLLABUS  
SOCM60300  
SOCIOLOGY OF INDUSTRY

Total Marks: 80

Objectives:

*This course aims at providing a theoretical knowledge on Sociology of Industry. The theoretical knowledge will enable a student to understand the social structure of industry and its practical aspects.*

- Unit 1 : Definitions of industry, Meaning of industrialization, Pre-industrial society, industrial society and its systems, the emergence and development of industrial sociology, Relationships between industrial sociology and other social sciences. The task of industrial sociology, Modern industrial man, Growth of modern industry and impact of industrialization.
- Unit 2 : Work in modern society, Meaning of Organization, Formal organization, Informal organization, Industrial bureaucracy, Principles of Organization, Managerial Functions, Managing change, Stress and Counseling.
- Unit 3 : Meaning and trends of industrial Disputes in India, Trade Unionism in in India. Definitions, Functions, Advantages and Disadvantages, Types of trade Unions and wages, Development of trade union in India. Factors of growth of Trade Unions.

Unit 4 : Labor Welfare- Definitions and scope, classifications, Aim, Necessity in India, Origin of labor welfare Activities, Welfare activities undertaken by the govt. of India. Agencies for labor welfare, Provisions in the Factories Act 1948, Labor welfare funds, Labor welfare activities in Railways, Labor welfare activities in Ports, Social security measures.

Unit 5 : Industry and society- Industry and the family, industry and education, industry and social stratification. Industry and Entrepreneurship, Industrial policy in India, Problems of industrial development in N.E India.

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## introduction

At a time of industrial expansion all over the world, there is a great need for a subject like the sociology of industry or industrial sociology. The need for such a subject called for by the present time and civilization is greatly realized in the intellectual community as the wonderful discoveries of science and technology have discovered undiscovered resources with various sophisticated techniques and industries have been born around those discovered resources. With the establishment of such industries, scientific knowledge of the industry is required for their management. Therefore, a new special branch of sociology has emerged to discuss various aspects of industry from a scientific perspective which we call Sociology of Industry or Industrial Sociology. Industrial sociology covers aspects of industrial organization, industrial administration and management, industrial organization, industrial workers, industrial change or prog

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(This subject has been selected as the third paper of the Sixth Balmadhikan Major. However, in view of this lack of students in this paper of Sociology, I have tried with great difficulty to prepare an up-to-date book. There are many ways in which you can improve your self-confidence, but the most important thing is to improve your self-confidence. There are many ways in which you can improve your self-confidence, but the most important thing is to improve your self-confidence. For example, we can mention the List of Central Labor Acts mentioned in Chapter IV. These laws are mentioned in detail for the sake of convenience. The list is long, but we feel that students as well as other readers will benefit from it. Many of us have real experience of people struggling to find various aspects of labor laws. Therefore, it is with a broad perspective that the whole is discussed without mentioning the two labor laws. In addition, the book is designed to benefit gifted and less gifted students.

While anyone is sure to maintain their own morale in their creative work, the advice and encouragement of others also strengthens the path to success. Dr. Moly In, retired

professor of sociology at the University, encouraged us in this work. We take it for the encouraging advice that the Murty house offered us. I would like to thank my ever-adored father, late Devi Bora and mother, Sita Rajani Bora, for making our thorny journey of education a success despite their hard work and financial poverty. In addition, Putris

I would like to thank Mouumi Bora, Laxman Neog Kar, Aji Barin Dey (Shilpu Parik) Barua and Brod Kowal for their assistance

and encouragement in various aspects of writing. And I thank them for their encouragement.

Finally, we would like to express our sincere gratitude to the owners of Vidya Bhawan for taking the heavy responsibility of publishing the book. T.S. PS. Thanks to our dear student Laili Bora of Bora DFP Chapter for completing the project in a hurry.

January 10, 2014

*B. S. Boruah*  
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➔ The trees- it's not yours. (Poetical Collection)



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Gasbor Tomalokar Nahay

A poetical collection composed by Yugal Jyoti Borah  
& published by Pragjyotika Kavya Kanan, Golaghat,  
on behalf of Golaghat Zila Xahitya Sanmilani.

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PRAGJYOTIKAKABYAKANAN,

(A Trust of Assamese Recitation & Culture)

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First Pulished : 25th November, 2018, Price:125/-

The trees are not yours

Jugaljyoti Bora

First published: November 25,

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Poetry is about us, about us-

There is an increasing tendency for every sensitive person who cannot integrate into the modern lifestyle to become insecure. We are beginning to feel insecure with our relatives or with ourselves. Something indefinable is beginning to cripple our being, our intelligence. After achieving love, financial security or many other desired things, the feeling of insecurity or loneliness is becoming increasingly intense. In such moments, many people commit suicide in despair. They are located in an escapist mental world. Artists and writers want to be immersed in creativity through their own mediums and wander privately into another world where they can spend some rare moments of self-expression very nicely and intimately.

There are many ways in which you can improve your self-confidence. There are many ways in which you can improve your self-confidence. These feelings, like many others, create an inexplicable excitement in our minds, an incomprehensible melody, those melodies sometimes hum like songs in themselves, and these moments of being immersed in these melodic feelings that seem like poetry are actually for us. Not only does it become the sweetest moment. May you be a safe friend in my life. These sweetest moments of poetry give us a deep confidence and peace in the midst of distrust, a complete sense of security in the midst of insecurity. Therefore, it is important to understand why the poet wants to become one with poetry.

There are many critics who have expressed different opinions on poetry. Wordsworth describes poetry as "a wave of emotion that arises and flows spontaneously

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Instead of arguing that poetry is poetry Matthew Aske says, Poetry is biography. Coleman also argues that poetry is a manufactured art. Thus, in every post office in the world, there are three definitions of poetry. Therefore, it is important to understand that the poems in many poets are spontaneously created in the same sitting market when the same person focuses on creating poems based on people, history or some other creature story. Therefore, it is necessary to accept the relevance of the creation of poetry somewhere, and we sincerely believe that the moment of creation of poetry is an innovation.

We sincerely believe that literature is a major part of poetry as a major part of society, time and the arts, and above all symbols, imagery, metaphors, fictional narratives or bookish words. Wouldn't it be appropriate to know who the poet actually writes poetry for? Just for self-satisfaction? For the sitting of the intellectual community. There are many ways in which you can improve your self-confidence. There are many ways in which you can improve your self-confidence. It is a risk that I will answer this to everyone. If I had gold, I would say that as one of human beings we write poetry in the interest of the people in the name of the satisfaction of all qualities, one finds a deep self-satisfaction. We also acknowledge the responsibility of our poetry to the present-minded reader who does not understand what poetry is from the intelligent reader who is a prominent critic. All people in society have their own passion for time, society and art. Naturally, we have tried to free poetry from the trap of incomprehensibility and take it to readers of all levels. Readers who are conscious of society, culture and art are always committed to creativity. Not in the draft of

We are also naturally more aware of the racial thoughts of these society responsible readers. And every intelligent reader may not feel anything new in our poetry as often my call blood poetry poetry it will be difficult to like. There are many things whose nature and some elements are the same as the subject of our poetry

Source: those people don't understand our poetry so when it my meaning as a joke. Therefore, we have always tried to present a complex reader of poetry in a very simple manner.

In order to build a relationship with the reader, therefore, it is important to understand the modern tendency of poets to express personal philosophies through poetry and confuse the reader.

Therefore, it is important to understand that the present situation is not the same as the previous situation. Therefore, it is important to understand that the present situation is not the same as the previous situation. The poems in this collection try to emphasize the bond, people and people relationships and errors, the politics, faith, etc. more than personal experiences. Many of the poems written from the disaster of social immorality are included in this collection. There are many poems frankly acknowledge the pressure of immaturity of thought and experience. We are encouraged to welcome the reader to unintentionally taking the trouble. I would like to thank all the well-wishers who inspired me to publish this collection.

- Jagdeep Bora

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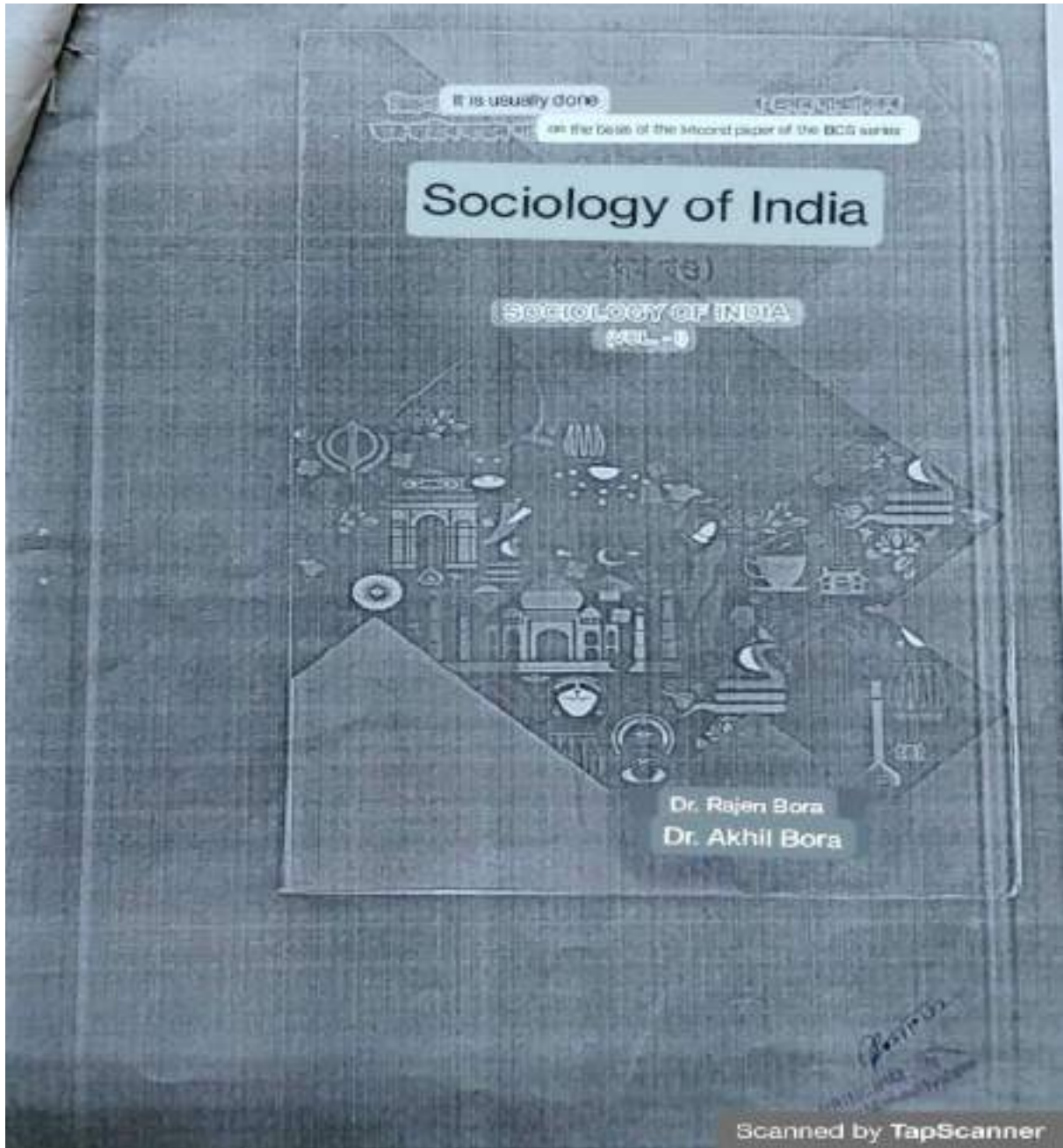
## 4. List of Books with ISBN number

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*N. Mahant*  
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➔ *Sociology of India*



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**BHARATAR SAMAJTATWA (PRATHAM KHANDA) : A Book on Sociology of India (Vol. 1) written in Assamese as per new CBCS syllabus (2019-2020) of Dibrugarh University by Dr. Rajen Borah, Associate Prof. and Head, Department of Sociology, Jorhat Kendriya Mahavidyalaya and Dr. Akhil Borah, Asstt. Prof. Morongi Mahavidyalaya (Degree), Doigrong, Golaghat and Published by Bidya Bhawan, Jorhat (Assam).**

**First edition : July, 2019**

**Price : Two Hundred Fifty only**

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মহাত্মা গান্ধী পথ,  
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মুদ্ৰক : বৰকটকী অফছেট প্ৰিণ্টাৰ্ছ  
মালৌআলি, যোৰহাট

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## COURSE CONTENTS AND ITINERARY

### 1.1. The Colonial Discourse (Week 1)

1.1.1. Cole, B.S., 1990, *An Anthropologist among the Historians and Other Essays*, Delhi: Oxford University Press, Pp.136-171

### 1.2. The Nationalist Discourse (Week 2-3)

1.2.1. Korten, S., 2010, *The Imaginary Institution of India*, Ranikhet: Permanent Black, Pp.85-126

### 1.3. The Subaltern Critique (Week 4)

1.3.1. Guha, R., 1982, *Subaltern Studies: Volume I*, Delhi: Oxford University Press, Pp.1-8

### 2.1. Caste: Concept and Critique (Weeks 5-6)

2.1.1. Srinivas, M.N., 1969, „The Caste System in India . in A. Beteille (ed.) *Social Inequality: Selected Readings*, Harmondsworth: Penguin Books, Pp.265-272

2.1.2. Mencher, J., 1991, „The Caste System Upside Down , in D. Gupta (ed.), *Social Stratification*, Delhi: Oxford University Press, Pp.93-109

### 2.2. Agrarian Classes (Week 7)

2.2.1. Danavare, D.N., 1991, The Model of Agrarian Classes in India, in D. Gupta (ed.), *Social Stratification*, Delhi: Oxford University Press, Pp.271-275

### 2.3. Industry and Labour (Week 8)

2.3.1. Breman, J., 1999, "The Study of Industrial Labour in Post Colonial India: The Formal Sector , *Contributions to Indian Sociology*, 33(1&2), Pp.1-41

### 2.4. Tribe: Profile and Location (Week 9)

2.4.1. Himendorf, C.V.F., 1967, „The Position of Tribal Population in India , in P. Mason *India and Ceylon: Unity and Diversity*, New York: Oxford University Press, Chapter 9

### 2.5. Village: Structure and Change (Week 10)

2.5.1. Srinivas, M. N., 1987, *The Dominant Caste and Other Essays*, Delhi: Oxford University Press, Pp.20-59

### 2.6. Kinship: Principle and Pattern (Week 11)

2.6.1. Karve, I., 1994, „The Kinship Map of India , in P. Uberoi (ed.) *Family, Kinship and Marriage in India*, Delhi: Oxford University Press, Pp.50-73

### 2.7. Religion and Society (Weeks 12-14)

2.7.1. Srinivas, M.N. and A. M. Shah, 1968, „Hinduism , in D. L. Sills (ed.) *The International Encyclopedia of Social Sciences*, Volume 6, New York: Macmillan, Pp.358-366

2.7.2. Momin, A.R., 1977, „The Indo Islamic Tradition , *Sociological Bulletin*, 26, Pp.242-251

2.7.3. Uberoi, J.P.S., 1997, „The Five Symbols of Sikhism , in T.N. Madan (ed.) *Religion in India*, Delhi: Oxford University Press, Pp. 320-352

#### Note:

The students are required to explore the contemporary sources on social institutions. With the aid of visual, oral and other kinds of narratives/representations students, advised and guided by teachers, are expected to arrange discussion sessions, work on assignments, undertake projects and fieldwork, and make presentations week-wise from the onset to the end of the semester.

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## introduction

Indian society is a very complex society with different religious groups, linguistic groups, ethnic groups and ethnic groups. The multi-ethnic character of this society has pluralized the culture of the society. The multifaceted culture is nurtured by Indian tradition and the social institutions that have existed in Indian society for centuries. Hinduism, caste system, Swatan system, joint family etc. are the basic foundations of Indian society and it is through these institutions that Indian society is sustained. There is a huge sense of humanity in the traditions and culture of Indian society. The words of the sages of this society, the proverbs of various religious books, etc. have taught people to be human beings. Hindu society, its traditions or culture have no place for greed, violence, hatred, cheating, injustice and immorality. The deep faith in Hinduism and its actions has governed this society. Therefore, it is essential to acquire knowledge of such a society and its traditions or culture and changing forms in a scientific and systematic manner that can preserve humanism. The newspaper has been included in the new syllabus of Choice Based Credit System (CBCS) to be launched by Dibrugarh University from this year (2011). This newspaper aims to explain to the students that India is a resource of knowledge.

It is worth mentioning that the new curriculum called CBCS which has been introduced in the colleges under Dibrugarh University from this year will surely start a new journey in the intellectual development of the students and teachers. The course is prepared by skilled teachers on the subject of Sociology, the course is a timely course for both teachers and students of

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NET, SET to set. We have also realized  
the complexity of the new in this familiar era. This textbook  
is designed with students interested in social issues in  
mind. I hoped to present a beautiful book on  
the newspaper and readers will see how much the language  
of the book has improved. However, at the time of writing  
the book, the curriculum developed and approved by the  
University was not the same. Every  
concept mentioned in the curriculum is included in the book by  
making new topics clear despite the complexity of the curriculum.  
Therefore, we believe that every concept indicated in the curriculum will  
benefit from this textbook.

Page coding is the most significant and new feature of the  
curriculum in the CBCS community. For each  
concept or topic covered in this guideline, the page  
of an article published in an encyclopedia or a  
particular journal is specified. In other words, it is advisable  
for students or teachers to follow such guidelines when preparing  
an A or an author studying only the specified  
content. The contents of the prescribed curriculum studied  
during the running of our textbook further strengthen the fact  
that these contents have special characteristics and  
can be studied by different authors or scholars over a  
single year. However, the span of each author or  
researcher may vary. Hence the same subject

Only a specific study of the above studies by various researchers or  
authors has been introduced into the new curriculum in the policy  
of place addition society. Examples Among the various  
concepts included in the curriculum of this textbook  
is Colonial Discourse. Nationalist discourse is neglected and  
subaltern critique can be mentioned. The group on Colonial  
Discourse (Unit-11) (R. S. Coom, 1990) An  
Anthropologist among the  
Historians and other Essays) Notes  
on the History of the Study of Indian  
Society and Culture' pp. 106-1 includes the words, Discussion  
of the group on 'Nationalist Discourse' (Unit-12)  
Include the material in Sudipta Kaviraj  
(2006) 'The Imaginary relations of India'  
Mam's chapter entitled 'On the structure of Nationalist  
Discourse' pp. 8-1 Similarly neglected is the study page  
entitled 'The Subaltern critique (Unit-13)  
of the discussion magazine  
(Ranjit Guha, 1982) Subaltern Studies Vol-1 On some  
Aspects of the Historiography of Colonial India' Nos. 1-5 are  
invited. Thus, the discussions of each group in this newspaper are focused  
on the topics and page numbers specified by the syllabus.  
However, there may be difficulties in finding the root of some  
discussions specified in a book. Several topics are also discussed  
additionally.  
Gh. Kamalika Fukan, who is currently studying at the University  
of Delhi, was particularly helpful in preparing this textbook. He helped  
us to complete the textbook by providing us with study materials for  
the year. In addition, the assistance of Jorhat Central College in developing  
student light should also be acknowledged. So two books have  
come thanks to this moment.  
Among those who contributed and encouraged during the  
preparation of this

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The video was identified a Nika, Anagrat Bardia, Niper Shaka, Ojoi Shaka, Dr. Na Parai Shaka of Khajurhat Kazi College and Oia Kiz. Their enthusiasm has helped us a lot in our creation work.

I am grateful to our Chitrapuji, Chinyabadi father, the late Musi Rai, for making the thorny journey a success with his hard work and financial resources and blessings. The textbook was prepared with the special support and encouragement of the English Department of Kakajur Anant Academy and the Department of Hindi and College Economics at Lor Deora.

The textbook was published in 1996. The textbook was published in So thank you to both the writers at this moment.

28 मूल, 2023

Dr. Ramesh Bora

Principal, IC Marang Mahavidyalaya

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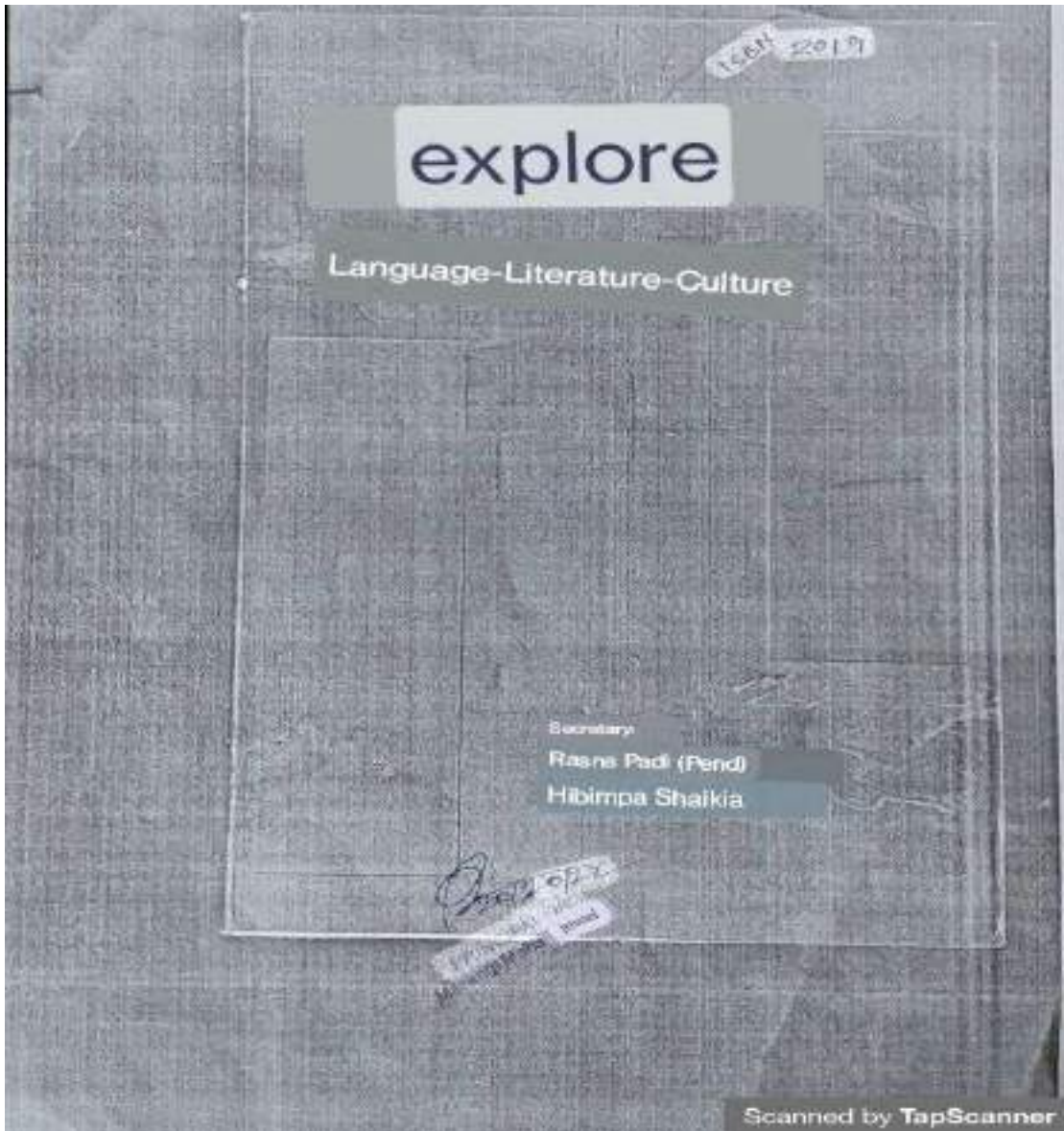
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2.2	Peasant class Agrarian Classes	
2.3	Industry	

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*Himalata Boruah.*



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**Anneshan : Bhasa Sahitya Sanskriti** is a collection of Bilingual Research Base Articles written on Language, Literature and different cultural topics of Assam, Edited by Rachna Padi (Pegu) Assistant Senior Prof. and Hirimpa Saikia, Assistant Prof. of Assamese Department, J.D.S.G. College, Bokakhat, Published by Unika Prakashan, Jorhat, Assam.  
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অন্বেষণ  
ভাষা + সাহিত্য + সংস্কৃতি

সম্পাদক : বাব্বা পাদি (পেগু)  
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[বিঃদ্রঃ: গ্ৰন্থখনিত সমিৰিষ্ট লেখাসমূহত উল্লেখ থকা মতামত আৰু সিদ্ধান্তসমূহ একান্তভাবে লেখকসকলৰ নিজা। এই সন্দৰ্ভত সম্পাদক, সম্পাদনা সমিতি দায়বদ্ধ নহয়।]

  
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13.13. Inman Shakti's stories are about men and women.

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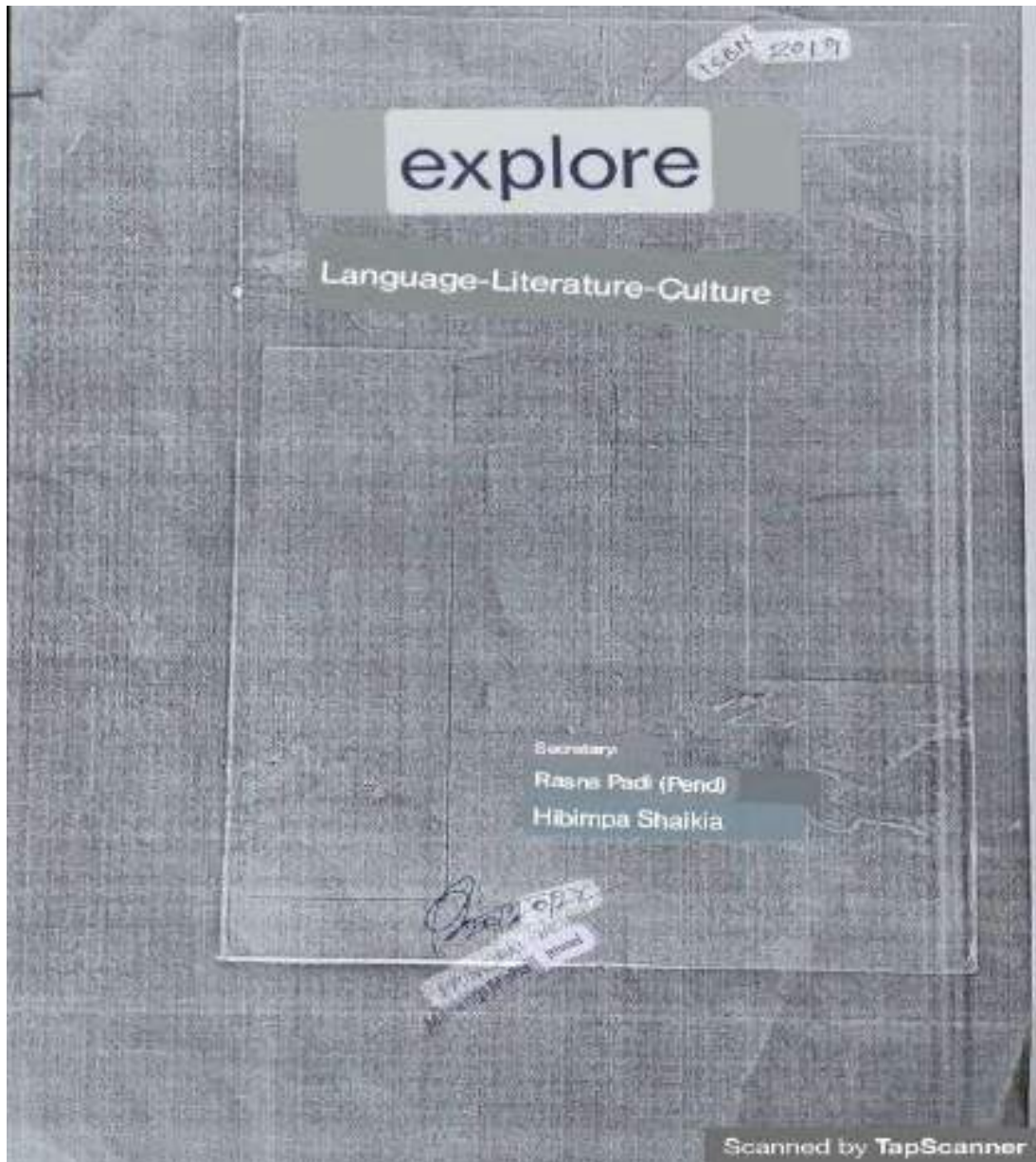
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Yugal Jyoti Borah



*Hemingway's Santiago: An inspiration for the failure*



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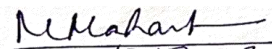
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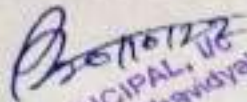
  
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## Hemingway's Santiago: An Inspiration for the failure

Yugal Jyoti Borah

*But I will show him what a man can do and what a man endures.  
I told the boy I was a strange old man, 'he said, 'Now is when I must  
prove it.'*

*The thousand times he had proved it meant nothing. Now  
he was proving it again. Each time a new time and he never thought  
about the past when he was doing it.*

*'A man can be destroyed but not defeated.'*

### – *The Old Man and the Sea*

Santiago is an epic character of Ernest Hemingway's Nobel Prize winning American novel *The Old Man and the Sea*. The whole story of the novel is circling around the character of Santiago. However, the novel is a tale of courage, pride, and humility. There is a sense of purposiveness in the novel where the novelist is going to give us a positive message that the world is no longer a trap in which man is doomed to struggle, to suffer, and to die as bravely as he can. The world is now a meaningful place where a human being can show the stuff he made of and thus achieve something of supreme value and importance. By this affirmative attitude to life, this novel becomes a great human document which has an inspiring and tonic effect on us.

This very short novel, which some time insist on calling rather a long short story, concerns an old Cuban fisher-

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man named Santiago. After eighty days without a fish, Santiago ventures far out to sea alone, and hooks a giant marlin in the Gulf Stream. For two days and two nights the old man holds on while he is towed farther out to sea; finally he brings the fish alongside, harpoons it and lashes it to his skiff. Almost at once the sharks begin to attack the dead fish to eat its flesh. He fights the sharks, kills many of them, but is eventually left with his broken tiller as his only weapon. The sharks eat all the flesh of the marlin, leaving only the skeleton. Santiago returns to the shore with the skeleton and, being half-dead with fatigue, makes his way to his hut to sleep and dream of better days.

To take the broadest view, however, the novel is a representation of life as a struggle against unconquerable natural forces in which a kind of victory is possible. It is an epic metaphor for life, a contest in which even the problem of right and wrong seems paltry before the great thing that is the struggle. Although the view of life in this novel had a long evolution from the days of total despair, it represents nonetheless an extraordinary change in its author. A reverence for life's struggle, and for mankind, seems to have descended on Hemingway like a divine gift. The knowledge that a simple man is capable of the decency, dignity, and even heroism that Santiago possesses, and that his battle can be seen in heroic terms, is itself perhaps the greatest victory that Hemingway won. And it is because that the novel gives the reader a keener awareness of the fact that Hemingway regards moral stamina as the most important value of life.

Every human must rely on his own spirit, his own inner resources, and he must endure his ordeal unaided. By the character of Santiago, Hemingway expresses his deep faith in the spiritual sufficiency of life, lived for itself and lived fully. Santiago is more or less a lonely old man who, when

the story opens has been deprived even of the boy Manolin's company on his fishing trip. On his epic voyage he is absolutely alone. The pressure and agony of life, Hemingway seems to believe, cannot be shared or passed on to others but must be endured alone. Santiago's hands are wounded and bleeding from the pull of the marlin, his face is cut, he feels that the marlin is killing him, he is in a state of utter exhaustion. But he does not surrender himself. He must fight as it is his duty. All his strength and determination come from his inside, even the thoughts of the boy and the African lions which partly sustain his strength and courage pertain to his inner, subjective life. He confronts the marlin all by himself and gradually he begins to respect and love his adversary calling it "friend" and "brother" even though he is determined to kill it. The entire experience of the Old Man may symbolically be treated as life in miniature. The Old Man is truly lived, and his experience is comprehensive enough to convey the spiritual sufficiency of what he has been through. And he has already signified his assent to plans for future expeditions.

Through the fight with the marlin and the sharks that Santiago fought, the novelist is going to give us the message of how the fighters of real life also taste the charm victory through the sufferings of defeat. In his fight with the sharks, though Santiago felt a kind of defeat, but the way of the magnificent battle that the Old Man fights, is nothing but a victory. In other words Santiago remains undefeated in spite of defeat. This is why his utterance after he has killed the first shark acquires a great significance.— "But man is not made for defeat. ... A man can be destroyed but not defeated."

Santiago was a man freed from fear and superstitions. Even he himself said that he was not religious. But in his distress, like other

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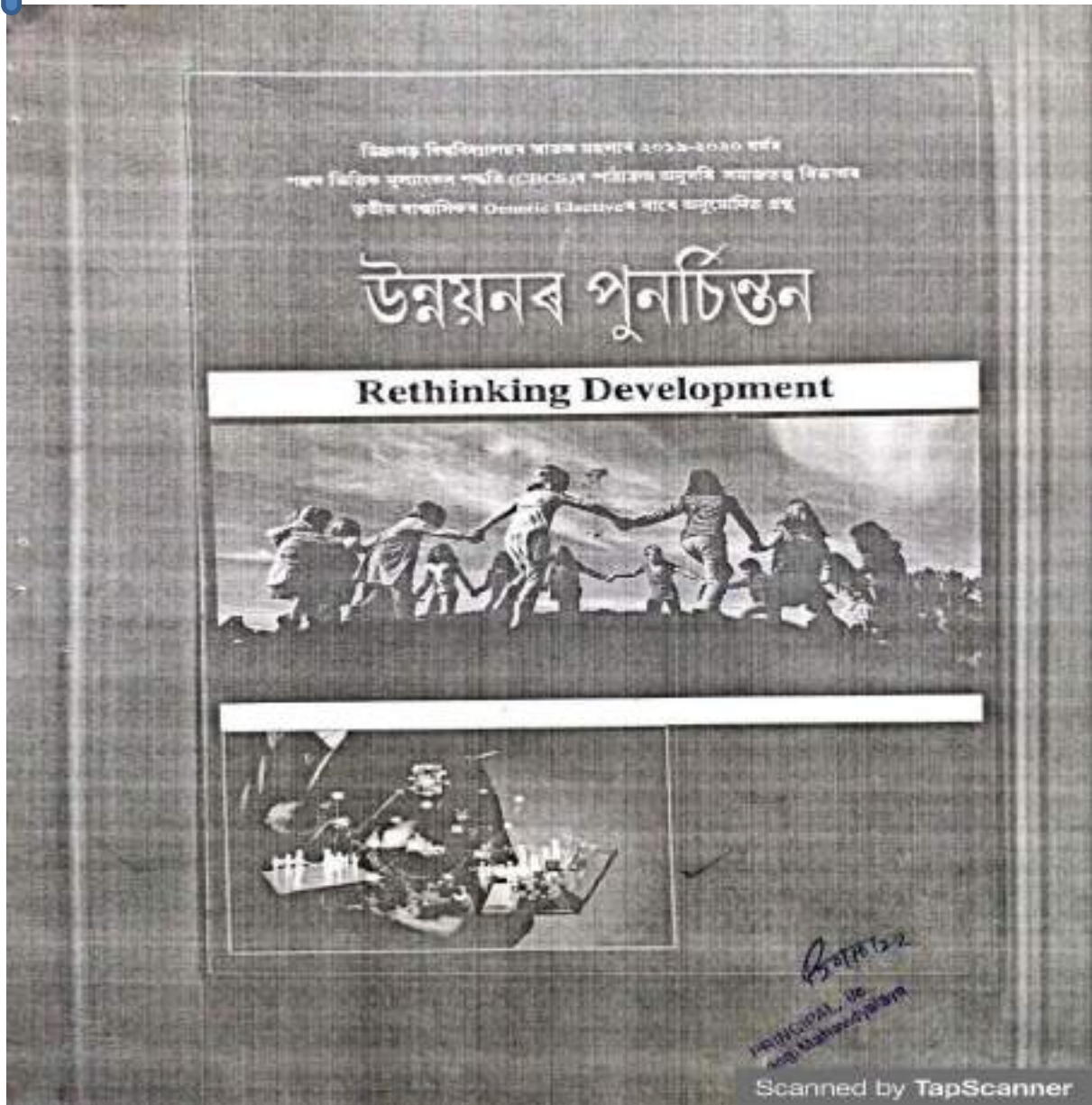
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## Course Contents and Itinerary

### 1. Unpacking Development (4 Weeks)

Bernstein, Henry. *Underdevelopment and Development*. Harmondsworth.

Wolfgang Sachs (ed.) *The Development Dictionary: A Guide to Knowledge and Power* London: Zed Books, 1992. pp. 1-21.

Rist, Gilbert. *The History of Development*. London: Zed, 2008. Pp. 8-46

Ferguson, J. 2005. 'Anthropology and its Evil Twin: 'Development' in the Constitution of a Discipline', in M. Edelman and A. Haurerud (eds.) *The Anthropology of Development and Globalization*. Blackwell Publishing. pp 140-151.

### 2. Theorizing Development (5 Weeks)

Harrison, David. *The Sociology Of Modernization And Development* London: Routledge, 1991. Chapters 1 & 2. Pp. 1-54

Frank, Andre Gunder. 1966. 'The Development of Underdevelopment', *Monthly Review*. 18 (4) September 17-31

Redclift, Michael. 1984. *Development and the Environmental Crisis. Red or Green alternatives?* New York: Methuen & Co. Chapter 1 and 7, pp 5-19, 122-130

Viswanathan, Nalini, Lynn Duggan, Laura Nispaoff & Nan Wiegman (eds). 1997. *The Women, Gender and Development Reader* Delhi: Zubaan, pp 33-54

Sanyal, Kalyan. 2007. *Re-thinking Capitalist Development: Primitive Accumulation, Governmentality and Post Colonial Capitalism*. New Delhi: Routledge, pp 168-189

Sen, A. 1999. *Development as Freedom*. New Delhi : Oxford University Press, pp. 3-11

### 3. Developmental Regimes in India (3 Weeks)

Barhan, Fransh. *The Political Economy of Development In India*. Delhi: Oxford, 1992. Pp. 1-60

Chatterjee, Partha. Democracy and Economic Transformation in India, *Economic and Political Weekly*, Vol. 43, No. 16 (Apr. 19-25, 2008), pp. 53-62.

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Scudder T. 1996. 'Induced Impoverishment, Resistance and River Basin Development' in Christopher McDowell (ed.) *Understanding Impoverishment: The Consequences of Development Induced Displacement*. Oxford: Bergahn books. Pp. 49-78.

Sharma, Aradhana. *Logics of Empowerment: Development, Gender and Governance in Neoliberal India*. Minneapolis: University of Minnesota Press, 2008. Chapters. Introduction, Chapter 4 and Conclusion

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## Foreword

Development is one of the various aspects of human society. One. It is impossible to understand the true nature of a society without knowing the criteria of its development. With the change of society and civilization, the concept of development also changes. Because society is not a static entity. It is ever-changing. Therefore, every person in the society wants to change the perception of development in response to this ever-changing nature of society. In the past, the concept of development in human society was quite narrow. However, over time, the scope of this concept expanded many times over. Modern theorists have interpreted the concept of development from a broader perspective. At one time, development may have meant only physical and mental development. But the current concept of development is not so narrow. The concept of development is multi-faceted nowadays. It refers to the physical and mental development of a person as well as economic, educational, communication, moral, spiritual and many other aspects. Various theorists have argued that true social development is not possible if only one or two aspects of society are developed. The various modern theories of development mentioned in this book have therefore also determined several aspects of real development. Students will also benefit from the study of these theories.

Our textbook contains various explanations, analyzes and several field studies on development. These explanations, analyzes or case studies have provided an indication of how broad or comprehensive the concept of development is nowadays than in the past. The present society is a modern society. In such a society, new ideas about the development of the society emerge PRINCIPAL,

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occurs. For example, we can talk about the transfer process. Although relocation does not seem to be related to development on the surface, it is closely related to development in the sense of tea. The people who are displaced during the establishment of various projects receive various facilities as compensation for the displacement and the socio-economic changes become more mature and improve their way of life. Similarly, emphasis has been placed on simplification in development of present. In other words, social development will be possible if the people of the society can be developed in all their forms.

Our textbook has been prepared according to the new CBCSE syllabus for the year 2019-20. There are many complications in preparing this textbook according to the new CBCSE curriculum. However, the textbook was prepared in a very short period of time taking into account the problems of the students. It is natural to make many mistakes due to preparation. Therefore, we would be grateful if teachers and students could point out the mistakes.

For the past few years, we have been engaged in a sacred work like writing books. We can never deny the role of our parents and teachers in giving us strength and morale in this regard.

The textbook was written by Mausumi Bora, Professor of English Department, Kakjan Arohan Academy, Neog, Assistant Professor of Economics Department, HIV College, Deoghar, Karbi Kab District, Binita Gogoi, Barua, Professor of Commerce Department, Kartal Academy, Nimalgan Parjyub Pratin Bora (Don), a student in the Department of Sociology, was particularly helpful. So they are very grateful for their cooperation.

Our work by preparing the cover of the textbook

I would like to thank Forest for taking this forward and Mr. Jisul Bora for DTPing it and handing it over to the publisher.

I would like to thank Mr. Biswajit Shukla and Mr. Rakhi Shukla, owners of Vidyashakti, a leading publishing house in Assam, for taking the responsibility of publishing the textbook.

all those

D. Ram Das

Pr. Bora

Alita Bora

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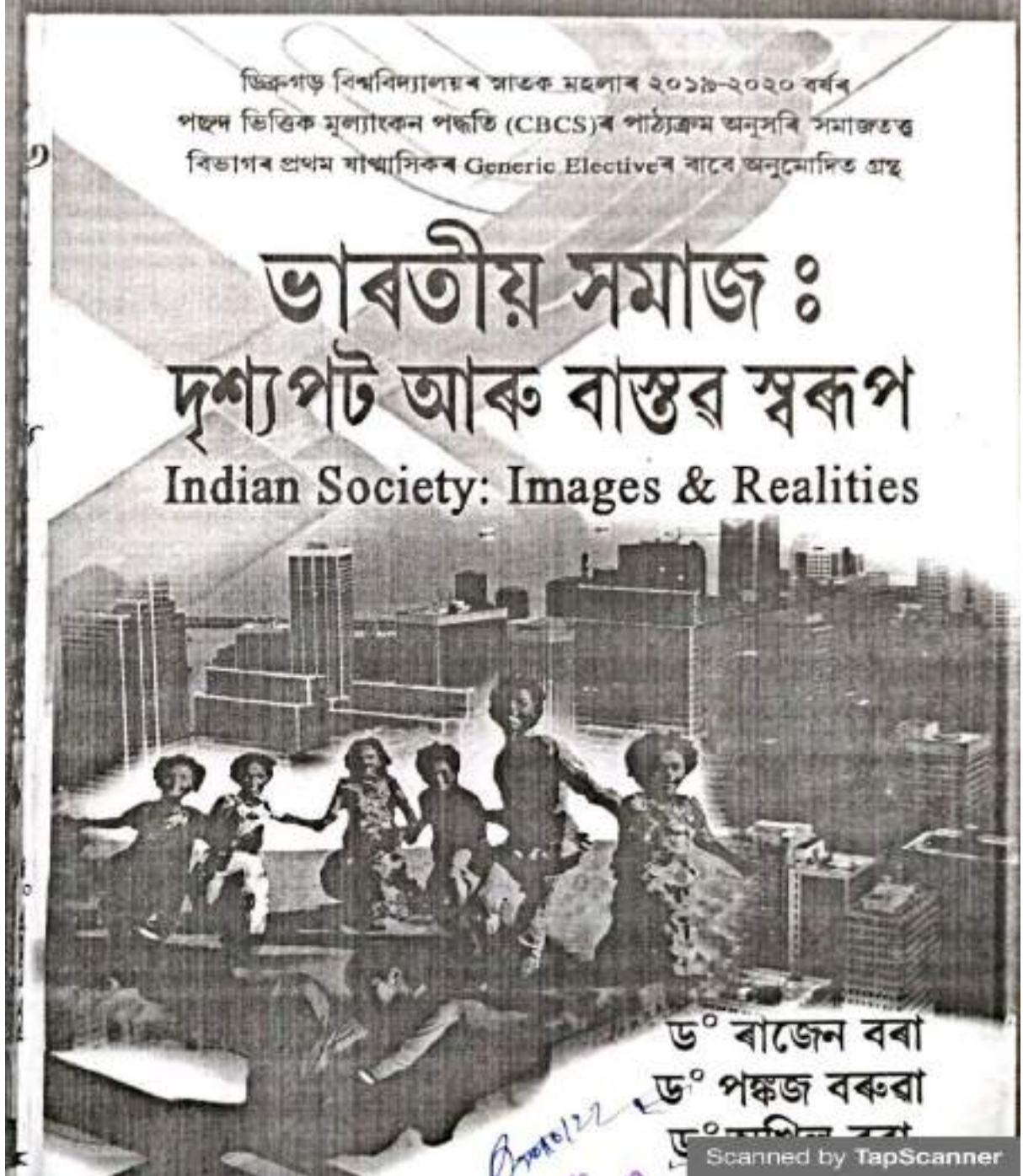
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**BHARATIYA SAMAJ : DRISHYAPAT ARU BASTAV SWARUP:** A Book on Indian Society: Images and Realities written in Assamese as per new (CBCS) syllabus (2019-2020) of Dibrugarh University by Dr. Rajen Borah, Associate Prof. and Head, Department of Sociology, Jorhat Kendriya Mahavidyalaya, Dr. Pankaj Boruah, Asstt. Prof. Morongi Mahavidyalaya (Degree), Doigrong, Golaghat and Dr. Akhil Borah, Asstt. Prof. Morongi Mahavidyalaya (Degree), Doigrong, Golaghat and Published by Bidya Bhawan, M.G Road, Jorhat (Assam).

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Cohn, Bernard. India: Social Anthropology of a Civilization, Delhi: OUP. Chapters 1, 3, 5 & 8 (1-7, 24-31, 51-59, 79-97)

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Fuller, C. J. The Camphor Flame: Popular Hinduism and Society in India. Delhi: Viking, 1992. Chapter 1. Pp. 3 – 28.

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### P Family and Gender

Dube, Leela. 'On the Construction of Gender: Hindu Girls in Patrilineal India', Economic and Political Weekly, Vol. 23, No. 18 (Apr. 30, 1988), pp. WS11 WS19

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### Critiques (2 Weeks)

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## Foreword

Every country in the world has its own unique society and civilization. Indian society is no exception. From the past to the present, Indian society, civilization, its religion, culture, caste customs, traditions, folk beliefs, ethnic demographics, traditional political and economic practices, etc. have enriched Indian society for social studies and research. The image of this society has always attracted scholars and anthropologists at home and abroad. The economy, politics, religion, caste customs, etc. of rural society reflect the true nature of Indian society. The mythology and idealism of the society is reflected in this society. Therefore, various social studies and research have emphasized on the characteristics of Indian society from the colonial period to the present. According to scholars and researchers, Indian society has a vast resource of social knowledge. Some studies and research have been completed on these but many more are still to be done. The curriculum of our book includes several factual studies completed by various scholars and researchers which will help both teachers and students to learn more about the image and reality of Indian society in a broader sense.

So far, there are very few books on this paper in the CBCS curriculum. Perhaps due to lack of study resources and inability to match such resources, many Sinai such

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There are many problems. As writers, we are also faced with such problems. Nevertheless, we have worked hard to give the students the correct knowledge without disregarding the curriculum guidelines. Rigor coding has been fully followed to ensure that students do not get in trouble with the question paper in the examination hall. This is because if a book can be prepared according to the instructions on page 1, then there is nothing that any student should be unprepared for in the examination hall through the study of such books. Therefore, we have worked hard to prepare the book for the benefit of the students. It is noted that every mistake was made in preparing the book with our little knowledge. I would like to ask for constructive suggestions for such mistakes.

No books were published on this newspaper in the first year of the CBCS curriculum. Therefore, many students encouraged the preparation of a textbook on this newspaper. It is because of those students that our textbook became a reality. So I thank them all at the moment.

Our father and mother are to be commended for their role as companions in our educational journey. Their hard work and sacrifice is an encouragement for such a great work. Two distinguished educators of the University, Dr. Mokhtul Hassan Sir and Dr. Sheel Sharma Sir, have been guiding us in this work. Therefore, we are eternally grateful to both the teachers.

During the months of preparing this book, Mousumi Bora, a lecturer in the English department of Kulan Academy and HVA/ADG pariksha in Doothee, Karbi Anglong district College Assistant Professor of Economics Department Laxminari Hoag, Commerce Professor Bishu Gupta Bora of Kapitani Academy, Nulakgerh and Sociology of Work at College

The department's student Pratyusha Pradin Bora (Dnt) provided special assistance. So I would like to thank them very much for their cooperation. I would like to thank Parvez Sain for preparing the cover of the textbook and Mr. Jitul Bora for DTPing it.

I would like to thank Mr. Brijraj Shukla and Mr. Shukla, owners of Vidyabhawan a leading publishing house in Assam, for taking the responsibility of publishing this textbook.

मार्च २०२३

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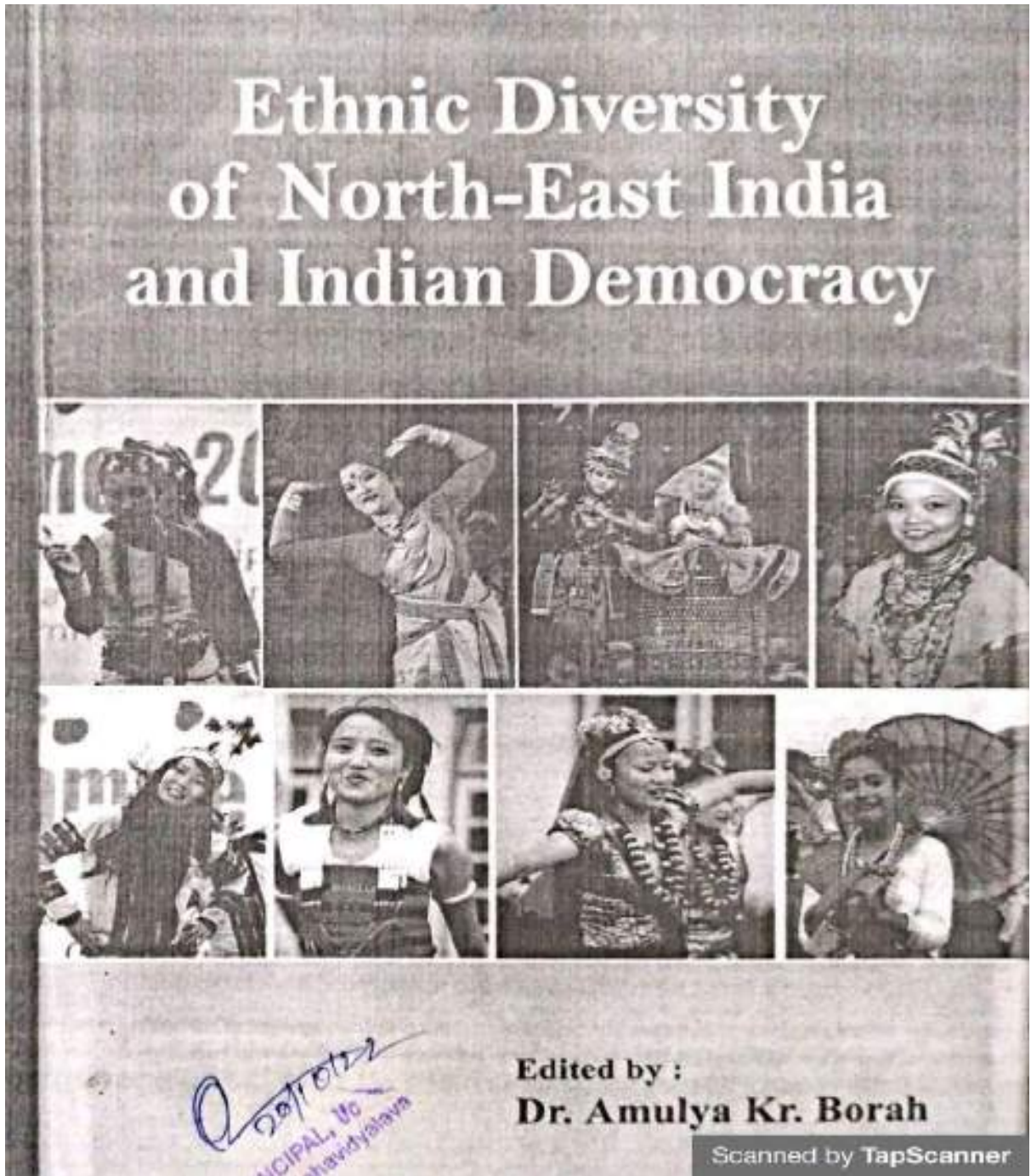
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**Identity Movement of the Ahoms in the Colonial Period of Assam: The Ahom Sabha**

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Sewari Sharma

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## An overview of the tea community in the social context of Assam -

Sewari Sharma, Assistant Apika

Vinod Konwar, Assistant Professor

अवतरिका :

Assam has been inhabited by people of various ethnic groups since ancient times and has established a harmony with the previously inhabited groups of people. Assam, a vast territory in Eastern India, is inhabited by people of different ethnic groups mainly due to its geographical environment. Such an environment has provided livelihood facilities by meeting the basic needs of the population. Every tribe that arrived in Assam settled in vast areas of mountains and plains. The Alapine-Norvik Aryans carried on the culture with new customs on the basis of the rural-agricultural culture established by the Agni and Mongols. One of the populations imported to this region during the British rule for labor in the tea plantations is the tea tribal people. From 1840 to 1950, the British continued to bring laborers from various provinces of India to Assam for their commercial interests. The tea ethnic people who came to Assam as a result of the 'Arkatia' and 'Girmatia' (Tea Estate Life and Culture- p. 16) agreements settled in and around the tea estates of Darang, Sonitpur, Nagaon, Jorhat, Golaghat, Dibrugarh and Tinsukia districts. Those people naturally brought cultural experiences with them in their own traditions. They also try to establish a real relationship with the indigenous social life of Assam by adopting a labour-intensive lifestyle in the plantations. Therefore, the presence of tea people in the social life of Assam has become an important issue.

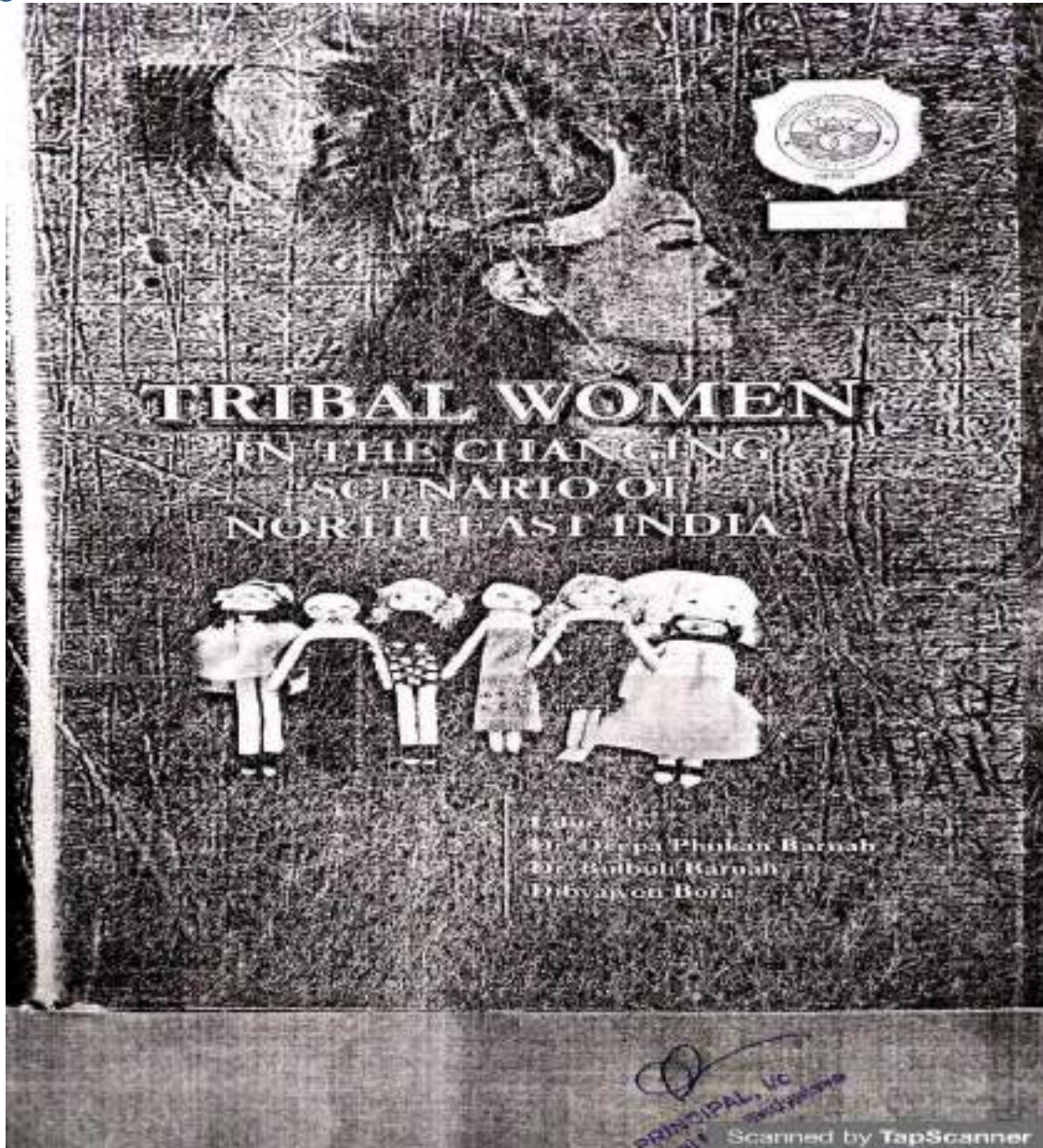
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➔ *A study of Economic Empowerment of Women in the Rural area.*



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**TRIBAL WOMEN IN THE CHANGING SCENARIO  
OF NORTH - EAST INDIA**

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## **A Study of Economic Empowerment of Tribal Women in the Rural Areas**

**Dipty Tamuly**

**Monikankona Bodo**

### **INTRODUCTION :**

The North-East India is one of the homelands of different tribal community. In this region 442 languages and dialects are spoken. There are so many tribes and each have their own distinct culture and historical context. No two tribes have the same culture and history. There are also different tribes in Assam of North-East India. The tribes of Assam are Bodo kachari, Missing, Karbi, Rabha, Sonowal kachari, Thengal kachari, Mech etc. So in such a mixed community, the status of tribal women is a significant reflection of the level of social justice in that society.

Women in a tribal society play a vital role in their social, cultural, economic and religious ways of life. They are considered as an economic asset in their society. But they are still facing the problems and challenges in getting different needs of life like education, employment, good health and economic empowerment. Economic empowerment of tribal women is an

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urgent need to overcome all obstacles like inequality, discrimination and exploitation and achieve their all round development in the society.

Empowerment includes higher literacy levels, education, better health care, equal ownership of productive resources, increased participation in economic & commercial sectors, awareness of rights and responsibilities, improvement of standard of living, self-reliance, self-esteem and self-confidence. The issue of economic empowerment is linked with aspects like equality, liberty and fraternity. So economic empowerment of tribal women involves not only the process of creation of socio-economic space for these groups by the state but also it is representation of realization of hopes and dreams of these groups for a social environment, free of inequalities which affect them politically, socially and economically.

For the acceleration of socio-economic development of any community, the active participation of women is essential. Like this, in a tribal society, tribal women are also important for the improvement and progress of tribes. Because they work harder and the family economy and management depend on them. Tribal women work as men's partners in the agriculture, yet their status remains the same. Tribal women work very hard for the livelihood of the family, but they live a poor life in spite of their many contribution in the house and on the farm. So the strategy for tribal development, and especially tribal women, needs improvement, betterment, development and uplift to affect their empowerment.

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### OBJECTIVES:

The basic objectives of this study are:

1. To study the factors influencing the economic empowerment of tribal women.
2. To identify the factors which become obstacles of economic empowerment of tribal women.
3. To prescribe the policy measures and suggestions for achieving the aim of economic empowerment of tribal women.
4. To analyze the present status of tribal women.

### METHODOLOGY:

This study is based on both primary and secondary sources of data. Primary data have been collected through a field survey. For this, we take two villages of Golaghat district which are Pangka Gaon and Kanaighat to show the status and economic empowerment of tribal women in these rural areas of Golaghat district. Pangka Gaon is Thengal kachari dominated village and Kanaighat is multi-farious village including tribal and non-tribal people from where we have taken into account only the tribal people. There are different tribes such as Bodo kachari, Soowal Kachari and Thengal kachari living at Kanaighat.

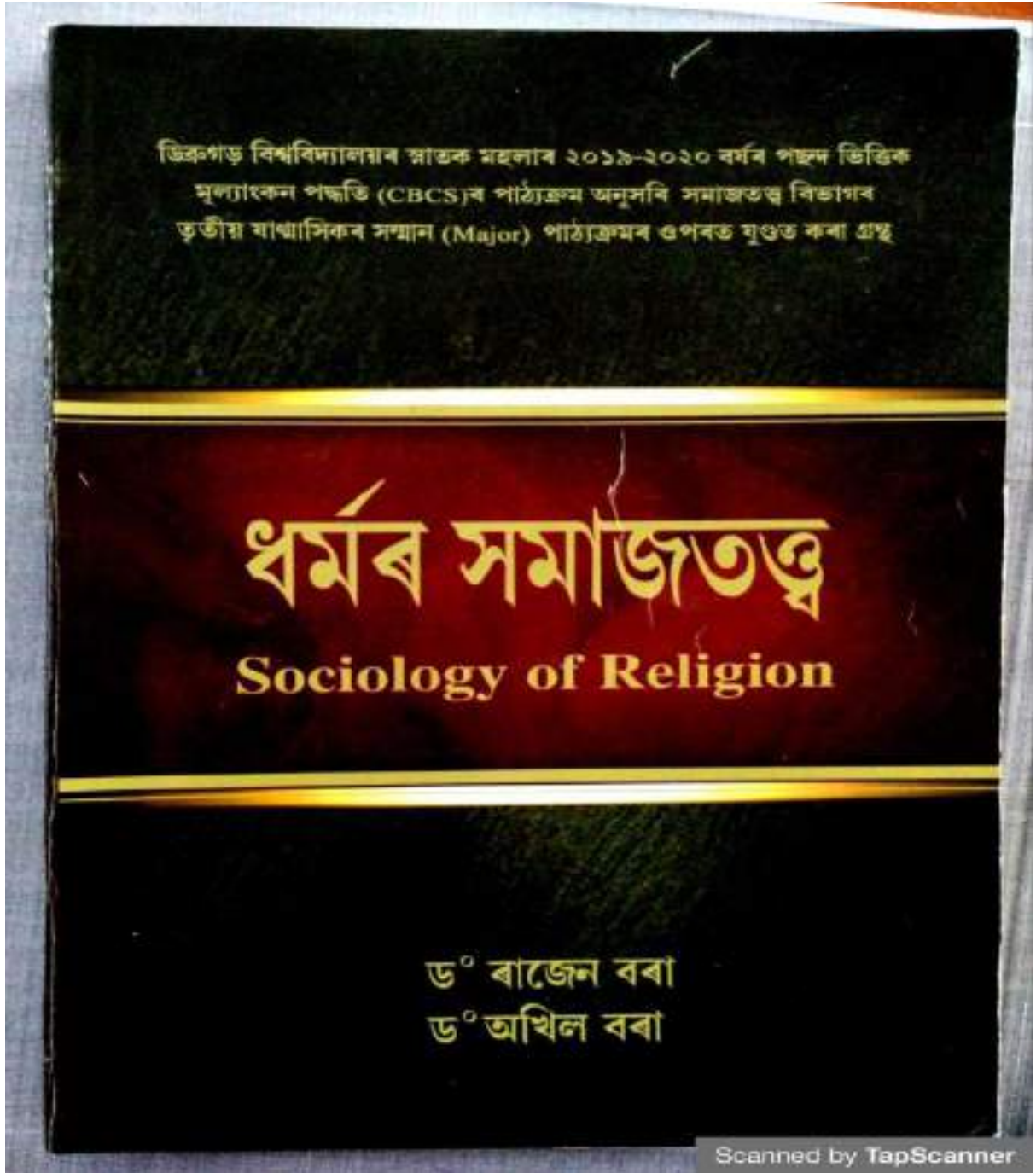
The required primary data was collected through an interview schedule. Approximately, the total number of six hundred fifty eight tribal women and girl are included in twelve hundred twenty one tribal households collected from the vi

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**DHARMAR SAMAJTATTWA : A Book on Sociology of Religion**  
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# Syllabus

## Core Course-06

### SOCIOLOGY OF RELIGION

(6 credits)

#### Course Objective

The course lays primacy to the understanding of religious over individual religions. Drawing heavily from classical writings on the subject it reinforces importance of the positions developed in these texts. Implicitly numerous interconnections can be attempted between various themes, manifestly the overarching concern of the paper is to follow up the linkage between social and religious through different registers mentioned in the outline.

#### ✓ Outline: 1. Social and Religious (2 credits)

##### 1.1. Formulating Religious

1.1.1. Social definitions of religion

1.1.2. Social functions of religion

##### 1.2. Asceticism and Accumulation

1.2.1. Relationship between religion and socio-economic action

1.2.2. Contradiction between asceticism and accumulation

##### 1.3. Theodicy and Eschatology

1.3.1. Social implications of the Idea of divine Justice

1.3.2. Social implications of the idea of death and salvation

##### 1.4. State, Religion and Emancipation

1.4.1. Religion and State

1.4.2. Religion and community

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**1.5. Religious and Solitude**

1.5.1. The isolation of the sacred

1.5.2. The sacred community and exclusion

**2. Elements of Religious (2 credits)**

**2.1. Sacred, Myth, Ritual (meaning and significance)**

(Mythology from North-East India can be used as reference for seminars and presentations as directed by the course teacher)

**2.2. Time and Space**

2.2.1. Transcendence and time

2.2.2. Sacred marking of space

**2.3. Rationality**

2.3.1. Concept of rationality (Max Weber)

2.3.2. Rationality in religion

**✓ 3. Techniques of Religious (2 credits)**

**3.1. Prayer**

3.1.1. Techniques of Prayer

3.1.2. Prayer as ritual

**3.2. Craft**

3.2.1. Types of craft

3.2.2. Functions of crafts

**3.3. Body**

3.3.1. Gestures

3.3.2. Performance

**Course Contents and Itinerary**

**1. Social and Religious (Weeks 1-5)**

**1.1 Formulating Religious**

1.1.1 Emile Durkheim. 1995. *The Elementary forms of religious life*. Translated by Karen E. Fields. New York: The Free Press. Book one and conclusion, pp. 21-39, 418-440

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## introduction

Religion is a very important social institution of human society. Without religion, it is impossible to maintain social order, human morality, social values, customs, etc. Therefore, religion has been able to survive throughout the ages. Today, even in the days of scientific advancement, the importance of religion has never diminished. In fact, it is because of the invincible force behind religion that science has to submit to religion. Therefore, it can be said that religion will exist as long as human society

exists.

Religion is a belief in miraculous or superhuman powers. People in different societies and communities around the world behave differently around such beliefs. It is worth mentioning that every country, society and community in the world has different forms of religious beliefs. In some countries of the world, some communities want to combine religion and magic, while in other countries, some communities do not want to combine religion and magic. In other words, according to such communities, religion and magic are two separate concepts. Both religion and magic have different theoretical and practical meanings. Both involve certain beliefs, but there are also differences in those belief systems.

The new CBCS curriculum attempts to innovate the content of sociology studies by revising the sociology curricula that have been in place for years. This textbook we have developed is one of them. The syllabus of this textbook attempts to present religion from a broad perspective. The content covered in this course is that religion is only a belief. I don't want to introduce it as a method; It is a **PRINCIPAL** of man's practical life,

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Efforts have been made to establish it as an effective method. Religion influences the economic, political, social, cultural, etc. of a society. An attempt has been made to consider the impact in these different directions. In the case, religion is also related to nationality. Therefore, Max Weber establishes a logical relationship between religion and economics. He believed that the religious policies of some religions created the desire for capitalism and paved the way for economic development. However, Weber refers to the indifferent Protestant religion, which emphasizes the acquisition of wealth.

Most of the world's religions are associated with songs about sin, virtue, and the afterlife. The studies of various philosophers on what sin is, religious judgment, how people have to atone for sins, how sins can be forgiven, etc. are extensively discussed in this textbook. In addition, the concept of liberation is sanctified with most religions. In Hinduism in India, the concept of liberation is associated with the good deeds done by a person during his lifetime. In other words, a person can attain liberation from this world only as a result of good deeds.

All religions of every society in the world have numerous customs, weddings and rituals. However, such customs, practices and rituals vary from country to country or society and religious community. Although these rituals are different, each religious group has to observe certain rituals or rituals during the performance of a sacred religious ceremony. Without this, people of most religious communities believe that no religious work can be fruitful. Therefore, the field studies conducted by various scholars on such religious customs and practices are beautifully discussed in this textbook according to the curriculum guidelines.

All religions have many ways to worship God. Some people pray to an idol, a portrait and a supernatural being in various poses. Some pray by chanting mantras with their mouths, others by meditating on their mothers with their mouths, and others by dancing and singing. No prayerful person

They force good things from the invisible. However, various studies by various sociologists and anthropologists have shown that it is actually a man who subdues a miraculous Sarah with his magic and gains strength. Therefore, there are various techniques to connect with God or God, which is discussed extensively in this book with stories by various authors.

Sociological studies and analysis of the characteristics of the right and left hands, brotherhood, time gap, etc. from a religious perspective are beautifully discussed here. Our book is not enough to delve into the depths of understanding of this profound analysis of sociologists. The theoretical and in-depth knowledge of religion requires extensive study of the original texts in English included in the syllabus.

In preparing the textbook, the guidelines of the CBCS curriculum of the Department of Dibrugarh University Society have been followed to the letter. Our discussions are presented in accordance with the page codes given by the course for the works of various scholars and their studies. However, there are many complications in the use of terminology in the preparation of this textbook. However, an attempt has been made to describe the content in all languages.

Many problems were encountered during the preparation of this textbook. There are many reasons why you shouldn't go to the gym. There are many reasons why you shouldn't go to the gym. However, with the encouragement of some well-wishers, colleagues and students, our efforts were successful. Our book was encouraged by Professor Dr. Arun Kumar, Head of the Department of Sociology, Dibrugarh University, Assam. I remember him with gratitude and affection. In addition, Kamalika Fakari, a student currently studying at the University of Delhi, helped in completing the textbook by providing some study resources. I would like to express my sincere gratitude to him in this regard. PRINCIPAL, to Marangi Mahavidyalaya, Dibrugarh.

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We remember Mother Ta Aijani Barak with gratitude at this moment. In addition, we would like to thank Mausumi Bora, Professor of English Department, Kakjan Arohan Academy, Laxmimani Neog, Assistant Professor, Department of Economics, HV College, Deothar, Karbi Anglong District and Dr. P.D I would like to thank Baroua and Pratyusha Pratim Bora (Don), a student of the Department of Sociology, Jorhat College.

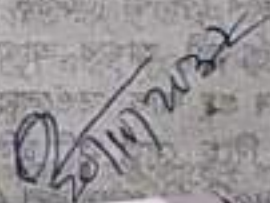
The textbook was written by Biswajit Shaikia and Banjit Shaikia, owners of Vidyabhavan, Jorhat, one of the leading publishing houses in Assam, who requested us to prepare a textbook on this newspaper. Therefore, I would like to thank and thank both the owners at this moment.

August 14, 2020


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Dr. Akhil Bora

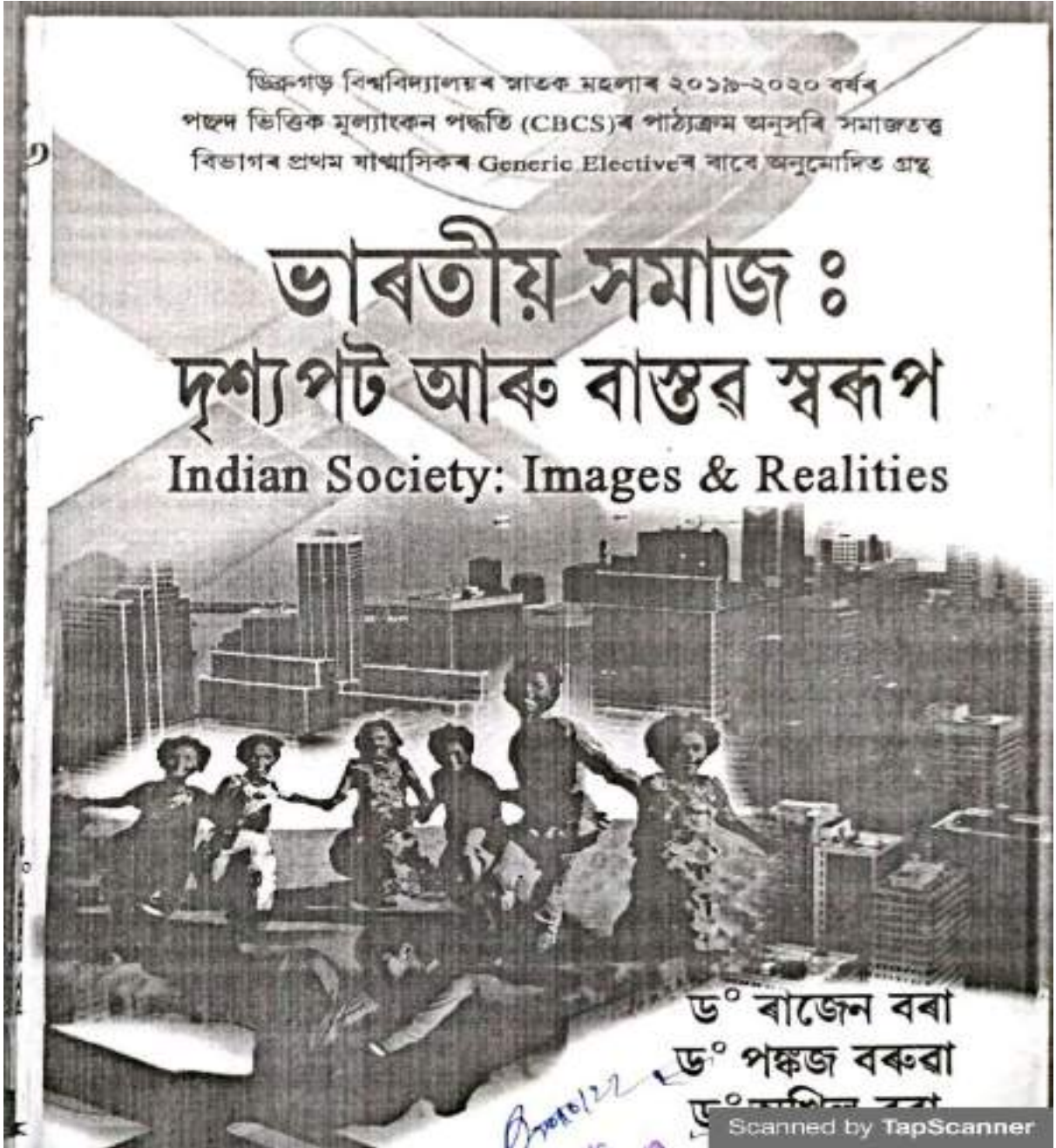
  
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**BHARATIYA SAMAJ : DRISHYAPAT ARU BASTAV SWARUP:** A Book on Indian Society: Images and Realities written in Assamese as per new (CBCS) syllabus (2019-2020) of Dibrugarh University by Dr. Rajen Borah, Associate Prof. and Head, Department of Sociology, Jorhat Kendriya Mahavidyalaya, Dr. Pankaj Boruah, Asstt. Prof. Morongi Mahavidyalaya (Degree), Doigrong, Golaghat and Dr. Akhil Borah, Asstt. Prof. Morongi Mahavidyalaya (Degree), Doigrong, Golaghat and Published by Bidya Bhawan, M.G. Road, Jorhat (Assam).

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# SYLLABUS

## Semester-I Generic Elective 01

Total Credit=6  
Total Marks 80+20=100  
Total Classes: 38  
Total Tutorials: 7  
Class duration: 1 class=1 hour  
1 tutorial = 1 hour  
6 classes per week

### INDIAN SOCIETY: IMAGES AND REALITIES

#### Course Objective:

This course seeks to provide an interdisciplinary introduction to Indian society.

	Classes	Tutorials	Marks
1. Sociological understanding of Ideas of India: Civilization, Colony, Nation and Society (3 Weeks)	10	2	25
2. Institutions and Processes (9 Weeks) Village, Town and Region Caste, Religion and Ethnicity Family and Gender Political Economy	18	3	35
3. Critical understanding of: Civilization, colony, Nation and society (2 Weeks)	10	2	20

#### COURSE CONTENTS AND ITINERARY

##### Ideas of India : Civilization, Colony, Nation and Society (3 Weeks)

A Embree, Ainslie Thomas, Imagining India. Delhi: Oxford University Press, 1989. Chapter 1- Brahmanical Ideology and Regional Identities. Pp. 9-27

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Cohn, Bernard. India: Social Anthropology of a Civilization, Delhi: OUP. Chapters 1, 3, 5 & 8 (1-7, 24-31, 51-59, 79-97)

## 2. Institutions and Processes (9 Weeks)

### A Village, Town and Region

Breman, Jan. 'The Village in Focus' from the Village Asia Revisited, Delhi: OUP 1997. Pp. 15-64

Cohn, Bernard, An Anthropologist Among Historians and Other Essays. Delhi: OUP, 1987, Chapters. 4 and 6. Pp.78-85 & 100 – 135

### Caste, Religion and Ethnicity

Mines, Diane P. Caste in India. Ann Arbor, Mich.: Association for Asian Studies, 2009. Pp. 1-35

Fuller, C. J. The Camphor Flame: Popular Hinduism and Society in India. Delhi: Viking, 1992. Chapter 1. Pp. 3 – 28.

Ahmad, Imtiaz et.al (eds). Pluralism and Equality: Values in Indian Society and Politics, Sage : New Delhi, 2000. Chapter: 'Basic Conflict of 'we' and 'they'' Between religious traditions, between Hindus, Muslims and Christians'. Pp.

### P Family and Gender

Dube, Leela. 'On the Construction of Gender: Hindu Girls in Patrilineal India', Economic and Political Weekly, Vol. 23, No. 18 (Apr. 30, 1988), pp. WS11 WS19

Gray, John N. & David J. Mearns. Society from the Inside Out: Anthropological Perspectives on the South Asian Household. New Delhi: Sage, 1989. Chapter 3. (Sylvia Vatuk) Household Form and Formation: Variability and Social Change among South Indian Muslims. Pp. 107-137

### Political Economy

Chatterjee, Partha. State and Politics in India, Delhi: Oxford University Press, 1997. Introduction: A Political History of Independent India. Pp. 1-39

### Critiques (2 Weeks)

Omvedt, Gail. Understanding Caste. New Delhi: Orient Black Swan, 2011. Chapters. 5, 9, 11 and Conclusion. Pp. 30-38, 67 – 73, 83 – 90, 97 – 105

Sangari, Kumkum and Sudesh Vaid. Recasting Women: Essays in Indian Colonial History. New Brunswick: Rutgers University Press. Introduction, Pp. 1 – 25

Brass, Paul. 1991 "Ethnicity and Nationalism: Theory and Comparison". Sage Publication, pp

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## Foreword

Every country in the world has its own unique society and civilization. Indian society is no exception. From the past to the present, Indian society, civilization, its religion, culture, caste customs, traditions, folk beliefs, ethnic demographics, traditional political and economic practices, etc. have enriched Indian society for social studies and research. The image of this society has always attracted scholars and anthropologists at home and abroad. The economy, politics, religion, caste customs, etc. of rural society reflect the true nature of Indian society. The mythology and idealism of the society is reflected in this society. Therefore, various social studies and research have emphasized on the characteristics of Indian society from the colonial period to the present. According to scholars and researchers, Indian society has a vast resource of social knowledge. Some studies and research have been completed on these but many more are still to be done. The curriculum of our book includes several factual studies completed by various scholars and researchers which will help both teachers and students to learn more about the image and reality of Indian society in a broader sense.

So far, there are very few books on this paper in the CBCS curriculum. Perhaps due to lack of study resources and inability to match such resources, many Sinai such

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There are many problems. As writers, we are also faced with such problems. Nevertheless, we have worked hard to give the students the correct knowledge without disregarding the curriculum guidelines. The page count (ing) has been strictly followed to ensure that the students do not get in trouble with the question paper in the examination hall, as if a book can be prepared according to the page number instructions, then no student is unprepared in the examination hall. Therefore, we have worked hard to prepare the book for the benefit of the students. It is natural that there are many mistakes in preparing the book with our little knowledge. We would like to ask for your constructive suggestions for such mistakes.

No books were published on this newspaper in the first year of the CBCS curriculum. Therefore, many students encouraged the preparation of a textbook on this newspaper. **५६-६८५** It is because of them that our textbook has become a reality. So I thank them all at this moment.

Our father and mother are to be commended for their companionship in our educational journey. Their hard work and sacrifice is an encouragement for such a great work. Two distinguished educators of the University, Dr. Mohitul Hussain Sir and Dr. Shikha Sharma Sir, have been giving us firm advice in this work. Therefore, we are eternally grateful to both the teachers.

Musumi Bora, Lecturer in English Department,  
Kakan Achan Academy, Laxminari Neog, Assistant Professor,  
Department of Economics, Hiv College, Deodhwa,  
Kabi Anglong, Binita Gogoi, Lecturer in Commerce, Karitak  
Academy, Numaigarh and Sociology College, Numaigarh

The department's student Pratyusha Pratin Bora (Don) provided special assistance. So I would like to

thank them very much for their cooperation. I would like to thank Farvez Hussain for preparing the cover of the textbook and Mr. Jitai Bora for DTPing it.

I would like to thank Mr. Biswajit Shukla and Mr. Ranjit Shukla, owners of Vidyabhawan, a leading publishing house in Assam, for taking the responsibility of publishing the textbook.

५६५५, १०२०

the letter

D. Rajendra

Pankaj Rikta

Amit Bora

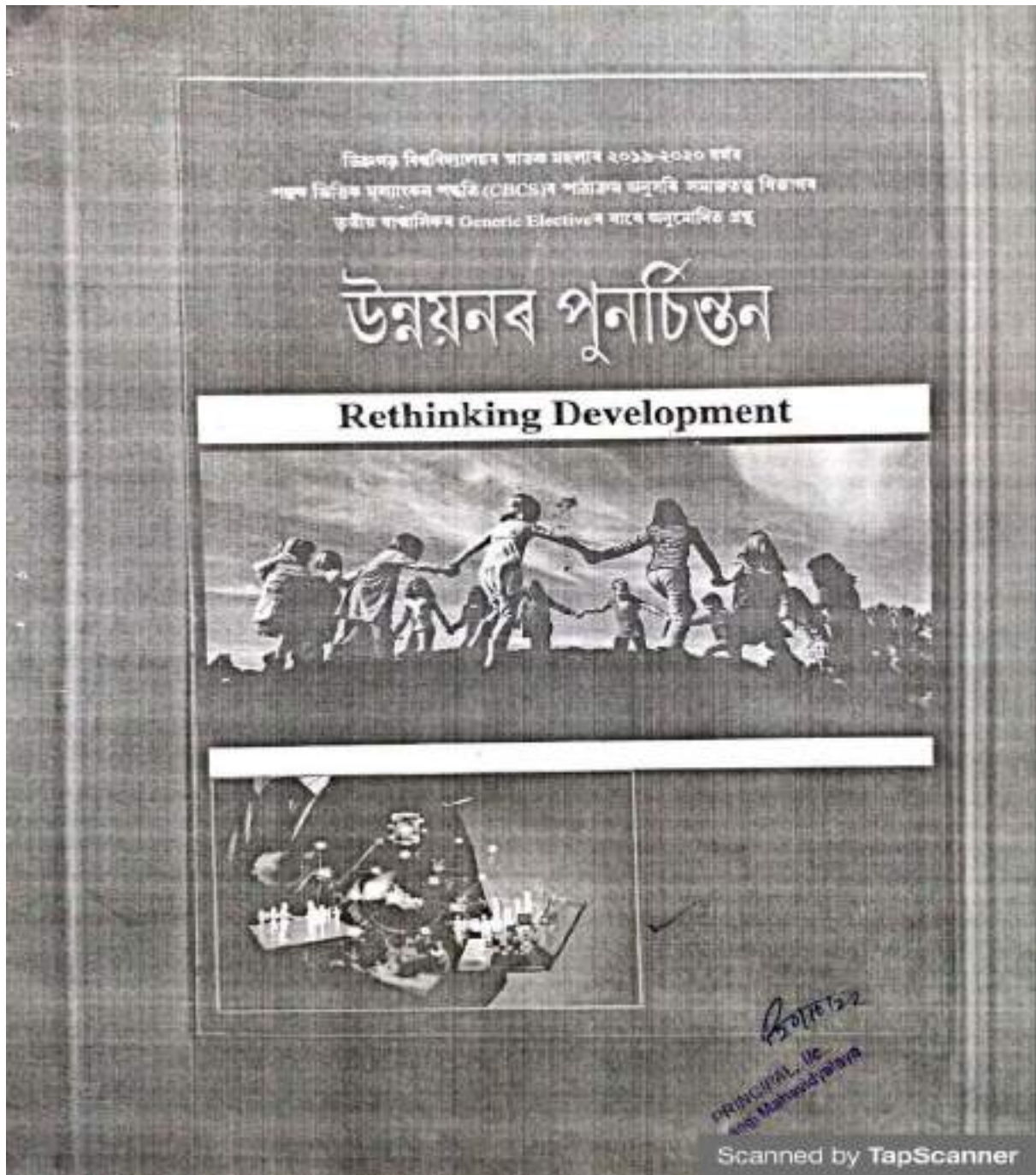
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**UNNAYANAR PUNARCHINTAN : A Book on Rethinking Development** written in Assamese as per new (CBCS) syllabus (2019-2020) of Dibrugarh University by Dr. Rajen Borah, Associate Prof. and Head, Department of Sociology, Jorhat Kendriya Mahavidyalaya, Dr. Pankaj Boruah, Asstt. Prof. Morongi Mahavidyalaya (Degree), Doigrong, Golaghat and Dr. Akhil Borah, Asstt. Prof. Morongi Mahavidyalaya (Degree), Doigrong, Golaghat and Published by Bidya Bhawan, M.G. Road, Jorhat (Assam).

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## Course Contents and Itinerary

### 1. Unpacking Development (4 Weeks)

Bernstein, Henry. *Underdevelopment and Development*. Harmondsworth.

Wolfgang Sachs (ed.) *The Development Dictionary: A Guide to Knowledge and Power* London: Zed Books, 1992. pp. 1-21.

Rist, Gilbert. *The History of Development*. London: Zed, 2011. Pp. 8 - 46

Ferguson, J. 2005. 'Anthropology and its Evil Twin: 'Development' in the Constitution of a Discipline', in M. Edelman and A. Haugerud (eds.) *The Anthropology of Development and Globalization*. Blackwell Publishing, pp 140-151.

### 2. Theorizing Development (5 Weeks)

Harrison, David. *The Sociology Of Modernization And Development* London: Routledge, 1991. Chapters 1 & 2. Pp. 1 - 54

Frank, Andre Gunder. 1966. 'The Development of Underdevelopment', *Monthly Review*, 18 (4) September 17-31.

Robbitt, Michael. 1984. *Development and the Environmental Crisis: Red or Green alternatives?* New York: Methuen & Co. Chapter 1 and 7, pp 5-19, 122-130

Viswanathan, Nalini, Lynn Duggan, Laura Nispanoff & Nan Wiegman (eds). 1997. *The Women, Gender and Development Reader*. Delhi: Zubaan, pp 33-54

Sanyal, Kalyan. 2007. *Re-thinking Capitalist Development: Primitive Accumulation, Governability and Post Colonial Capitalism*. New Delhi: Routledge, pp 168-189

Sen, A. 1999. *Development as Freedom*. New Delhi : Oxford University Press, pp. 3-11

### 3. Developmental Regimes in India (3 Weeks)

Bardhan, Pranab. *The Political Economy of Development In India*. Delhi: Oxford, 1992. Pp. 1-60

Chatterjee, Partha. Democracy and Economic Transformation in India, *Economic and Political Weekly*, Vol. 43, No. 16 (Apr. 19-25, 2008), pp. 53-62.

### 4. Issues in Developmental Praxis (2 Weeks)

Scudder, T. 1996. 'Induced Impoverishment, Resistance and River Basin Development' in Christopher McDowell (ed.) *Understanding Impoverishment: The Consequences of Development Induced Displacement*. Oxford: Bergahn books. Pp. 49-78.

Sharma, Aradhana. *Logics of Empowerment: Development, Gender and Governance in Neoliberal India*. Minneapolis: University of Minnesota Press, 2008. Chapters, Introduction, Chapter 4 and Conclusion

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## Foreword

Development is one of the various aspects of human society. One. It is impossible to understand the true nature of a society without knowing the criteria of its development. With the change of society and civilization, the concept of development also changes. Because society is not a static entity. It is ever-changing. Therefore, every person in the society wants to change the perception of development in response to this ever-changing nature of society. In the past, the concept of development in human society was quite narrow. However, over time, the scope of this concept expanded many times over. Modern theorists have interpreted the concept of development from a broader perspective. At one time, development may have meant only physical and mental development. But the current concept of development is not so narrow. The concept of development is multi-faceted nowadays. It refers to the physical and mental development of a person as well as economic, educational, communication, moral, spiritual and many other aspects. Various theorists have argued that true social development is not possible if only one or two aspects of society are developed. The various modern theories of development mentioned in this book have therefore also determined several aspects of real development. Students will also benefit from the study of these theories.

Our textbook contains various explanations, analyzes and several field studies on development. These explanations, analyzes or case studies have provided an indication of how broad or comprehensive the concept of development is nowadays than in the past. The present society is a modern society. In such a society, new ideas about the development of the society emerge PRINCIPAL,

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occurs. For example, we can talk about the transfer process. Although relocation does not seem to be related to development on the surface, it is closely related to development in the sense of tea. The people who are displaced during the establishment of various projects receive various facilities as compensation for the displacement and the socio-economic children become more mature and improve their way of life. Similarly, emphasis has been placed on simplification in development at present. In other words, social development will be possible if the people of the society can be developed in all their forms.

Our textbook has been prepared according to the new CBCSE syllabus for the year 2019-2. There are many complications in preparing this textbook according to the new CBCSE curriculum. However, the textbook was prepared in a very short period of time taking into account the problems of the students. It is natural to make many mistakes due to preparation. Therefore, we would be grateful if teachers and students could point out the mistakes.

For the past few years, we have been engaged in a sacred work like writing books. We can never deny the role of our parents and teachers in giving us strength and morale in this regard.

The textbook was written by Meesumi Bora, Professor of English Department, Kalyan Arohan Academy, Neog, Assistant Professor of Economics Department, HIV College, Deoghar, Karbi Kab District, Binita Gogoi, অসমীয়া লিখন Barua, Professor of Commerce Department, Kartal Academy, Nimalgan Prayub Pralin Bora (Don), a student in the Department of Sociology, was particularly helpful. So they are very grateful for their cooperation.

Our work by preparing the cover of the textbook

I would like to thank Forest for taking this forward and Mr. Jisul Bora for DTPing it and handing it over to the publisher.

I would like to thank Mr. Bhawaji Shukla and Mr. Rakhi Shukla, owners of Vidyachakra, a leading publishing house in Assam, for taking the responsibility of publishing the textbook.

অধিকাৰ

Dr. Meesumi

Dr. Binu

Arshi Bora

November 2023

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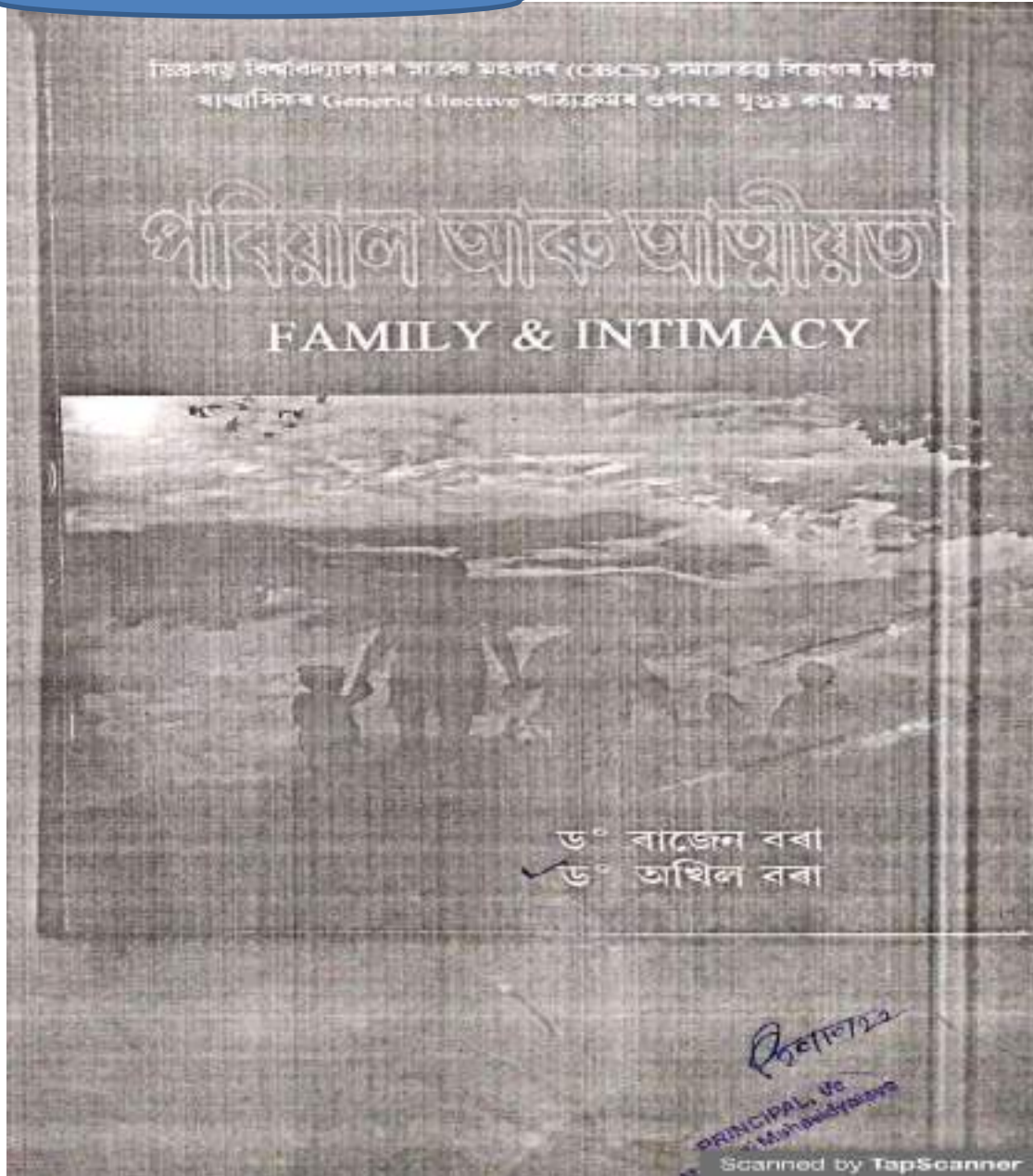
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Dr. Akhil Borah.

Family and Intimacy



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**PORIAL ARU ATMEEYOTA** : A book on Family and Intimacy written in Assamese as per new CBCS syllabus of Dibrugarh University for the students of degree second semester (Generic Elective) written by Dr. Rajen Borah, Associate Prof. and Head, Department of Sociology, Jorhat Kendriya Mahavidyalaya and Dr. Akhil Borah, Asstt. Prof. Deptt. of Sociology, Morangi Mahavidyalaya (Degree), Doigrong, Golaghat and published by Bidya Bhawan, Jorhat (Assam).

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## introduction

Kinship is closely linked to family. In other words, where there is family, there is kinship. This means that the relationship between the members who are included in the families is very close. Interactions between such members take place all the time and such constant interactions lead to a good relationship between the members. Intimacy is the result of such a beautiful and close relationship. Relationships cannot exist without close relationships. Sociologists have defined a family as a group of closely related individuals and therefore they believe that a family is an intimate group. When the context of kinship is raised, marriage and relatives are also mentioned. Both marriage and relatives are deeply connected to the family. The relationship between husband and wife through marriage is very intimate. Such a relationship involves emotion, affection, or love. Marriage is not just a relationship between husband and wife. Marriage expands the relationship between people. In other words, marriage creates new relatives. Once marriage is completed, a new relationship is formed between both the husband and wife's families, and the people who enter this new relationship are also known as relatives. The reference books used in the preparation of this paper deal extensively with marriage, family and kinship systems to establish kinship. Our discussion of this book presents the field studies conducted by the authors in their books on marriage, family and relatives in different parts of India and on different families and communities. In addition, the authors have raised the issues of family bonding and family belonging in the context of kinship in their books. of family members (to maintain loyalty or kinship

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Both family bonds and family inclusion are required in the field. If the members of the NIA are emotionally bound and they are involved in various aspects of the director's political, economic, cultural, religious etc, it is natural that kinship remains in the families of the mothers.

There are many changes in family and relationships nowadays. The attitude towards the family and people has changed.

With this, people's relationships, whether in family or relatives or in marriage, have changed. Urbanization, industrialization, modernization, globalization, modern education, the political level, new economic systems, etc, have changed the nature of close relationships between people. Like other family members, the relationship between husband and wife has changed. There is a slow decline in the previous relationships or communication between people. In fact, these are a daily routine in the families.

This textbook has been prepared in accordance with the guidelines of the CBCS syllabus of the Department of Sociology, Dibrugarh University. According to such guidelines, the approach to discussing its interests has been adopted. Without inclusion of such areas in the textbooks, the texts prepared under the CBCS curriculum are meaningless or violate the curriculum guidelines. Therefore, efforts have been made to take the students forward in a new direction of the curriculum by taking into account the depth and complexity of the content of Pithel Studies. There are many complications we as writers have to face in this regard. However, in the academic year (2011), the students of Generic Elective had to struggle for syllabus-prepared books or sit for the examination without syllabus-prepared books. The book is very well done. In the new edition, we will try to do something new in the book. It is natural that there are many mistakes in my actualization of this mine. Therefore, I would like to ask for the advice of the students and teachers. Those students and others to prepare a book on this subject.

Perhaps it was because of the students and educated teachers who repeatedly pressured us over the phone that this work succeeded despite our speeches. We are eternally grateful to those students and teachers.

There are many ways in which you can improve your education. There are many ways in which you can improve your education. There are many ways in which you can improve your education. At this moment, I remember with gratitude the voices and sacrifices of both of them. The textbook is being prepared by the English Department of Kukjan Arohan Academy, Mausumi Bora, Assistant Professor, Department of Sociology, Golaghat Masti College and Jorhat College. I would like to thank Pradyumna Pratim Barak (Dor), a student of the department.

The textbook was written by Biswajit Shukla and Baljit Shukla of Jorhat Vidyabhaban, one of the most prestigious publishing houses in Assam. So thanks and gratitude to both owners at this moment.

January 13

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Dr.Chewari Sarma.

# Ethnic Diversity of North-East India and Indian Democracy



*Amulya Kr. Borah*  
PRINCIPAL, i/c  
Marangi Mahavidyalaya

Edited by :  
**Dr. Amulya Kr. Borah**

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Sewari Sharma

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## An overview of the tea community in the social context of Assam -

Sewari Sharma, Assistant Apika

Vinod Konwar, Assistant Professor

अवतरिका :

Assam has been inhabited by people of various ethnic groups since ancient times and has established a harmony with the previously inhabited groups of people. Assam, a vast territory in Eastern India, is inhabited by people of different ethnic groups mainly due to its geographical environment. Such an environment has provided livelihood facilities by meeting the basic needs of the population. Every tribe that arrived in Assam settled in vast areas of mountains and plains. The Alapine-Norvik Aryans carried on the culture with new customs on the basis of the rural-agricultural culture established by the Agni and Mongols. One of the populations imported to this region during the British rule for labor in the tea plantations is the tea tribal people. From 1840 to 1950, the British continued to bring laborers from various provinces of India to Assam for their commercial interests. The tea ethnic people who came to Assam as a result of the 'Arkatia' and 'Girmatia' (Tea Estate Life and Culture- p. 16) agreements settled in and around the tea estates of Darang, Sonitpur, Nagaon, Jorhat, Golaghat, Dibrugarh and Tinsukia districts. Those people naturally brought cultural experiences with them in their own traditions. They also try to establish a real relationship with the indigenous social life of Assam by adopting a labour-intensive lifestyle in the plantations. Therefore, the presence of tea people in the social life of Assam has become an important issue.

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# The presence of women in tea-ethnic societies:

## An overview

Sewari Sharma

Assistant Professor, Department of

Assamese, Marangi University

The people who come to Assam to work in the tea plantations belong to different ethnic groups. There are also many differences as they come from a wide geographical area. As a result of the British trade policy, these people came from various parts of Bengal, Bihar, Orissa and Uttar Pradesh and settled around the tea plantations. From the 1840s to the 1950s, the process of labor from various provinces of India continued. They are made up of different ethnic groups and have different languages and cultures. They came to Assam and settled in the plantations and became a labour-dependent nation. However, during their retirement, their strong character is reflected in folk literature, festivals, religious thought, etc. The tea people are mainly a mixture of different ethnic groups and have diverse folklore and traditions. The British cleverly placed different ethnic groups in the tea plantations in a mixed manner rather than keeping the same group of people in the same place. Therefore, a mixed culture was born in the environment of the line.

The tea people believe in traditions for birth, death and marriage. Most of the rituals related to birth and marriage are performed by women. After the birth of the child, the mother is purified by household rituals

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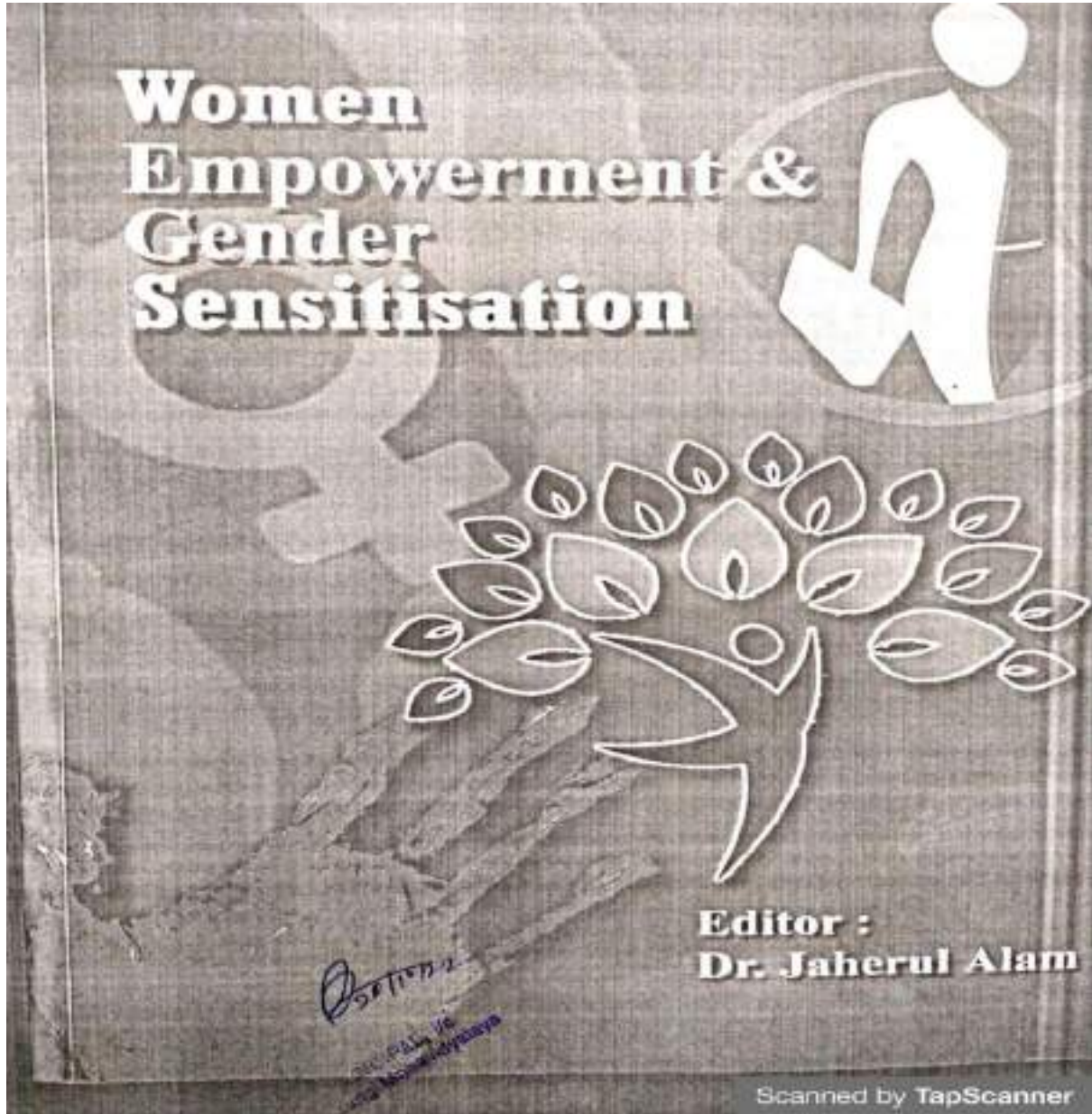
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**Dr. Daisy Rani Chutia.**

➔ *Education and Women Empowerment in India*



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## Education and Women Empowerment in India

**Dr. Daisy Rani Chutia**

*Assistant professor, Department of Education  
Marangi Mahavidyalaya (Degree), Golaghat, Assam*

### **Abstract:**

Women comprise nearly half of the population in India as elsewhere in the world. Yet, for centuries they have been pushed aside from the path of development in the name of customs, traditions and religion. For ages, they have been denied opportunities for social, economic and political development which in its turn has contributed to the continuing underdevelopment of the country as a whole.

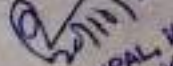
Women education in India has also been a major preoccupation of both the government and civil society as educated women can play a very important role in the development of the country. Education is one of the most important means of empowering women with the knowledge, skills and self confidence necessary to participate fully in the development process. Education of women is the most powerful tool to change the position in society. Women education in India has been a need of hour, as education is a foundation stone for the empowerment of women. Education also brings a reduction in inequalities and functions as a means of improving their status within the family and develops the concept of participation.

**Keywords:** Education, Empowerment, Women, Equality, Society.

### **Introduction:**


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


**Prime Minister Narendra Modi**

  
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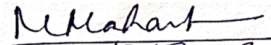
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Empowerment can be viewed as means of creating a social environment in which one can make decisions and make choice either individually or collectively for social transformation. The empowerment strengthens the innate ability by way of acquiring knowledge, power and experience (H. Schuler and Riley, 1996). Empowerment is the process of enabling and authorizing individual to think, take action and control work in an autonomous way. It is the process by which one can gain control over destiny and the circumstances of one's lives. Women empowerment concept was introduced at the International women Conference in 1985 at Nairobi, which defined it as redistribution of social power and control resource in favour of women empowerment of women is empowerment of family/household and in turn development of a nation. Women constitute almost half of the population in the world. But the hegemonic masculine ideology made them suffer a lot as they were denied equal opportunities in different parts of the world. The rise of feminist ideas has, however, led to tremendous improvement of women's condition throughout the world in recent times. Access to education has been one of the most pressing demands of these women's rights movements. Women education in India plays an important role in the overall development of the country. It not only helps in the development of half of the human resources, but in improving the quality of life at home and outside. Women empowerment is not limited only for Indian society. If we deliberate the global aspect in this regard, it can be seen that women are being given equal treatment in developed nations. History also tells that women have always been given secondary position in society, but the difference between men and women created by the Nature is not natural. It is only education through which one can realize the fact. When American women realized this, they opposed this unfairness which was meted out to them by way of a huge movement, through which they asked for equal rights. For eliminating this injustice, the UNO (United Nation's Organization) framed an agreement which is called "The Convention on the Elimination of all Forms of Discrimination against Women's (CEDAW), which later led to the formation of Women's Commission. Women empowerment has no

  
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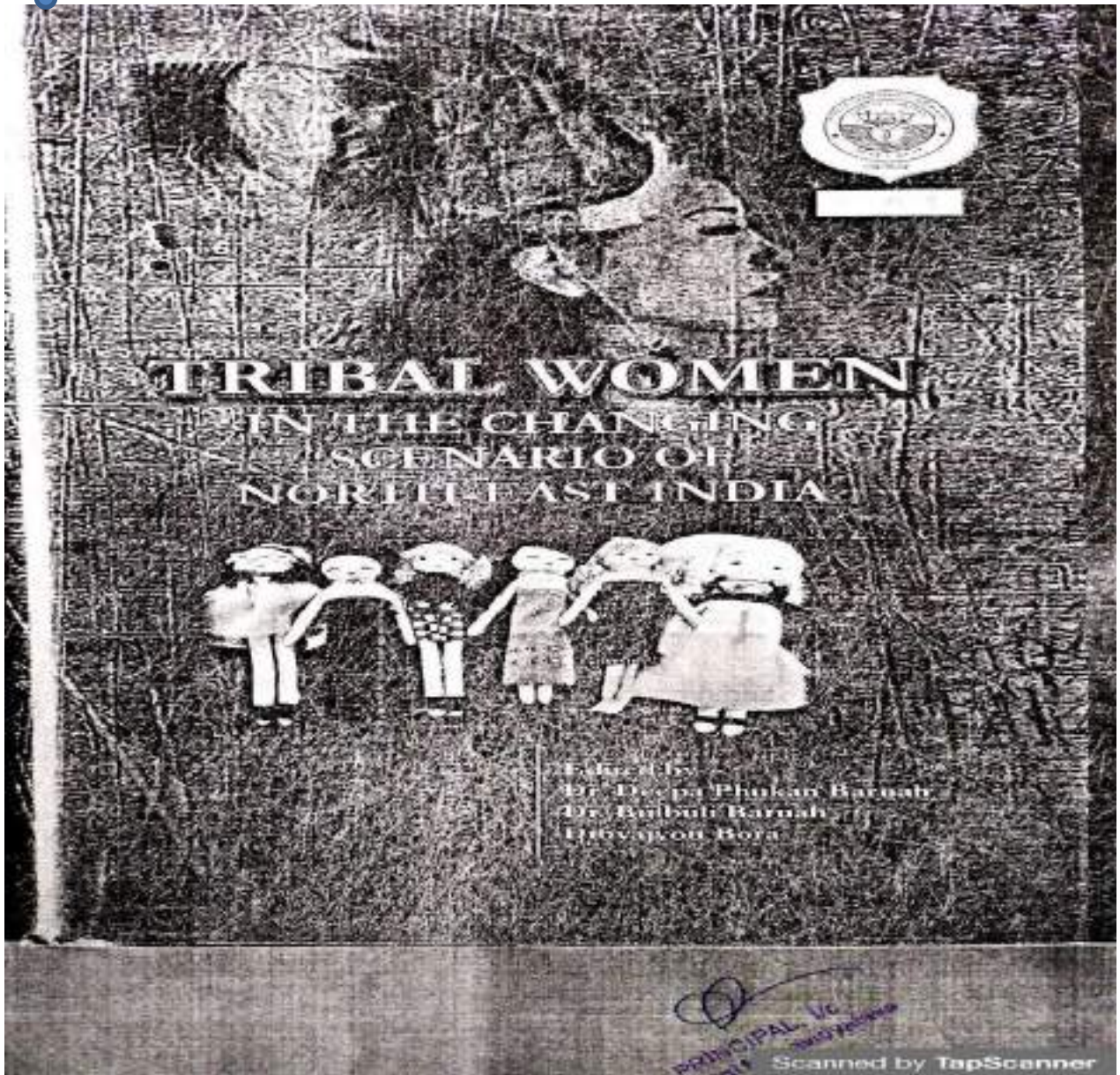
  
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OF NORTH - EAST INDIA**

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## Education and Changing Status of Tribal Women in Rural Setting: A Study on Tribal Women of Poanka Gaon in Golaghat District of Assam

Dr. Daisy Rani Chutia

### Introduction :

Fifty years after independence and about the same span of planned development, women's position in India is still grim. Their position has worsened considerably in almost every sphere of life with the exception of some gains for middle class women in terms of education and employment. The available literature on women in India has brought to light many negative social practices like rape, wife battering, domestic violence, dowry deaths, prostitutions and working long hours within and outside the home without recognition. All these indicate the declining value of women in almost every sphere of life. Swami Vivekananda said, "A country which don't respect women have never become great nor will ever be in future". Any nation or any country can attain its full status only when its women are treated as equal to men and have enjoy the same rights and privileges without any discrimination. 'Status' denotes position in terms of rights and obligations in society.

In other words, status refers to the relative position of a person or category of persons in terms of prestige and honour attained through birth, inheritance or acquisition of wealth, power and authority. Talcott Parsons (1951) identifies six attributes of status, which are both ascribed and achieved. They are :

- Personal qualities
- Achievements
- Possession
- Authority and
- Power

Who are tribal? In general usages the word 'tribe' is taken to denote a primary aggregate of people living in a primitive or barbarous condition under a headman or chief. Tribal women are diverse ethnically, linguistically, geographically and also historically. Majority of them are found in rural areas where they are disadvantaged in terms of education, occupation etc. It is also important to note that women in tribal societies could be considered doubly disadvantaged in the first instance as tribal and in the second as women. 'Education' is an effective tool that helps the tribal women to acquire knowledge for improving and empowering their tasks in all fields.

### About the Thengal Kachari community :

The thengal Kachari is one of the sub-community of the greater kachari tribe of Assam. Historically the Thengal kachari had been part of the great Bodo group of the Mongoloid family who ruled different parts of Assam under different names and at different points of time.

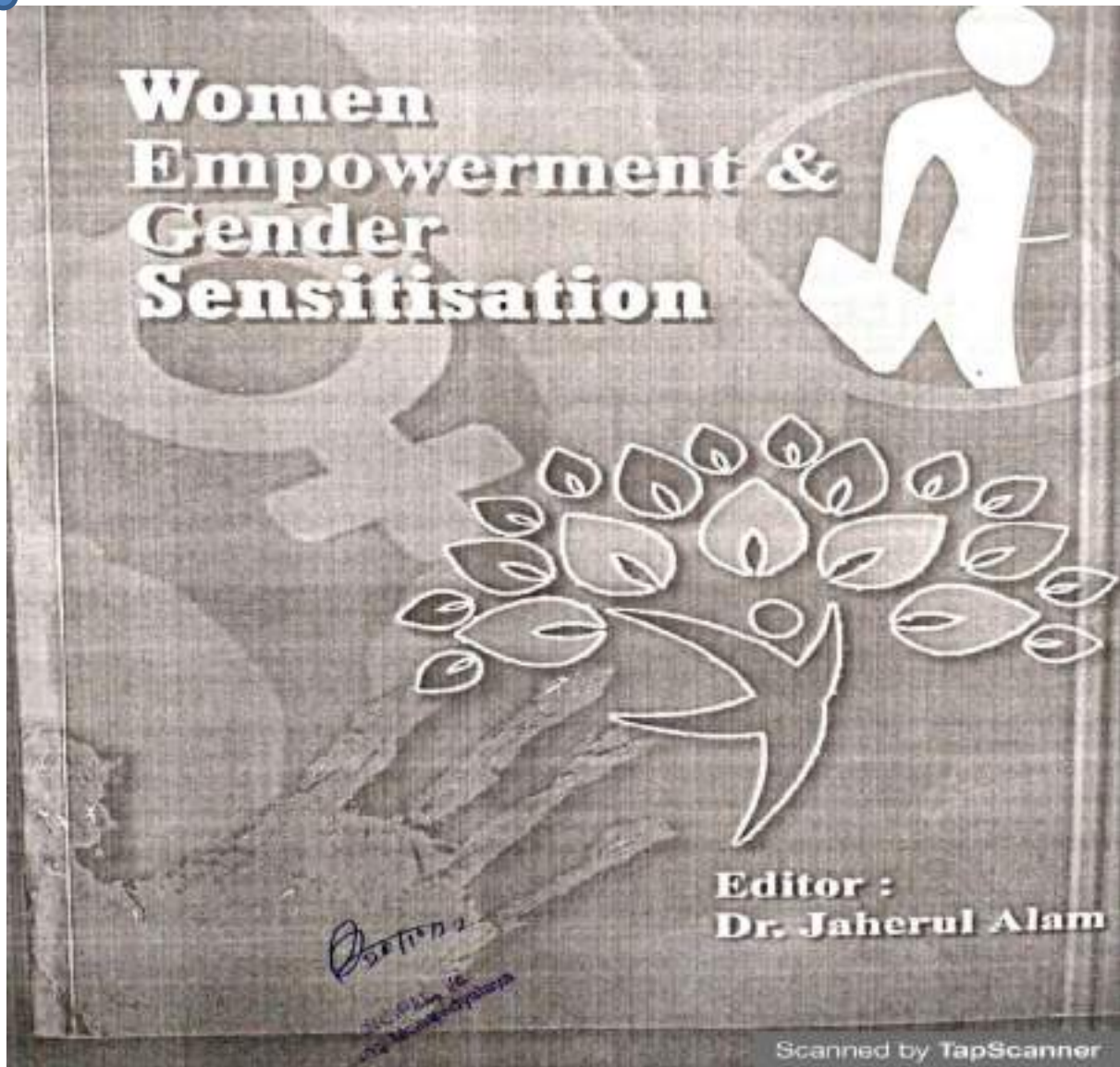
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**Political Empowerment of Women and their  
participation in Political Field through SHGs  
with a special reference on four selected SHGs  
under West Development Block, Bokakhat within  
Golaghat District.**

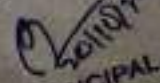
**Dr. Kakali Borah**

*Assistant Professor, Department of Political Science  
Marangi Mahavidyalaya (Degree), Golaghat, Assam*


**Abstract:**

*The empowerment of women is an important key to human liberation and an essential pre-condition for the development of a community and a nation. The term empowerment has been defined in the Oxford Dictionary as a "Process of enabling". The concept of women's empowerment appears to be the outcome of various debates and discussion generated by women's movement throughout the world particularly by the third world feminists. In 1952, the United Nation adopted a resolution aimed at granting and protecting women's right all over the world. Empowerment, particularly women's empowerment has been defined as the process whereby poor women can develop capacities to challenge the traditional society where they live in, control the social injustice and discrimination and can take strong step against gender discrimination which they think to be unjustified.*

*Economic empowerment is undoubtedly the key to their progress and it may lead to all other kinds of empowerment including political empowerment. In India, economic and political empowerment became effective only after the formation of SHG under SGSY which lunched on 1<sup>st</sup> April 1999. A Self Help Group is a registered or may be unregistered group of rural poor who have volunteered to organize themselves into a group for eradication of poverty of the members. Political participation on the hand is a process by which people participate in decision making or formation of policies of the government.*

  
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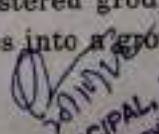
**Keywords:** Empowerment, SHGs, Political Participation, Democracy, Awareness.


### Introduction:

The empowerment of women is an important key to human liberation and an essential pre-condition for the development of a community and a nation. Empowerment is a process, where women organize themselves to increase their own self-reliance to assert their right to make choices with regards to their lives, control of resource and make them more active in the society. The term empowerment has been defined in the Oxford Dictionary as a "Process of enabling"<sup>1</sup>. The United Nations defines, "Empowerment" as a fact of human development, along with co-operation, equity, sustainability and security. Kabeer (2001) defines, empowerment as "the expansion in people's ability to make strategic life choices in a context where this ability was previously defined to them"<sup>2</sup>. Thus, from the above definition it is clear that empowerment is a means of creating a social transformation. It strengthens the ability through acquiring knowledge, power and experience.

The concept of women's empowerment appears to be the outcome of various debates and discussion generated by women's movement throughout the world particularly by the third world feminists. In 1952, the United Nations adopted a resolution aimed at granting and protecting women's right all over the world. The United Nations declared 1975 as the International Women's year and 1975-85 as the women's Development Decade. Empowerment, particularly women's empowerment has been defined as the process whereby poor women can develop capacities to challenge the traditional society where they live in, control the social injustice and discrimination and can take strong step against gender discrimination which they think to be unjustified.

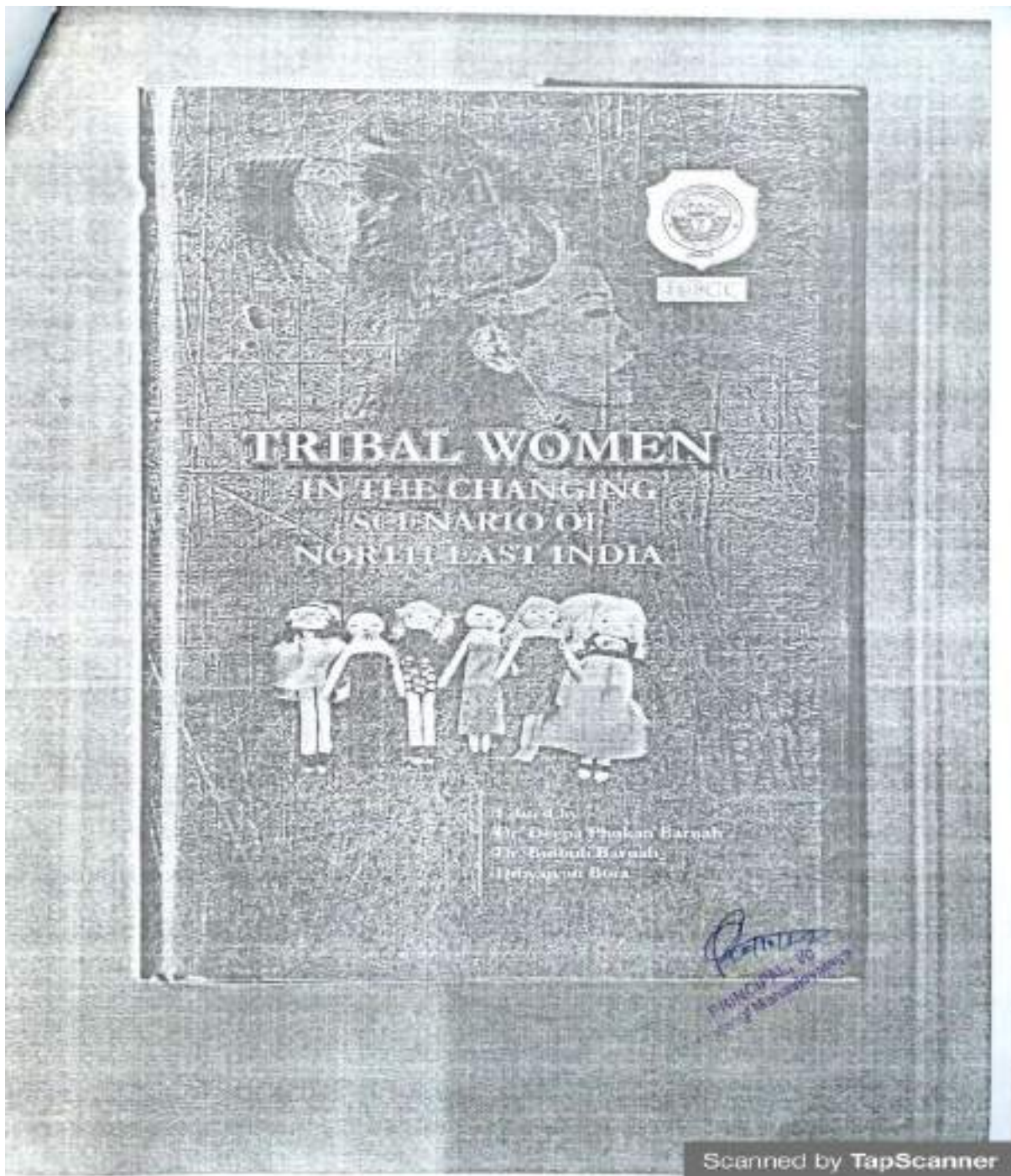
In India, women's empowerment can be possible in some extent with the formation of Self Help Groups. A Self Help Group is a registered or may be unregistered group of rural poor who have volunteered to organize themselves into a group for eradication of poverty of the members. They

  
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. Moni kankona Bodo

A Study of economic Empowerment of Tribal Women in the Rural Areas



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**TRIBAL WOMEN IN THE CHANGING SCENARIO  
OF NORTH - EAST INDIA**

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## A Study of Economic Empowerment of Tribal Women in the Rural Areas

Dipty Tamuly

Monikankona Bodo

### INTRODUCTION :

The North-East India is one of the homelands of different tribal community. In this region 442 languages and dialects are spoken. There are so many tribes and each have their own distinct culture and historical context. No two tribes have the same culture and history. There are also different tribes in Assam of North-East India. The tribes of Assam are Bodo kachari, Missing, Karbi, Rabha, Sonowal kachari, Thengal kachari, Mech etc. So in such a mixed community, the status of tribal women is a significant reflection of the level of social justice in that society.

Women in a tribal society play a vital role in their social, cultural, economic and religious ways of life. They are considered as an economic asset in their society. But they are still facing the problems and challenges in getting different needs of life like education, employment, good health and economic empowerment. Economic empowerment of tribal women is an

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urgent need to overcome all obstacles like inequality, discrimination and exploitation and achieve their all round development in the society.

Empowerment includes higher literacy levels, education, better health care, equal ownership of productive resources, increased participation in economic & commercial sectors, awareness of rights and responsibilities, improvement of standard of living, self-reliance self-esteem and self-confidence. The issue of economic empowerment is linked with aspects like equality, liberty and fraternity. So economic empowerment of tribal women involves not only the process of creation of socio-economic space for these groups by the state but also it is representation of realization of hopes and dreams of these groups for a social environment, free of inequalities which affect them politically, socially and economically.

For the acceleration of socio-economic development of any community, the active participation of women is essential. Like this, in a tribal society, tribal women are also important for the improvement and progress of tribes. Because they work harder and the family economy and management depend on them. Tribal women work as men's partners in the agriculture, yet their status remains the same. Tribal women work very hard for the livelihood of the family, but they live a poor life in spite of their many contribution in the house and on the farm. So the strategy for tribal development, and especially tribal women, needs improvement, betterment, development and uplift to affect the empowerment.

### OBJECTIVES:

The basic objectives of this study are:

1. To study the factors influencing the economic empowerment of tribal women.
2. To identify the factors which become obstacles of economic empowerment of tribal women.
3. To prescribe the policy measures and suggestions for achieving the aim of economic empowerment of tribal women.
4. To analyze the present status of tribal women.

### METHODOLOGY:

This study is based on both primary and secondary sources of data. Primary data have been collected through a field survey. For this, we take two villages of Golaghat district which are Pangka Gaon and Kanaighat to show the status and economic empowerment of tribal women in these rural areas of Golaghat district. Pangka Gaon is Thengal kachari dominated village and Kanaighat is multifarious village including tribal and non-tribal people from where we have taken into account only the tribal people. There are different tribes such as Bodo kachari, Sonowal Kachari and Thengal kachari living at Kanaighat.

The required primary data was collected through an interview schedule. Approximately, the total number of six hundred fifty eight tribal women and girl are included in twelve hundred twenty one tribal households of this case study. The secondary data was collected from the various

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*Nava Kamal Borah*

*Tea Tribes and Socio-Economic Development: A Study on  
Murphulani Tea Estate Og Golaghat District.*

# Ethnic Diversity of North-East India and Indian Democracy



*Dr. Amulya Kr. Borah*  
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## Tea Tribes and Socio-economic Development: A Study on Murphulani Tea Estate of Golaghat District

*Neva Kamal Borah*  
Assistant Professor  
Marangi Mahavidyalaya (Degree)

### INTRODUCTION:

India is one of the leading producers of tea in the world. Tea plantation is mainly located in North-Eastern Region of India, specially Assam and Southern States of India. On an average, Assam produces over 480 million kg of tea per year, making it the largest tea growing region in the world (North East Enquirer, 2002). The tea plant was first discovered in Assam in 1823 by Robert Bruce, Merchant and soldier during his visit to Assam. Among the agricultural based industries, tea plantation occupies an important place in Assam. In Assam tea is grown in both the Brahmaputra and the Barak valley. Tinsukia, Dibrugarh, Sivasagar, Jorhat, Golaghat, Nagaon, Sonitpur, Darrang, Cachar, Hailakandi, Karimganj are the districts where tea gardens are mostly located. Tea industry has contributed substantially to the economy of Assam. About 17% of the workers of Assam are engaged in the tea industry and is one of the biggest contributors to the organized workforce of the economy (The Govt. of Assam official website). The tea industry of Assam has also been empowering women by giving the job opportunity in the tea estates.

Tea garden labour community is multi ethnic groups of Teagarden workers in Assam. It is a term used to denote those active Tea garden workers and their dependents who reside in Tea Estates spread across Assam. Tea Tribes are heterogeneous, multi-ethnic groups which includes many tribal and caste groups

The tea garden workers of Assam is perhaps the most exploited class in the organized sector of the economy. Assam's tea industry is dependent on about two million labourers all of whom are the descendants of those who were brought to Assam as slaves initially by the East India Company and later by the British rulers and entrepreneurs from 1830's through 1920's, mostly from Santhal Parganas district of Jharkhand. The descendants of these slaves are now called the tea tribes (Chatterjee and Das Gupta, 1981; Verghese, 1996). Low wages, poor housing and lack of avenues for social mobility have been a recurring theme since its inception in the early 19<sup>th</sup> century. The tea garden labour lines have unique identity as it is neither an urban nor industrial nor a rural area. Among the total tea garden working labours in each tea garden only 30-40 % of them are permanent employees. During the peak season each garden employs casual labours at same wage structure but less benefits than that of the permanent labourers. There also no maternity benefits scheme for the tea garden labourers. It has been observed that during pregnancy and post natal period, women continue to engage in hard works. Besides, poor socio-economic conditions, illiteracy, over-crowded and unhygienic living conditions in the residential colonies make tea garden populations helpless to various communicable diseases and underfeeding.

### AREA OF THE STUDY:

This study is carried out in Murphulani Tea Estate (Andrew Yule & Co. Ltd, A Government of India Enterprise) which is situated in the western part of Golaghat District of Assam and 10km faraway from no.39 National Highway (AH-1). The tea estate is spread across 609 hectares of land situated at an average elevation of 156m above sea level. The local legend holds that the estate land was once covered in wild flowers, giving it name Murphulani or my flower garden. The estate makes use of clonal bushes for production and has an annual yield of 1236 kgs. It is well-known

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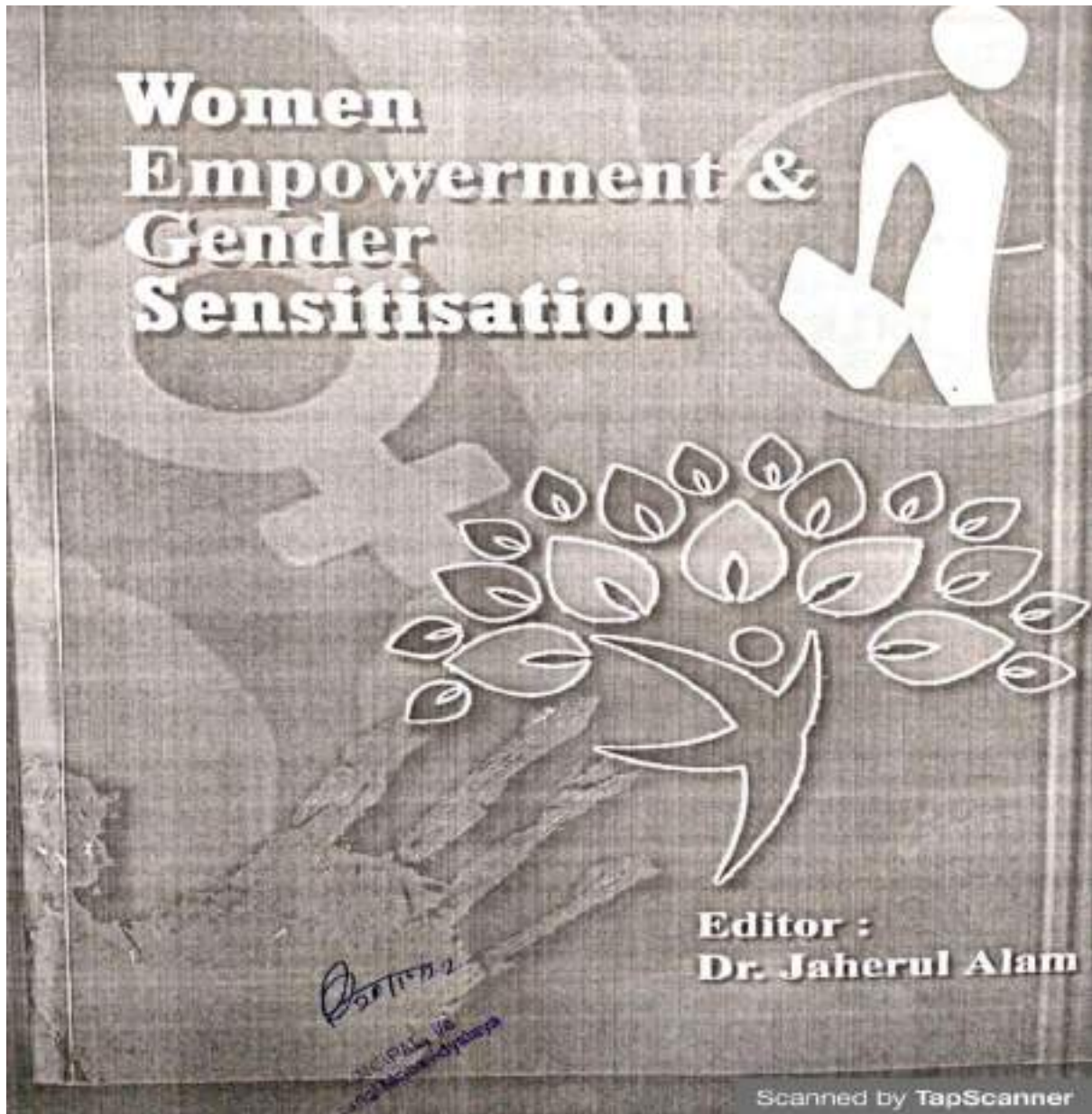
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*Beauty Parlour as a means of Economic Empowerment of Women: A study in Golaghat District of Assam.*



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## Beauty Parlour as a Means of Economic Empowerment of Women: A Study in Golaghat District of Assam

Nava Kamal Borah

Assistant Professor, Department of Economics  
Marangi Mahavidyalaya (Degree), Golaghat, Assam

### Abstract:


Women economic empowerment and women entrepreneurship are closely related to each other. Economic empowerment helps the women in economic independence and entrepreneurship leads to empowerment of women. Beauty parlour is a micro service enterprise for economic empowerment of women and it is popular among the women. Beauty parlour can be started with minimum investment by acquiring a short period of training such as 3 months, 6 months, 1 year etc. It becomes to be the best alternative for economic empowerment of women. Consciousness of beauty has dawned on rising affluence. Beauty parlours or beauty salons help them to keep up themselves both physically and mentally. As an enterprise beauty parlour helps the women for creating the habit of willingness to work, save and invest. Further, as more and more of women are motivated by the factors of economic independence or family difficulty are the option for setting up of beauty parlour. This type of enterprise creates job opportunities for the job seekers i.e. women convert themselves from job seekers to job givers from their enterprise. They not only become self-employed but help their family also. This paper is an eye opener in the direction to understand the economic empowerment of women through beauty parlour.

**Keywords:** Economic Empowerment, Entrepreneurship, Self-Employment, Development.

  
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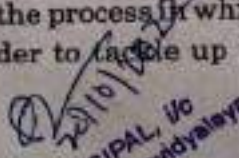
  
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### **1. Introduction:**

A beauty parlour or beauty salon is an establishment which deals with cosmetics treatments not only for men but for women also. It includes hair salons and spas. Beauty parlours offer the services related to skin health, facial, foot care, nail manicures, aroma therapy, oxygen therapy, mud baths, even meditation also. Now-a-days, beauty parlour becomes necessary for every age of men, women and children. It makes the people good looking by the application of cosmetics treatments of hair and nourishment of skin by various methods. In ancient times people used sandal wood, oil, turmeric powder, milk etc. for the treatment of the skin but in the modern era life style is fast changing and women have become more conscious about their make-up and beauty. Women become more educated so, they want proper treatments of their skin, hair, nails and teeth. Women beauty parlours are generally run by the women who are fully trained as beautician and their economic independence encourages them to resort this type of services.

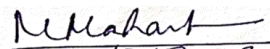
Women empowerment is the process of empowering women by creating power in individuals over their own lives, society and community. Empowered women are able to access the opportunities available to them without any restrictions. Women's economic empowerment is about equipping and allowing them to make life determining decision through the different problems in the society. Women's economic empowerment is also the ability of women to enjoy their rights and to achieve benefit from the resources and they are able to manage risks and improve their socio-economic status. In the context of women and development, economic empowerment must include more choices for women to make on their own.

Beauty parlour is such an enterprise through which women can make their lives better. It is a way for generating income and self-employment. Women enter to this business mainly for two factors i.e. pull factor and push factor. Pull factor is the process in which women are encouraged to start an occupation with an urge of doing something independently and push factor is the process in which women are compelled to take up their own business in order to tackle up their economic difficulties and responsibilities. Beauty

  
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## Problems and Prospects of Rural Marketing in North-East India

*Pallabi Bharali*  
*M.phil Research Scholar*  
*Department of Economics*  
*Dibrugarh University, Assam*

### Abstract:

Of the 121 crore Indians, only 37.7 crore stay in urban areas while 83.3 crore live in rural areas. Since ancient times, Indian villages had the concept of village markets and presently the rural market has been growing steadily over the past few years and is now larger than the urban market. The north-east part of India which comprises of eight states, i.e. Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura; with 80% of total population living in the rural area is sharing a large size of rural market with great potentialities. However, the rural marketing is largely unorganized in the north-east region and dominated by the private traders. The north-eastern states are seen to have high production of fruits, spices and cashew in the recent past, but could not obtain market price to the farmers at par with the markets in the other states. Besides, there are various constraints present in the path of success in rural marketing of north-east region, which are trying to be analyzed in this paper. Some of the major constraints are related to infrastructure, procurement practices, marketing approaches and processing facilities and also the social and cultural taboos etc. In north-east India, every state has their unique ethnic items such as ethnic clothes, food, jewellerys etc along with various natural resources which have the capability of forming a large market in India. But, to achieve this, constraints have to be removed through government

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national income of a country like India and agriculture enjoys significant portion in export business, too. Thus it can boost the economy of the country.

### 2. Employment Generation:

Rural marketing have potential to generate more attractive employment opportunities to rural and urban people. Growth of rural marketing leads to increased business operations, professional activities, and services, that can generate a lot employment opportunities.

### 3. Improved living standard:

Due to rural marketing, rural people get a source of income. Besides, rural buyers can easily access needed standard goods and services at fair prices as well as they get improved infrastructure, which ultimately leads to improved living standard.

### 4. Development of Agro-based Industries:

Rural marketing pave the way for investment by various private companies due to its availability of fruits, vegetables, cereals, pulses etc, which are used as raw-materials. It leads to set up of Agro-based processing industries.

### 5. Optimum utilization of Rural Untapped Resources:

As there are unlimited business opportunities exist in rural areas, through rural marketing, untapped and underutilized resources can be utilized at optimum level and that can further accelerate overall economic growth.

### 6. Improved rural infrastructure:

Growth of rural marketing leads to improved transportation, insurance, banking, communication and other facilities. Due to availability of basic infrastructural facilities, business units can easily reach the targeted rural buyers.

### 7. Price Stability:

Due to better infrastructure and communication, agricultural products can be systematically marketed throughout the year. Huge gap between demand and supply can be minimized and, as a result, prices of most of commodities remain more or less stable.

### 8. Balanced industrial growth:

The gap between rural and urban development can be reduced gradually through development of rural marketing.

Thus, rural marketing have spread affect, which can contribute to the development of the rural area as well as to the development of the country.

### 4.2. Current Scenario of Rural Marketing in North-East India:

From time immemorial markets in north-eastern region have been playing a vital role in social and economic life of the people. They were the places where agricultural and other produces were being exchanged and sold. Since the economy of the north-east region is essentially agro-based having 77 per cent of the working population engaged in agricultural operations, the development of agricultural marketing system bears considerable importance. Rice is the principal food grain crop of the North Eastern hilly ecosystem followed by maize, occupying 3.51 million hectares which accounts for more than 80% of the total cultivated area of the region and 7.8% of the total cultivated area of the region. However, a very small quantity of marketable surplus is sold in the regulated markets.

The existing marketing system is three-tier as in other parts of the country and among these, the primary markets are held periodically at village level, wholesale assembling markets at block level and terminal markets located at towns and at the places from where the goods could be transported. It has been seen that the trade is

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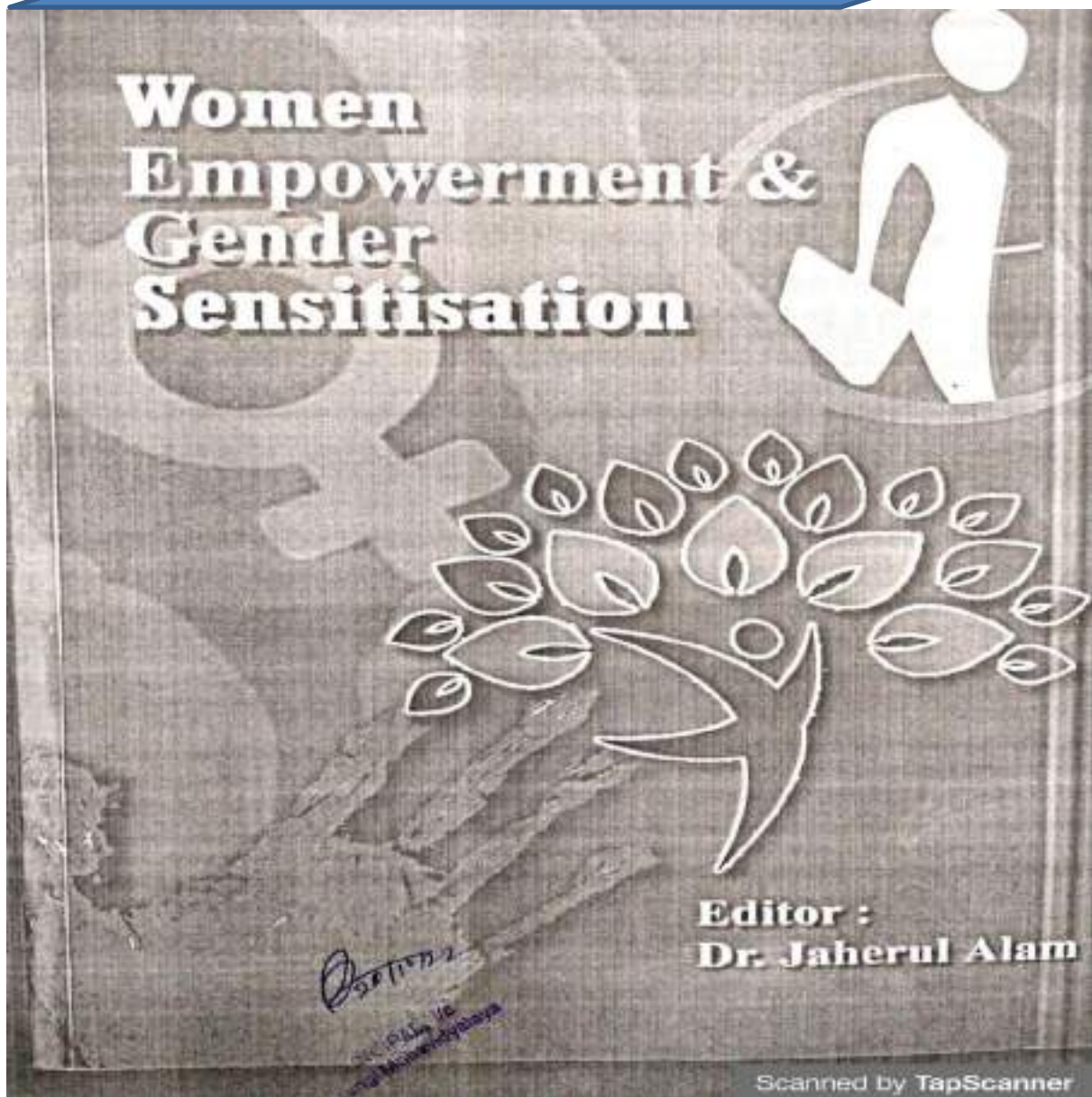
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→ **Role of Mass Media in Women**



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## Role of Mass Media in Women Empowerment

Pallabi Saikia

Assistant Professor, Department of Sociology  
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### Abstract:

Education is a lifelong process. Education strengthens the human resources and overall growth of our society. Education and knowledge are essential for people to successfully respond to the opportunities and challenges of social economics and technological changes. Like education, knowledge and information women empowerment is very essential for the development of a country. The social and economic empowerment could not be achieved without mass media in the technological era.

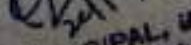
Media is considered as the 4<sup>th</sup> pillar of the society and democratic medium of information. The government of India has been taking up mass media as means of development communication since the beginning of five year plans which laid major thrusts on it for raising people's consciousness about their rights and duties.


Governments, educational institutions, non-governmental organizations are responsible for the prevention of all forms of discrimination against women. Besides all of them, the responsibility of the mass media is very important in this issue. Thus, mass media can play powerful and positive role in the empowerment of women and gender equality.

**Keywords:** Strengthens, Opportunities, Empowerment, Mass Media, Consciousness, Discrimination.

### Introduction:

Empowerment refers to increasing the economic, political, social, educational gender or spiritual strength of individuals and communities. Empowerment is a multi-dimensional process which should enable

  
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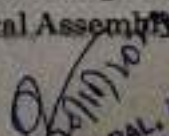
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individuals or a group of individuals to realise their full identity and powers in all spheres of life. It consist of greater access to knowledge and resources, greater autonomy in decision making to enable them to have greater ability to plan their lives, have greater control over the circumstances that influence their lives and free from shackles imposed on them by customs, belief and practice.


The term 'empowerment of women' has become popular especially after 1980. It refers to the process of strengthening the hands of women who have been suffering from various disabilities, inequalities and gender discrimination. Empowerment of women refers to the process of providing power to women to become free from the control of others. It can also be said as the process of providing equal positions to women with men in society.

Historically women have been regarded as constituting a weaker section and treated as 'second grade citizens.' Extension of voting right to women in Britain and America in the beginning of the 20<sup>th</sup> century brought about a series of changes the status of women especially in the western world. Many of their disabilities and inequalities came to an end in due course. But women of Asia and Africa were not able to secure equal status and opportunities. Their exploitation was continued. They were given unequal treatment on the basis of sex. This development was termed as 'gender discrimination'. The United Nations through its various meetings and pronouncements was giving call to its member- nations to remove the ugly practice of 'gender discrimination'. Due to the efforts of the UNO the issue of empowerment of women becomes an international issue and the United Nations declared the year 1975 as the international women's year. In continuation of the UN declaration of 1975 the 'Third Women's world conference was held at Nairobi (Kenya) in 1985, where a document released on the occasion towards empowerment of women. The Fourth world conference on women was held in Beijing (China) in 1995 in which representatives from 189 nations including India had taken part. The conference recognized 12 serious areas including empowerment of women special session of the United Nations General Assembly was also convened in the year 2000 in New York

  
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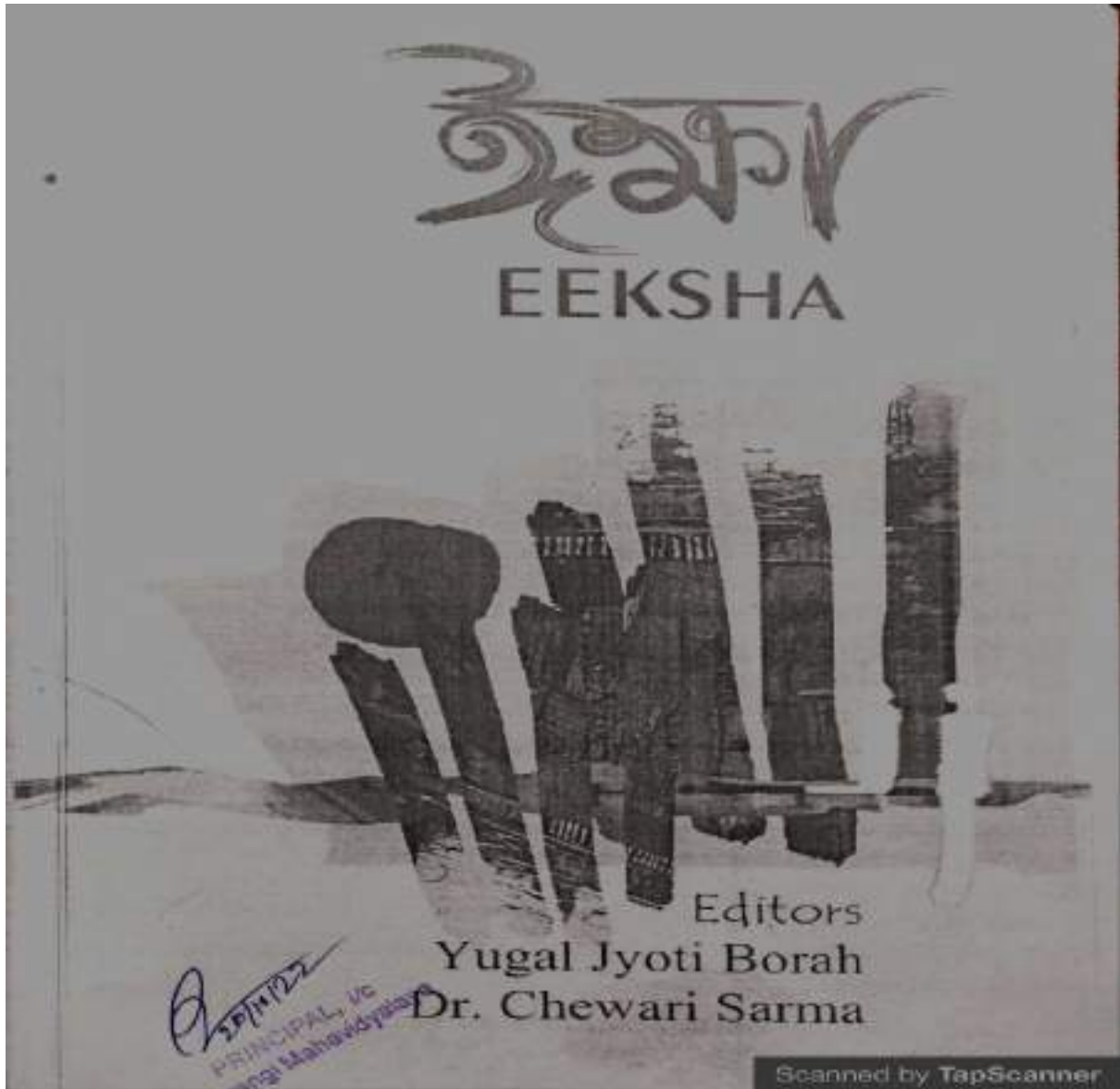
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Binod Konwar

*Mishing Lokacharat Janma aru Mrityu*



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## Birth and death in Missing folklore

I will have fun

### Landing :

There are many ethnic groups living in Assam and the North East. Since ancient times, people of different ethnic groups have migrated to this fertile land of the North East at different times. The most important and significant aspect is that every ethnic group has its own language and culture. Consequently, it is natural that there is a mistake in the combination of languages and cultures of the North East. The Missing are one of the largest ethnic groups living in the Brahmaputra Valley of Assam. Their original settlement was in the Abar Hills in the northeast, in present-day Arunachal Pradesh. Linguistically, they belong to the Tibetan dialect of the Sino-Tibetan language family and ethnically, they belong to the Mongolian dialect. There is no specific information about when the Mithings arrived in Assam. However, these people brought their own language and culture with them when they came to Assam. Society and culture are closely related to people. Humans are social animals. Culture is the collection of customs, practices and ways of life that are expressed in human society. Folk culture is one of the parts of culture. Folk culture reflects the minds and societies of the people. Folk societies are governed by tradition, folk beliefs and folk experiences. The customs and traditions prevalent among folk societies become universal and become folklore. Folklore is the identity of a nation and it is also the life of the people

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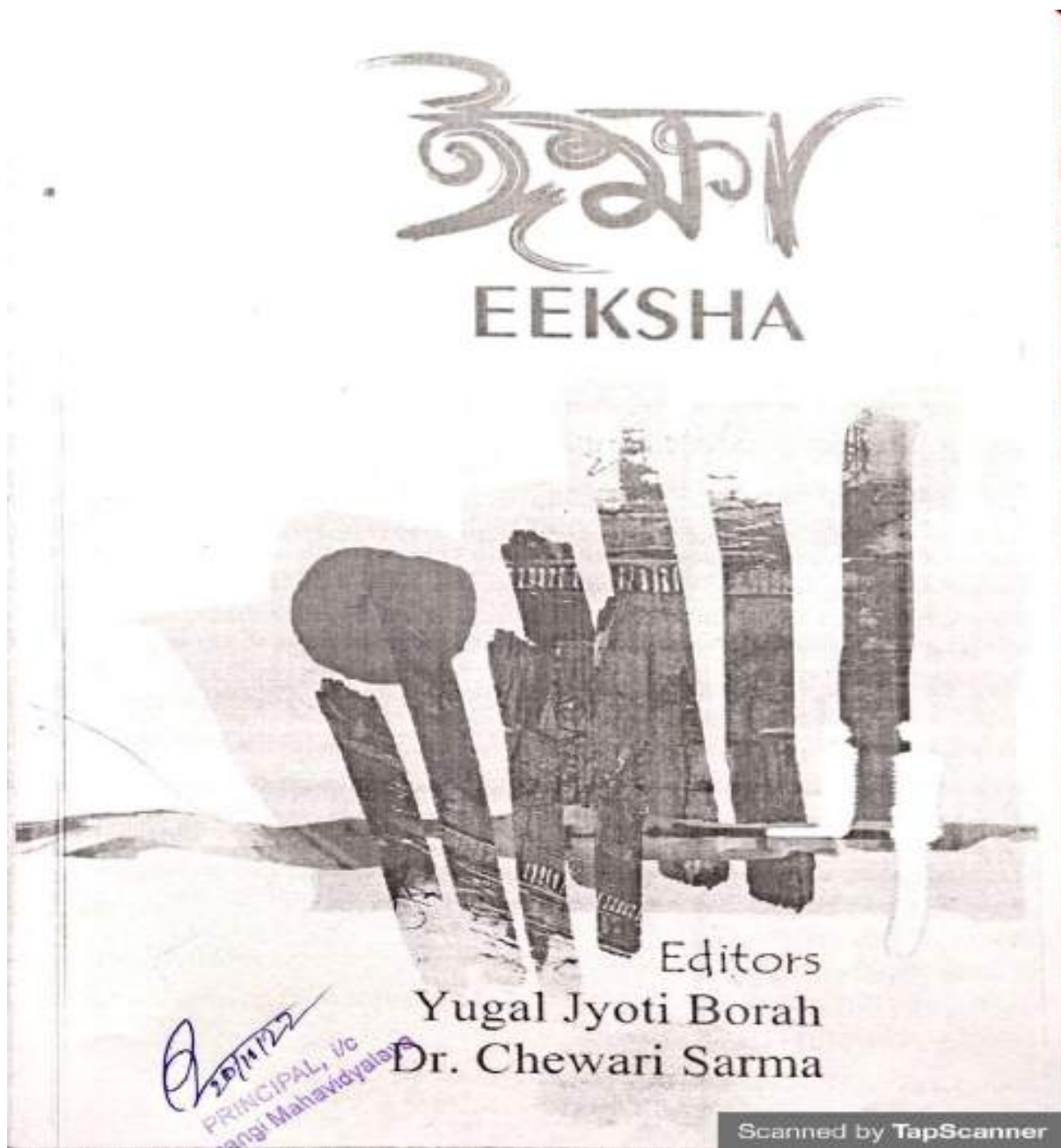
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## Depictions of Epidemics in Western Literature

ছবিঃ সত্যজিৎ রায়

An epidemic is an outbreak of an infectious disease that spreads across countries or continents. It affects more people and takes more lives. The World Health Organization declared COVID-11 an epidemic when it became

clear that the disease was serious and had spread rapidly over a large area in a short period of time. The study of epidemics helps us understand politics, socio-economic structures and personal relationships. From the earliest times to the present, epidemics have affected human history in various ways. The "Covid - 19" which sprouted in

Wuhan, China in December 2011 and spread to all countries of the world in a very short time. It has killed thousands of people. Countries like France, USA in all directions

There are many people who have lost family members, the education system has weakened, daily wage earners have lost their jobs and many other problems If we

look back at history, we see that the same thing happened with the initial epidemics.

The Plague of Athens is one of the most devastating epidemics in the world. The Plague of Athens, the world's first epidemic, began in 430 BC during the Peloponnesian War between the Spartans and (Greek) Athens. The epidemic originated in South of Ethiopia. Then the answer is /5

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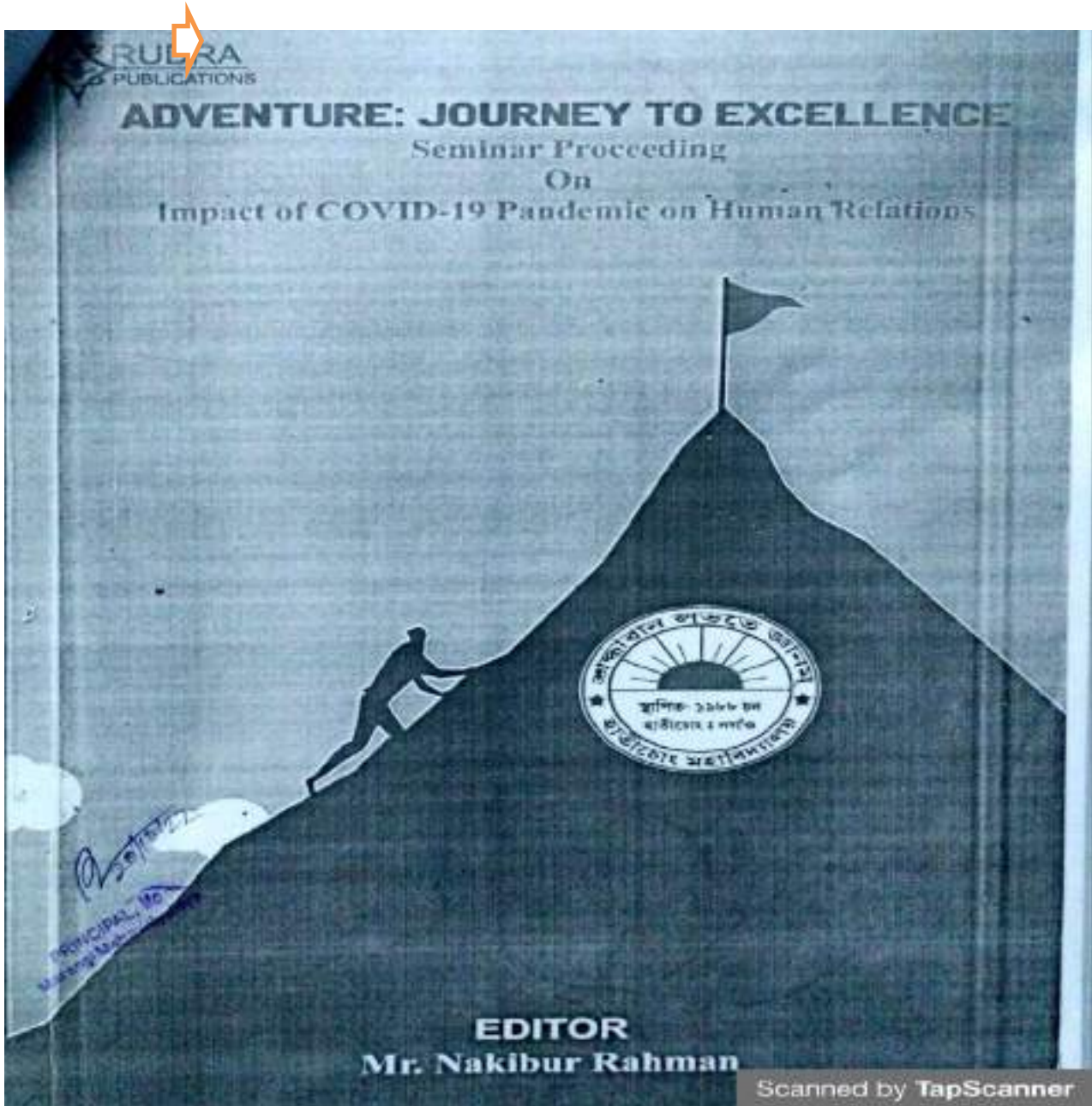
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**Introduction:** An epidemic is an outbreak of an infectious disease that spreads to a country or continent. It affects more people and takes more lives. The World Health Organization declared the current pandemic of COVID-19 when it became clear that the disease was serious and had spread rapidly over a large area in a short period of time. The study of epidemics helps us understand politics, socio-economic structures and personal relationships. Epidemics have affected human history in various ways from the earliest times to the present. Demographically, culturally, politically, financially and biologically. The information we get from books or other sources about previous epidemics makes the whole world think. The most pandemic in history is the "COVID-19" that sprouted in the Chinese city of Wuhan in December 2019 and spread to all countries of the world in a very short period of time. This epidemic has affected millions of people. It has taken the lives of thousands of people. It has also plagued countries like France and the United States in every way. The discovery of vaccines has now returned to normal, but India and some other countries are still suffering from the epidemic. There are still daily cases in some districts of Assam. As a result, it has directly reduced the economic development, social and political conditions of the state. The lockdown was declared to prevent the epidemic. But as a result, the entire human life was in danger. Many people lost family members, the education system weakened, daily wage earners became unemployed and suffered from many other problems. If we look back at history, we see that the same thing happened as a result of the initial epidemics.

### Objectives:

- Discussion of the initial epidemic and COVID-19
- Study of past and present epidemics in Western literary work.
- What to do during an epidemic crisis.

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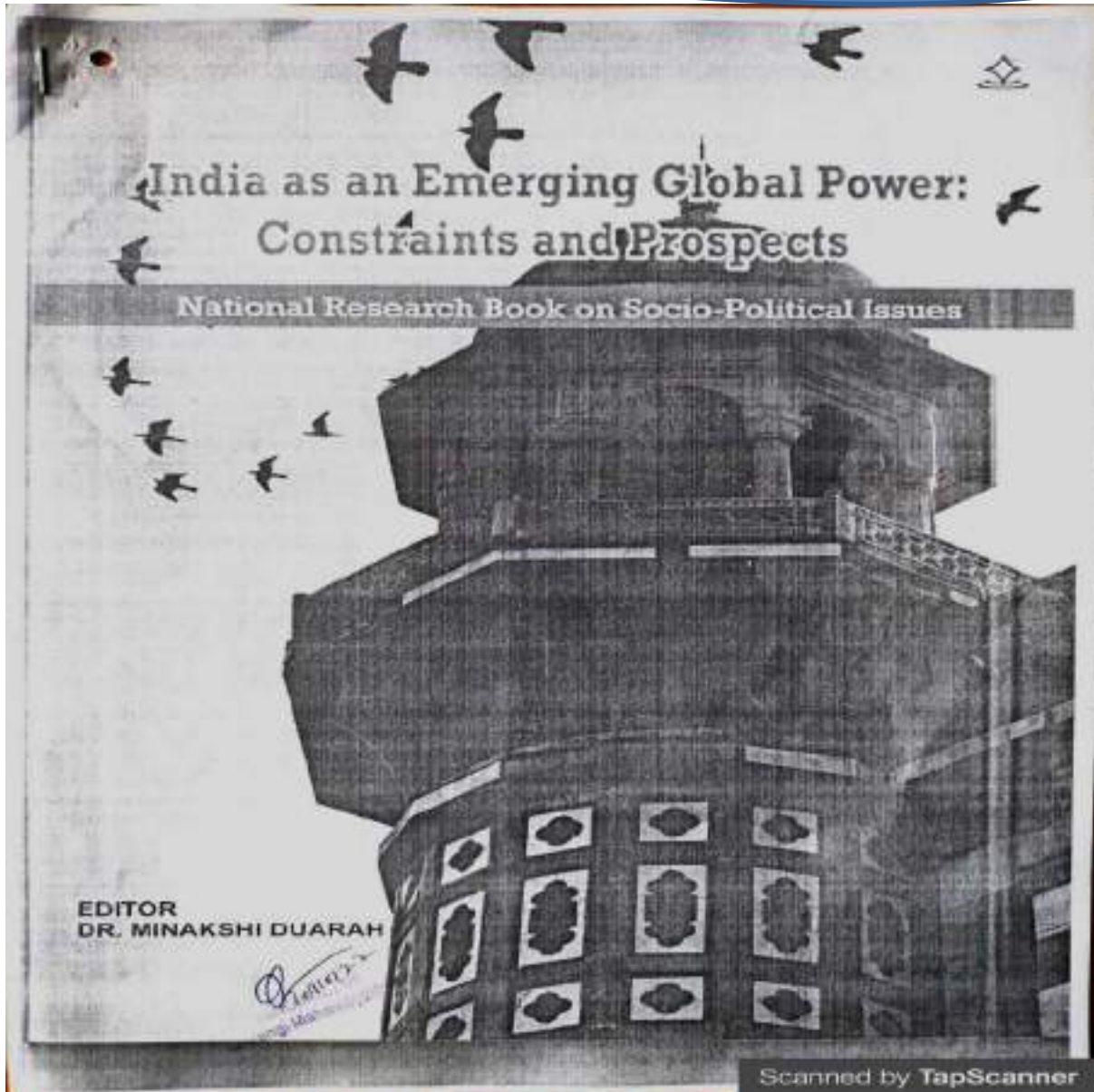
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Dipty Tamuly.

Economic Ideas of M.K. Gandhi and relevance of Nonviolence in India at Present-day Context.



*M. Mahant*  
25/2/2023  
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## Economic Ideas of M.K. Gandhi and Relevance of Nonviolence in India at Present Day Context

*Dipty Tamuly*  
*Assistant Professor*  
*Department of Economics*  
*Marangi Mahavidyalaya(Degree)*

### Abstract

For understanding Gandhian economic ideas, one must have a clear idea about his philosophy of life. Gandhi viewed life as a whole and not in its isolated compartments. According to him, true happiness lies in the all-round development of human personality in living a full life. Consistent with his economic philosophy, Gandhi developed some economic ideas like economic science, economic laws, full employment, decentralization of small production units, etc.

According to Gandhi, non-violence means the absence of capitalistic exploitation, decentralization of production units, less inequality of income, and self-sufficiency of communities. According to him, social change is to be brought about through a non-violent method. Ends and means are inseparable in life and only good means yield good results. An ideal society can be established only by adopting peaceful and non-violent means and not through hatred and war.

*Keywords:* Economic ideas, the relevance of non-violence, etc.

### Introduction

Gandhi's economic ideas much like everything else in his life were governed by ethical and moral considerations. His stress on the rural economy and emphasis on a simple life, coupled with his concern for universal well-being formed the foundation of his unique views on economics. Gandhi was not a professional economist, nor had he any desire to write any systematic work on economic analysis. His economic models were based largely on his understanding of the Indian situation. It should be remembered that Gandhi's economic models are particularly humanitarian in nature and for him, no economic model is worth implementation unless it aims towards the general well-being of mankind.

To understand Gandhian economics properly one must have a clear idea of his philosophy of life. Gandhi viewed life as a whole and not in its isolated compartments. According to Gandhi, true happiness lies in the all-round development of human personality and in living a full life.

Gandhi's ideal was that of the small-scale agriculture community, cultivating common land in a sustainable and largely self-sufficient way. Following Ruskin and Tolstoy, he experimented with such a way of life in his settlement, beginning in 1904 with the Phoenix Settlement near Durban. In such an environment, agriculture and craftwork were accorded a spiritual dimension.

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According to Gandhi, mere non-killing is not enough. The active part of Non-violence is love. The Law of Love requires equal consideration for all life from the insect to the highest man. One who follows this law must not be angry even with the perpetrator of the greatest imaginable wrong but must love him, wish him well and serve him. According to Gandhi, social change is to be brought about through non-violent methods. An ideal society can be established only by adopting peaceful and non-violent means and not through hatred and war.

### Objectives

The basic objectives of this study are:

1. To study the main economic ideas of M. K. Gandhi.
2. To evaluate the relevance of M. K. Gandhi's non-violence at present in India.
3. To suggest some measures for the presence of non-violence in every step of our life.

### Methodology

This is a purely descriptive paper and it is based on secondary sources of data. The main sources of secondary data are Books.

### Economic Ideas of Mahatma Gandhi

Gandhi had an innate sympathy for the poor and deprived. This coupled with direct observation of the predicament of the poor and the oppressed both in India and in South Africa led him to design an economic model that would alleviate the condition of the poor and deprived.

Consistent with his economic philosophy, Gandhi developed some economic ideas which are explained below:

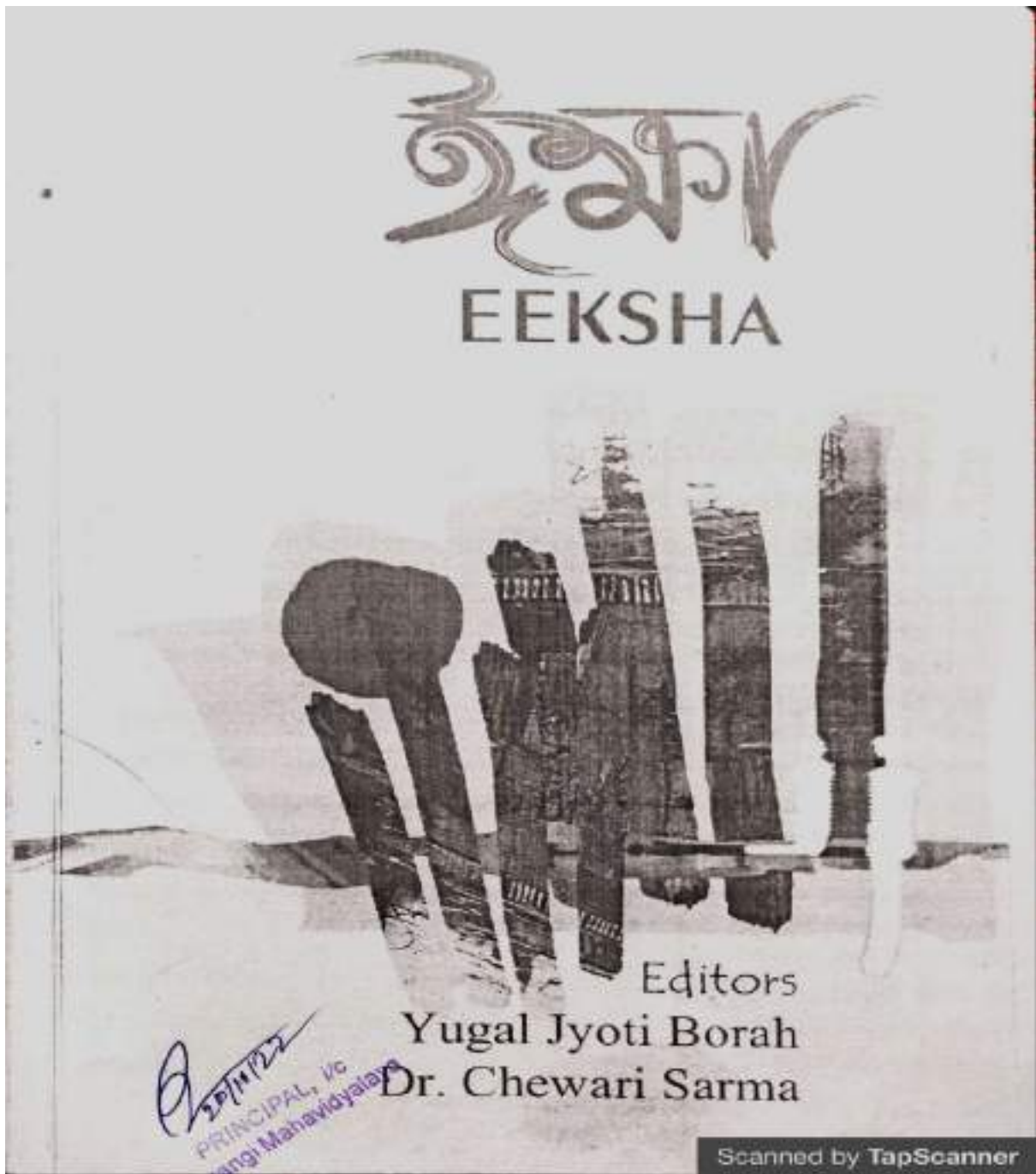
#### 1. Economic Science

Gandhi did not isolate economics from other sciences, particularly from ethics. Since he saw life as a whole and not in pieces, therefore, there was no question of making efforts to improve one aspect of life while neglecting the others. According to Gandhi true economics aims at material as well as moral progress of the society. Economics must help in producing and increasing wealth, but at the same time, it must also stand for social justice and moral progress. Gandhi gave weight to individual values in place of aggregative analysis. When personal income also increases, the national income also increases. But the converse is not true. The rise in the national income may not lead to a rise in personal income.

#### 2. Economic laws

According to Gandhi, the laws of economics must be in accordance with the higher law of life. A balance exists between the higher and the lower laws which when disturbed results in confusion and chaos. According to Gandhi, economic laws which aims at material progress as well as social harmony and moral advancement, should be formulated according to the Laws of nature and the Laws of economics. The Laws of nature are universal. For practical purposes, these laws are to be modified according to the specific requirements of the country. The economic laws vary with the divergent conditions of the nations. The economic laws of a country are determined by the climatic, geological, and temperamental conditions of the country.

2. Dipty Tamuly  
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## Livelihood Strategy through Tourism Industry in Kaziranga National Park


✍ Dipty Tamuly

Tourism in Assam is mainly nature-centric, based on Wildlife, Tea-tourism, historical moment etc. Therefore natural parks and sanctuaries, rivers, lakes, warm-water springs, forests, wildlife are the principal components of tourist attraction in the State. Tourism has great importance in the economy and cultural development of Assam and promotes national integration. It makes us aware of the beauty and rich cultural heritage of our nation. It also promotes inter-regional relationship. Tourism encourages cultural pursuits and provides support to local handicrafts.


Kaziranga National Park is located in Golaghat and Nagaon district of Assam. It is a world famous national park because of the one- horned rhinoceros. It is India's biggest bio-diversity treasure and UNESCO's world heritage site.

A large number of people have their livelihood in Kaziranga National Park through different sources like Jeep Safari, Elephant Safari, tourist lodges and some other activities. There are many tourist lodges in Kaziranga some of which are owned by the government of Assam and some by private individuals. Many of the local people are engaged in these tourist lodges and thus earn their livelihood. Likewise, Jeep Safari and Elephant Safari also give employment opportunity to some of the local people, with all these sources a major portion of local people of Kaziranga earn their livelihood and maintain an economically high standard in living.

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Kaziranga National park of Assam from the very beginning was a famous tourist site among those of other tourist site of Assam. Foreign tourist always had attraction for Kaziranga National Park mainly because of world famous one-horned rhinoceros. Tourists come to Kaziranga National Park from different parts of Assam, India and also from abroad every year. So, a large number of people can earn their livelihood through some activities associated with Kaziranga National Park. For example, we can mention Jeep Safari, tourist lodges, etc. Here, we are going to discuss about all these sources of livelihood and also the problems related to their sources:

### 1. JEEP SAFARI:

Jeep Safari in Kaziranga National Park is permitted on the designated tourist's path that is decided by the department of Forest. The Kaziranga National Park is spread across a huge area and is divided into four safari zones or ranges, the Central Safari Range at Kohora, the Eastern Safari Zone at Agoratoli, the Western Safari Range at Burapahar. In order to explore the varied fauna and flora in these safari ranges of Kaziranga National Park, visitors need to hire a mode of transport to explore the area in depth. The Jeep Safari tour at Kaziranga National Park is one such mode of transport. The Jeep Safari tour should be a visitor's choice if he wants to explore more area in less time. Jeep Safari inside Kaziranga National Park is accompanied with escort's guards and is of two hours duration.

At the very beginning of Jeep Safari, there was only one Mahindra Jeep which was provided by department of forest. At that time only two trips of visitors were allowed for Jeep Safari, one in the early

morning and the other during the early afternoon. Due to having only one Jeep, private cars were allowed to visit Kaziranga National Park with due permission from the forest department. But due to lack of available car facilities for Jeep Safari, the authority of Kaziranga National Park decided to give permission to local unemployed people to provide their four wheelers for the purpose of Jeep Safari. To fulfill the need of the tourist, Jeep Safari Association was formed in 1990 with only three Jeeps. It was the starting point for the local people to have employment opportunity and thus earn their livelihood. The Jeep Safari Association provided very good facilities to the tourist of Kaziranga National Park at a very low cost and became popular in a very short period of time. Many of the educated unemployed at Kaziranga without seeking Govt. job, joined to the Jeep Safari Association and they earn a lot and maintain economically very sound life. At present there are numerous vehicles for Jeep Safari in Kaziranga National Park and so Jeep Safari give employment to a large number of people. Besides the owner of the vehicles, many people engaged themselves as driver, tourist guide etc. and thus earn their livelihood. Thus Jeep Safari solves the problem of unemployment to some extent.

Jeep Safari rate at present is shown by the table given below:

Zones	Gypsy Rent (Rs.)	Road Tax (Rs.)	Charge Per Pax (Rs.)
Central	2200	400	100
Western	2300	400	100
Eastern	2700	400	100
Burapahar	3200	400	100

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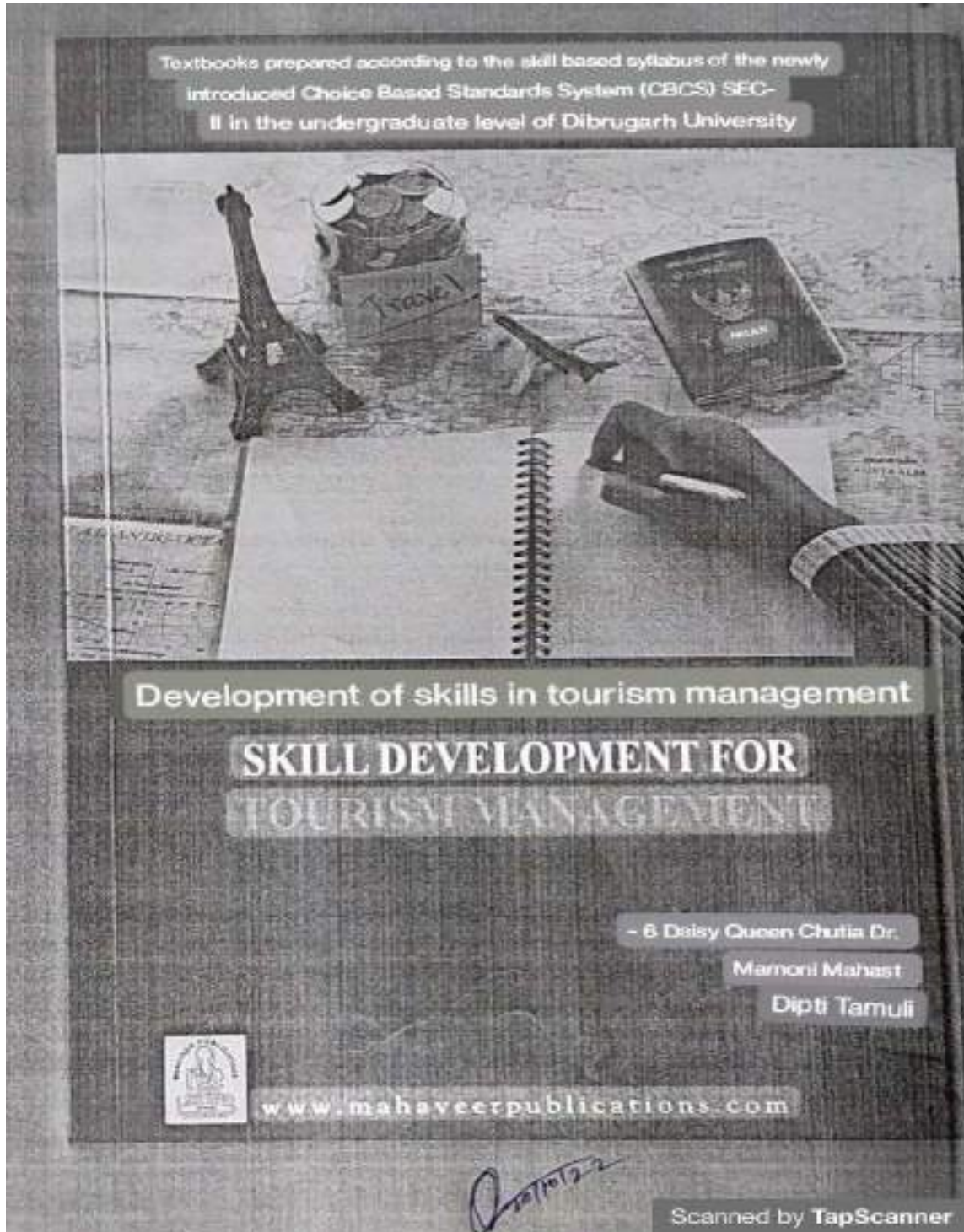
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3 . Dipty Tamuly

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**Course Code : SEC-II (4th or 6th Semester)**

Total Marks : 50 (10 for Internal Assessment & 40 for End Semester Examination)

Credit offered : 2

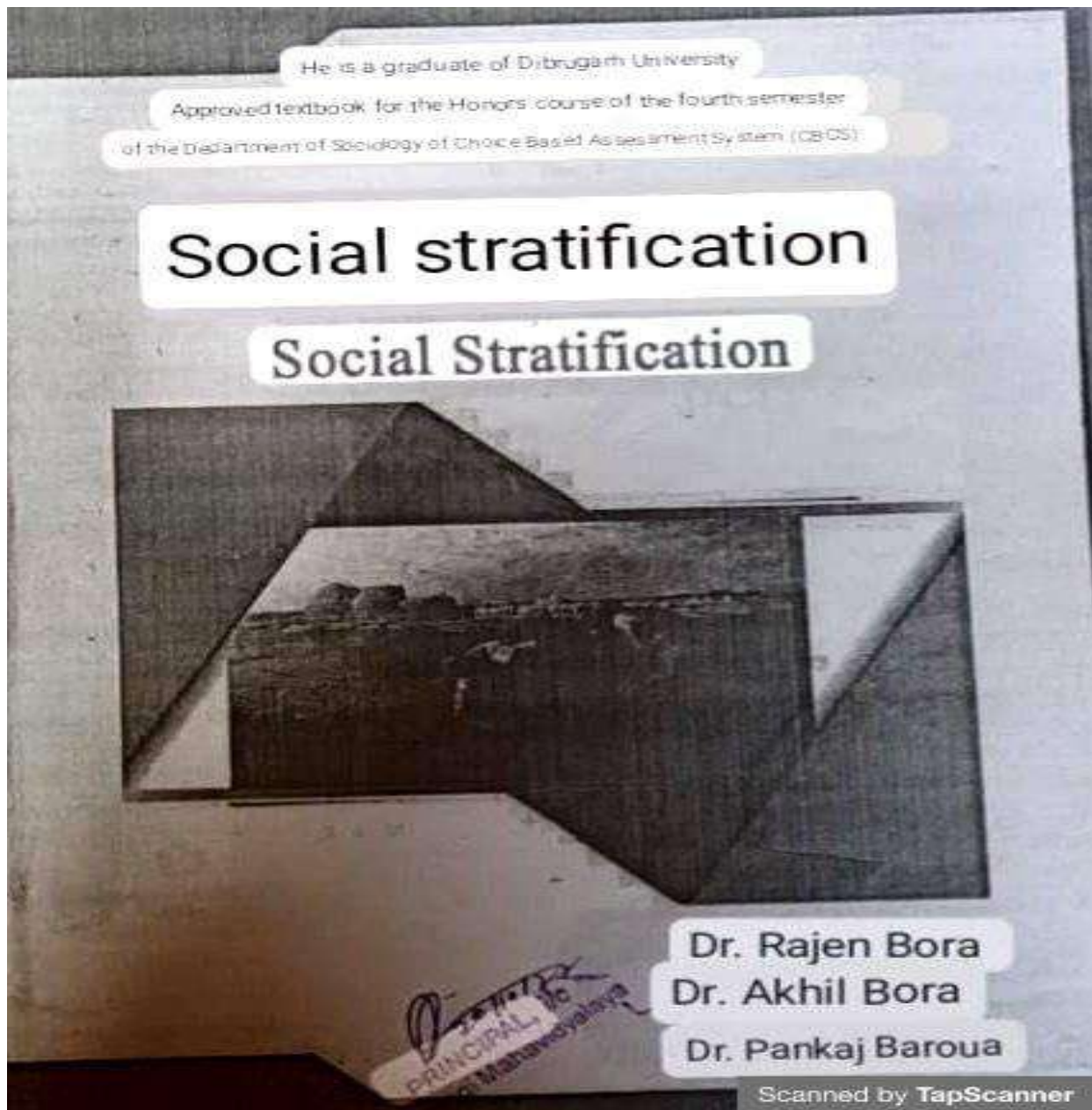
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## COURSE CONTENTS AND ITINERARY

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- 1.1 Worsley, Peter. *Introducing Sociology*, 2<sup>nd</sup> ed. Harmondsworth: Penguin Books, 1970. Chapter 8, Social Stratification: Class, Status and Power, pp. 395-408
- 1.2 Beteille Andre *Inequality among Men*. London: Blackwell, 1977. Chapter 1. The Two Sources of Inequality. Pp. 1-22
- 1.3 Tawney, R. H. *Equality*. London: Urwin Books, 1964. Chapter 1. The Religion of Inequality. Pp. 33-56

### 2. Theories of Stratification (5 Weeks)

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- 2.1.1 McLellan, David. *The Thought of Karl Marx*. London: Papermac, 1995. Part 2. Chapter 6. Class. pp. 182-194
- 2.1.2 Weber, Max, Hans Heinrich Gerth, and C. Wright Mills. *From Max Weber*. New York: Oxford University Press, 1946. Chapter VII, Class, Status, Party. Pp. 180-195
- 2.1.3 Bendix Reinhard 'Inequality and Social Structure: Comparison of Marx and Weber' *American Sociological Review*, Vol. 39, No. 2 (Apr., 1974), pp. 149-161
- 2.1.3 Bottomore, T. B. *Classes in Modern Society*. New York: Pantheon Books, 1966. Chapters. 2 & 3 The Nature of Social Class & Classes in Industrial Societies. 9-75

### 2.2 Functionalism

- 2.2.1 Davis Kingsley and Wilbert E. Moore. 'Some Principles of Stratification'. *American Sociological Review* 10.2 (1945): pp. 242-249
- 2.2.2 Tumin, Melvin M. 'Some Principles of Stratification: A Critical Analysis'. *American Sociological Review* 18.4 (1953): 387-394
- 2.2.3 Davis Kingsley and Wilbert E. Moore 'Some Principles of Stratification: Critical Analysis: Reply'. *American Sociological Review* Vol. 18, No. 4 (Aug., 1953), pp. 394-397
- 2.2.4 Wright Dennis H 'The Functional Theory of Stratification: Some Neglected Considerations' *American Sociological Review*, Vol. 24, No. 6 (Dec., 1959), pp. 772-782
- 2.2.5 Stinchcombe Arthur L 'Some Empirical Consequences of the Davis-Moore Theory of Stratification'. *American Sociological Review* 28.5 (1963), pp. 805-808

### 3. Identities and Inequalities (5 Weeks)

#### 3.1 Caste, Race and Ethnicity

- 3.1.1 Bailey P G 'Closed Social Stratification in India', *European Journal of Sociology* Vol. 4, No. 1 (1963) pp. 107-124
- 3.1.2 Jain, Ravindra K. 'Hierarchy, Hegemony and Dominance: Politics of Ethnicity in Uttar Pradesh, 1995' *Economic and Political Weekly*, Vol. 31, No. 4 (Jan. 27, 1996), pp. 215-223
- 3.1.3 Omi, Michael and Howard Winant. *Racial Formation*

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"The spirit of the age is in favor of equality. A though practice denies it almost everywhere..." offered this famous quote. In his famous book "The Discovery of India", Pandit Jawaharlal Nehkar wants to explain that although many people in our society are in favor of equality in practice, in practice everyone rejects this principle. A closer look at different societies from the past to the present shows that the establishment of equality in society is nothing but a slogan, it is never possible in practice. They recognize that inequality exists in all types of societies on earth and that as a result of this inequality the population of human society is divided into strata. This division of the population of human society is called stratification high and someone else's low. Sociological data Anthropologists believe that this prestige differentiation process is human. It began in the early stages of civilizational development. Such discrimination is complex in the current situation and is sure to become more pronounced in the future. In today's industrial and urban societies, different social classes have developed and inequalities and discrimination between these classes are more complex than ever before. Therefore, it is PRINCIPAL about the

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social stratification in societies up to Marangi

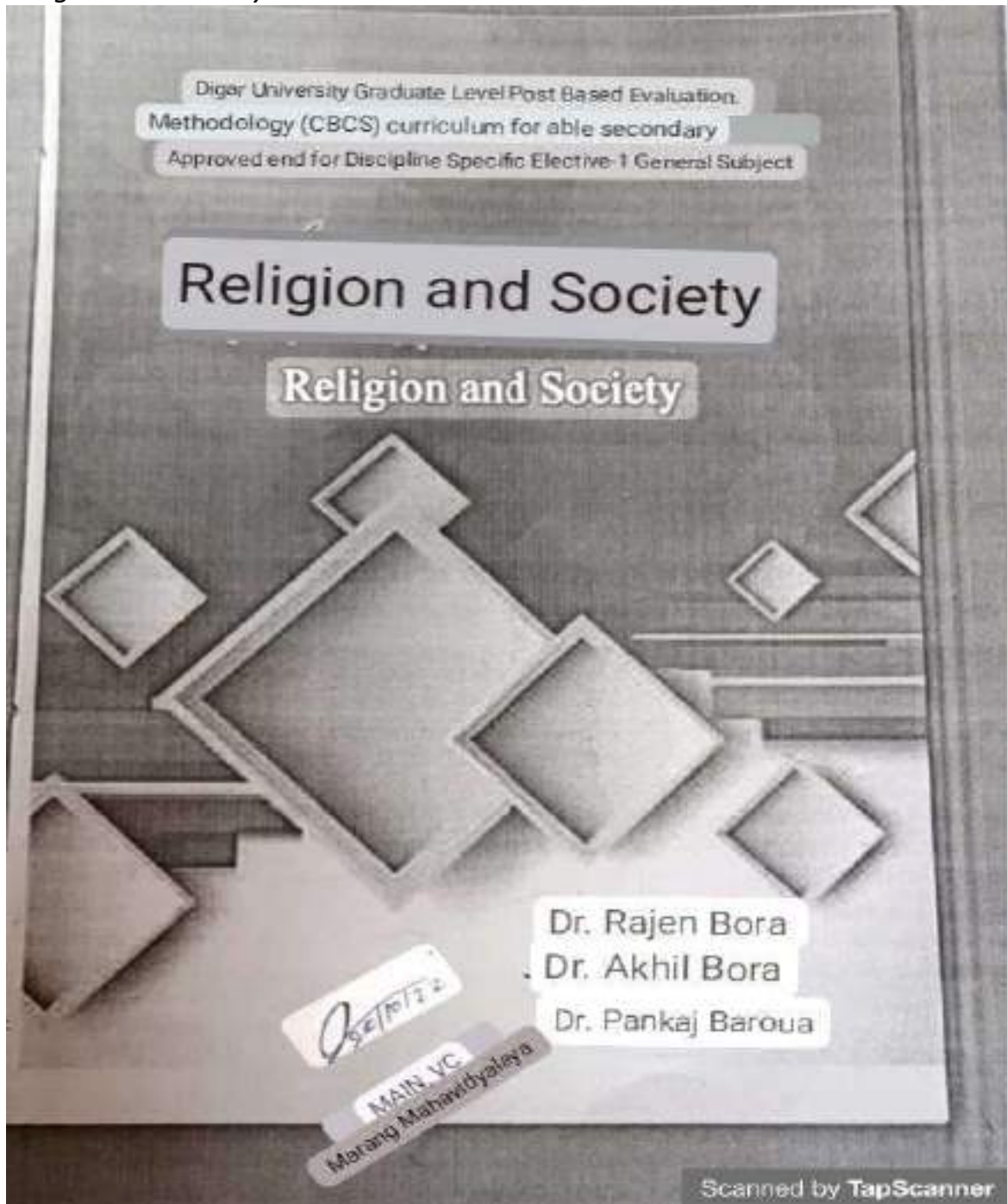
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## introduction

Religion is a very important social institution of human society. Without religion, it is impossible to maintain social order, human morality, social values, customs, etc. Therefore, religion has been able to survive throughout the ages. Even in today's scientific advancement, the importance of religion has never diminished. In fact, it is because of the invincible force behind religion that science has to submit to religion. Therefore, it can be said that religion will exist as long as human society exists.

Religion is a belief in miraculous or superhuman powers. It is around such beliefs that people in different societies and communities around the world exhibit different behavior. It is worth mentioning that every country, society and community in the world has different forms of religious beliefs. In some countries of the world, some communities want to combine religion and magic, while in other countries, some communities do not want to combine religion and magic. In other words, according to such communities, religion and magic are two separate concepts. Both religion and magic have different theoretical and practical meanings. Both involve certain beliefs, but there are also differences in those belief systems.

The new CBCS curriculum attempts to innovate the content of sociology studies by revising the sociology curricula that have been in place for years. This textbook we have developed is one of them. The syllabus of this textbook attempts to present religion from a broad perspective. The subject matter included in this course recognizes religion only as a system of belief. Efforts have been made to establish it as an influential method of people's practical life. Religion affects the economic, political, Marangi Mahavidyalaya various

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The effects from these different directions are

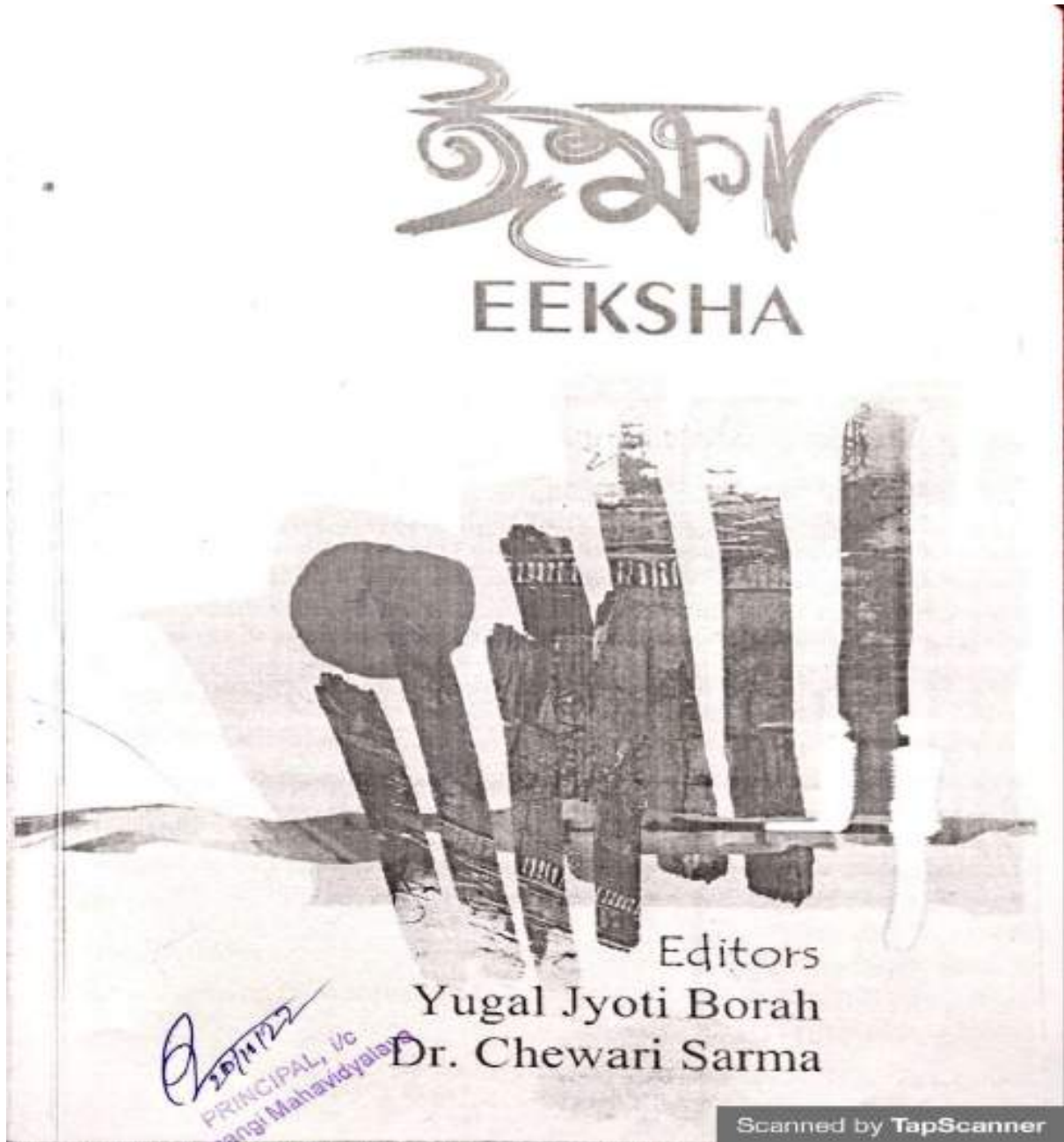
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*Articles Published in Books*

3. Dr. Akhil Borah  
Marx's Views on Religion



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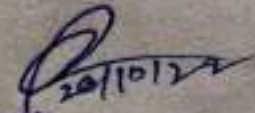
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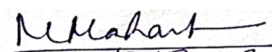
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## Marx's View of Religion

Dr Akhil Borah

Karl Marx was a German philosopher. Born in Trier, Germany in 5<sup>th</sup> May, 1818. He was an economist, sociologist, historian, political theorist and socialist revolutionary. Marx studied law and philosophy at the universities of Bonn and Berlin. Karl Marx did not publish a specific monograph on religion, but his analyses of religion are very significant.

According to Karl Marx, religion is like any other social institutions in that it is dependent upon the material and economic realities in a given society. So, religion can only be understood in relation to their social systems and the economic structures of society since it is a creature of productive forces. For Karl Marx, the religious world is but the reflex of the real world. He is functionalist and so, his interpretation of religion thus can be said as functional because he is concerned with the social purpose of religion and not on the religious doctrine or the religious beliefs as such.

Like Marx, some other functionalists have given their opinion on religion and its social impact, but Marx opinion on religion quietly different from them. In Marx opinion, religion is an illusion that provides reasons and excuses to keep society functioning just as it are. For Marx, religion is alienating, hypocritical and irrational. According to him religion is irrational because it is a delusion and a

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worship of appearances that avoids recognizing underlying reality. It alienates people from their highest ideals and aspirations and projects them to an alien and unknowable being called God. It negates all that is dignified in a human being by rendering them servile and more amenable to accepting the status quo; the state of being oppressed. According to Marx, it is hypocritical in the sense that though it professes valuable principles, it sides with the oppressors.

Marx says that religion is meant to create illusory fantasies for the poor. The poor are dominated and ruled by the ruling class, which owns the forces of production. The economic realities that keep them suppressed prevent them from finding true happiness in this life. So, religion gives them the illusion that this is correct or true because they will find true happiness in the next life. In the existing social system the people are in distress and religion does provide solace. So, Marx's opinion is that religion masks the actual social reality, provide them temporary relief, just as people who are physically injured receive relief from opiate-based drugs. Here, Marx compares religion to opium- a sedative substance. Marx says that a sedative only helps to forget the pain for the time being; it fails to fix a physical injury. The pain could be healed only if one solves the underlying causes of the pain. Similarly, religion does not fix the underlying causes of people's pain and suffering - instead, it helps them forget why they are suffering and causes them to look forward to an imaginary future and accepts the social system in its existing form. It thus prevents working to change circumstances. The worse is as Marx puts it that the opiate drug i.e., religion is administered by the oppressors who are responsible for the pain and suffering or the actual

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oppression.

According to Karl Marx religion is an expression of more fundamental unhappiness and symptom of more fundamental and oppressive economic realities. Marx hopes that humans will create a society in which the economic conditions causing so much pain and suffering would be eradicated and, therefore, the need for soothing drugs like religion will cease. Marx expects that in the ultimate society of socialist communism there will be no oppression of one group by other and hence there is not need for an illusory happiness and there ceases the requirement of any religious dogmas.

Marx believes that any religious beliefs survive in society for long time but people are not aware of their interests. Really, people are not aware that religion serves the interests of the ruling class. This is because people are socialized into believing that what they know is the truth. Marx says that religion internalizes in people a set of beliefs that are contrary to their interest but are in the interest of the ruling class. Marx writes in the 'Communist Manifesto' that religion like morality and philosophy, must be eliminated if we are to achieve a new political and economic existence. Marx and Engels writes 'Communism abolishes all the religion, and all morality, instead of constituting them on new basis.' The reason for this is the historical evidence that regardless of previous changes in the productive systems, religion has always supported the maintenance of the legitimacy of the exploiter and exploited. So, to create a truly free society, religion as a tie to the past must be eliminated.

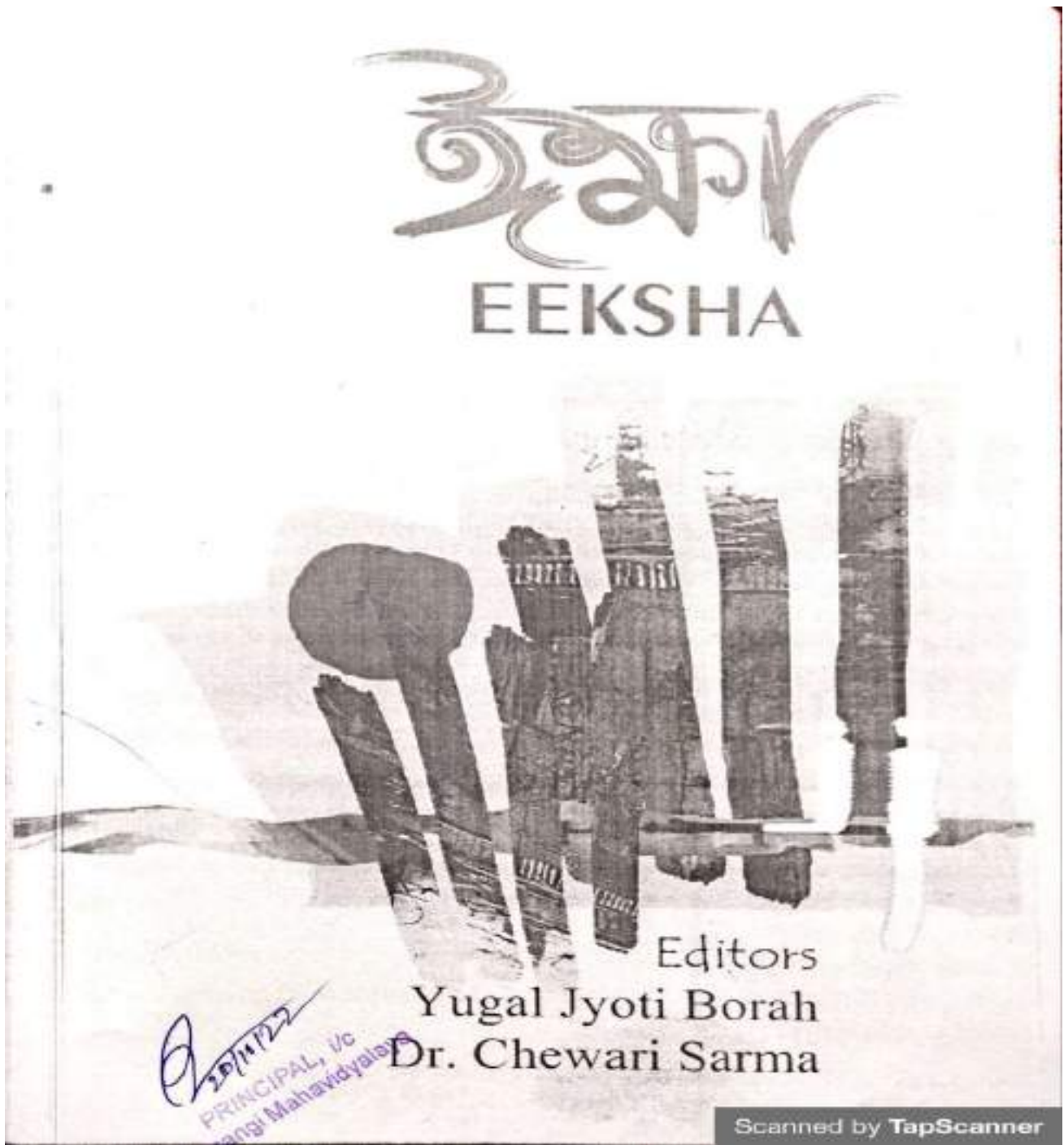
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## SEX EDUCATION IN SCHOOLS : PROS AND CONS

✍ Dr. Daisy Rani Chutia

*"Sex education may be a good idea in schools, but I don't believe the kids should be given homework."— Bill Cosby*

In most of the cultures of the world discussion of all sexual issues has traditionally been considered taboo, and adolescents were not given any information about were not given any information about sexual matters. In the late 19<sup>th</sup> century the progressive education movement led to the introduction of sex education as 'social hygiene' in North America schools curricular and the introduction of school-based sex education. In the mid 20<sup>th</sup> century most of the information about sexual matters were collected informally from friends and the media. Also most of the information was deficient or of dubious value, especially during the period following 'puberty'. In after 1960s, teenage pregnancies increased rapidly. Most of the countries of the world have made efforts to reduce such pregnancies. Hence they tried to introduce sex education programs. But most of the parents and religious groups had strongly opposed the matter.

The outbreak AIDS has given a new sense of urgency to sex education. Today sex education is seen by most of the scientists as a vital public health strategy. Some international organizations such as planned parenthood consider that broad sex education programs have global benefits such as controlling the risk of overpopulation and the advancement of women's rights. The use of mass media campaigns has sometimes resulted in high level of "awareness" coupled with essentially superficial knowledge of HIV transmission.

Sex education is also known as 'sexual education'. It is the

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instruction of issues relating to human sexuality including emotional relations and responsibilities, human sexual anatomy, sexual activity, sexual reproduction, age of consent, sexual health, safe sex, birth control, reproductive health etc. Sex education may be provided by parents or caregivers, or as a part of school programs and public health campaigns. In some countries it is known as relationships and sexual health education as "involving a comprehensive course of action by the school, calculated to bring about the socially desirable attitudes, practices and personal conduct on the part of children and adults, that will best protect the individual as a human and family as a social institution." Thus sex education may also be described as "sexuality education."

Sex education is defined as a broad program that aims to build a strong foundation for lifelong sexual health by acquiring information and attitudes, beliefs and values about one's identity relationship, and intimacy. According to WHO, psychological and socio-cultural influences in the delivery of this education can increase the likelihood of effectiveness.

Everyone knows that sex education is very important in schools because it helps the students to know about those reproductive organs, puberty and adolescence related changes. Sex education also includes sexual practices and sexually transmitted diseases.

Sex education is most important in the young and adolescents because this is the age where there are hormonal changes and they obtain secondary sexual characteristics. Providing right information at proper time would help them to lead a reproductively healthy life and it also protects them from misconception regarding the sex related issues.

Sex education is a subject that is being taught in schools. It can involve education on the sexuality of individuals, sexual intercourse, on relationships, etc. It is a process

that provides knowledge and forms attitudes about sexual identity and intimacy among others. The main reason of teaching sex education in schools is to help young students to protect themselves against sexual abuse, exploitation, any unwanted pregnancies, any sexual transmitted diseases like HIV etc.

#### **Pros of sex education in Schools:**

For a proper all round development of the young kids, it is necessary to get educated about their own bodies that can be transmitted sexually, pregnancy, contraceptives etc. Sex education in schools gives them the awareness to discern between the myths and reality regarding Sex, the dos, and don'ts of a sexual relationship to respect another person etc. This type of education can create individuals with strong morals. On the other hand, sexually transmitted diseases (STD) are a dark reality and owing to the inadequate measure of control over themselves. Young couples engaging in unprotected sexual encounters, fall prey to it easily. Sex education teaches them about unprotected Sex and the severe dangers associated with the phenomenon. They learn about contraceptives that can stop STD's. Many studies have shown that teenagers are far less likely to get pregnant if they undergo sex education classes than if they do not and the programs teaching about prevention techniques are generally more successful.

Sex education also teaches the importance of practicing safe sex. This helps not only when people are young and at school but also when they are adults. Sexual intercourse brings with it its own set of complications and people engaging in it, should be completely aware of the responsibilities that with sex. Young students learn these responsibilities through sex education and can understand the importance of waiting to engage in sex till they are adults and capable to handle them. People must understand the extreme importance of consent, far before ever engaging in any sexual

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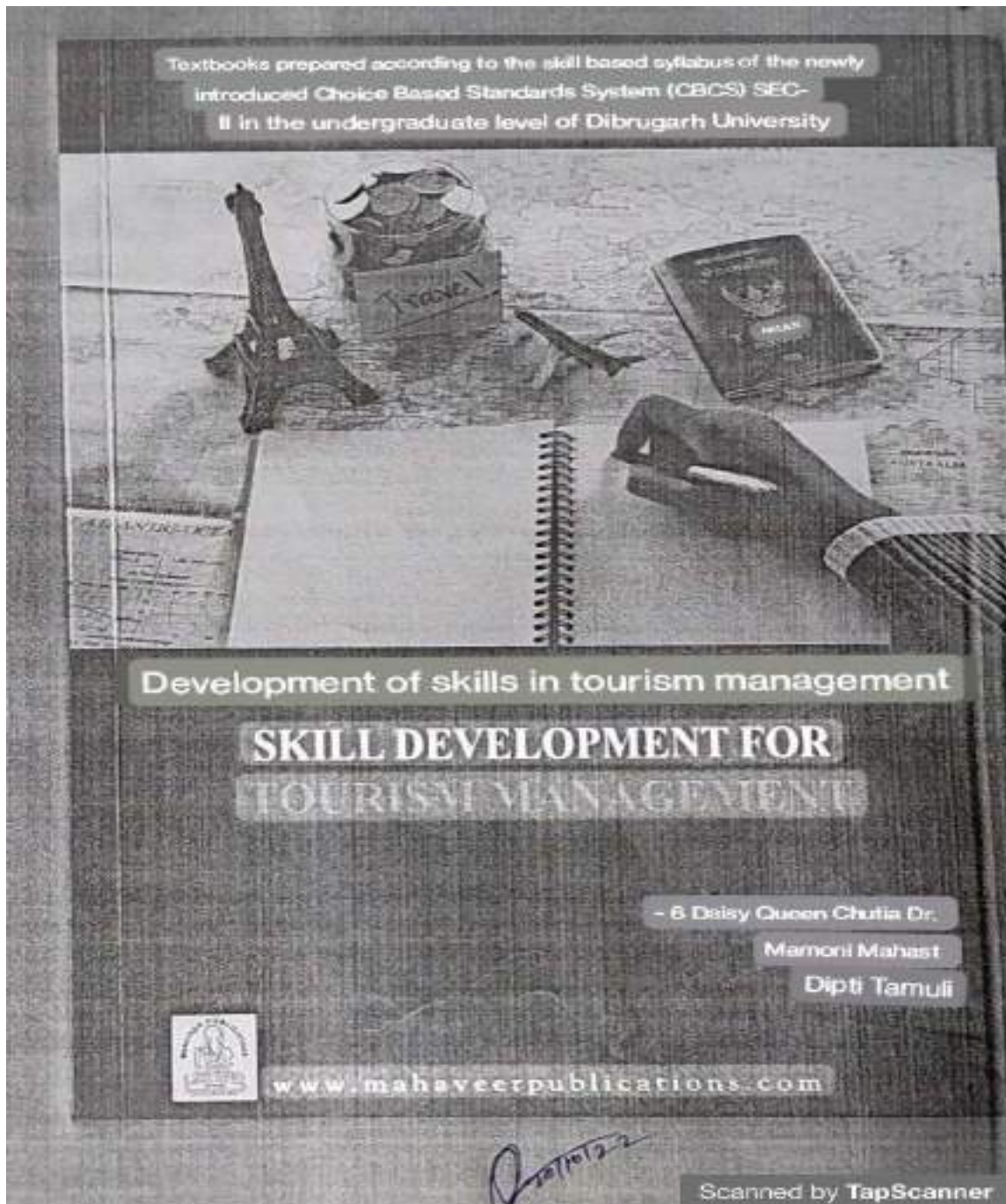
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**SKILL DEVELOPMENT FOR TOURISM MANAGEMENT**



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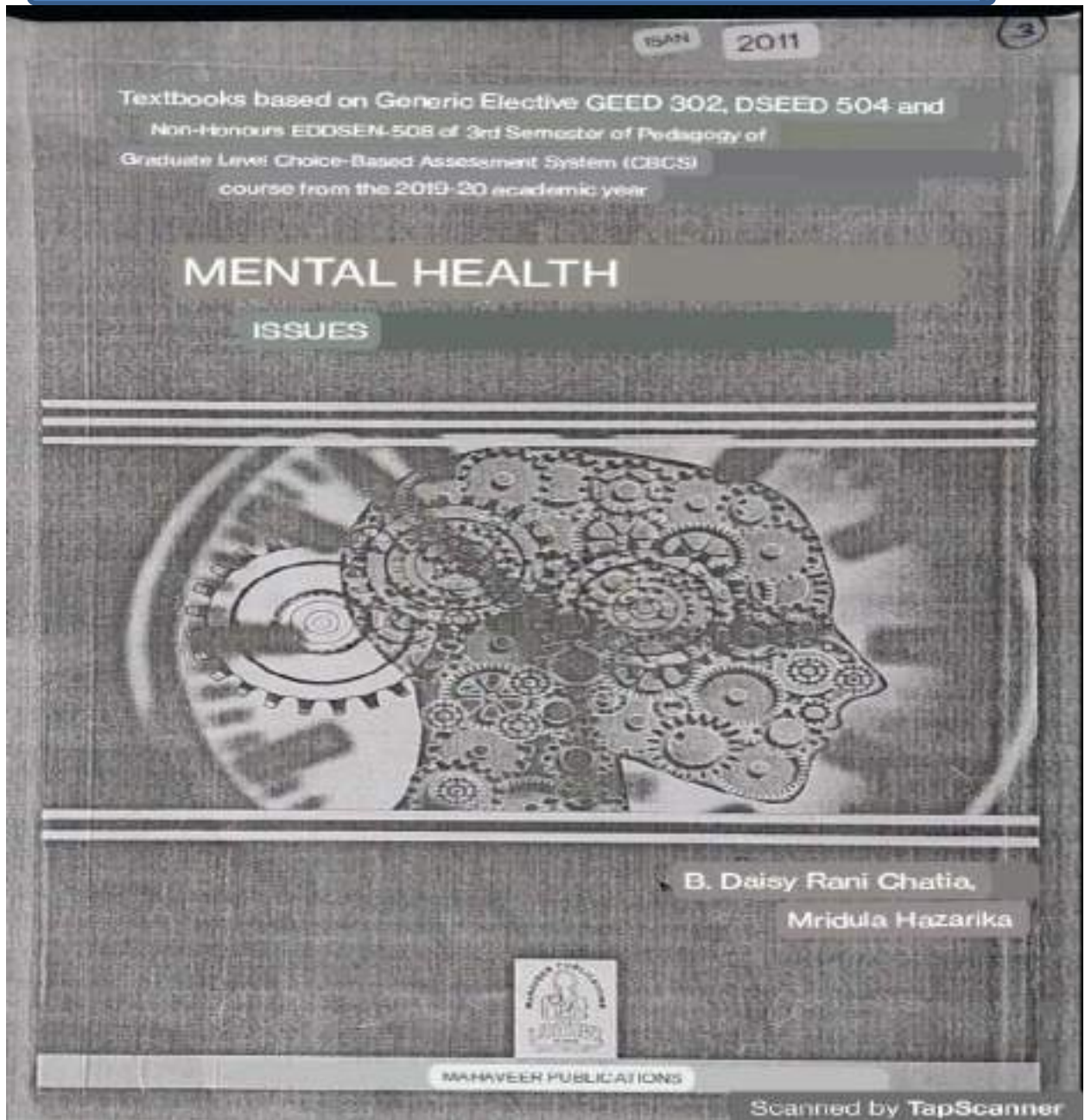
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মানসিক স্বাস্থ্যৰ বিচাৰ্য বিষয়সমূহ  
MENTAL HEALTH ISSUES

ড° দেইজী ৰাণী চুতীয়া

প্ৰকাশক

মৃদুলা হাজৰিকা

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## SYLLABUS • DU • DSEED-504/GEED-302

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DIBRUGARH UNIVERSITY  
B.A. IN EDUCATION (HONOURS)  
DSEED504 / GEED302: MENTAL HEALTH ISSUES  
CREDIT: 6

[MARKS: 100 (IN-SEMESTER: 20; END-SEMESTER: 80)]

**Expected Learning Outcome:** On completion of the course, the students will be able to :

1. explain the need and importance of understanding the concepts of mental health and hygiene in the emerging society.
2. empathize with people having psychological and maladjustment problems.
3. describe the role of different agencies of society and their impacts on the development of an individual's personality.
4. describe the various components of positive psychology and its significance in the teaching learning processes.
5. integrate yoga in their day-to-day lives for holistic health.

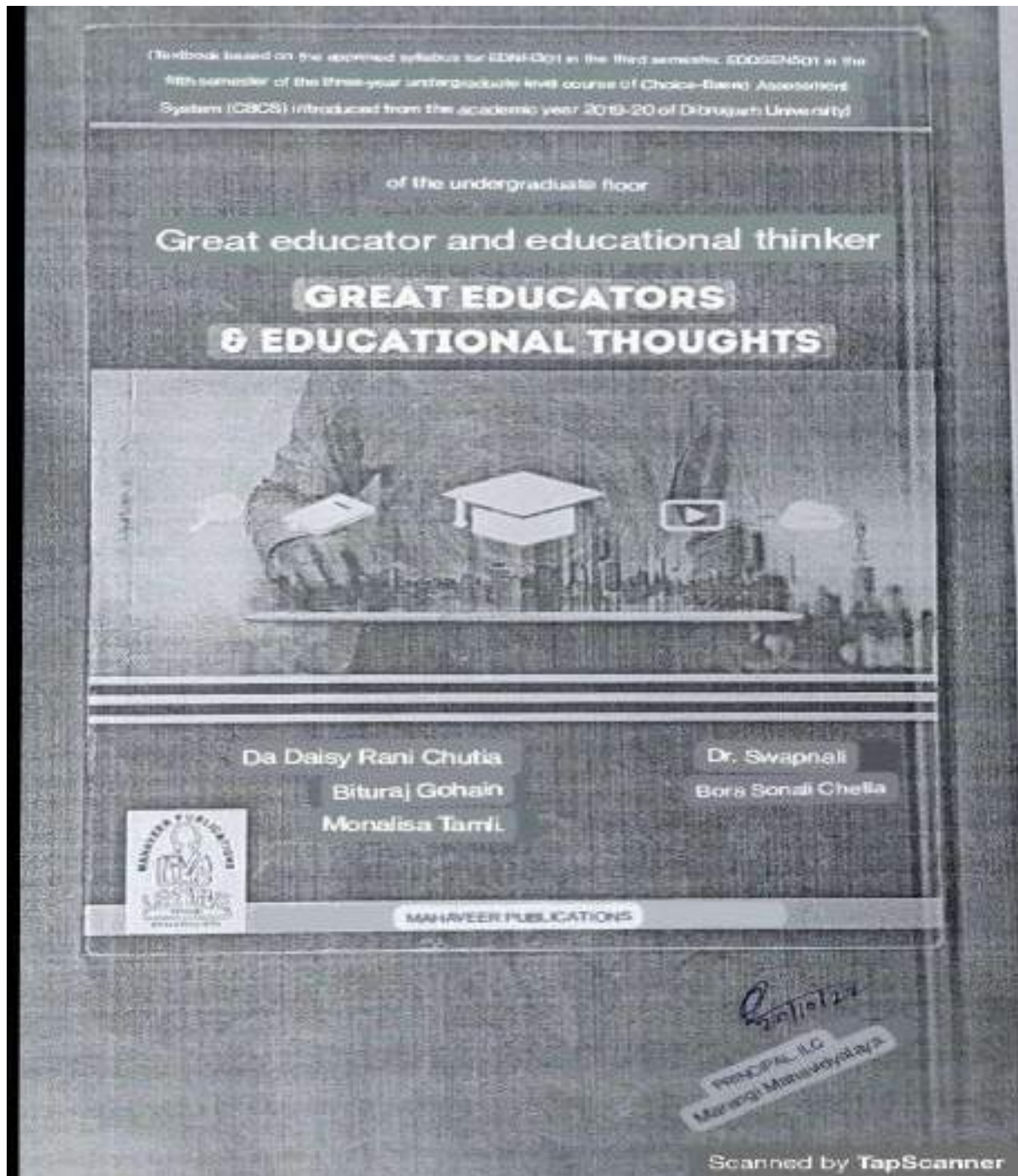
Unit	Content	M	L	T	P
I	<b>Fundamentals of Mental Health and Hygiene</b> 1.1 Concept of Mental health 1.2 Criteria of a Mentally Healthy Person 1.3 Concept, Objectives, Goals and Principles of Mental Hygiene 1.4 History of development of Mental Health and Hygiene 1.5 Concept of Normality and Abnormality, Classification of Abnormal Behaviour 1.6 Characteristics of a Mentally Healthy Person	16	2 2 1 2 2 3 2	2	
II	<b>Education and Mental Health</b> 2.1 Principles of Good Mental Health 2.2 Factors Affecting Mental Health (Home, Society and school) 2.3 Adjustment: Concept and Processes 2.4 Maladjustment : Concept and Causes 2.5 Types of maladjustment 2.5.1 Frustration: concept and causes 2.5.2 Conflict: Concept, Types and Causes 2.6 Adjustment Mechanisms	16	3 2 2 4 3	2	
III	<b>Mental Health and Agencies of Education</b> 3.1 Home and Mental Health 3.2 Qualities of Healthy Home Environment 3.3 Child Rearing Practices and Personality Development 3.4 School and Mental Health 3.5 Teacher and Mental Health 3.6 Community and Mental Health	16	3 1 4 2 1 1	4	
IV	<b>Positive Psychology</b> 4.1 Introduction to concept of Positive Psychology 4.2 Nature and Scope of Positive Psychology 4.3 Developing in stakeholders the concepts of: 4.3.1 resilience 4.3.2 empathy 4.3.3 gratitude and forgiveness 4.3.4 wellbeing 4.3.5 pursuit of happiness	16	2 3 6		10

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Great Educations & Educational Thoughts



*M Mahant*  
25/2/2023  
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**SYLLABUS OF THE UG PROGRAMME IN EDUCATION**  
**DIBRUGARH UNIVERSITY**  
**B.A. IN EDUCATION (HONOURS)**  
**EDNH01 : GREAT EDUCATORS AND EDUCATIONAL THOUGHTS**  
**CREDIT : 6**  
**[MARKS: 100 (IN-SEMESTER:20; END-SEMESTER:80)]**

**Expected Learning Outcomes :** After completion of the Course, the students will be able to-

1. Describe the contribution of the given philosophers in the domain of education
2. Explain the relevance of the educational thought of the given philosophers

**Course Contents :**

Unit	Content	Marks	L	P	T
1	<b>ANCIENT INDIAN EDUCATORS AND EDUCATIONAL THOUGHTS</b> <b>1.1 Shankaracharya</b> <ul style="list-style-type: none"> <li>• Basic tenets of Shankaracharya's Advaita Vedanta</li> <li>• Aims of education, curriculum, methods of teaching, place of teacher, place of child and discipline in Shankar's educational philosophy.</li> </ul> <b>1.2 Yagyavalkya</b> <ul style="list-style-type: none"> <li>• Yagyavalkya and Indian Idealism. Concept of soul and absolute soul.</li> <li>• Aims of education, curriculum methods of teaching, place of teacher, place of child and discipline in Yagyavalkya's educational philosophy.</li> </ul> <b>1.3 Sankardeva</b> <ul style="list-style-type: none"> <li>• Sankardeva's philosophy of life</li> <li>• Aims of education, curriculum, methods of teaching, place of teacher, place of child and discipline in Sankardeva's educational philosophy</li> <li>• Institutions and means of education.</li> </ul>	16	12		3

Unit	Content	Marks	L	P	T
II	<b>MODERN INDIAN EDUCATORS AND EDUCATIONAL THOUGHTS</b> <b>2.1 Rabindra Nath Tagore</b> <ul style="list-style-type: none"> <li>• Tagore's philosophy of life</li> <li>• Basic principles of Tagore's educational philosophy.</li> <li>• Aims of education, curriculum methods of teaching and discipline in Tagore's educational philosophy</li> <li>• Evaluation of Tagore's philosophy of education</li> </ul> <b>2.2 Vivekananda</b> <ul style="list-style-type: none"> <li>• Vivekananda's philosophy of life</li> <li>• Basic principles of Vivekanand's educational philosophy</li> <li>• Concept of Man making and Nation building education</li> <li>• Aims of education, curriculum, methods of teaching, place of teacher, place of child and discipline in Vivekananda's educational philosophy</li> <li>• Evaluation of Vivekananda's philosophy of education</li> </ul> <b>2.3 M.K. Gandhi</b> <ul style="list-style-type: none"> <li>• Gandhi's philosophy of life</li> <li>• Basic principles of Gandhi's educational philosophy</li> <li>• Concept and background of Basic education</li> <li>• Aim of education, curriculum, methods of teaching, place of teacher, place of child and discipline in Gandhi's educational philosophy.</li> <li>• Relevance of Gandhi's philosophy of education</li> </ul>	16	14		3
III	<b>WESTERN EDUCATORS AND EDUCATIONAL THOUGHTS (Idealist and Naturalist thinkers)</b> <b>3.1 Plato</b> <ul style="list-style-type: none"> <li>• The soul</li> </ul>	16	14		2

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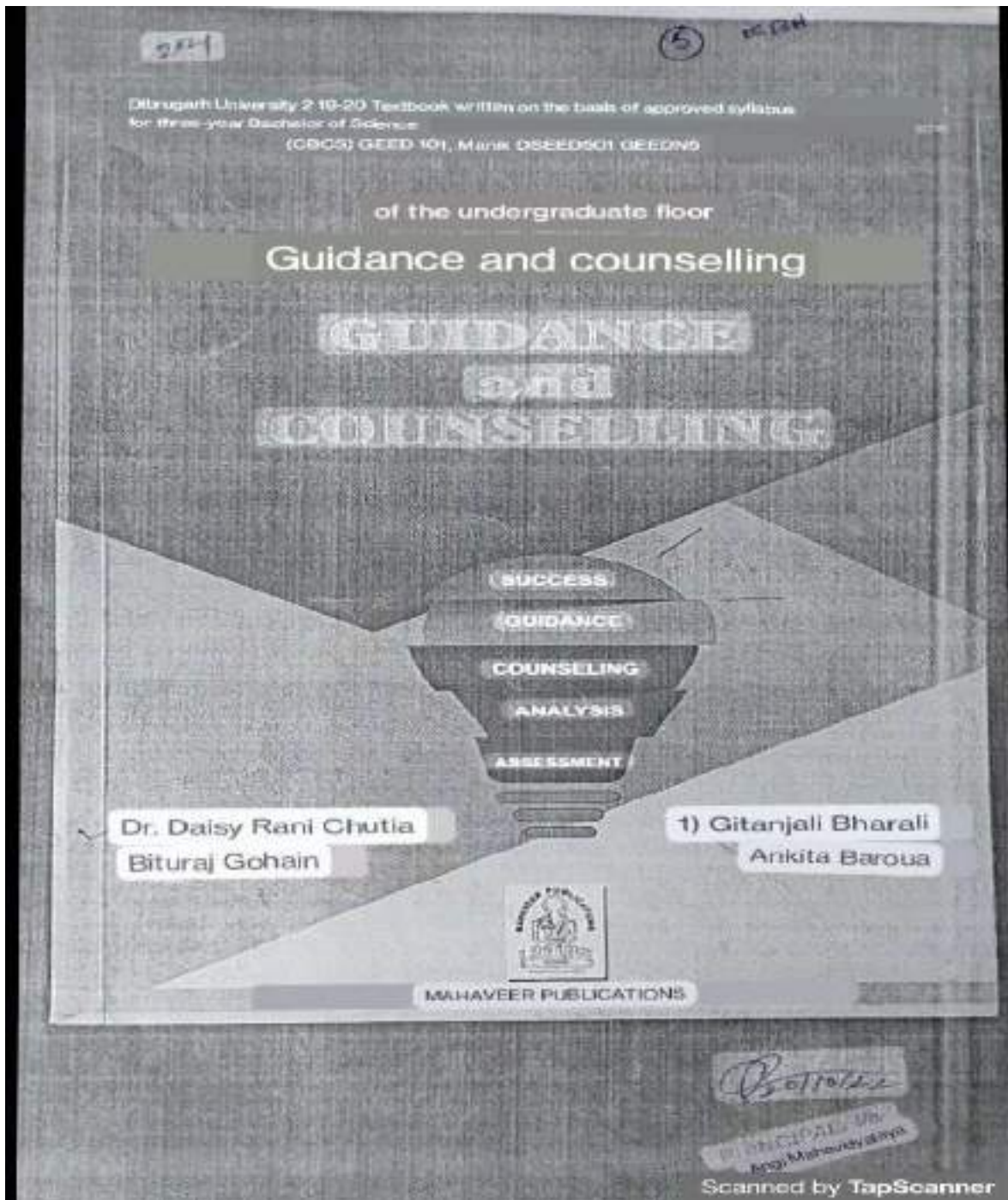
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## Guidance and Counselling



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SYLLABUS OF THE UG PROGRAMME IN EDUCATION  
 (DIBRUGARH UNIVERSITY)  
 B.A. IN EDUCATION (HONOURS)  
 DSEED501 / GEED101: GUIDANCE AND COUNSELLING  
 CREDIT: 6  
 [MARKS: 100 (IN-SEMESTER: 20; END-SEMESTER: 80)]

**Expected Learning Outcome:** On completion of the course, the students will be able to:

1. describe meaning, nature, purpose and scope of guidance and counselling.
2. describe the characteristics and functions of guidance and counselling.
3. state the basic principles of guidance and counselling.
4. explain the types and areas of guidance and counselling.
5. use various tools and techniques of guidance in appropriate context.
6. explain the qualities and role of a counselor.

Unit	Contents: Content	Marks	L	P	T
I	<b>Guidance:</b> 1.1 Meaning, Nature, Definition and Scope of Guidance 1.2 Aims and Objectives of Guidance 1.3 Need of Guidance 1.4 Principles of Guidance 1.5 Philosophical, Psychological and Sociological bases of Guidance. 1.5 Types of Guidance : ● Personal guidance & Social guidance ● Educational guidance ● Vocational guidance ● Health guidance ● Individual and Group Guidance  <b>Guidance at Various Levels:</b> 1.7 Guidance at Pre-school education 1.8 Guidance at Elementary education level 1.9 Guidance at Secondary education level 1.10 Guidance at Higher education level 1.11 Importance of good guidance programme	16	1	3	

Unit	Content	Marks	L	P	T
II	<b>Counselling</b> 2.1 Meaning, Nature and Scope of Counselling 2.2 Characteristics of good counselling process 2.3 Principles of Counselling 2.4 Types of Counselling ● Directive Counselling ● Non-directive Counselling ● Eclectic Counselling 2.5 Counselling for adjustment 2.6 Relationship between Guidance, Counselling and Teaching 2.7 Role of Counsellor, Parents and Teachers in Secondary School. 2.8 Concept of Occupational information, dissemination of occupation information and career counselling	16			3
III	<b>Tools and Techniques of Guidance:</b> 3.1 Basic concept of tools and techniques of Guidance 3.2 Types of Guidance techniques: ● Counselling (Individual and group) 3.3 Organization of guidance services ● Placement Services ● Follow Up Services 3.4 Organization of counselling services ● Centralization ● Decentralization ● Mixed form of counselling services 3.5 Basic tools of counselling services ● Psychological test ● Interview ● Observation ● Check list ● Sociometry ● Cumulative record card	16			3

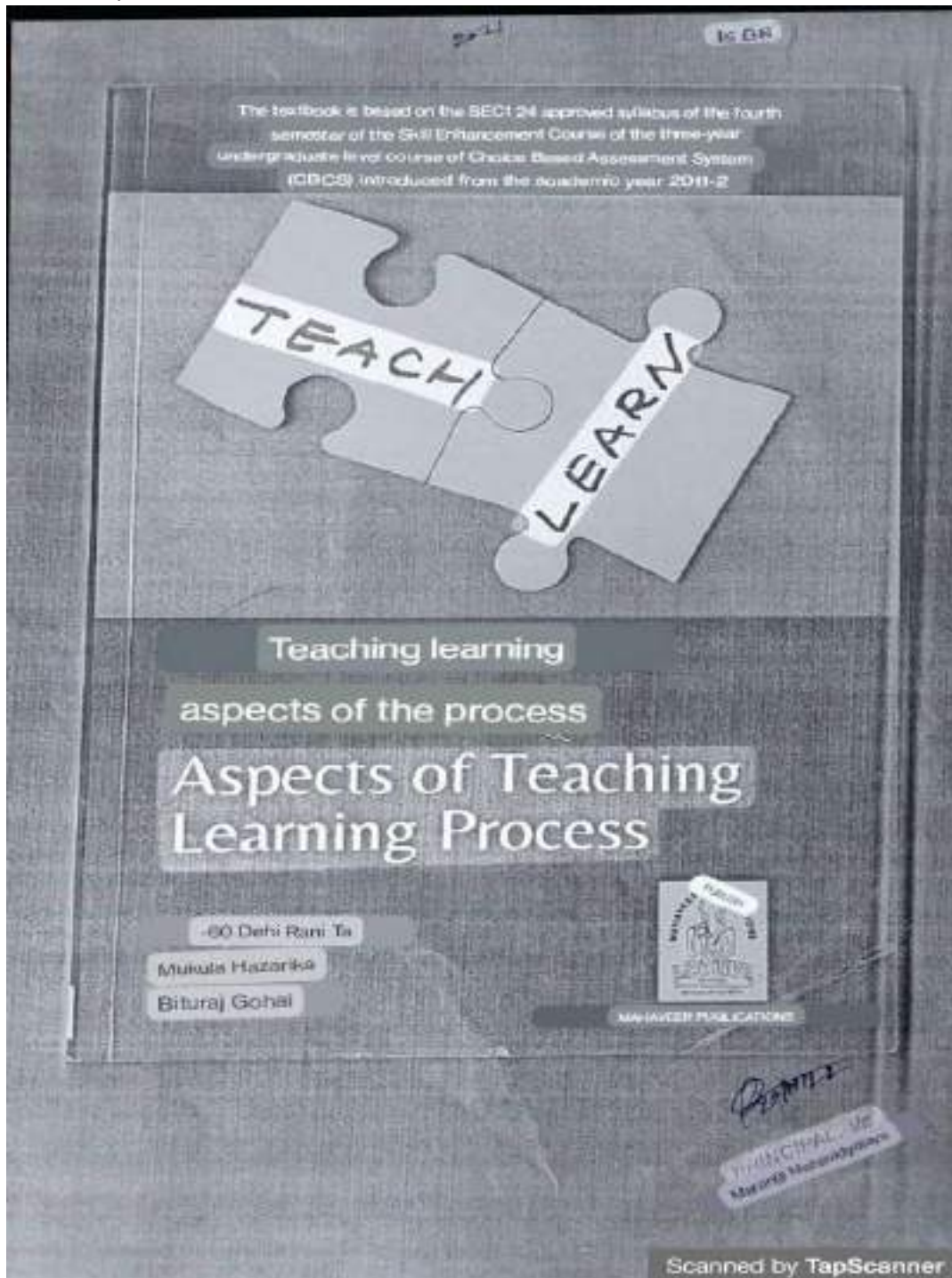
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Course Code: SEC - II  
 Course Title : Aspects of Teaching Learning Process  
 TOTAL MARKS: 50 (IN SEMESTER : 10; END SEMESTER: 40)

Course Content :

Unit	Topics	Marks	L	P	T
I	Teaching-Learning Process	10	1		01
	1.1 Concept and nature of Teaching-Learning Process.		2		
	1.2 Maximum of teaching				
	1.3 Learner centred approaches, Learning by doing, Joyful learning, Play way method.		4		
II	Lesson Plan and Audio-Visual Aids.	10	1		01
	2.1 Concept and Types of Lesson Plan		2		
	2.2 Characteristics of Good Lesson Plan.		3		
	2.3 Meaning, Nature Needs and Types of Audio-Visual Aids.				
III	Organization and Management of Elementary School.	10	2		01
	3.1 Concept of Management and Organization of School		3		
	3.2 Qualities, Duties and Responsibilities of Teacher and Head.				
IV	Educating Exceptional Children	10	2		01
	4.1 Meaning and nature exceptional children.		4		
	4.2 Concept and characteristics of the following categories of children: Gifted, learning disabled, visually impaired, hearing impaired				
	4.3 Education of exceptional children		2		
Total		40	26		4

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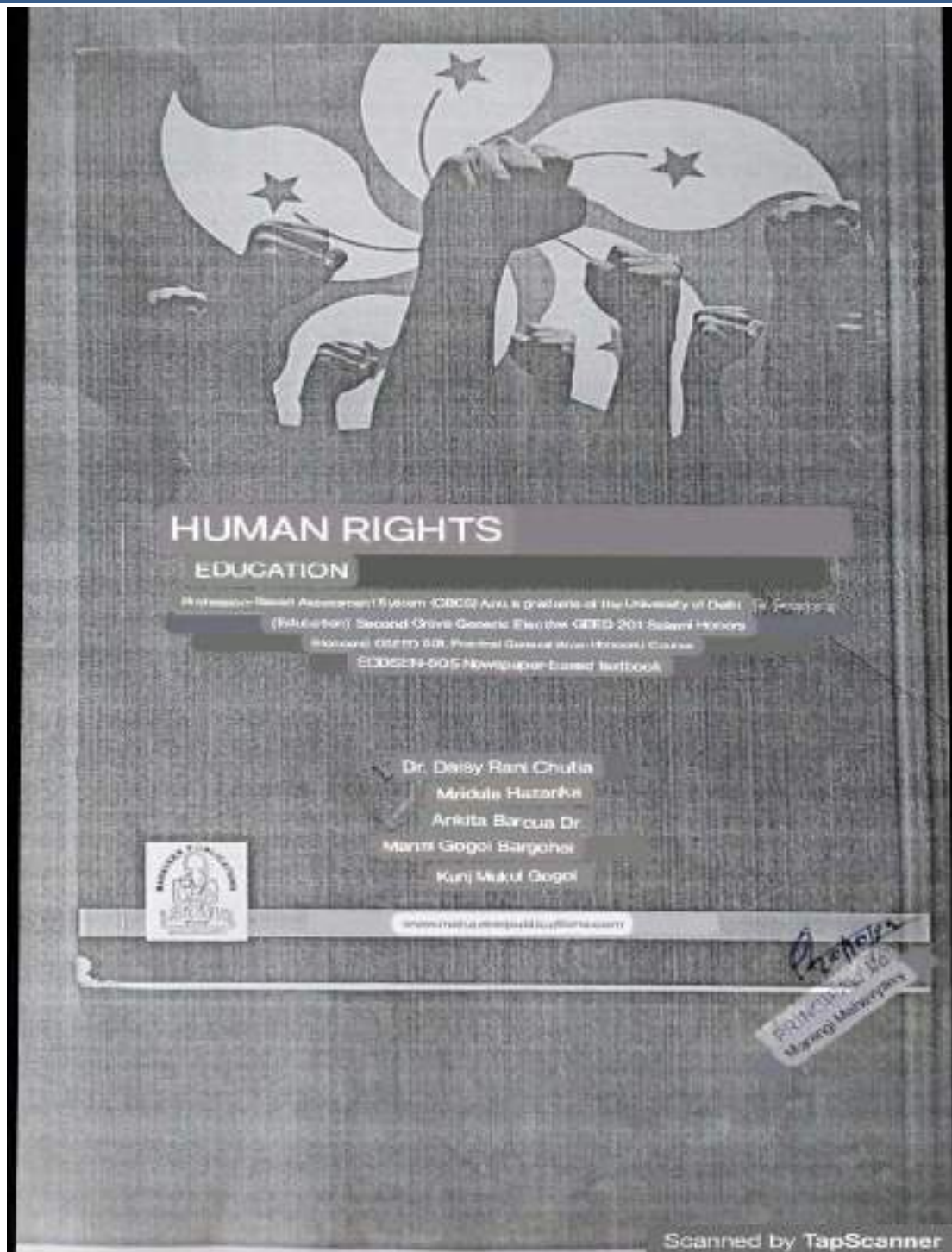
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**Syllabus of the UG Programme in Education Dibrugarh  
University B.A. Education 2<sup>nd</sup> Semester (Generic Elective)  
GEED-201, 6<sup>th</sup> Semester DSEED-601 (Honours) and  
6<sup>th</sup> Semester EDDSEN-605 (Non-honours)**

**Human Rights Education  
CREDIT: 6**

**(MARKS: 100 (IN-SEMESTER: 20; END-SEMESTER: 80))  
Expected Learning Outcome:**

On completion of the course, the students will be able to:

1. Explain the meaning, definition, nature, scope, theories and constitutional perspectives of human rights.
2. Describe the concept, objectives, principles, need and curriculum, of human rights education.
3. Describe methods and activities of teaching human right education.
4. Describe the factors promoting human right education. 5. Describe the basics of human rights education i.e. societal, political, regionalism and limitations of its
6. Explain the role of different agencies of human rights education.

**COURSE CONTENT:**

**1. Introduction to Human Rights**

- 1.1. Concept of Human Rights: Meaning, Definition, Nature and Scope.
- 1.2. Theories of Human Rights: Natural, Liberal, Marxist and Social Theory
- 1.3. Constitutional Perspectives: Fundamental Rights and Duties and their correlation.
- 1.4. Universal Declaration of Human Rights, 1948
- 1.5. Human Rights Movement in India: National Freedom Movement, Dalit and Women's movement.
2. Understanding and Dealing with Violation of Human Rights
  - 2.1. Societal
    - 2.1.1. Violence against women: Causes, Consequences and Prevention.
    - 2.1.2. Violence against Children: Causes, Consequences and

Protection (Child Labour, Child Trafficking and Child Abuse)

- 2.1.3 Poverty with related to causes, types and consequences
- 2.1.4 Population Growth with related to causes, consequences and Protection

**2.2 Political:**

- 2.2.1 Terrorism with related to concept, types, causes and measures
- 2.2.2 Regionalism with related to causes and consequences

**3. Introduction to Human Rights Education**

- 3.1 Concept, Objectives, Principles and need for Human Rights Education in India
- 3.2 Factors promoting Human Rights Education
  - 3.2.1 Positive Attitude
  - 3.2.2 Pro-Social Behaviour
  - 3.2.3 Elimination of Prejudice
  - 3.2.4 Promotion of peace
- 3.3 Human Rights Education at different levels of education
  - 3.3.1 Elementary/ Primary
  - 3.3.2 Secondary
- 3.4 Curriculum of Human Rights Education
- 3.5 Methods and Activities of teaching Human Rights Education
  - 3.5.1 Teaching in Formal mode
  - 3.5.2 Non-Formal Training
  - 3.5.3 Counseling
- 3.6 Limitation of Human Rights Education
4. Agencies of Human Rights Education
  - 4.1 Role of Global Efforts (United Nations, UNESCO, Vienna Declaration and Programme of Action)
  - 4.2 Role of National Efforts (National Human Rights Commission (NHRC) and State Human Rights Commission (SHRC))
  - 4.3 Role of Efforts of NGO (Local, National & Global)
  - 4.4 Role of Mass Media: Print and Electronics

**In-semester Assessment:**

**Marks 20**

- A. Sessional Activities (The teacher may assign and assess any one of the following): **Marks 5**
  - a. Group discussion/Seminar/Debate/Assignment on any one of the topics of the course.

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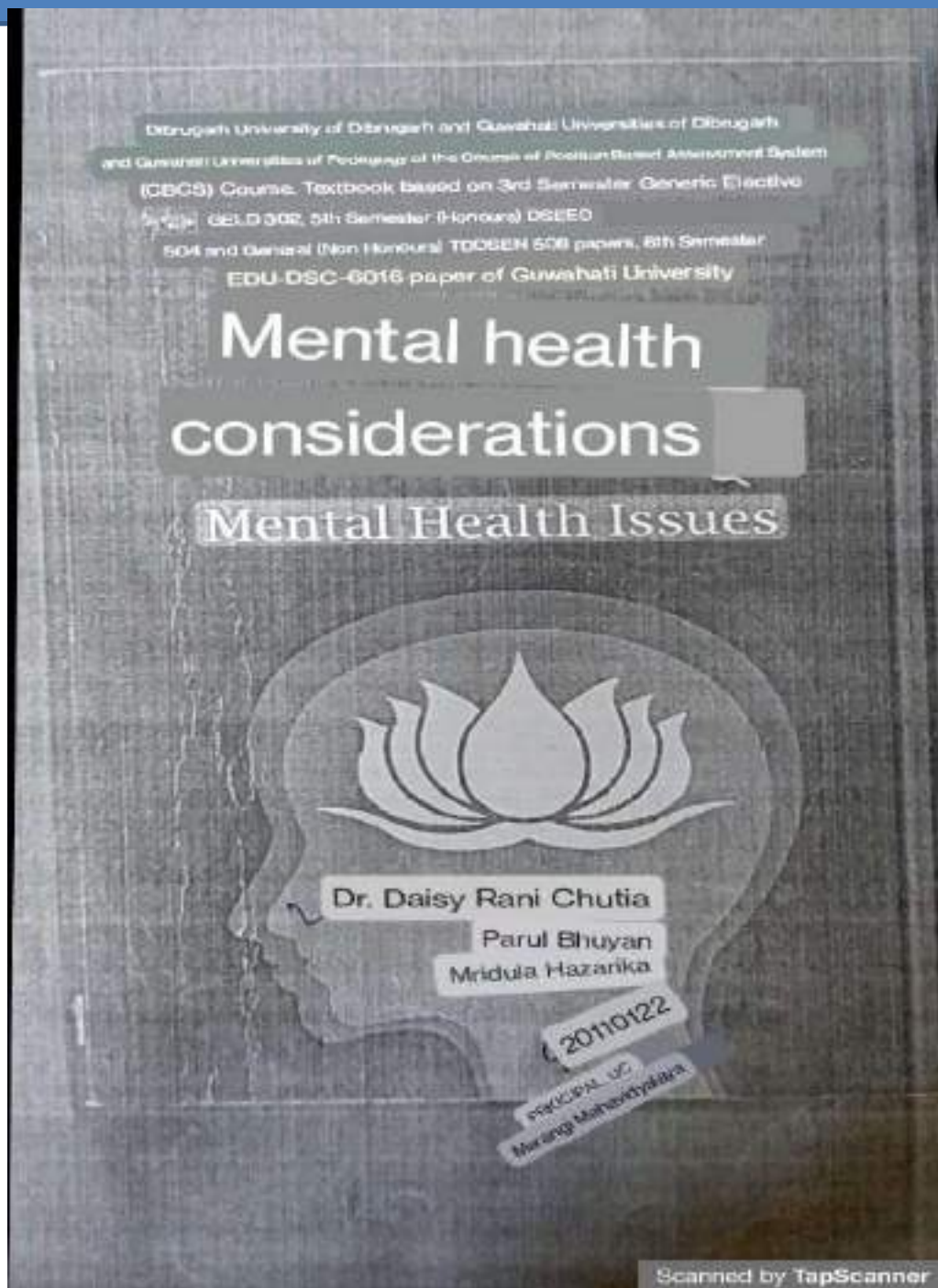
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Maansik Swasthyar Bicharya Bishoy Xomuh (Mental Health Issues) A Book on Education for new (CBCS) course prepared according to the new syllabus of Generic Elective GEED 302 of 5<sup>th</sup> semester DSEED-504 (Honours), EDDSEN-508 (Non-Honours) of Dibrugarh University and 6<sup>th</sup> Semester EDU-DSC-6016 of Gauhati University written by Dr. Daisy Rani Chutia, Assistant Professor of Marangi Mahavidyalaya (Degree), Golaghat, Assam, Mrs Parul Bhuyan Assistant Professor of Kampur College, Kampur, Nagon, Assam and Miss Mridula Hazarika, HoD, Education, Kamargoan College, Golaghat, Assam. This book is published by Amrit Jain on behalf of Mahaveer Publications, Jain Mandir Road, Dibrugarh - 786001

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মানসিক স্বাস্থ্যৰ বিচাৰ্য্য বিষয়সমূহ  
MENTAL HEALTH ISSUES

ড° দেইজী বাণী চুতীয়া

প্ৰকাশকৰ দ্বাৰা

মৃদুলা হাজৰিকা

প্ৰকাশক : মহাবীৰ পাব্লিকেচনছ

জৈন মন্দিৰ পথ, ডিব্ৰুগড়, অসম

দ্বিতীয়

প্ৰথম প্ৰকাশ : চেপ্টেম্বৰ, ২০২১

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## SYLLABUS • DU • DSEED-504/GEED-302

SYLLABUS OF THE UG PROGRAMME IN EDUCATION  
DIBRUGARH UNIVERSITY  
B.A. IN EDUCATION (HONOURS)  
DSEED504 / GEED302: MENTAL HEALTH ISSUES  
CREDIT: 6

[MARKS: 100 (IN-SEMESTER: 20; END-SEMESTER: 80)]

**Expected Learning Outcome:** On completion of the course, the students will be able to :

1. explain the need and importance of understanding the concepts of mental health and hygiene in the emerging society.
2. empathize with people having psychological and maladjustment problems.
3. describe the role of different agencies of society and their impacts on the development of an individual's personality.
4. describe the various components of positive psychology and its significance in the teaching learning processes.
5. integrate yoga in their day-to-day lives for holistic health.

Unit	Content	M	L	T	P
I	<b>Fundamentals of Mental Health and Hygiene</b> 1.1 Concept of Mental health 1.2 Criteria of a Mentally Healthy Person 1.3 Concept, Objectives, Goals and Principles of Mental Hygiene 1.4 History of development of Mental Health and Hygiene 1.5 Concept of Normality and Abnormality, Classification of Abnormal Behaviour 1.6 Characteristics of a Mentally Healthy Person	16	2 2 1 2 2 3 2	2	
II	<b>Education and Mental Health</b> 2.1 Principles of Good Mental Health 2.2 Factors Affecting Mental Health (Home, Society and school) 2.3 Adjustment: Concept and Processes 2.4 Maladjustment : Concept and Causes 2.5 Types of maladjustment 2.5.1 Frustration: concept and causes 2.5.2 Conflict: Concept, Types and Causes 2.6 Adjustment Mechanisms	16	3 2 2 4 3	2	
III	<b>Mental Health and Agencies of Education</b> 3.1 Home and Mental Health 3.2 Qualities of Healthy Home Environment 3.3 Child Rearing Practices and Personality Development 3.4 School and Mental Health 3.5 Teacher and Mental Health 3.6 Community and Mental Health	16	3 1 4 2 1 1	4	
IV	<b>Positive Psychology</b> 4.1 Introduction to concept of Positive Psychology 4.2 Nature and Scope of Positive Psychology 4.3 Developing in stakeholders the concepts of: 4.3.1 resilience 4.3.2 empathy 4.3.3 gratitude and forgiveness 4.3.4 wellbeing 4.3.5 pursuit of happiness	16	2 3 6		10

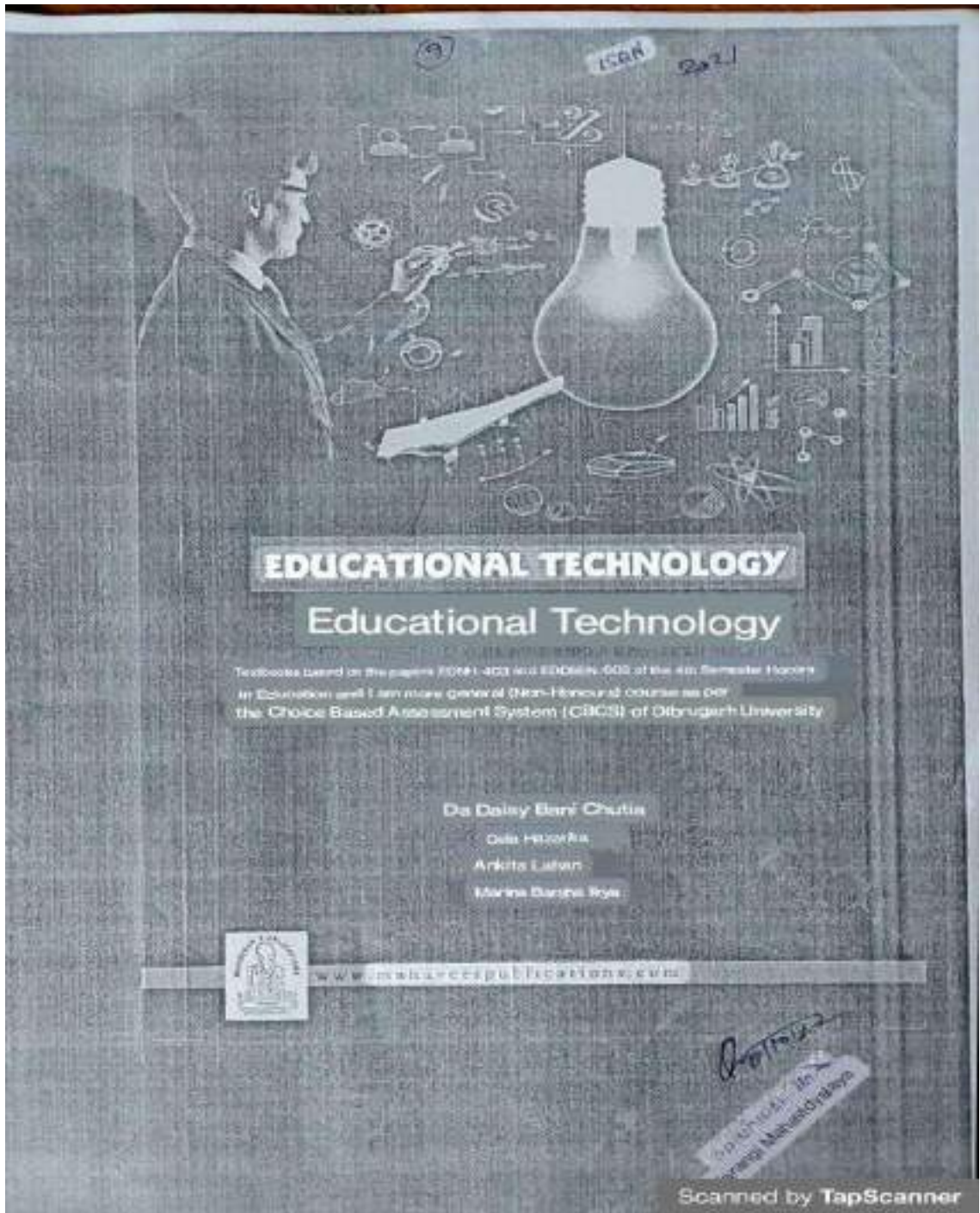
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**SYLLABUS OF THE UG PROGRAMME IN EDUCATION**  
**DIRG GABRI UNIVERSITY BA IN EDUCATION**  
**4<sup>TH</sup> SEMESTER EDNH-403 (HONOURS) AND**  
**6<sup>TH</sup> SEMESTER EDDSEN-603 (NON-HONOURS)**  
**EDUCATIONAL TECHNOLOGY**  
**CREDIT: 4**  
**MARKS: 100 (IN-SEMESTER 20 AND END-SEMESTER 80)**

**Expected Learning Outcome:** On completion of the course, the students will be able to:

1. describe the concept, nature and components of Education Technology
2. distinguish between Education technology and Instructional Technology
3. apply ICT in teaching learning
4. describe the concept, components and characteristics of communication
5. demonstrate the skills of effective communication
6. apply Models of teaching, personalized system of Instruction, programmed learning in teaching learning.

**Course Contents:**

Unit	Topics	L	L	P	T
<b>I</b>	<b>Education Technology</b>	<b>16</b>	<b>12</b>		<b>3</b>
	1.1 Concept and nature of Education Technology		2		
	1.2 Development of Education Technology		2		
	1.3 Development of Education Technology in India		2		
	1.4 Components of Educational Technology: Hardware, Software and Systems approach		3		
	1.5 Instructional technology		2		
	1.6 Difference between Educational Technology and Instructional Technology		1		
<b>II</b>	<b>ICT in Education</b>	<b>16</b>	<b>10</b>		<b>3</b>
	2.1 Concept and development of Information and Communication Technology (ICT)		3		
	2.2 Computer and its role in education		2		
	2.3 Application of ICT-Smart learning, smart classes, virtual classes, ICT in evaluation		2		
	2.4 E-learning		1		
	2.5 Internet and its application		2		

Unit	Topics	L	L	P	T
<b>III</b>	<b>Communication and teaching learning</b>	<b>16</b>	<b>15</b>		<b>3</b>
	3.1 Concept and nature of communication		2		
	3.2 Components of Communication		3		
	3.3 Classroom communication		2		
	3.4 Significance of communication in learning		2		
	3.5 Barriers of effective classroom communication		2		
	3.6 Steps for making communication effective		2		
	3.7 Qualities of a good classroom communicator		2		
<b>IV</b>	<b>Instructional Techniques</b>	<b>16</b>	<b>10</b>		<b>3</b>
	4.1 Models of teaching (Concept, characteristics and families)		4		
	4.2 Inquiry training model and Classroom meeting model		2		
	4.3 Personalized system of instruction		2		
	4.4 Computer assisted instruction (Meaning, nature, forms, merits and demerits)		3		
	4.5 Programmed learning (Meaning characteristics and types)		3		
	4.6 Open and Distance education: Concept and usefulness, application of technology in Open and Distance learning		3		
	4.7 Team Teaching (Group Discussion, Seminars & Symposium)		2		
<b>V</b>	<b>Concept of Learning Resources</b>	<b>16</b>	<b>10</b>		<b>3</b>
	5.1 Audio Visual learning resources and their Use: Radio, Television, projector, film, film strips		3		
	5.2 Non projected learning resources and their Use: Model, Chart, Globe, Map, Printed material		4		
	5.3 E-resources and their use		1		
	5.4 EDUSAT: functions		1		
	5.5 E-Patakhala: concepts and us.		1		
	5.6 O. access resources: Concepts and uses.		2		
	5.7 Peer group and community as learning resource		2		
	<b>Total</b>	<b>80</b>	<b>70</b>		<b>14</b>

**In-semester Assessment:**

**Marks : 20**

**A. Sessional Activities (The teacher may assign and assess any one of the following:**

**Marks: 5**

- 1) Present a topic of their own choice by using interactive board.

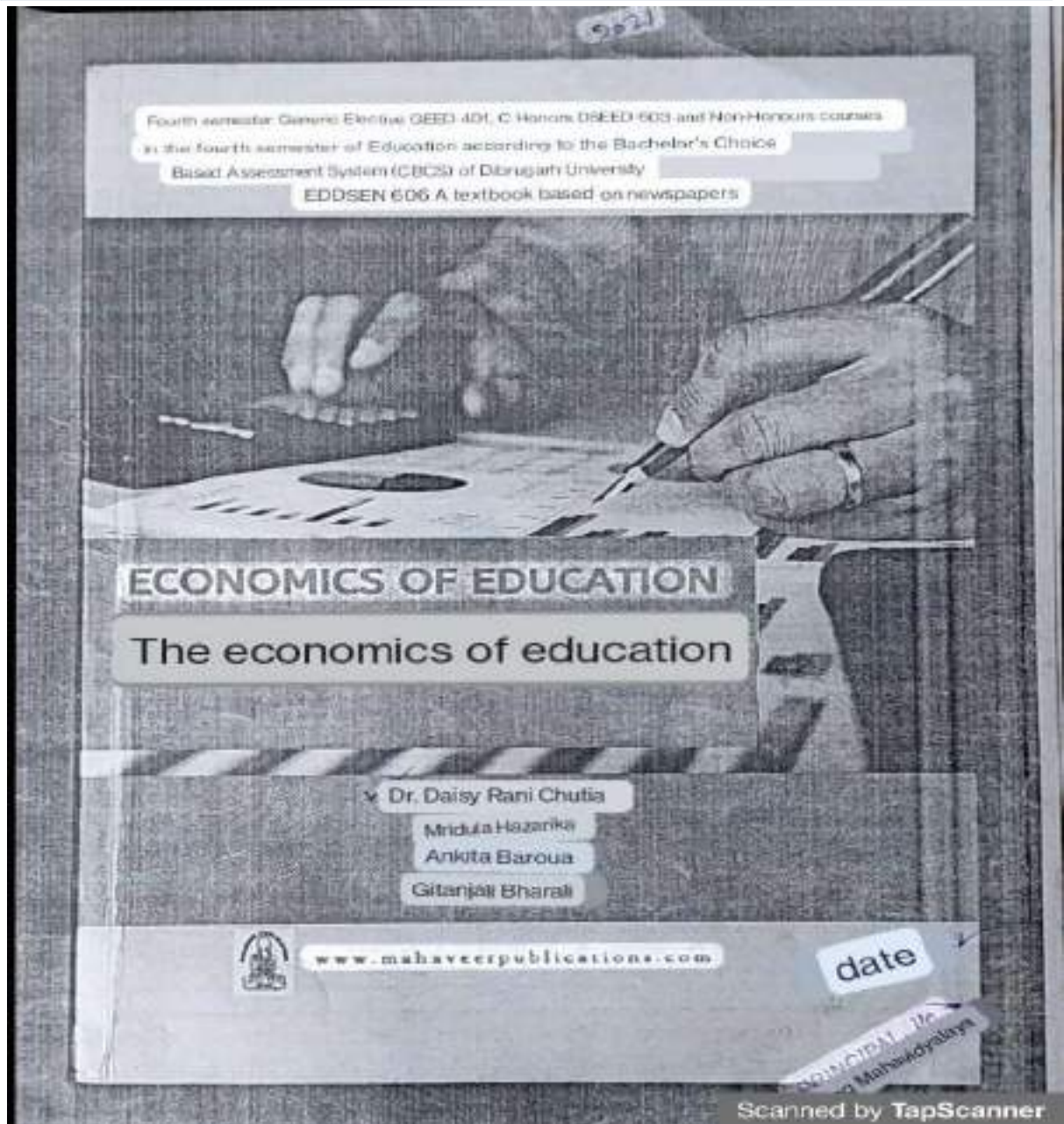
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**ECONOMICS OF EDUCATION**



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**SYLLABUS OF THE UG PROGRAMME IN EDUCATION**  
**DR BRUGARH UNIVERSITY**  
 B.A. In Education 4<sup>th</sup> Semester GEED-401 (Generic Elective),  
 6<sup>th</sup> Semester DSEED-603 (Honours) and 6<sup>th</sup> Semester  
 EDDSEN-606 (Non-honours)  
**ECONOMICS OF EDUCATION**  
**CREDIT: 6**

[MARKS: 100 (IN-SEMESTER: 20, END-SEMESTER: 80)]  
 Expected Learning Outcomes: On completion of the course, students will be able to:-

1. describe the meaning, scope and importance of Economics of Education
2. define and illustrate the concepts used in economics of Education.
3. examine the historical development of Economics of Education.
4. explain the concept of Education as a good, demand and supply of education, Utility of Education etc.
5. explain the concept of Investment in education, return on investment in education, education as production process etc.
6. explain the concepts of different types of Educational cost.
7. examine the concepts of human capital formation, Education financing, Educational Planning etc.

Unit	Content	Marks	L	T
I	<b>Introduction to Economics of Education</b>	16	12	2
	1.1 Meaning and Scope of Economics of Education		2	
	1.2 Importance of Study of Economics of Education		1	
	1.3 Historic development of Economics of Education		2	
	1.4 Nature of Education in Capitalist Economy and Socialist Economy		2	
	1.5 Concepts of Some basic terms in Economic of Education: National Income, Per capita income, Economic and non economic activity, Economic growth, Physical and Human Capital, Consumption, Gen., Cost, Production, Productivity, Rate of return, Market value, Financing, Employability, Manpower, investment.		5	
II	<b>Human capital formation and Investment in Education</b>	16	15	3
	2.1 Concept and Nature of Human Capital Formation		2	
	2.2 Relation between Human capital formation and Economic development		1	

(iii)

Unit	Content	Marks	L	T
	2.3 Sources of human capital formation		2	
	2.4 Role of Education in the process of Human capital formation		2	
	2.5 Concepts and importance of Manpower planning		2	
	2.6 Concept and Nature of investment in Education		2	
	2.7 Types of investment in Education: Private and Public Investment		2	
	2.8 Investment in education of India		2	
III	<b>Education as an Economic goods</b>	16	14	3
	3.1 Education as an Economic good; Education as a Normal good, Inferior good, Public good and Private good		2	
	3.2 Cardinal and ordinal utility of Education		2	
	3.3 Demand for Education: Meaning and factors affecting Demand for education		3	
	3.4 Supply of Education: Meaning and factors affecting Supply of Education		3	
	3.5 Problem of Scarcity and Choice in education		2	
	3.6 Education as a Process of Production: Meaning and Factors		2	
IV	<b>Cost of Education</b>	16	14	3
	4.1 Concept and nature of Educational Cost		2	
	4.2 Meaning and Nature of different types of Educational cost: Direct cost, Indirect cost, Money cost, Social cost, Institutional cost, Private cost		5	
	4.3 Opportunity cost: Meaning and its application in Education		2	
	4.4 Meaning and use of Unit cost of Education in Educational Planning		2	
	4.5 Calculation of Unit cost of Education		2	
	4.6 concept of Cost Efficiency and Cost Effectiveness in Education		2	
V	<b>Issues of Economics of Education</b>	16	14	3
	5.1 Relation between Education and Economic development		1	
	5.2 Industry-Academia linkage		1	
	5.3 Relation between Education and labour market.		4	
	5.3.1 Problem of Educated Unemployment			
	5.3.2 Problem of underemployment			

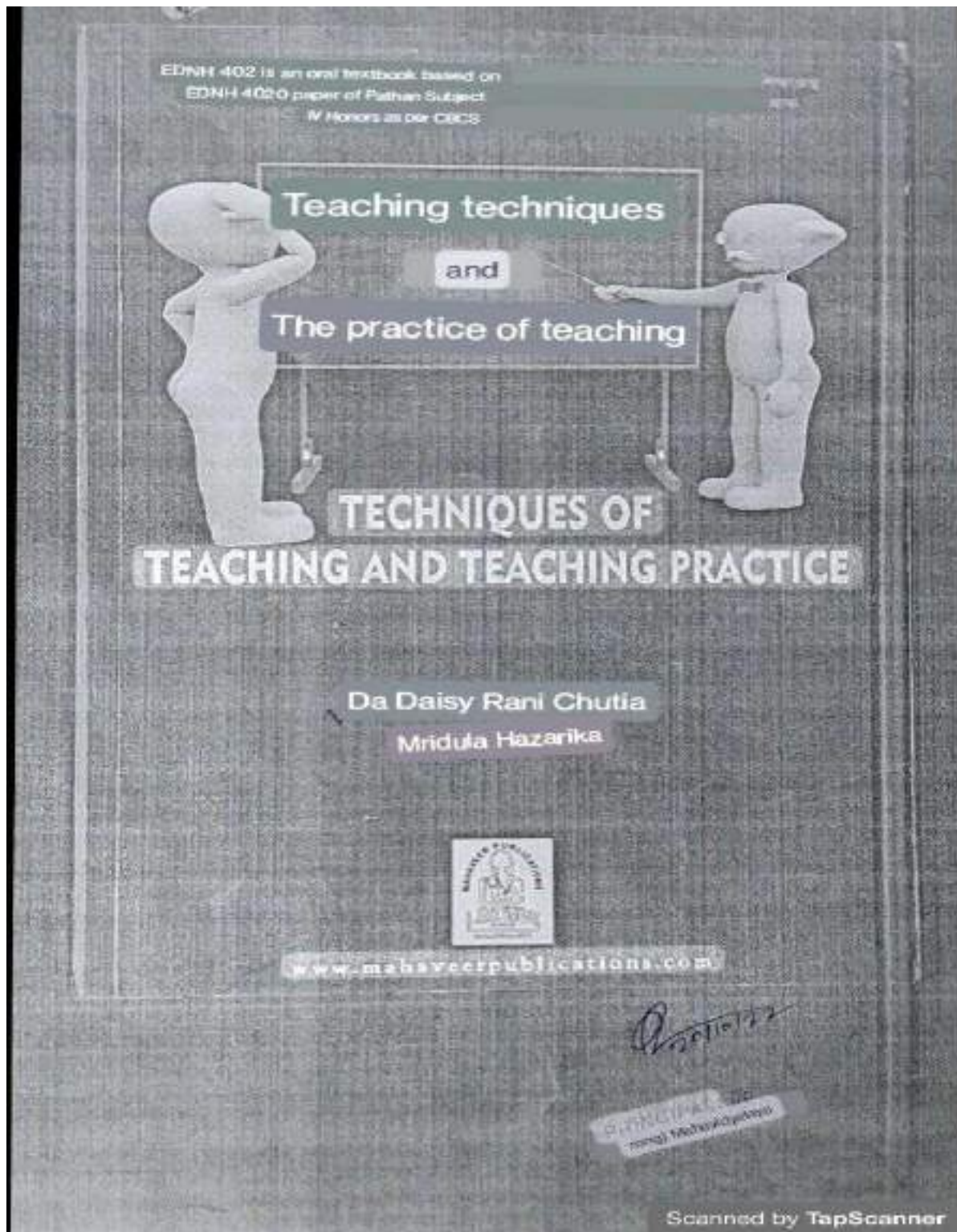
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**SYLLABUS OF THE UG PROGRAMME IN EDUCATION  
DIBRUGARH UNIVERSITY  
B.A. IN EDUCATION (HONOURS)  
EDNH02: TECHNIQUES OF TEACHING  
CREDIT: 4**

[Marks: 60 (Ia-semester: 12; End-semester: 48)]

**Expected Learning Outcome:** On completion of the course, the students will be able to:

1. explain the meaning and nature of teaching.
2. describe the principles of teaching and learning.
3. describe the role of teacher at different phases of teaching.
4. explain the importance of planning lessons in teaching-learning process.
5. describe the concept of teaching skills and the stages of microteaching cycle.
6. state the objectives of teaching different subjects in Elementary and Secondary
7. describe different methods and approaches of teaching.

**Course Content:**

Unit	Topics	L	L	P	T
1	<b>THE TEACHING-LEARNING PROCESS:</b>	16	14		4
	1.1. Meaning and nature of teaching		1		
	1.2. Evolving concept of teaching		1		
	1.3. Principles of teaching		2		
	1.4. Principles of learning		2		
	1.5. General nature of teaching		1		
	1.6. Phases of Teaching: Role of teachers in Pre-active, Interactive and Post-active phases of teaching		3		
	1.7. Teaching behaviour: Authoritative, Democratic and Laissez-faire		3		
	1.8. Classroom problems of beginners		1		
II	<b>PLANNING TEACHING:</b>	16	14		5
	2.1. Lesson Plan: Meaning and importance		1		
	2.2. Hierarchical steps of planning a lesson		1		
	2.3. Teaching Skills: Concept and components of the following skills:				
	a) Introducing a lesson		1		
	b) Blackboard writing		1		

Unit	Topics	L	L	P	T
	e) Questioning (Fluency in questioning and		1		
	4) Stimulus variation e) Reinforcement		1		
	Explaining		2		
	g. Achieving closure Probing questioning)				
24	Microteaching: Concept, Importance and Microteaching cycle		2		
25	Objectives of teaching Language, Social Science, Science and Mathematics at Elementary and Secondary levels				
III	<b>METHODS AND APPROACHES OF TEACHING:</b>	16	14		5
	3.1. Teacher-centred and Learner-centred methods		2		
	3.2. Play-way method		1		
	3.3. Activity method		1		
	3.4. Discussion method		1		
	3.5. Inductive-Deductive method		1		
	3.6. Heuristic method		1		
	3.7. Problem solving method		1		
	3.8. Project method		1		
	3.9. Methods of teaching language: Grammar translation method, Direct method,		3		
	3.10 Teaching approaches: Structural approach and communicative approach		2		
	<b>Total</b>	<b>48</b>	<b>42</b>		<b>14</b>

**In-semester Assessment:** Marks: 12

**A. Sessional Activities** (The teacher may assign and assess any one of the following): Marks: 3

- a) Preparation of lesson plan using any of the following methods of teaching:
  - i. Play-way method
  - ii. Activity method
  - iii. Discussion method
  - iv. Inductive-Deductive method
  - v. Heuristic method
  - vi. Problem solving method

b. A Project on any topic from Elementary/ Secondary school level subject.

**B. Sessional Tests:** Marks: 6

**C. Attendance:** Marks: 3

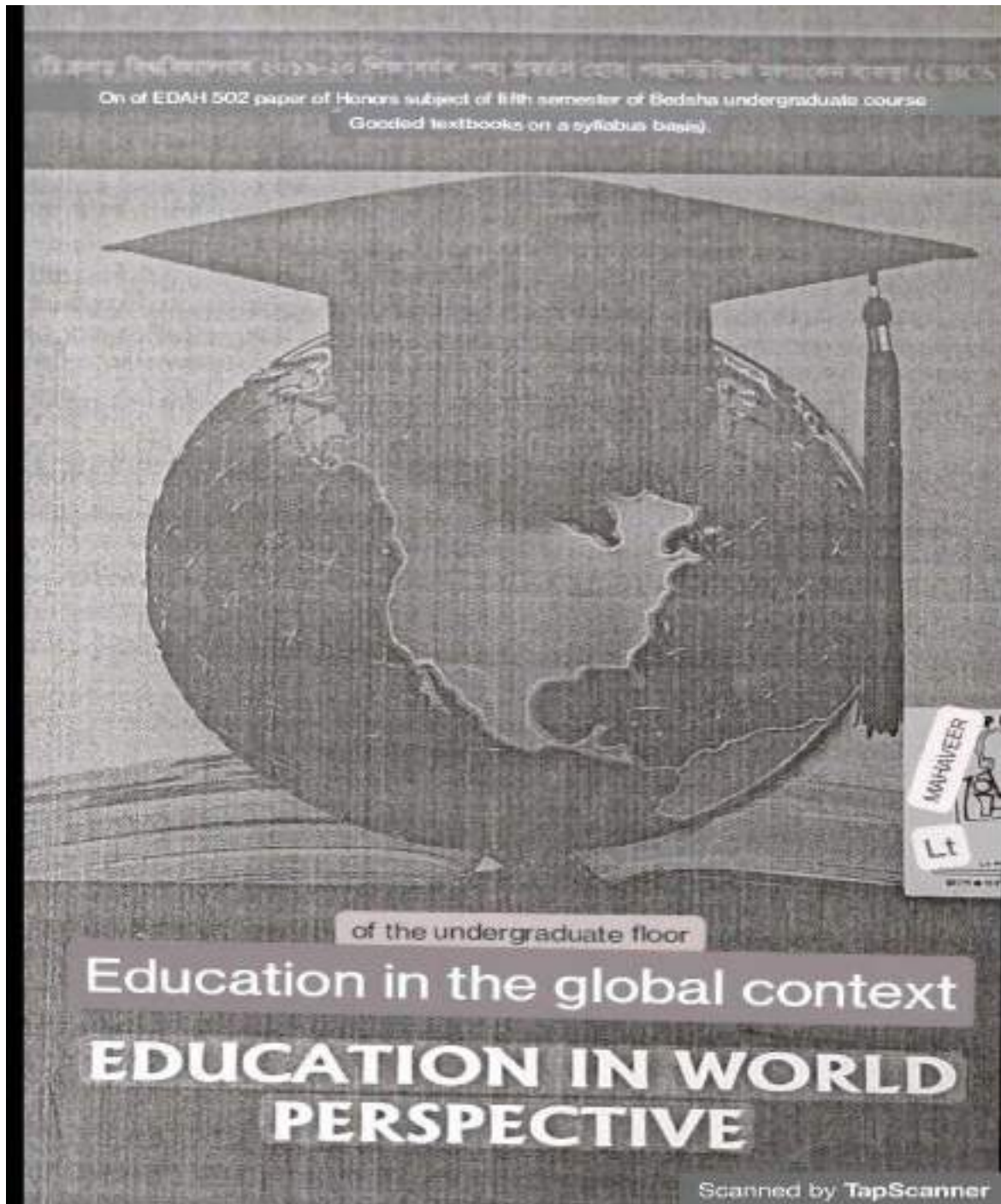
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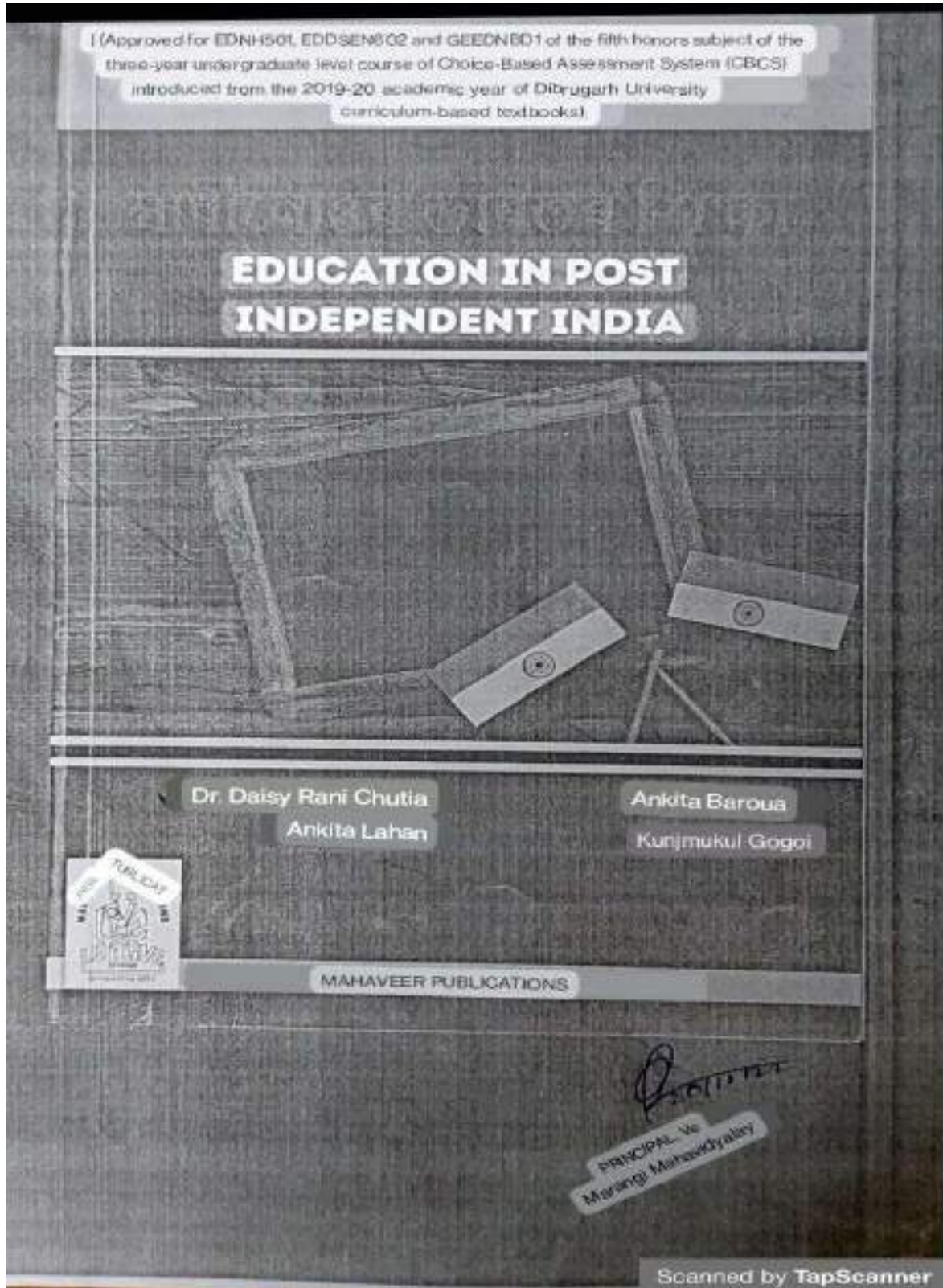
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SYLLABUS OF THE UG PROGRAMME IN EDUCATION  
DIBRUGARH UNIVERSITY

B.A. in Education 2<sup>nd</sup> Semester GEED-202 (Generic Elective ),

6<sup>th</sup> Semester DSEED-603 (Honours) and 6<sup>th</sup> Semester

EDISEN-607 (Non-honours)

GENDER AND EDUCATION

CREDIT: 4

[MARKS: 100 (IN-SEMESTER: 20; END-SEMESTER: 80)]

Expected Learning Outcomes: On completion of the course, student will be able to-

1. describe the modern concept, aims, functions and role of Education
2. describe the role of Philosophy in Education.
3. explain the basic tenants of the given Indian and Western Philosophies and their influence in Education.
4. appraise the contribution of the given philosophers in the domain of education.

Course Content:

Unit	Topics	M	L	P	T
1	Introduction to Gender And its related terms.	20	20		4
	1.1. Sex and Gender: Meaning and Concept				
	1.2. Difference between sex and gender				
	1.3. Gender role: Concept and nature. 1.3.1. Types of gender role.		2		
	1.4. Patriarchal and Matriarchal: Concept and Nature . Gender role in patriarchal and Matriarchal society.		2		
	1.5. Social Construct of Gender		2		
	1.6. Gender Segregation: Concept and Nature . Types of Gender Segregation: Horizontal & Vertical 1.6.1 Gender segregation and education		1		
	1.7. Gender marginalisation in Education: . Meaning, concept and nature . Cause of gender marginalisation in education. . Measures for inclusion in education.		2		
			3		

Unit	Topics	M	L	P	T
I	1.8. Gender stereotyping : Meaning and concept . Issues and concern related to gender stereotyping in Indian society. . Gender stereotyping and education. 1.9. Self silencing : Concept and nature.			4	
II	<b>GENDER AND SOCIETY</b>	20	15		4
	2.1. Gender Biases : Meaning and concept 2.1.1. Gender biases in • The family • The school environment. • The society			1	
	2.2. Gender socialization : Meaning and concept 2.1.1. Gender socialization • Role of the family • Role of the school • Role of the society • Role media and popular culture (film and advertisement)			1	
	2.3. Gender inequality in education in terms of • Caste • Religion • Region			3	
	2.4. Issues related to women/girl child: A. Female foeticide and infanticide B. Sex ratio C. Honour killing D. Dowry E. Child marriage			5	

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Dr. Kakali Borah.

Human Rights and its special reference on National Commission for women and National Commission for Minorities.



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# Human Rights and Its Special Reference on National Commission for Women and National Commission for Minorities

*Dr. Kakali Borah*  
*Assistant professor,*  
*Dept of Political Science*  
*Murangi Mahavidyalaya (Degree)*  
*Contact No. 8638419725*

## Abstract

Human Rights are inalienable and inherent in all human individuals by virtue of their humanity alone. These rights enable individuals to fully use their intelligence, talents, conscience to satisfy their spiritual and other needs. The study is an attempt to know the main functions and achievements of the National Commission for Women and to know the functions and powers of the National Commission for Minorities based on secondary data.

**Keywords:** Human rights, National Commission for Women, National Commission for Minorities, etc.

## Introduction

The concepts of human rights are based on the assumption that human beings are born equal in dignity and rights. These are moral claims which are inalienable and inherent in all human individuals by virtue of their humanity alone. These rights are necessary to ensure the dignity of every person as a human being irrespective of one's race, religion, nationality, language, sex, or any other factor. Human rights, on the other hand, are based on mankind's increasing demand for a life in which the inherent dignity and worth of each human being will receive respect and protection. These rights enable individuals to fully use their intelligence, talents, conscience to satisfy their spiritual and other needs. United National Center for Human Rights defines human rights "as those rights which are inherent in our own nature and without which we cannot live as a human being". These human rights can be characterized as (a) It is a right of an individual or group of individuals (b) These rights are inalienable and human beings are entitled to them by birth (c) It is a universal and legal concept (d) These rights are the basic minimum requirement for the survival of human being in society.

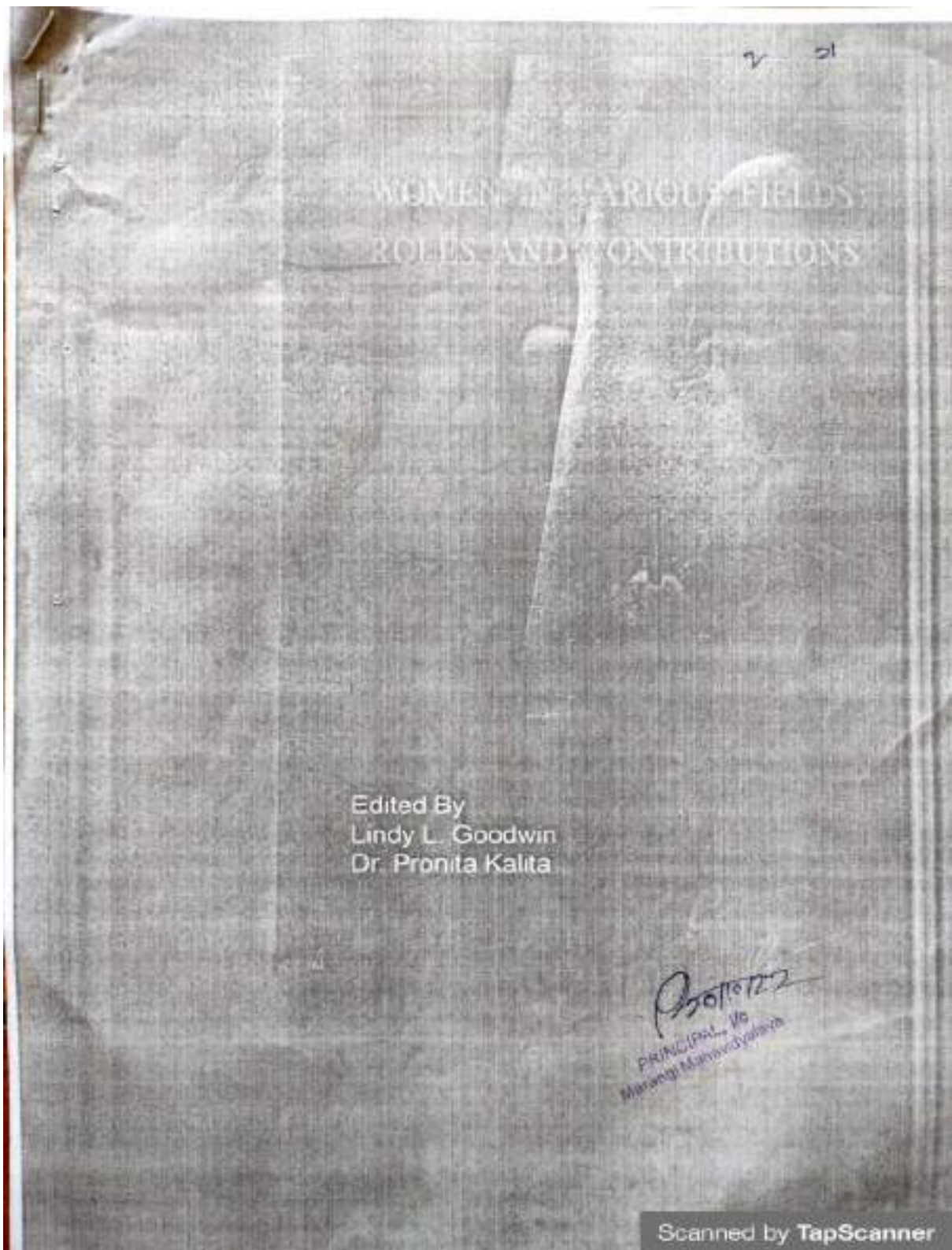
The concept of human rights can be understood in terms of three generations of human rights. The first generations of human rights are those who originated in Europe in the 18th century. Their rights have emerged from the American and French revolutions. They were aimed at securing the citizen's liberty from arbitrary action by the state. These rights greatly emphasize civil and political rights as rights of individual freedom, freedom of speech, the rights to own property, etc. The

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## Economic Empowerment of Women through Entrepreneurship in Karbi Hills

Dr. Kakali Borah

The concept of women's empowerment appears to be the outcome of various debates and discussions generated by women's movement throughout the world particularly by third world feminists. In 1952, the United Nation adopted a resolution aimed at granting and protecting women's right all over the world. Women's empowerment on the other hand, means the process in which women become individually and collectively active, knowledgeable and goal oriented. It is a process generally initiated by women themselves. However external agencies are also needed at times to support this process. Women need to build their inherent capacity to gain equal access and control over resources and thereby ensure equal participation in societal decision making process. In this context The Oxford Dictionary defines empowerment as 'to invest legally or formally with power, to authorize, license, to impart power, to enable permit etc'.<sup>1</sup> The Indian Journal of Political Science, 2015 defines women empowerment as 'the redistribution of power that challenges patriarchal ideology and male dominance. Economic empowerment of women implies the capacity of women to participate in, contribute to and benefit from the growth process of the economy in ways that recognise the value of their contribution, respect their dignity and make it possible to negotiate a fair distribution of the benefits of growth.'<sup>2</sup> Today entrepreneurship means to develop, own and manage a business

### Women in Various Fields: Roles and Contributions

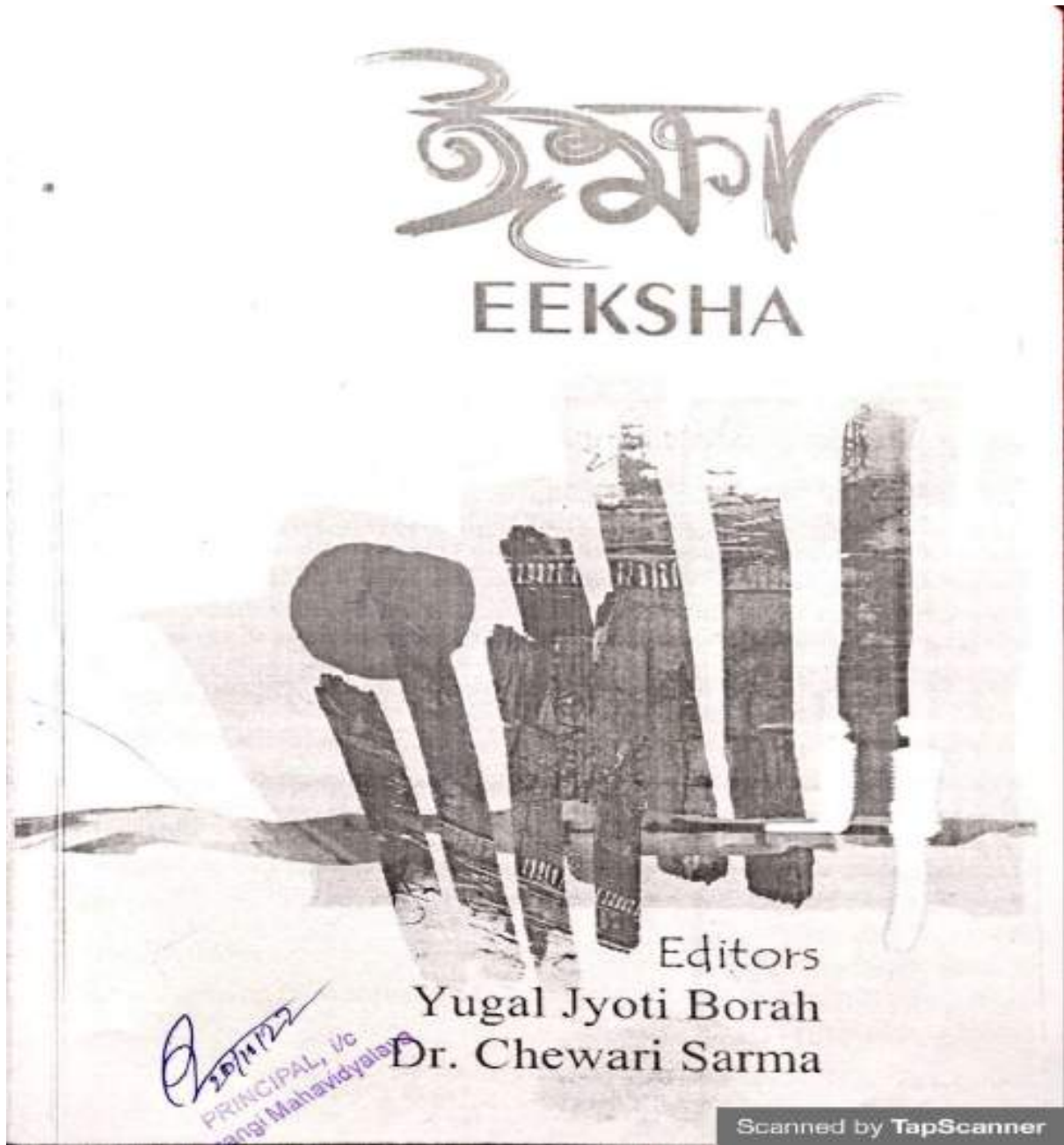
enterprise in a rural area by a rural inhabitant for the purpose of earning profit. A rural entrepreneurship can be defined as a business unit promoted in the rural area by a rural inhabitant on a group of such inhabitants and employing more than fifty percent of its workforce from the rural area.

Women's empowerment and entrepreneurship are interrelated with one another. Women's empowerment is highly necessary for raising the socio-economic status of women in society. Entrepreneurs are a special group of persons who enjoy a distinct status and play a crucial role in the success of any business and trade. These are the people having initiative enterprising ability, real and imaginative to break through the traditional barriers of commerce and industry who can translate any business proposal into prospective reality (Rao & Rao 2000).<sup>3</sup> For this entrepreneurship development can be used as a strategy. Entrepreneurship helps women to gain economic independence and improve their social status and leads to the integration of nation-building and economic development. Entrepreneurship can be developed in the fields of goat farming and piggeries, food processing, weaving, rice and flourmills, bamboo furniture, stone crusher, etc. Such initiatives will lead to poverty alleviation, food security and employment generation. Thus, the development and recognition of women's service in these sectors are required in order to bring about change in society as a whole.

Women entrepreneurship is developing to a great extent in the Karbi Hills. Several women entrepreneurs in the region have been playing an important role in the development of various sectors including agriculture. The paper is an attempt to study emerging entrepreneurship amongst women in the Karbi Hills and its impact on the economy.



Dr. Mamoni Mahanta  
Political Condition of Kamrupa at the time of Advent of Sui-Ka-Pha



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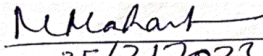
  
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## Political Condition of Kamarupa at the Time of the Advent of Sui-Ka-Pha

Dr. Mamoni Mahanta

The whole Brahmaputra valley was disintegrated at the time of the advent of Sui-Ka-Pha to this region. After the decline of Pala dynasty in the middle of the 12<sup>th</sup> century A.D. the glory of the ancient Kamarupa was declined and a new kingdom named Kamata was established. The political history of Kamarupa at the time of advent of Sui-Ka-Pha e.g. in the beginning of 13<sup>th</sup> century was a disintegrated one due to repeated invasion of the Muhammedans from west and Tais from the east. Bomodi was the western boundary of Kamarupa at that time which is known from a stone inscription named Kanai Borosi Bwoa found near North Coochabati where it is mentioned that the Muhammedan expedition under Muhammed Bin Bukhtiyar was completely devastated in Assam in 1206 A.D. The second Muhammedan expedition under Ghiyasuddin Iwaz Kha'ji was also ended in failure (1227 A.D.) But in the third expedition under Nassiruddin in 1228 A.D. the king of Kamarupa (Prithu) was defeated and killed. In his place one successor was appointed on the condition of paying an annual tribute. But as soon as Nassiruddin left Assam the king of Kamarupa declared himself independent. Even before the coming of

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the Assams there were the ancient kingdoms of Kamarupa, the kingdoms of Moras, Borhis, Chutias, Tripura, Maniyar, Kachhi, Hirimba<sup>1</sup> and the independent chiefs or landlords called as Bharyans. Dr. Palmeswar Gogoi in his book, "The Tai and the Tai Kingdoms", gives us a description of the then political or territorial divisions of Assam from an authentic transcript copy of an old Assamese manuscript named Borgohain Vansavali.<sup>2</sup>

### The Kingdoms of Brahmaputra Valley:

#### The Chutia Kingdom:

As a result of frequent Muhammedan invasions the king of Kamarupa lost his control over eastern part of the kingdom where in the Sadrya region Chutiyas became powerful during the reign of their most powerful king Dharmadaj Pal who was said to have ruled from 1210-1250 A.D.<sup>3</sup> Ney Elias in his book "History of Shans" and in the "Chutia Jaitir Buranji" it is mentioned that when Sui-Ka-Pha entered the Brahmaputra valley Kossi was the king of the Chutias.<sup>4</sup> Kossi belonged to the ancient Chutia dynasty, whose founder was Asmerinna, the descendants of whom ruled in the western side of Udaigiri hill with Sri Lohit (across the Brahmaputra) as its capital.<sup>5</sup> The Chutia kingdom of Sadrya was bounded on the west by the river Sini, a tributary of Subansiri, on the west by the Brahmaputra, on the north by the hills and on the south by river Buridhing.<sup>6</sup> After the death of Dharmarayan alias Dharmadaj Pal, the Chutia kingdom was annexed to the Ahom kingdom in 1523 A.D.

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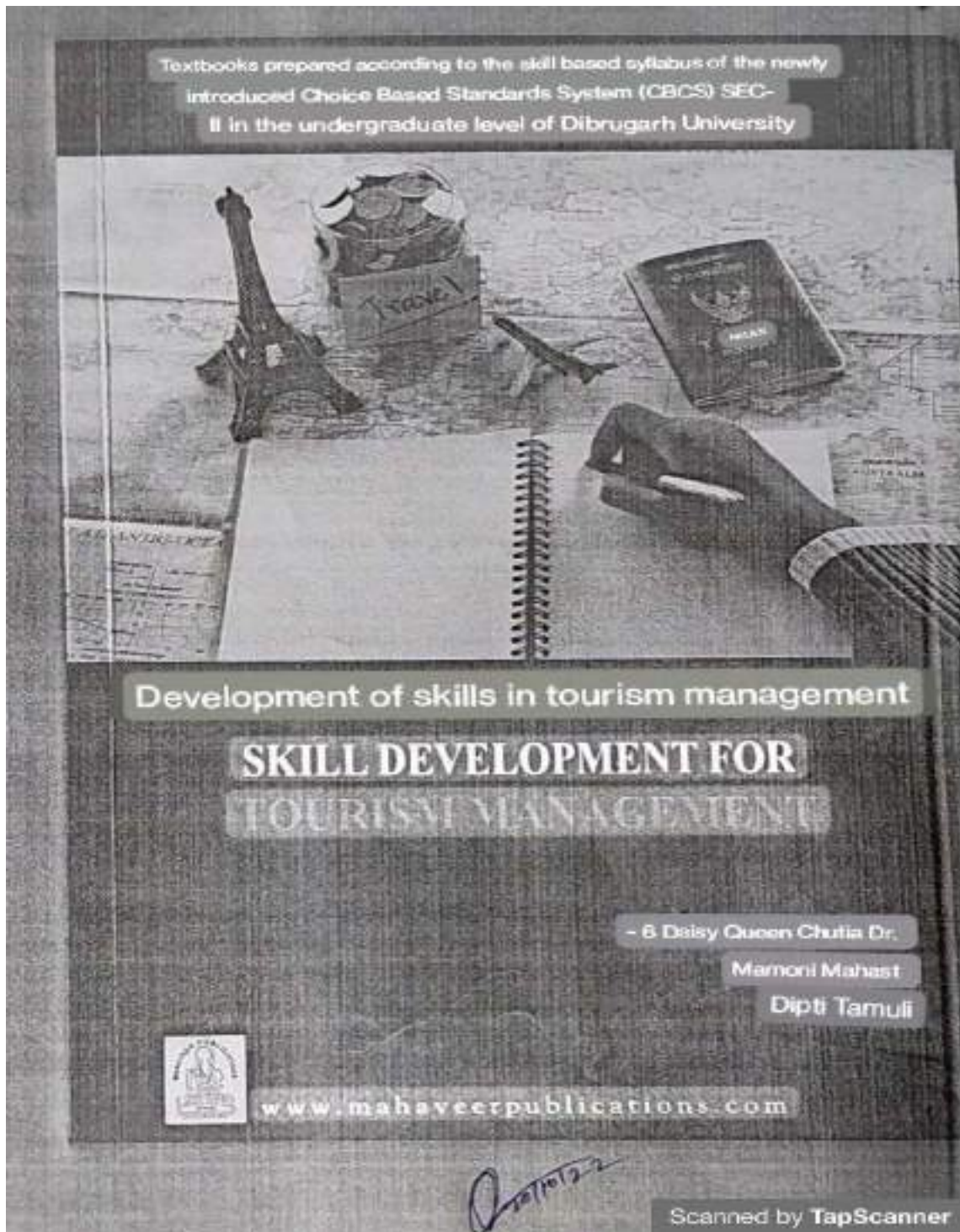
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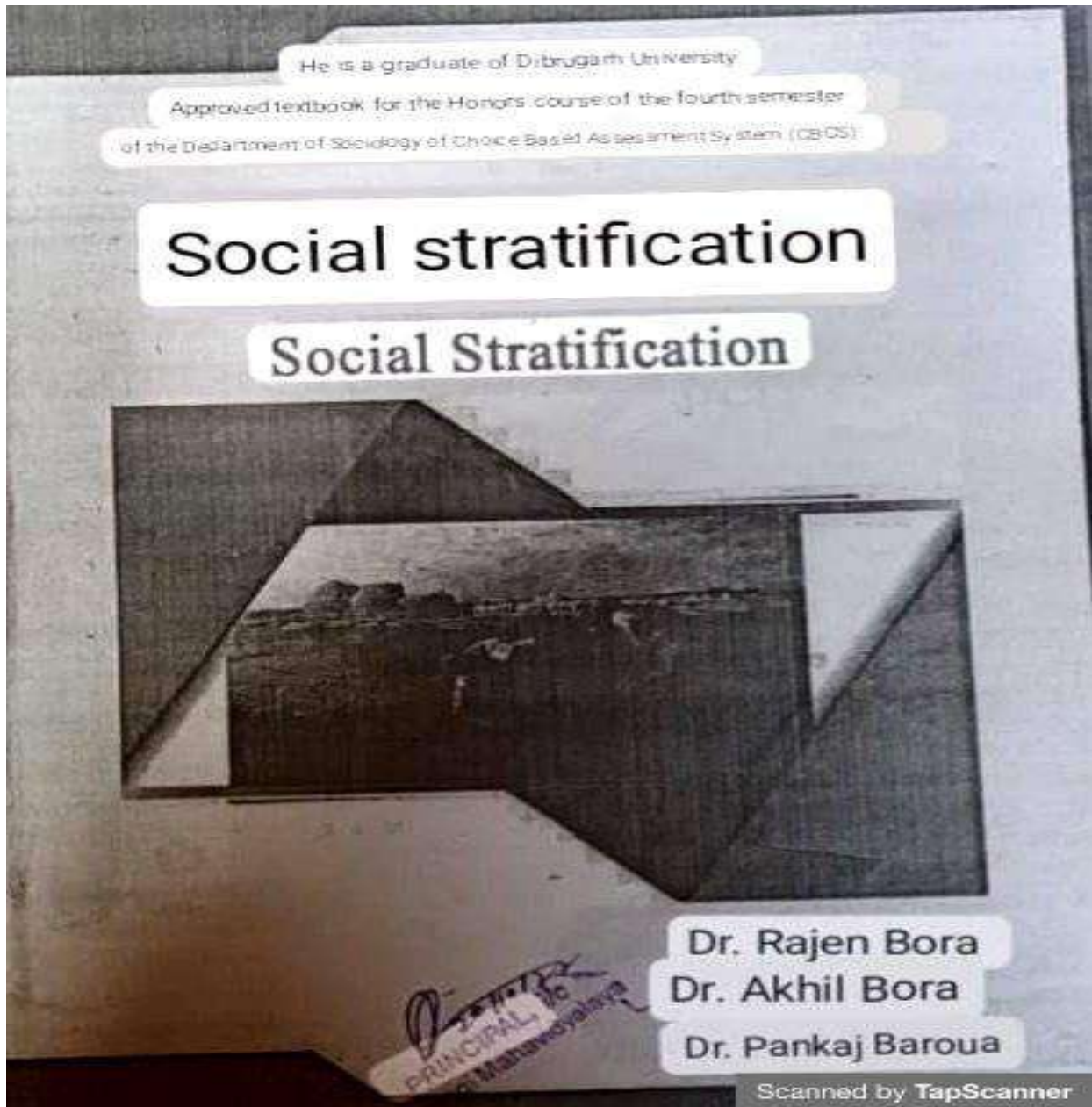
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Unit-II	Communication Media and Modes Media and Modes, Conventional- Telephone, Cellular Phones, Fax, Email, Tele Conferencing Interne. Use of Computer for Communication.	Marks 15 Classess 8
Unit-III	Written Communication Letter- Job Application, Personal Letters, Enquiries and Replies, Orders and Replies Complaints and Claims, Sales Letter, Credit Letters and Status Enquiries, Collection Letters.	Marks 10 Classess 8
Unit-IV	Verbal Communication Speeches and Presentations - Making a Presentation, Preparing the Text, Using Visual Aids, Dialogue Skills, Feedback Skills.	Marks 10 Classess 8
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- 1.1 Worsley, Peter. *Introducing Sociology*, 2<sup>nd</sup> ed. Harmondsworth: Penguin Books, 1970. Chapter 8, Social Stratification: Class, Status and Power, pp. 395-408
- 1.2 Beteille Andre *Inequality among Men*. London: Blackwell, 1977. Chapter 1. The Two Sources of Inequality. Pp. 1-22
- 1.3 Tawney, R. H. *Equality*. London: Urwin Books, 1964. Chapter 1. The Religion of Inequality. Pp. 33-56

### 2. Theories of Stratification (5 Weeks)

#### 2.1 Marx, Weber and Class

- 2.1.1 McLellan, David. *The Thought of Karl Marx*. London: Papermac, 1995. Part 2. Chapter 6. Class. pp. 182-194
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"The spirit of the age is in favor of equality. A though practice denies it almost everywhere..." offered this famous quote. In his famous book "The Discovery of India", Pandit Jawaharlal Nehkar wants to explain that although many people in our society are in favor of equality in practice, in practice everyone rejects this principle. A closer look at different societies from the past to the present shows that the establishment of equality in society is nothing but a slogan, it is never possible in practice. They recognize that inequality exists in all types of societies on earth and that as a result of this inequality the population of human society is divided into strata. This division of the population of human society is called stratification high and someone else's low. Sociological data Anthropologists believe that this prestige differentiation process is human. It began in the early stages of civilizational development. Such discrimination is complex in the current situation and is sure to become more pronounced in the future. In today's industrial and urban societies, different social classes have developed and inequalities and discrimination between these classes are more complex than ever before. Therefore, it is PRINCIPAL about the

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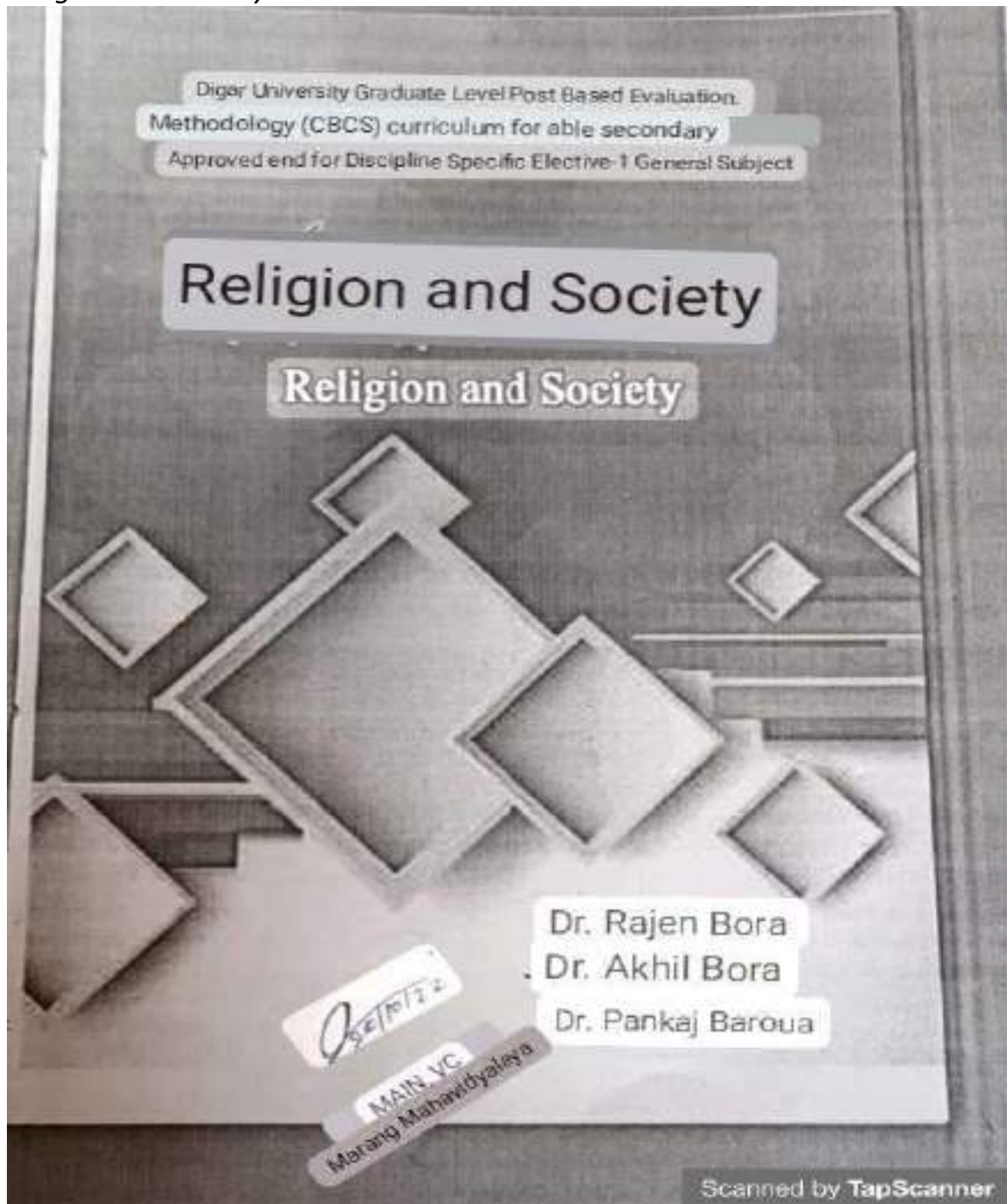
social stratification in societies up to Marangi

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2. Dr. Pankaj Boruah  
*Religion and Society*



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**DHARMA ARU SAMAJ : A Book on Religion and Society** written in Assamese as per new (CBCS) syllabus of Dibrugarh University by Dr. Rajen Borah, Associate Prof. & Head, Department of Sociology, Jorhat Kendriya Mahavidyalaya, Dr. Akhil Borah, Asstt. Prof. & Head, Department of Sociology, Morongi Mahavidyalaya (Degree), Doigrong, Golaghat & Dr. Pankaj Boruah, Asstt. Prof. Morongi Mahavidyalaya (Degree), Doigrong, Golaghat and Published by Bidya Bhawan, M.G Road, Jorhat (Assam).

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## introduction

Religion is a very important social institution of human society. Without religion, it is impossible to maintain social order, human morality, social values, customs, etc. Therefore, religion has been able to survive throughout the ages. Even in today's scientific advancement, the importance of religion has never diminished. In fact, it is because of the invincible force behind religion that science has to submit to religion. Therefore, it can be said that religion will exist as long as human society exists.

Religion is a belief in miraculous or superhuman powers. It is around such beliefs that people in different societies and communities around the world exhibit different behavior. It is worth mentioning that every country, society and community in the world has different forms of religious beliefs. In some countries of the world, some communities want to combine religion and magic, while in other countries, some communities do not want to combine religion and magic. In other words, according to such communities, religion and magic are two separate concepts. Both religion and magic have different theoretical and practical meanings. Both involve certain beliefs, but there are also differences in those belief systems.

The new CBCS curriculum attempts to innovate the content of sociology studies by revising the sociology curricula that have been in place for years. This textbook we have developed is one of them. The syllabus of this textbook attempts to present religion from a broad perspective. The subject matter included in this course recognizes religion only as a system of belief. Efforts have been made to establish it as an influential method of people's practical life. Religion affects the economic, political, Marangi Mahavidyalaya various

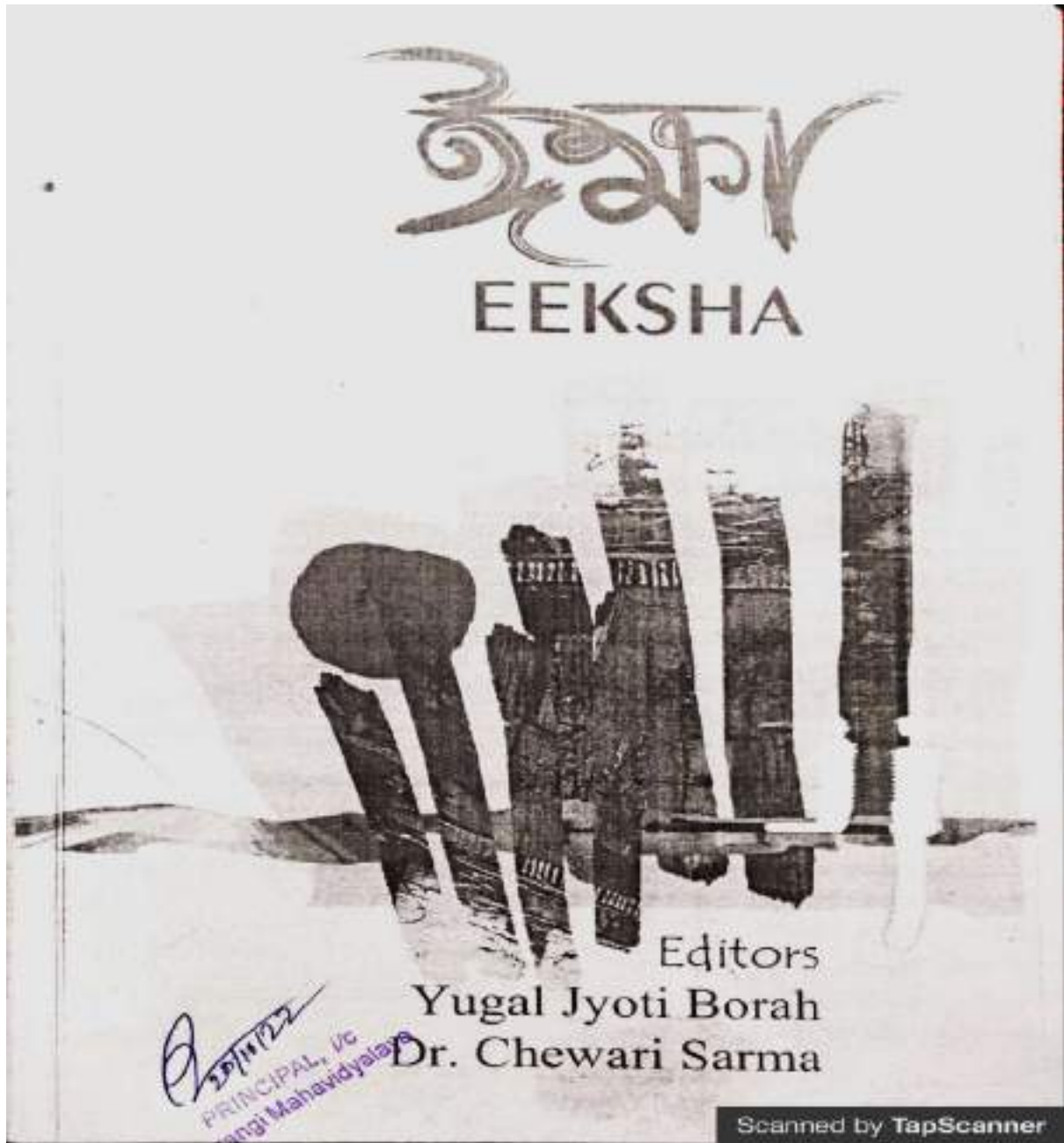
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## The influence of Neo-Vaishnavism on the cultural process of the tea community

Name is Suwari Sharma

The culture of Assam is a combination of the successor ethnic groups of different ethnic groups. Assam, a vast territory in North East India, is inhabited by people of different ethnic groups mainly due to its geographical environment. The beautiful natural environment of mountains and riverine plains provides livelihood opportunities to its inhabitants. The Mughals, Pathans, Maimansivias, tea plantation workers, Biharis, Marwaris and Punjabis, who remained as a result of invasions and wars on the foundations built by non-Aryans and non-Aryans, together formed a diverse culture in Assam. Nagen Shaikia divides the influx of people into the region from prehistoric times to the present into eleven streams. These influxes are – Austro-Asiatic or Austroloid influx, Mongoloid influx, Indian Aryan influx, Islamic influx, Tai Ahom influx, other Tai ethnic influx, Bengalis, Marwaris etc. during British rule, tea plantation laborers, Muslims of East Bengal The influx of farmers and the influx of Hindu refugees from East Bengal (now Bangladesh). It is natural that linguistic and cultural mixing occurs between such groups over time

इतिहास ।

The British arrived in Assam, which had been a sign of annexation since ancient times, as an immediate consequence of the end of the weakening traditional Ahom kingdom and the invasion of the Mians. The British colonial power took the first step to expand trade in Assam through tea cultivation. The economically strong British smoothly developed the tea industry in Assam

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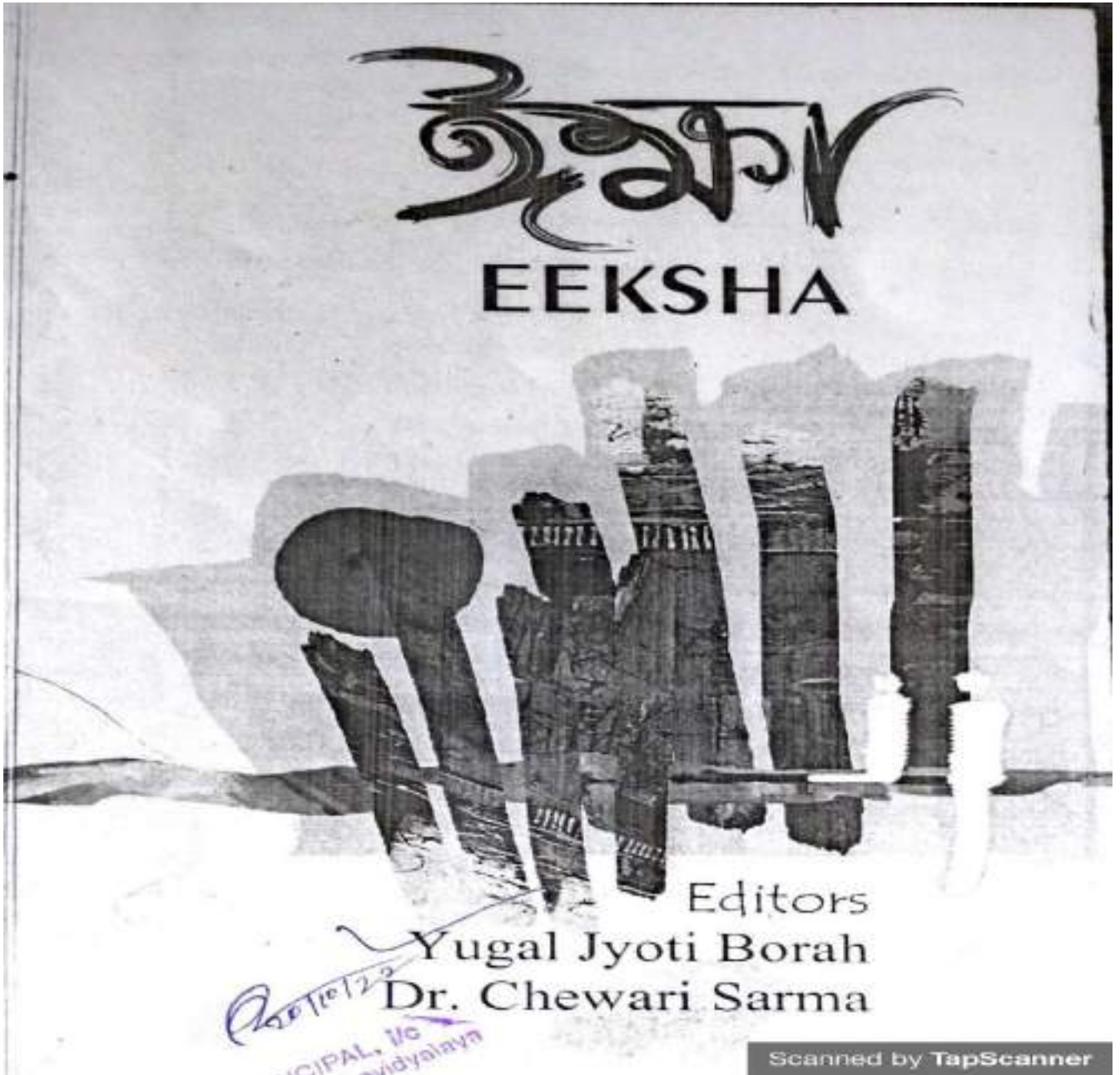
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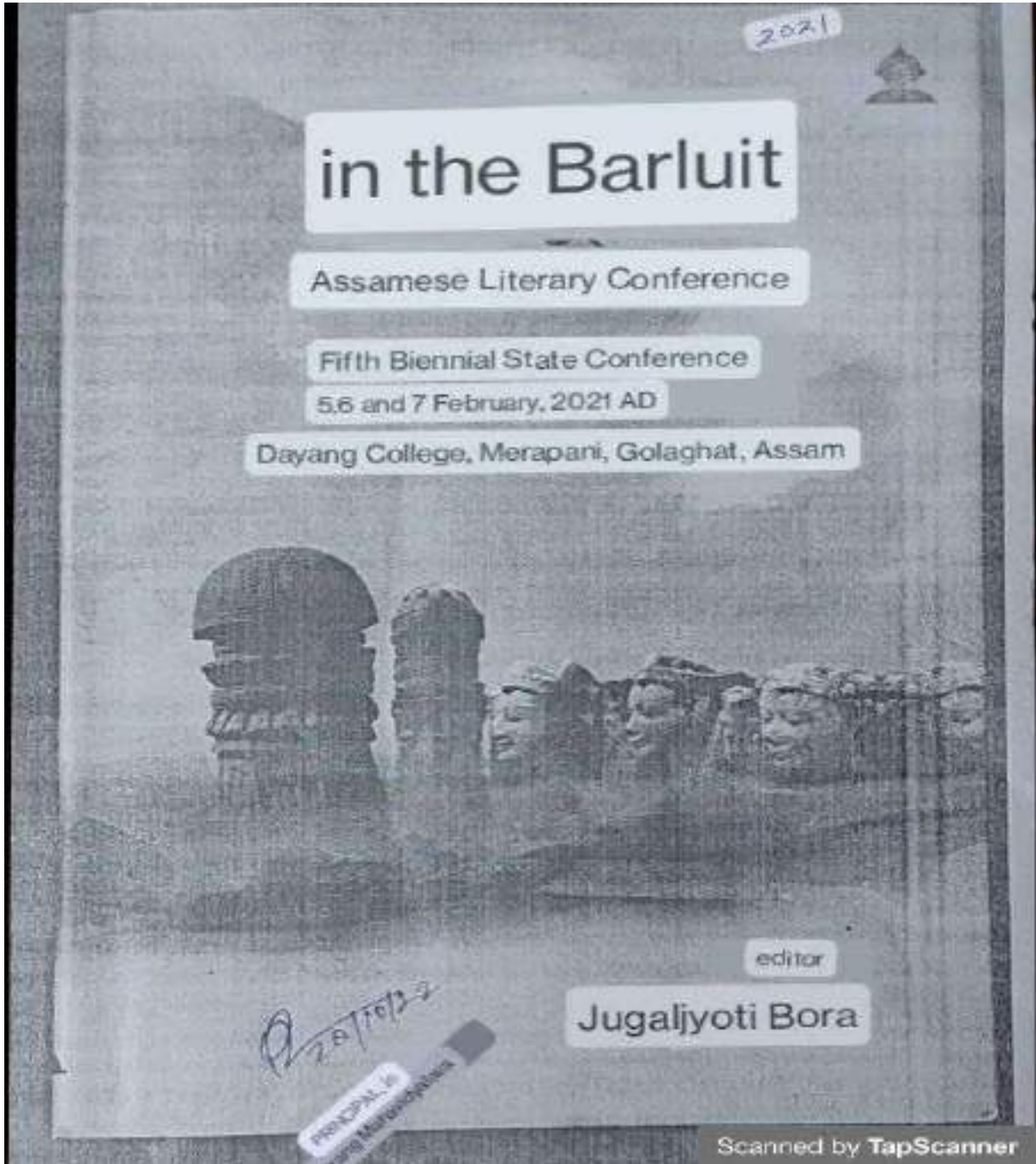
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## In the novel by Birendra Kumar Bhattacharya

## Social consciousness

Sowari Sharma

Therefore, it is important to understand the diversity and depth of modern Assamese literature in the post-independence period. He was quite conscious of literary creation and social thought. He has contributed to all aspects of Assamese literature including novels, short stories, poems and articles. He also worked as a journalist and editor with a conscious mindset towards society. Therefore, his writings and edited works reflected his thoughts on Assamese society and heritage. Therefore, it is important to understand the importance of these issues in the development of the country. Therefore, it is important to understand the importance of these issues in the development of the country. Birendra Kumar Bhattacharya emphasized the real expression of life through literature. Therefore, most of his stories and novels beautifully reflect how ordinary people are involved in the process of social change. Bhattacharya was aware of every contemporary social class during his lifetime. Therefore, he has depicted every aspect of the changes in the Assamese social sphere before and after independence as well as political influence in his literature. The main theme of his work is the impact of new values on the mindset of individuals. Therefore, his stories and novels are a realistic reflection of every aspect of Assamese society.

Before going into a specific aspect of Birendra Kumar Bhattacharya, it is important to give an overview of his life and literary works. It is only with sufficient lifetime experience of the author that a literary work is able to achieve a certain scope. Birendra Kumar Bhattacharya was born on 14 October 1924 in Chakral tea estate in Shibsagar district. He was educated at Chutrai Bagicha and Jorhat Government High School and completed his higher education at Cotton College. He started writing while in school and later became the editor of the magazine Ramdhenu. He was the fifth seal from April 1952. Issue 1963

It was the fifth of the Assamese Literary Conference

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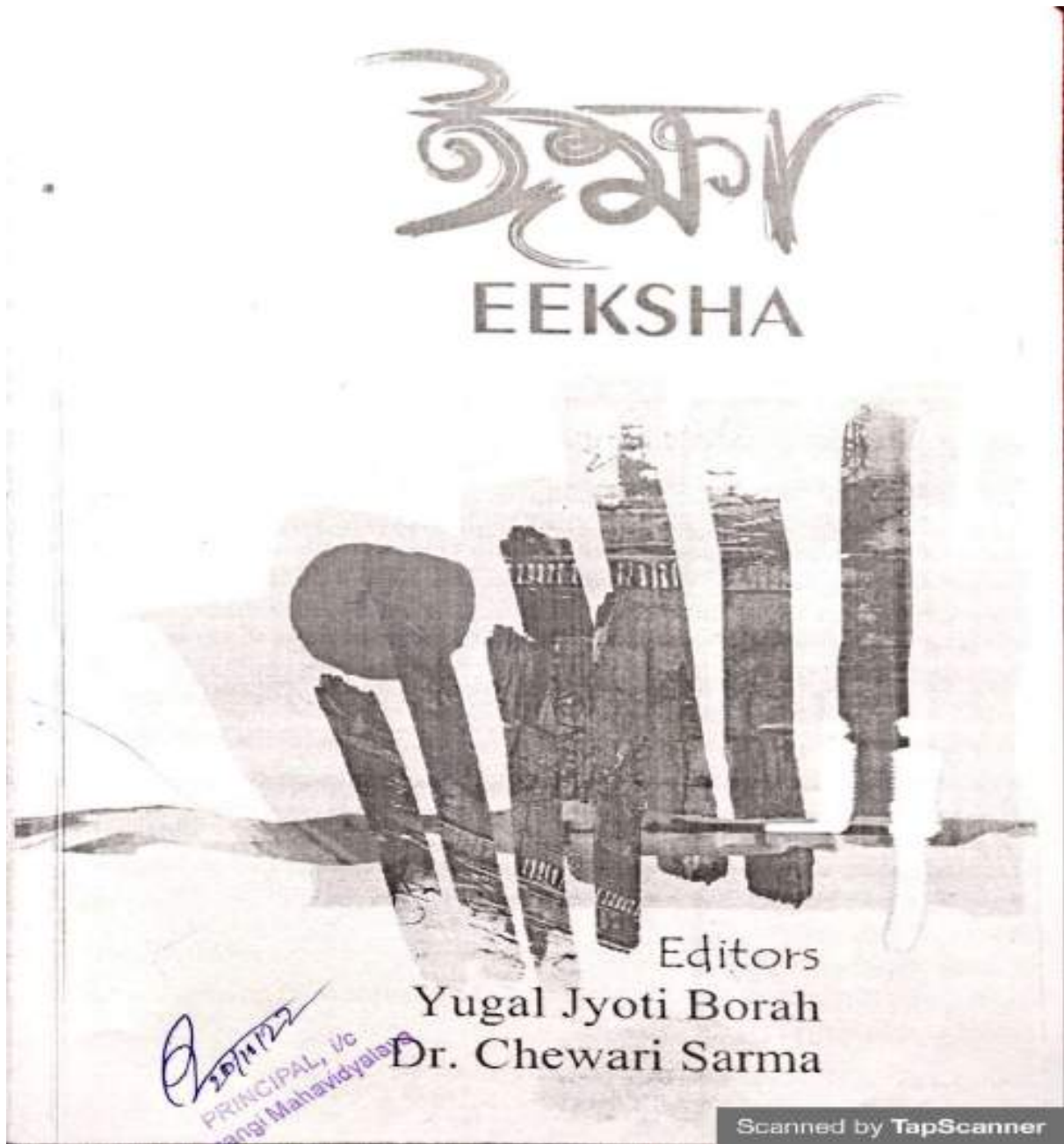
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## Socio-Economic and Educational Status of Chutia Women of Bokakhat Sub-division: Problems and Solutions

✉ Gitanjali Bharali

The Chutiyas were one of the ethnic tribes who ruled gloriously for more than 300 years from 1189 to 1524 A.D. The Chutiyas were a branch of the Kacharis and their original language was also akin to the Bodos. Rev. S. Endle in his book 'the kacharis' mentions that there were two great migrations of the Bodo people from the north and north-east Bengal and western Assam through the valley of the Tista, Dharla, Sankosh and founded the powerful kingdom of Kamrup. The second batch migrated through the river valley of Subansiri, Dibong and Dihing into eastern Assam and they were known as Chutiyas and they held their sway for a long time over this region with Sadiya as their capital (S. Endle, 'The Kacharis', London, 1911). A place called Kundil near Sadiya still bears the archaeological remains their capital. The Chutias are now mostly concentrated the region of upper Assam mainly of Tinisukia, Dibrugarh, Sivasagar, Jorhat, Golaghat, Nagon, Lakhimpur, Darrang and Sonitpur in the north bank of the Brahmaputra. There are a few Chutia villages other districts also including Chachar.

At different times of history hordes of Mongolian population migrated into Assam, so Assam has been termed as an 'anthropological museum' and 'melting pot' of diverse group of people who have their own culture, language, religion and social customs. The process of socio cultural fusion towards the growth and development of composite Assamese people and culture was started during the Ahom

rule among the diverse ethnic and linguistic groups. Among all the tribes of Assam the Chutias who contributed much towards Assamese society and culture wanted to preserve their distinct identity within the larger Assamese society.

### Chutia Women:

Chutia women had a glorious identity in the society. Originally women are given most respect in the their society. They had occupied a good socio-economic position in the society. Sati Sadhani the last queen of the chutia dynasty was a famous lady of chutia community. Sati Sadhani played a prominent role in the fight against the Ahoms. Sati Sadhani Divas is also observed in Assam on April 21st each year as regional holiday on her death anniversary (1524).

Chutia women has their own unique clothing style for every age group Chutia girls untill puberty wear Gamusa as an upper garment and a Mekhela as a lower garment which is known as Methoni. After puberty girls wear Riba as the upper garment. During marriage, the bride wears Paat/ Muga Riba along with Mekhela and chador. The married women usually wear a chador and a Gamusa/Gadhisi to cover their forehead. The old women wore the methela upto their bosom and their another cloth in their waist. Chutia traditional ornaments include Madoli, Dugdugi, Junbiri, Thara, Gamkharu etc.

Chutia women today have engaged themselves in different types of activities. They take good initiative in every household works. Chutia women carry out their dual responsibilities in the home and out side the home. Their responsibilities is not only in economic activities, but also Chutia women play a vital role in their social, cultural, economic and religious aspect of life. They get local work in househod industries, social and traditional forest sericulture weaving, handicraft and agriculture. D.

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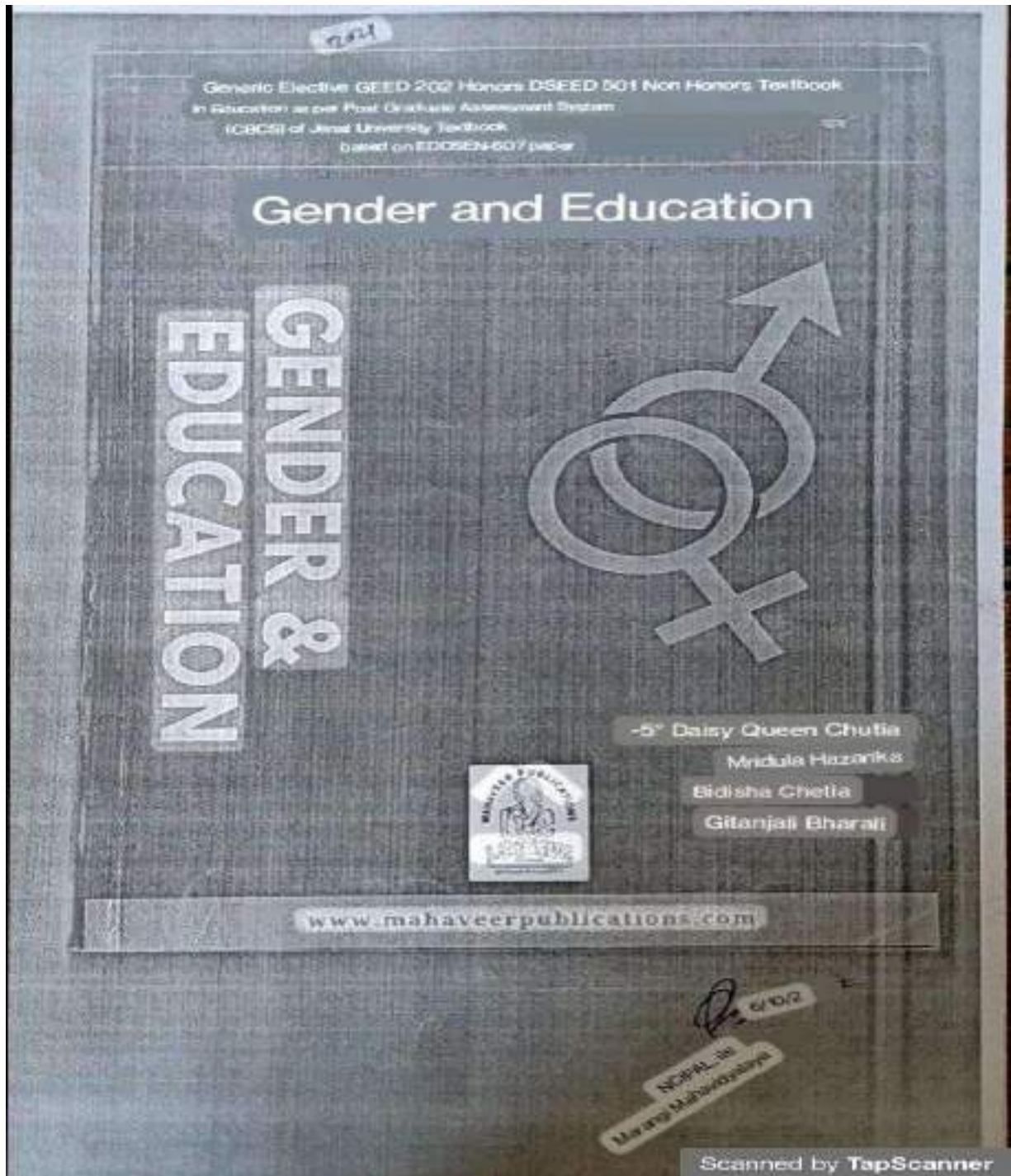
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SYLLABUS OF THE UG PROGRAMME IN EDUCATION  
DIBRUGARH UNIVERSITY

B.A. in Education 2<sup>nd</sup> Semester GEED-202 (Generic Elective ),

6<sup>th</sup> Semester DSEED-603 (Honours) and 6<sup>th</sup> Semester

EDISEN-607 (Non-honours)

GENDER AND EDUCATION

CREDIT: 4

[MARKS: 100 (IN-SEMESTER: 20; END-SEMESTER: 80)]

Expected Learning Outcomes: On completion of the course, student will be able to-

1. describe the modern concept, aims, functions and role of Education
2. describe the role of Philosophy in Education.
3. explain the basic tenants of the given Indian and Western Philosophies and their influence in Education.
4. appraise the contribution of the given philosophers in the domain of education.

Course Content:

Unit	Topics	M	L	P	T
1	Introduction to Gender And its related terms.	20	20		4
	1.1. Sex and Gender: Meaning and Concept				
	1.2. Difference between sex and gender				
	1.3. Gender role: Concept and nature.		2		
	1.3.1. Types of gender role.				
	1.4. Patriarchal and Matriarchal: Concept and Nature		2		
	. Gender role in patriarchal and Matriarchal society.		2		
	1.5. Social Construct of Gender		2		
	1.6. Gender Segregation: Concept and Nature		1		
	. Types of Gender Segregation: Horizontal & Vertical		2		
	1.6.1 Gender segregation and education				
	1.7. Gender marginalisation in Education: Meaning, concept and nature		2		
	. Cause of gender marginalisation in education.				
	. Measures for inclusion in education.		3		

Unit	Topics	M	L	P	T
I	1.8. Gender stereotyping : Meaning and concept Issues and concern related to gender stereotyping in Indian society. Gender stereotyping and education.			4	
	1.9. Self silencing : Concept and nature.			0	
II	<b>GENDER AND SOCIETY</b>	20	15		4
	2.1. Gender Biases : Meaning and concept				
	2.1.1. Gender biases in				
	• The family			1	
	• The school environment.			1	
	• The society			1	
	2.2. Gender socialization : Meaning and concept				
	2.1.1. Gender socialization				
	• Role of the family			1	
	• Role of the school			1	
	• Role of the society			1	
	• Role media and popular culture (film and advertisement)			1	
	2.3. Gender inequality in education in terms of				
	• Caste				
	• Religion				
	• Region			3	
	2.4. Issues related to women/girl child:				
	A. Female foeticide and infanticide				
	B. Sex ratio				
	C. Honour killing				
	D. Dowry				
	E. Child marriage			5	

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SYLLABUS OF THE UG PROGRAMME IN EDUCATION  
DIBRUGARH UNIVERSITY

B.A. in Education 2<sup>nd</sup> Semester GEED-202 (Generic Elective),  
6<sup>th</sup> Semester DSEED-603 (Honours) and 6<sup>th</sup> Semester

EDDSEN-607 (Non-honours)

GENDER AND EDUCATION

CREDIT: 6

[MARKS: 100 (IN-SEMESTER: 20; END-SEMESTER: 80)]

Expected Learning Outcomes: On completion of the course, students will be able to-

1. describe the modern concept, aims, functions and role of Education
2. describe the role of Philosophy in Education.
3. explain the basic tenants of the given Indian and Western Philosophies and their influence in Education.
4. appraise the contribution of the given philosophers in the domain of education.

Course Content

Unit	Topics	M	L	P	T
1	Introduction to Gender And its related terms:	20	20		4
	1.1. Sex and Gender: Meaning and Concept				
	1.2. Difference between sex and gender				
	1.3. Gender role: Concept and nature.		2		
	1.3.1. Types of gender role.				
	1.4. Patriarchal and Matriarchal: Concept and Nature		2		
	. Gender role in patriarchal and Matriarchal society.		2		
	1.5. Social Construct of Gender		2		
	1.6. Gender Segregation: Concept and Nature		1		
	. Types of Gender Segregation: Horizontal & Vertical		2		
	1.6.1 Gender segregation and education		2		
	1.7. Gender marginalisation in Education.				
	. Meaning, concept and nature				
	. Cause of gender marginalisation in education		3		
	. Measures for inclusion in education.				

Unit	Topics	M	L	P	T
I	1.8. Gender stereotyping : Meaning and concept				
	. Issues and concern related to gender stereotyping in Indian society.		4		
	. Gender stereotyping and education.				
	1.9. Self silencing : Concept and nature.		1		
II	<b>GENDER AND SOCIETY</b>	20	15		4
	2.1. Gender Biases : Meaning and concept				
	2.1.1. Gender biases in				
	• The family		1		
	• The school environment		1		
	• The society		1		
	2.2. Gender socialization : Meaning and concept				
	2.1.1. Gender socialization				
	• Role of the family				
	• Role of the school				
	• Role of the society				
	• Role media and popular culture (film and advertisement)				
	2.3. Gender inequality in education in terms of				
	• Caste				
	• Religion				
	• Region				
	2.4. Issues related to women/girl child:				
	A. Female foeticide and infanticide				
	B. Sex ratio				
	C. Honour killing				
	D. Dowry				
	E. Child marriage				

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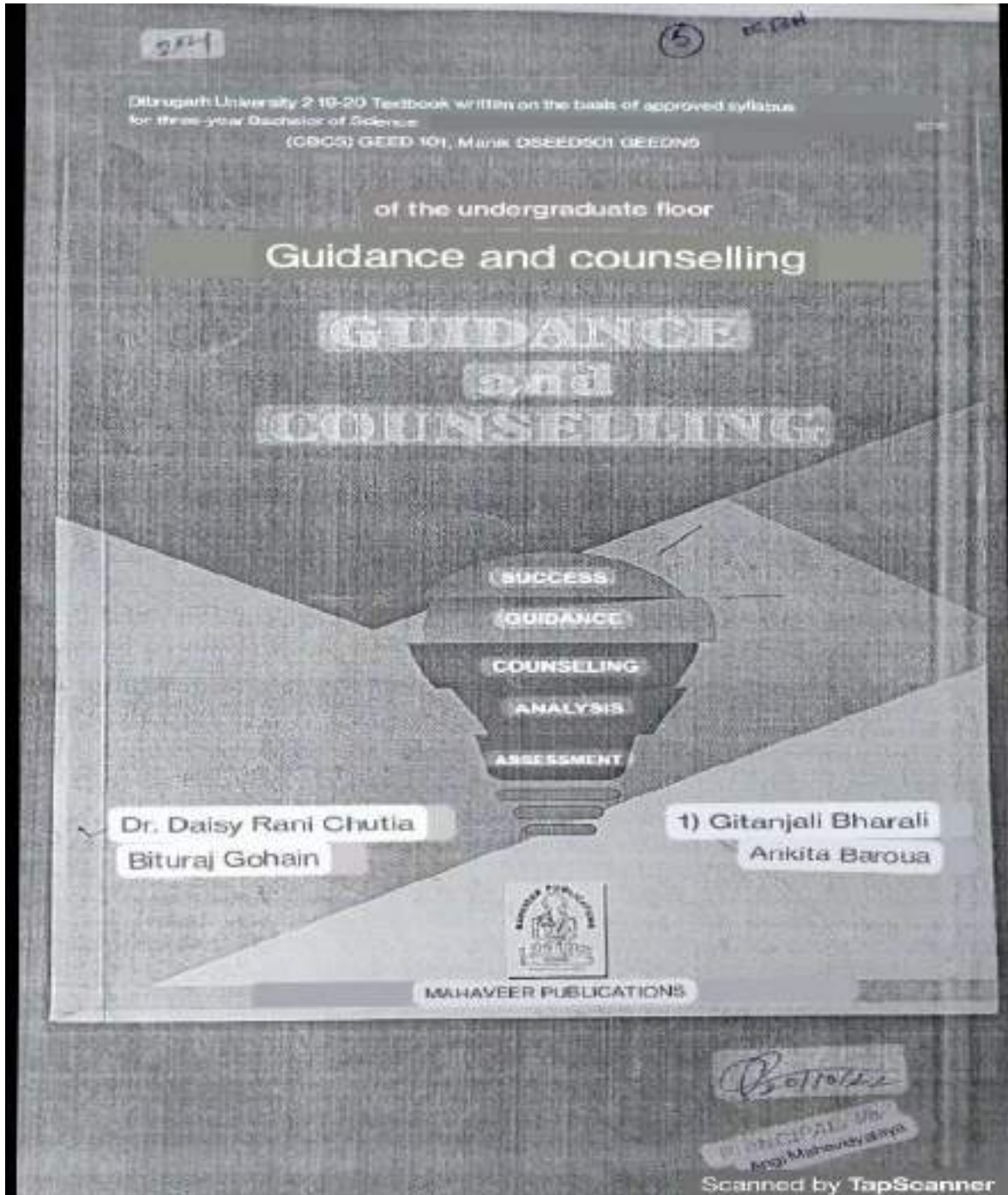
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3. Gitanjali Bharali

**Guidance and Counselling**



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SYLLABUS OF THE UG PROGRAMME IN EDUCATION  
 (DIBRUGARH UNIVERSITY)  
 B.A. IN EDUCATION (HONOURS)  
 DSEED501 / GEED101: GUIDANCE AND COUNSELLING  
 CREDIT: 6  
 [MARKS: 100 (IN-SEMESTER: 20; END-SEMESTER: 80)]

**Expected Learning Outcome:** On completion of the course, the students will be able to:

1. describe meaning, nature, purpose and scope of guidance and counselling.
2. describe the characteristics and functions of guidance and counselling.
3. state the basic principles of guidance and counselling.
4. explain the types and areas of guidance and counselling.
5. use various tools and techniques of guidance in appropriate context.
6. explain the qualities and role of a counselor.

Unit	Contents: Content	Marks	L	P	T
I	<b>Guidance:</b> 1.1 Meaning, Nature, Definition and Scope of Guidance 1.2 Aims and Objectives of Guidance 1.3 Need of Guidance 1.4 Principles of Guidance 1.5 Philosophical, Psychological and Sociological bases of Guidance. 1.6 Types of Guidance : ● Personal guidance & Social guidance ● Educational guidance ● Vocational guidance ● Health guidance ● Individual and Group Guidance  <b>Guidance at Various Levels:</b> 1.7 Guidance at Pre-school education 1.8 Guidance at Elementary education level 1.9 Guidance at Secondary education level 1.10 Guidance at Higher education level 1.11 Importance of good guidance programme	16	1	3	

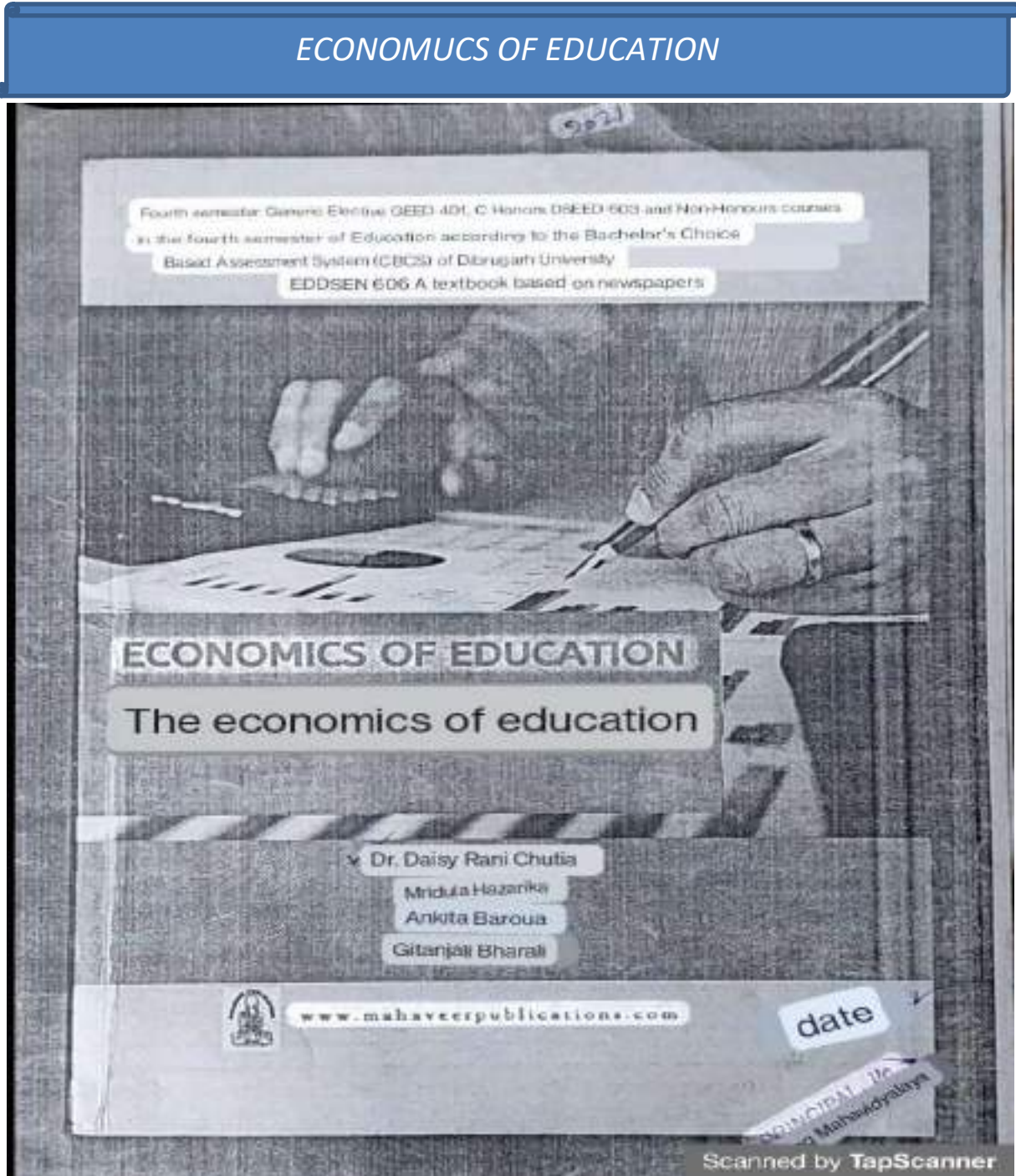
Unit	Content	Marks	L	P	T
II	<b>Counselling</b> 2.1 Meaning, Nature and Scope of Counselling 2.2 Characteristics of good counselling process 2.3 Principles of Counselling 2.4 Types of Counselling ● Directive Counselling ● Non-directive Counselling ● Eclectic Counselling 2.5 Counselling for adjustment 2.6 Relationship between Guidance, Counselling and Teaching 2.7 Role of Counsellor, Parents and Teachers in Secondary School. 2.8 Concept of Occupational Information, dissemination of occupation information and career counselling	16			3
III	<b>Tools and Techniques of Guidance:</b> 3.1 Basic concept of tools and techniques of Guidance 3.2 Types of Guidance techniques: ● Counselling (Individual and group) 3.3 Organization of guidance services ● Placement Services ● Follow Up Services 3.4 Organization of counselling services ● Centralization ● Decentralization ● Mixed form of counselling services 3.5 Basic tools of counselling services ● Psychological test ● Interview ● Observation ● Check list ● Sociometry ● Cumulative record card	16			3

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**SYLLABUS OF THE UG PROGRAMME IN EDUCATION**  
**DR BRUGARH UNIVERSITY**  
**B.A. In Education 4<sup>th</sup> Semester GEED-401 (Generic Elective),**  
**6<sup>th</sup> Semester DSEED-603 (Honours) and 6<sup>th</sup> Semester**  
**EDSEN-606 (Non-honours)**  
**ECONOMICS OF EDUCATION**  
**CREDIT: 6**

[MARKS: 100 (IN-SEMESTER: 20, END-SEMESTER: 80)]  
**Expected Learning Outcomes:** On completion of the course, students will be able to-

1. describe the meaning, scope and importance of Economics of Education
2. define and illustrate the concepts used in economics of Education.
3. examine the historical development of Economics of Education.
4. explain the concept of Education as a good, demand and supply of education, Utility of Education etc.
5. explain the concept of Investment in education, return on investment in education, education as production process etc.
6. explain the concepts of different types of Educational cost.
7. examine the concepts of human capital formation, Education financing, Educational Planning etc.

Unit	Content	Marks	L	T
I	<b>Introduction to Economics of Education</b>	16	12	2
	1.1 Meaning and Scope of Economics of Education		2	
	1.2 Importance of Study of Economics of Education		1	
	1.3 Historic development of Economics of Education		2	
	1.4 Nature of Education in Capitalist Economy and Socialist Economy		2	
	1.5 Concepts of Some basic terms in Economic of Education: National Income, Per capita income, Economic and non economic activity, Economic growth, Physical and Human Capital, Consumption, Gen., Cost, Production, Productivity, Rate of return, Market value, Financing, Employability, Manpower, investment.		5	
II	<b>Human capital formation and Investment in Education</b>	16	15	3
	2.1 Concept and Nature of Human Capital Formation		2	
	2.2 Relation between Human capital formation and Economic development		1	

(iii)

Unit	Content	Marks	L	T
	2.3 Sources of human capital formation		2	
	2.4 Role of Education in the process of Human capital formation		2	
	2.5 Concepts and importance of Manpower planning		2	
	2.6 Concept and Nature of investment in Education		2	
	2.7 Types of investment in Education: Private and Public Investment		2	
	2.8 Investment in education of India		2	
III	<b>Education as an Economic goods</b>	16	14	3
	3.1 Education as an Economic good; Education as a Normal good, Inferior good, Public good and Private good		2	
	3.2 Cardinal and ordinal utility of Education		2	
	3.3 Demand for Education: Meaning and factors affecting Demand for education		3	
	3.4 Supply of Education: Meaning and factors affecting Supply of Education		3	
	3.5 Problem of Scarcity and Choice in education		2	
	3.6 Education as a Process of Production: Meaning and Factors		2	
IV	<b>Cost of Education</b>	16	14	3
	4.1 Concept and nature of Educational Cost		2	
	4.2 Meaning and Nature of different types of Educational cost: Direct cost, Indirect cost, Money cost, Social cost, Institutional cost, Private cost		5	
	4.3 Opportunity cost: Meaning and its application in Education		2	
	4.4 Meaning and use of Unit cost of Education in Educational Planning		2	
	4.5 Calculation of Unit cost of Education		2	
	4.6 concept of Cost Efficiency and Cost Effectiveness in Education		2	
V	<b>Issues of Economics of Education</b>	16	14	3
	5.1 Relation between Education and Economic development		1	
	5.2 Industry-Academia linkage		1	
	5.3 Relation between Education and labour market		4	
	5.3.1 Problem of Educated Unemployment			
	5.3.2 Problem of underemployment			

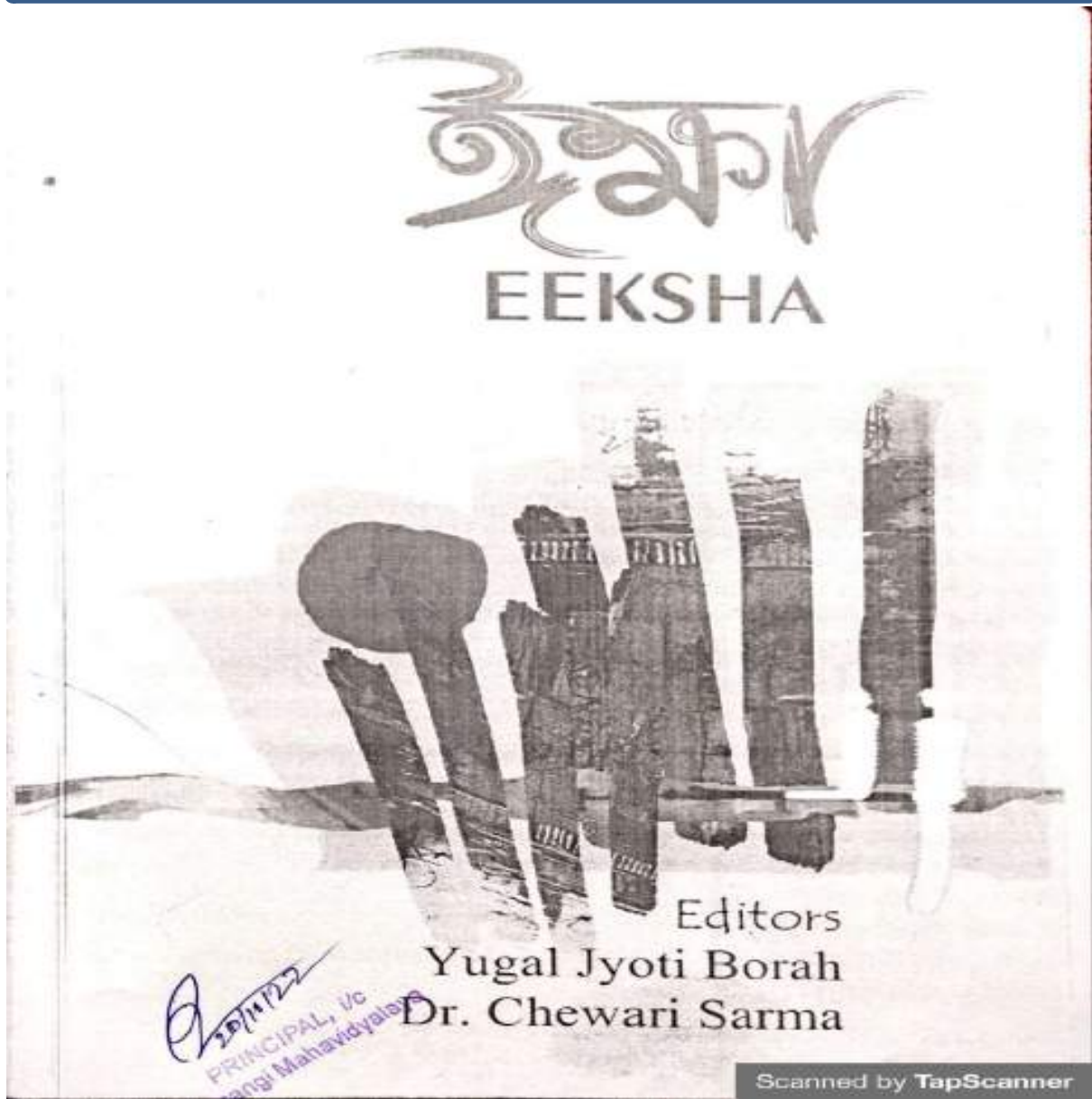
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A. The influence of Neo-Vaishnavism on the cultural process of the tea community : Dr. Sewari Sharma/3

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There are many ways to get a job  
in the field of architecture, but the most important  
thing is to get a job in the field of architecture

Himabati Barua

Devkant Barua making him the last of the Romantic era. His poetry  
was most popular during the Romantic era. There are many ways to get a job, but the  
most important thing is to get a job. There are many ways to get a job, but the most  
important thing is to get a job. The poem is characterized by the awakening of the  
heart and the free expression of feelings. At a time when society considered  
women as guardians of property and helpers in household chores, Devkant Barua has  
depicted women as symbols of love. The Rig Veda, the oldest book in India, gives  
women a high status in society. Some of the goddesses mentioned in the Rig  
Veda are Laxmika, Venkatesa, Apala, Ghanta, Surya, Bala and Indrani. Similarly, there  
is no mention of seven Indian women in the Saptasati of Mahabharata in Prakrit.  
They are Raba, Baha, Madhavi, Anuli, Patra, Bandhuvah and Sheshipriya.  
However, from the sixth century BC onwards, the status of women in India began to  
decline. The Manusmriti, recognized as an Indian scripture, provided for the complete  
confinement of women within the home. For women, it is prescribed to give  
birth, raise children and engage in household chores. According to Manu, "For a  
woman, marriage is obligatory, husband's service is duty of the Vedas and living  
in the husband's house is living in the guru's house."

There are many different types of women in Assamese literature, but  
they have occupied a distinct place since the Vedic period. There are many  
different types of women in the literature of the Assamese language, such  
as the Charyapada, Prakashani Yag, Shankari Yag and others.

The nineteenth century Assamese literature has depicted women in a  
respectable position. In the Romantic era, various poets and writers raised their  
literature after women. Hrishob Barua's 'Ahan on the Battlefield'

Page 18

in Barua's "In the world where I live, the most of the women, the most of the love,

"Women's work space is not only in the  
kitchen, it is only in every profession  
Noah's work is a woman's arrow,  
and Noah's arrows are a woman's kingdom.

There are many ways to get a job in the field of architecture, but the most important  
thing is to get a job in the field of architecture. He presents women as goddesses of love. There  
are many ways in which you can improve your self-confidence. There are many  
ways in which you can improve your self-confidence. The central theme of his poems are women and  
selfness.

There are many ways in which you can improve  
your self-confidence, but the most important thing is to  
improve your self-confidence. There are many ways in  
which you can improve your self-confidence. The  
only collection of poems by Devkant Barua, who began  
his literary career in Jonakib Patil, is 'Sagar Dekisha'.  
The poem 'Sagar Dekisha' published in 1948 is the first to  
hear the spoken sub of everyday life. His poems include  
Bhaisi Papa, Tumi Nai, Pujaphul Nimanti, Kalar  
Kamana, Tilottama, Prem Uttara, Kalangparat, Majrisha, Rahasya,  
Nai, Bardana, Shakuntala, a red carnation flower,  
Juvash's farewell, etc.

I'm coming closer, don't hesitate on your  
farewell night.

If you're tired, don't be shy, eat your  
head in my lap.

The film is about a man who is in a romantic mood. He is  
a poet whose intense feelings and emotions are the main tone of his poetry.  
Therefore, in the world where he is blessed with the presence of his beloved,

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*Micro-Teaching: Its significance in teacher Education Programme.*



*MMahant*  
*25/2/2023*  
PRINCIPAL, i/c  
Marangi Mahavidyalaya

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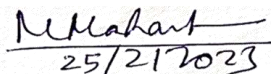
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## Micro-Teaching: It's Significance in Teacher Education Programme

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*Education Department*  
*Marangi Mahavidyalaya (Degree)*

### Abstract

Teaching is the very essential part of the education process. Teaching is the relationship between the teacher, the student, and the subject matter. In the teaching process, the teacher brings the student and the subject matter together. One of the basic truths in education is that the quality of education depends largely on the quality of the teacher. The modern teaching process stresses three fundamentals a. emphasizing the teacher, b. guiding the learner, c. promoting learner development. Eventually, all these requirements are fulfilled by the teacher himself. For enhancing the quality of a teacher, in teaching practices, some of the techniques are innovated in the education system as well as in the teacher education program. Micro-teaching is one of the most recent techniques or innovations to make teacher education programs meaningful, scientific and effective. It is a training procedure aimed at minimizing the complexities of the regular teaching process. In a micro-teaching procedure, the teacher trainee is engaged in a scaled-down teaching situation, in terms of class size, since the trainee is teaching a small group of four to six pupils. The lesson is scaled down in the length of class time and is reduced to five to ten minutes. The success of micro-teaching depends on the cycle of teach-reteach, which can be completed in about 30 to 36 minutes. This paper attempts to focus on the significance of micro-teaching in the teacher education program. Descriptive research methodology has been adopted by the researcher for the study.

**Keywords:** teacher, teacher education program, micro-teaching, etc.

### Introduction

"There is nothing more inspiring than having a mind unfold before you. Let people teach who have a calling. It is never just a job." ———Abraham Kaplan

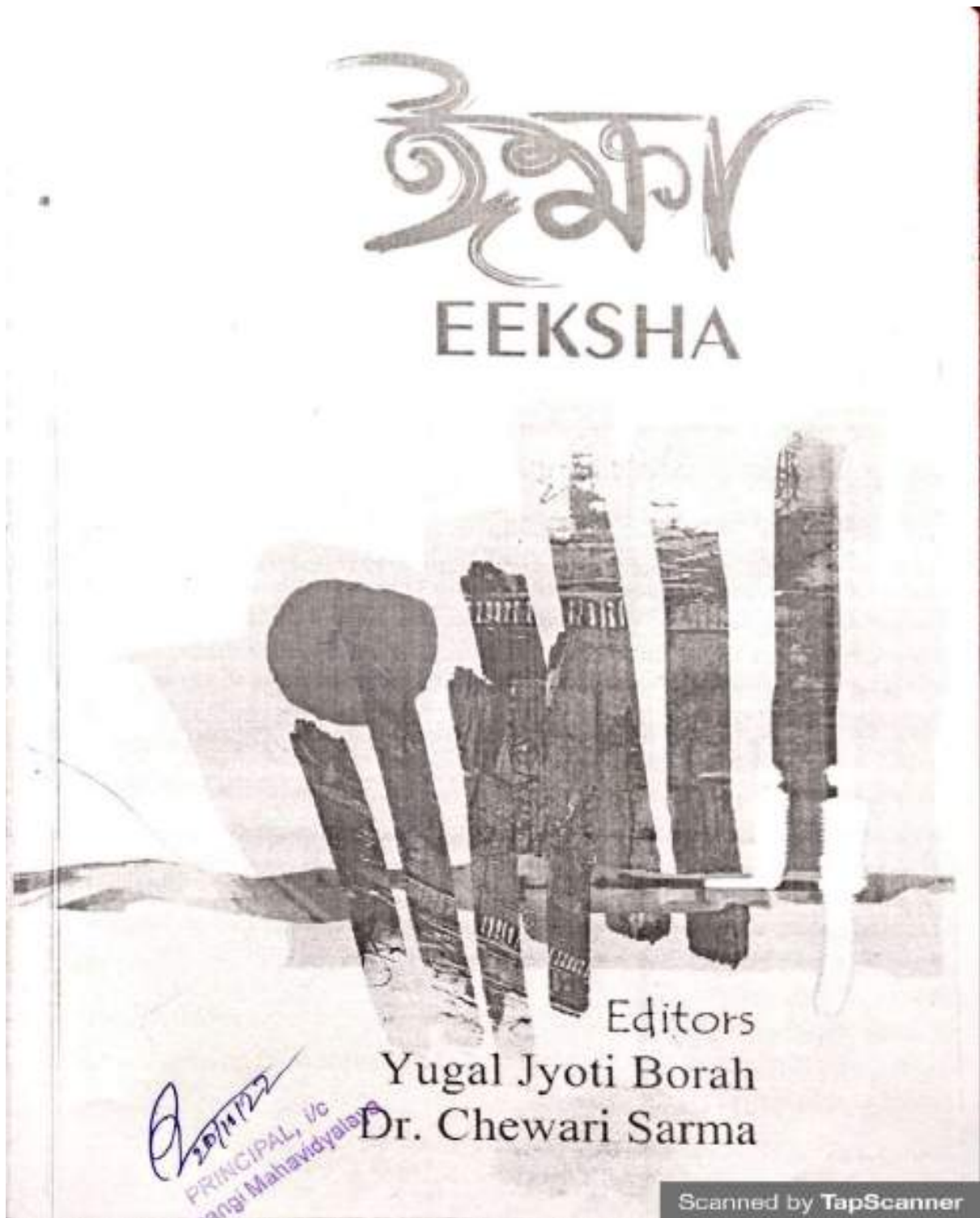
Teaching is the very essential part of the education process. Its main function is to impart knowledge, develop understanding and skill. Teaching is the relationship between the teacher, the student, and the subject matter. In the teaching process, the teacher brings the student and the subject matter together. The teacher in teaching and the student in learning are active. As modern teaching is not a mechanical process, it is exacting and intricate as well. Teaching is not telling and testing. It is the complex art of guiding students through a variety of experiences for achieving the teaching-learning goals. One of the basic truths in education is that the quality of education depends largely on the quality of the teacher. Teaching is not everyone's cup of tea. It needs blood, sweat, and tears. It is more than standing before a class and applying a few specific techniques. There is

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Tea Tourism In Assam: prospects and Challenges.



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# TEA TOURISM IN ASSAM: PROSPECTS AND CHALLENGES

✍️ Monalisha Tamuly

Tourism, in the present era has emerged as the largest and fastest growing sector of global economy. Benefits like earning of foreign money 'employment opportunities, economic development and international understanding came silently through this industry. According to the interest and needs of a tourist, tourism can be developed in various forms such as Eco-tourism, Rural tourism, Historical Tourism, Cultural Tourism, Heritage Tourism, Pilgrimage Tourism, Agro Tourism, Geo Tourism, Health Tourism etc. The state of Assam located in the North Eastern part of India, is well blessed by nature and lies at the centre of the world's richest bio-geographical areas. There finds lots of potentialities for development of tourism industry in Assam. Tourism attractions, Cultural tourism, Historical Tourism, Eco tourism, Rural tourism and Tea Tourism. Assam is well known in all over the world for it's tea. Tea is the largest single industrial sector in the state, which contributing a bigger share in the state income of Assam. The tea gardens found in Assam are a treasure house of exotic beauty of nature.

**Tea Tourism:** Tea tourism is a relatively new concept in the world and Assam is taking lead in this area. Tea tourism is such a wonderful and recreational concept that

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can satisfy the taste of tourist interest. It provides tourists the opportunity to avail all information and experiences related to tea. That experience is meant to bring tourist closer to nature and the garden life. Tea tourism has parallels with food related tourism such as wine tourism of European countries like France.

**Origin of Tea in India:** People in all parts of India or all over the world likes to drink tea. There is nothing as refreshing and relaxing as a cup of tea. It is provided that drinking tea regularly may provide some health benefits. Most tea contains polyphenol catechins, which is a powerful antioxidant. The moderate amount of caffeine in most teas can also give us an early morning or mid afternoon boost and help with concentration.

The world's most widely consumed beverage tea originated in China around 2750 B.C. The Dutch were the first to drink tea in Europe. Gradually it became the drink of choice, far out patching, wines and liquors all over in Europe. During the 19<sup>th</sup> century, tea drinking became an essential part of British social life. It is believed that tea was brought to India by the silk Caravan that travelled from China to Europe centuries ago. Commercial tea plantations were first established under the British rule in 1823. Scotsmen Robert Bruce discovered a native variety of *Camellia Sinesis* plant in Assam. However a local merchant Mniram Dewan has first introduced Bruce to the Singpho Gum, who were drinking something very similar to tea. After Bruce his brother Charles pursued the interest and sent samples for testing to Calcutta. It was found to be tea like China but a variety different from the Chinese plant and

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was named Assamica. Then the British company started to tea plantation in India and the first British led-commercial tea plantation in India was established in upper Assam in Chabua in the year 1837. The tea industry in India started to take shape around 1840 and this industry did not end with the departure of the Britishers. The tea market in India has been going ever since.

**Potentialities of Tea Tourism in Assam:** Assam is famous in the world for its tea. "The land of one-horned rhino 'Assam' is the central part of North-Eastern states. Assam or Axom means 'one that is without equal' and that is how it is in terms of tea cultivation. Assam produces full bodied bright tea liquor. Tea is grown in a 312210 hectares area with a production capacity of 507 million kg. The largest tea research centre of India is located at Tocklai, Jorhat in Assam. Assam is the single largest tea growing region in the world."<sup>1</sup> The Assam tea tourism festival held at Jorhat city every year is a big attraction to the tourists. "At present there are about 825 large tea gardens and almost 66000 small tea growers in Assam producing nearly 1.5 million pounds of tea every year i.e. 20% of the total tea production in India."<sup>2</sup> Here an attempt has been made to analyse those sources that are important from the tea tourism point of view.

1. **Bungalow Culture:** Some of the larger tea estates have raj-era heritage bungalows, where midst luxury and serenity one can drift back in time. These bungalows of Assam carry a rich heritage of being the British Colonial era. The Bungalow culture that planters created in Assam in 19<sup>th</sup> century has its unique identity. Tea estate Bungalow of

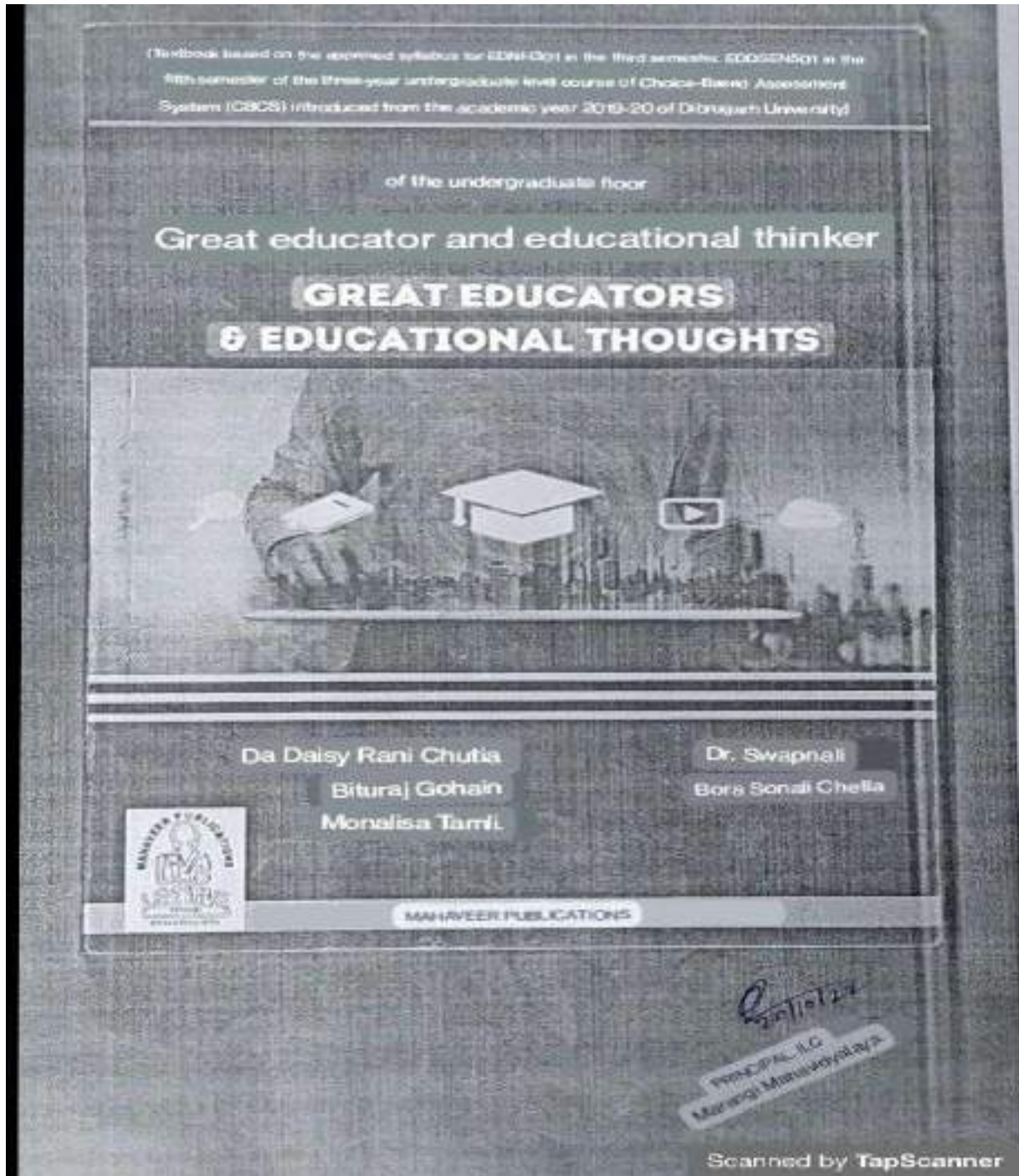
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**SYLLABUS OF THE UG PROGRAMME IN EDUCATION**  
**DIBRUGARH UNIVERSITY**  
**B.A. IN EDUCATION (HONOURS)**  
**EDNH301 : GREAT EDUCATORS AND EDUCATIONAL THOUGHTS**  
**CREDIT : 6**  
**[MARKS: 100 (IN-SEMESTER:20; END-SEMESTER:80)]**

**Expected Learning Outcomes :** After completion of the Course, the students will be able to-

1. Describe the contribution of the given philosophers in the domain of education
2. Explain the relevance of the educational thought of the given philosophers

**Course Contents :**

Unit	Content	Marks	L	P	T
1	<b>ANCIENT INDIAN EDUCATORS AND EDUCATIONAL THOUGHTS</b> <b>1.1 Shankaracharya</b> <ul style="list-style-type: none"> <li>• Basic tenets of Shankaracharya's Advaita Vedanta</li> <li>• Aims of education, curriculum, methods of teaching, place of teacher, place of child and discipline in Shankar's educational philosophy.</li> </ul> <b>1.2 Yagyavalkya</b> <ul style="list-style-type: none"> <li>• Yagyavalkya and Indian Idealism: Concept of soul and absolute soul.</li> <li>• Aims of education, curriculum methods of teaching, place of teacher, place of child and discipline in Yagyavalkya's educational philosophy.</li> </ul> <b>1.3 Sankardeva</b> <ul style="list-style-type: none"> <li>• Sankardeva's philosophy of life</li> <li>• Aims of education, curriculum, methods of teaching, place of teacher, place of child and discipline in Sankardeva's educational philosophy</li> <li>• Institutions and means of education.</li> </ul>	16	12		3

Unit	Content	Marks	L	P	T
II	<b>MODERN INDIAN EDUCATORS AND EDUCATIONAL THOUGHTS</b> <b>2.1 Rabindra Nath Tagore</b> <ul style="list-style-type: none"> <li>• Tagore's philosophy of life</li> <li>• Basic principles of Tagore's educational philosophy.</li> <li>• Aims of education, curriculum methods of teaching and discipline in Tagore's educational philosophy</li> <li>• Evaluation of Tagore's philosophy of education</li> </ul> <b>2.2 Vivekananda</b> <ul style="list-style-type: none"> <li>• Vivekananda's philosophy of life</li> <li>• Basic principles of Vivekanand's educational philosophy</li> <li>• Concept of Man making and Nation building education</li> <li>• Aims of education, curriculum, methods of teaching, place of teacher, place of child and discipline in Vivekananda's educational philosophy</li> <li>• Evaluation of Vivekananda's philosophy of education</li> </ul> <b>2.3 M.K. Gandhi</b> <ul style="list-style-type: none"> <li>• Gandhi's philosophy of life</li> <li>• Basic principles of Gandhi's educational philosophy</li> <li>• Concept and background of Basic education</li> <li>• Aim of education, curriculum, methods of teaching, place of teacher, place of child and discipline in Gandhi's educational philosophy.</li> <li>• Relevance of Gandhi's philosophy of education</li> </ul>	16	19		3
III	<b>WESTERN EDUCATORS AND EDUCATIONAL THOUGHTS (Idealist and Naturalist thinkers)</b> <b>3.1 Plato</b> <ul style="list-style-type: none"> <li>• The soul</li> </ul>	16	14		2

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*Monikankona Bodo.*

*Biodiversity: Its importance, Losses and Conservation.*



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# Biodiversity: Its Importance, Losses and Conservation

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## Abstract

The word 'Biodiversity' consists of two words 'Bio' and 'Diversity'. Here 'Bio' means living beings and 'Diversity' means variety and variability. Hence the term Biodiversity refers to variety and variability among all living beings- plants and animals. Biodiversity is the variation among living organisms from different sources including terrestrial, marine, and desert ecosystems, and the ecological complexes of which they are a part. This can refer to genetic variation, species variation, or ecosystem variation. Biodiversity describes the richness and variety of life on earth. Today Biodiversity has become a buzz word and hundreds of programs have been initiated in the name of Biodiversity. Now it is a survival issue. Because in the last few decades, there has been a drastic reduction of Biodiversity in terms of ecosystem disruption, depletion of species abundance and diversity, and species extinction due to different economic activities done by human beings. So this paper tries to analyze the importance of biodiversity, find out the causes of loss of biodiversity and give some remedial measures for its conservation.

This is a descriptive paper. This study is conducted to collect information about Biodiversity, its importance, losses, and measures for the conservation of biodiversity. This study is based especially on secondary sources of data. The main sources of secondary data are Books, Newspapers, various published data at Journals, the Internet, etc.

**Keywords:** Biodiversity, importance, losses, conservation of biodiversity, etc.

## Introduction


Life originated on our earth about 3000 million years ago. At first, a one-celled structure was found. The first living being found on our earth was found underwater. But now in our Biosphere immense diversity is found not only at the species level but at all levels of biological organization ranging from macromolecules within the cell to biomes. So, Biodiversity is the degree of variation of life.

The word 'Biodiversity' consists of two words 'Bio' and 'Diversity'. Here 'Bio' means living beings and 'Diversity' means variety and variability. Hence the term Biodiversity refers to variety and variability among all living beings plants and animals. This can refer to genetic variation, species variation, or ecosystem variation.

  
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no magic formula for transforming knowledge from the teacher's mind to align the students. The teacher must pay attention to the entire complex organism. He is concerned with the child's all-around development, i.e. intellectually, socially, emotionally, physically, spiritually, etc.

In the light of this requirement, the modern teaching process stresses three fundamentals: a. emphasizing the teacher, b. guiding the learner, c. Promoting learner development. Eventually, all these requirements are fulfilled by the teacher himself. The teacher mirrors himself into the child; he puts an indelible stamp on the young, growing mind of the child. Teaching is a highly skilled job and requires adequate training and preparation on the part of teachers. As the teaching mainly depends upon the quality or perfection of the teacher, he or she must make themselves perfect or qualified by acquiring the abilities of teaching. For enhancing the quality of a teacher in teaching practices some of the techniques are innovated in the education system as well as the teacher education program. Teacher education is finely defined by the Dictionary of Education (1973) as, "All formal and informal activities and experiences that help to qualify a person to assume the responsibility as a member of the educational profession and to discharge his responsibility most effectively. It is generally observed that a teacher with training becomes more mature and confident to perform his task more perfectly. As a result of this evaluation of the practice program and due to a great desire on the part of teacher educators a new approach known as Micro-teaching has been developed in the USA by A.W. Dwight Allen and Robert Bush, in teacher preparation program at Stanford University between 1960 and 1967.

### Objectives of the Study

Here, in this paper, an attempt has been made to fulfill the following objectives

1. To study about Micro-teaching.
2. To study about the importance of micro-teaching in the teacher education program.

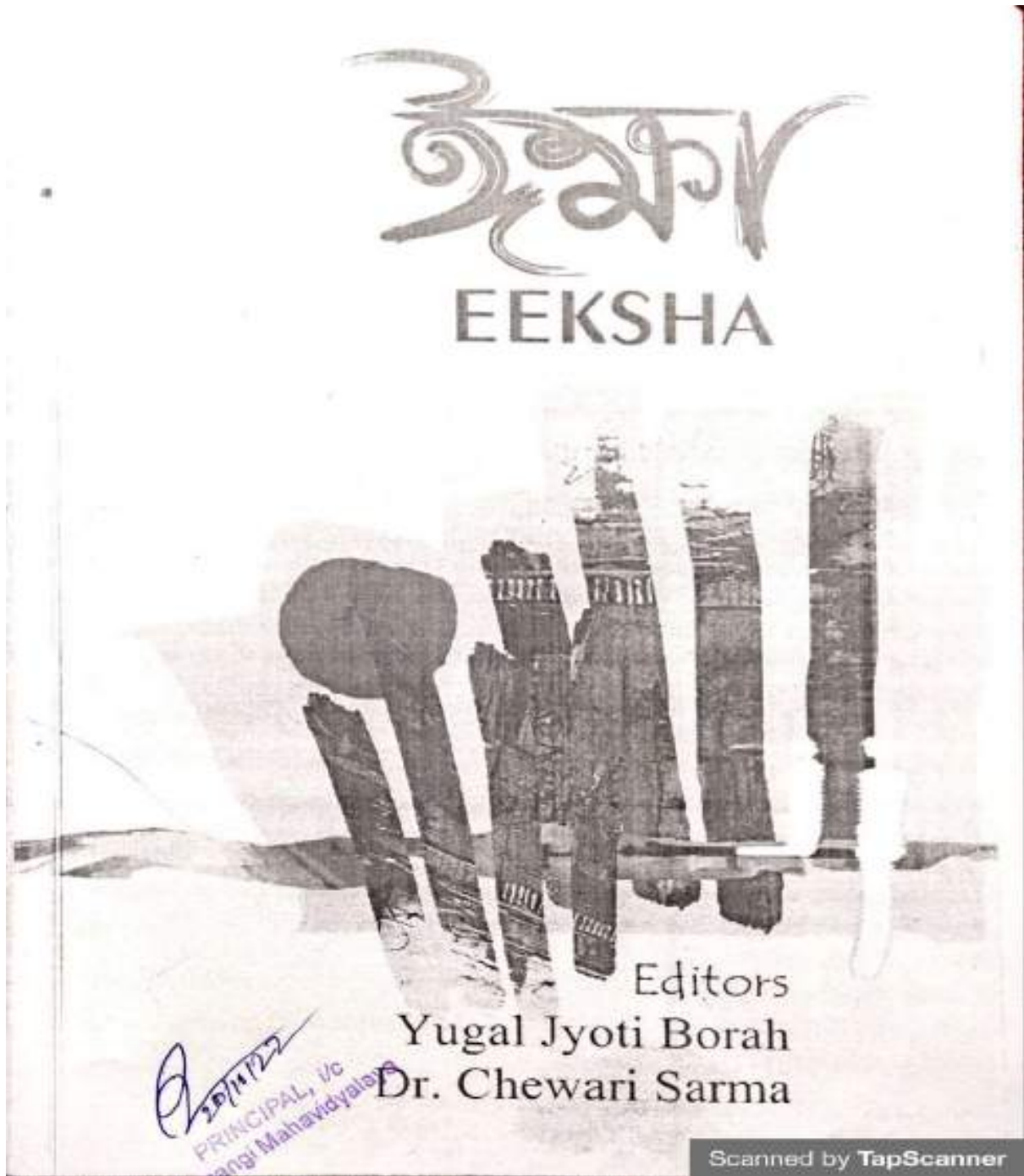
### Methodology

The present study is based on secondary data. Information and references are taken from different related books and the internet. A descriptive research methodology has been adopted for the study.

### Micro-Teaching

Micro-teaching is one of the most recent innovations or efforts to make teacher education programs meaningful, scientific, and effective. It is a training procedure aimed at minimizing the complexities of the regular teaching process. It is currently practiced worldwide, provides teachers an opportunity to perk up their teaching skills by improving the various simple tasks known as teaching skills. It is now considered as "a versatile research tool which dramatically simplifies the logistics of investigating certain teaching skills and learning variables." In a micro-teaching procedure, the teacher trainee is engaged in a scaled-down teaching situation, in terms of class size, since the trainee is teaching a small group of four to six pupils. The lesson is scaled down in the length of class time and is reduced to five to ten minutes. The lesson is self-contained. A single concept or task is taken such as lecturing, questioning, discussing, mastering specific teaching strategies, flexibility, instructional decision making, alternative uses of specific curriculum, instructional materials, and classroom material. At the end of the lesson, the short lesson is recorded on an audio or videotape recorder and the trainee gets to hear and see himself immediately. Some

*Digital Library Infrastructure and Architecture*



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## Digital Library Infrastructure and Architecture

✉ Mousumi Bora

Information technology has changed the modern day libraries as compared to traditional libraries. Today it is obvious that the most effective way this is to create digital libraries distributed information systems ensuring reliable storage and effective use of various collections of electronic documents (text, graphics, video, audio etc.) via global telecommunication networks in a way convenient to the end users. The information explosion has direct impact on the libraries as they have to deny ways of performing their tasks better and faster even when the volumes are increasing at a high pace.

Traditionally, libraries have been collecting various kinds of sources and holding them in readiness for use by users. After World War- II, there has been a knowledge explosion and consequent exponent growth of literature and information. There have been complexities in the information generation, handling and use libraries in the developed and developing countries witnessed the introduction of computers and IT from the 1960's. Information can be saved digitally and therefore this helps in immediate access to high demand and frequently by users. Digital library provides access to digital information collections and included a combination of structure/ unstructured, text/numeric/graphical data, scanned images

and graphics, audio and video recordings. Digital Library now a days the most widely accepted term and implemented in all libraries.

Librarians, better known as library managers, are to keep up and satisfy the demand of the faculty, students and researchers against a diminishing budget.

Here technology is readily available in the form of cameras, DTP, other capturing devices like scanners that allow one to convert analog images into digital images.

Digital library stores materials in electronic format and manipulates and disseminates the large collection of information effectively. Various documents saved in digital format that can be saved in digital format that can be accessed through the internet or the World Wide Web.

Digital library consists of information in digitized form, where the information stored are electronically accessible using a computer which can store, provide access and disseminate without and conversion process. Information in digital form is stored electronically and accessed, where access to digital library has no boundary or particular restriction in accessed, with respect to space/ age/time. This digital library helps to provide access to information through electronic gateways to remote digital database.

American Digital Library Federation, 1998 which says "digital libraries are organizations that provide the resources, including the specialized staff, to select, structure; offer intellectual access to; interpret, distribute, preserve the integrity of; and ensure the persistence over time of collections of digital works so that they are readily and economically available for use by a defined community or set of computers".

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# Impact of COVID-19 and Future Prospects of the Economy of India-A Brief Study

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## Abstract

COVID-19 is a global pandemic that has induced market instability and lockdown in India since March 2020. According to the Ministry of Statistics, India's growth rate in the 4<sup>th</sup> quarter of the fiscal year 2020 went down to 3.1% which was 8.2% in 2018. The Chief Economic Advisor to the Government of India said that the economic slowdown is mainly due to the pandemic effect on the economy of India, up to 31st October 2020, the total economic stimulus is 29.87 lakh crore, i.e. 15% of GDP. Lockdown in the country leads to contraction of GDP, rise in unemployment, stress on supply chain, Government income decrease, the collapse of the tour and travel industry, hospitality industry, manufacturing industry, and reduced consumer activity. All the sectors of the economy have been put under stress with the lockdown restrictions. The informal sectors and daily wage groups have been at the most risks. Even a large number of farmers who grow perishables also faced uncertainty. The extreme uncertainty about the path duration, magnitude, and impact of the pandemic could pose a vicious circle of dampening business and consumer confidence. It leads to loss of job and investment, higher precautionary saving, weaker demand, and a higher cost of raising capital formation due to higher funding cost. In India, unlock 1 started on 1<sup>st</sup> to 30<sup>th</sup> June, and Govt. permitted to reopen shopping malls, religious places, hotels, and restaurants. Unlock 6 started on 1<sup>st</sup> November and unlock 7 started for December with a few states opening up for more activities. Most of the economic activities are started during these unlock, but the economic scenario of the country is still not satisfactory.

In this paper, the impact of COVID-19 in various sectors of the Indian economy and the economic scenario of India during unlock and future perspectives of the Indian economy are sought to discuss briefly and the paper is based on secondary data. Based on finding recommendations are suggested to overcome these adverse situations.

**Keywords:** COVID-19, Lockdown, Supply Chain, Slowdown, Economic scenario, Unlock.


## Introduction

The outbreak of world spread pandemic COVID-19 has enormously impacted the world economy since March 2020. The Lockdown due to COVID -19 has brought the socio-economic condition of the masses to a standstill. Not only India but the world economy also has slowed down. A joint report from the World Health Organization and World Bank estimated the impact of the pandemic

  
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at 2.2% to 4.8% of global GDP. This Prediction is seemed to come true because the world is getting affected by this crisis which is due to the lockdown in the economy. International Labor Organization explained, "The crisis has transformed the economy and labor market shock impacting not only supply i.e. production of goods and services but demand i.e. consumption and investment also." IMF chief said, "World is facing with extraordinary uncertainty about the depth and duration of this crisis and it is the worst economic fallout since the Great Depression 1930s."

This pandemic affected all the sectors including the manufacturing and the service sectors like finance, development, politics, tours and travels, healthcare hospitality, retail markets, hotels, banks, real estate, IT, recreation, media, and others, but agriculture is less affected. Lockdown and social distancing during this pandemic result in a loss in productivity and which causes a sharp fall in demand for goods and services by the consumers in the markets, thus leading to a collapse in economic activity.

### Objectives

The basic objectives of this paper are mentioned below-

- To study the impact of COVID-19 on various sectors of the economy of India.
- To study the Post-Covid scenario of the economy.
- To study the various measures taken by the Govt. for these sectors of the economy.
- To suggest some measures to uplift the economy to the normal position.

### Method and Materials

This paper is based on the descriptive method. It is especially observational. Data that are collected to discuss the topic are secondary data and no primary data are available here. Secondary data are collected from Newspapers, Magazines, national and international E-journals, and various websites which helped to comprehend the concept of the impact of COVID-19 on the various sectors and future prospects of India.

### Explanation of the Topic

The economy of India is facing huge trouble from the market shutdown as the downfall of the economy would lead to a market recession. All sectors are getting adversely affected by the pandemic and lockdown.


It is expected that the Indian economy to be back on the track soon with signs of sustained improvement and in the financial year 2022, the size of the economy may bounce back to cross the financial year 2020 level by a slight margin.

### Impact of Covid-19 on Various Sectors of Indian Economy and Future Prospects

COVID-19 and the process of lockdown adversely affected the various sectors of the economy except for the environment. The impacts on various sectors and the future prospects of these sectors are discussed below-

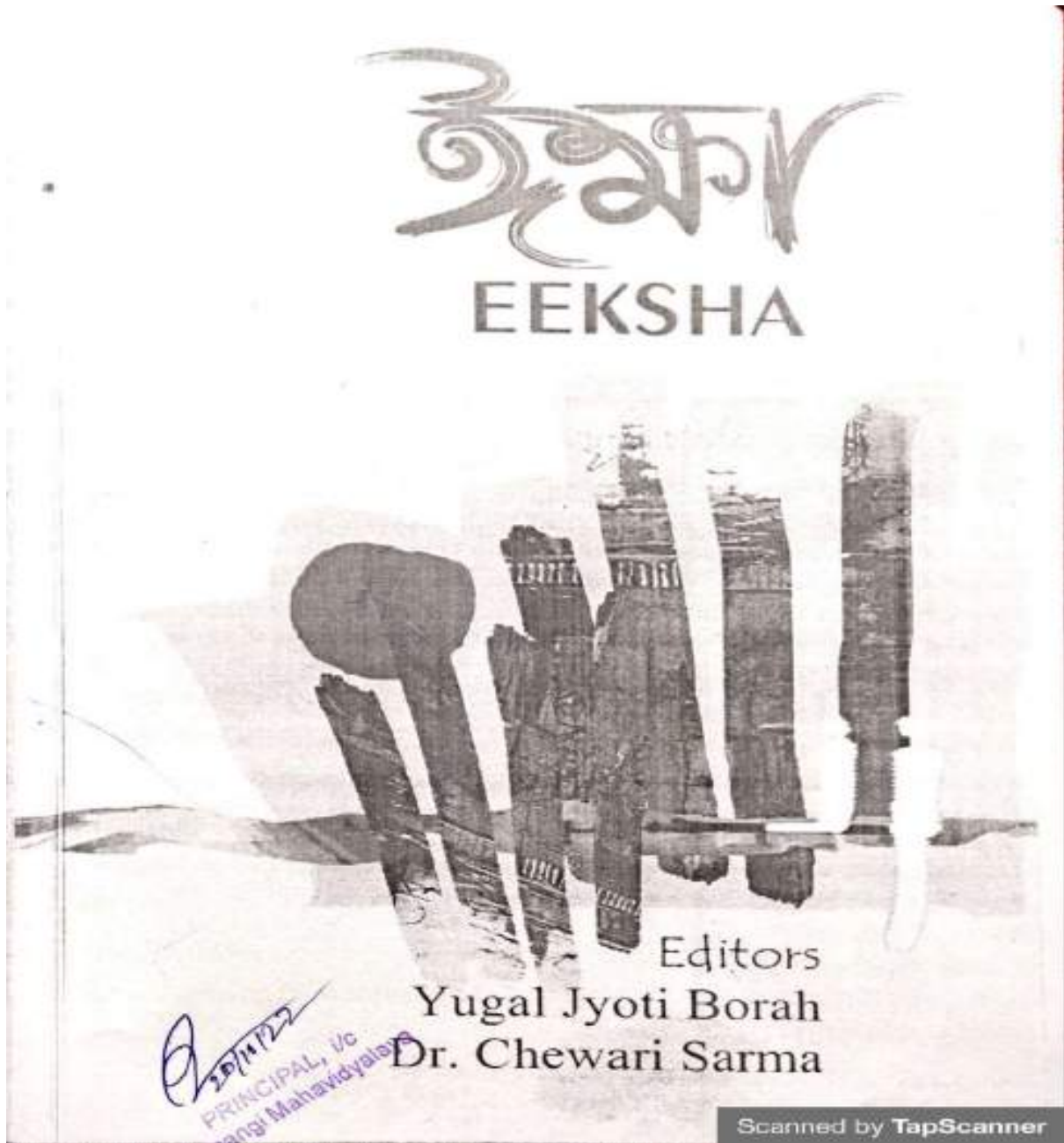
  
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*Challenges and Prospects of Rural Women Entrepreneurs in Golaghat District.*



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## Challenges and Prospects of Rural Women Entrepreneurs in Golaghat District

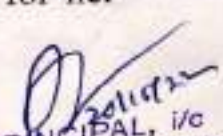
✍️ Nava Kamal Borah

The development and growth of an economy is based not only on its physical, financial and human resources but on modernization of agriculture, industrialization and technological progress also. The economic development is directly proportional to the enterprising spirit of its population. Without entrepreneurship the optimum utilization of resources is impossible. In this situation both men and women entrepreneurs play significant role in their respective fields. Entrepreneurship is the act of setting up of a new business to take the advantages from it. It is characterized by innovation, risk-bearing, profit-earning, through self-employment both in the rural and urban areas.


Rural entrepreneurship refers to the rural enterprises which helps in optimum utilization of local resources by entrepreneurs, reduces the income inequality among the rural people and uplift the rural society as a whole. It also helps in providing manpower, machinery, material, management and markets to the rural people.

Women entrepreneurship refers to those entrepreneurial activities which are done by a woman or a group of women and it is such a revolution which provides many good to the women individually, to the family and to the society as a whole. Women entrepreneurship is the first step towards women empowerment which plays an active role in generating employment opportunities not for her

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only, but to the other women also. Entrepreneurial works of women raise their status both socially and economically and it leads to rapid development of the rural and urban societies. In the rural areas of Assam the women's participation on entrepreneurial work has started from 1970's onwards. In the initial stage it was seen in urban areas but negligible in the rural areas. Gradually women entrepreneurship has extended to the rural areas.


The real scenery of Assam is seen in villages. 2011 census data showed 26395 villages against only 214 towns and 86% of total population live in the rural areas. The census data also showed that 48.92% of the total population is women. There are such many rural women enterprises like handloom weaving, dairy farm, handicraft, piggery farm, poultry farm etc. are found in the rural areas of Golaghat District. The women engage themselves in such type of entrepreneurial activities as a part of their daily work. Their entrepreneurial activities help themselves in improving their economic independence and social status. Hence without enhancing the women it is impossible to achieve economic development.

In this study, 30 respondents are selected from the registered and non-registered women entrepreneurs in rural areas of Golaghat District. The simple random sampling and descriptive methods are used to select the samples and to interpret the data. An interview schedule is prepared to interview the respondents. Both primary and secondary data are used. Secondary data are collected from various books, journals, internet and online database. Data for interpretation are collected from the respective women entrepreneurs in the rural areas of Golaghat District of Assam and the major findings are discussed below-

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## RELIGIOUS FAITH AMONG KARBIS: CONTINUITY AND CHANGES

✍Pallabi Saikia

Assam is a state with natural beauty and a part of North East India, where numerous racial and tribal groups are living together with different Socio-cultural attribution. Each of the tribal groups has an own and unique traditional history, language, culture, society, religious beliefs and strong ethnic identifies. The tribal people generally live in hilly forest area, river side and isolated areas. These tribal people are not similar on the basic of their characteristics, though these are some similar characteristics of all of them.

According to Dr. D.N. Mazumdar, "A tribe is a collection of families or groups of a family bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well assessed system reciprocity and mutuality of obligation."

The tribes of Assam can be divided in two categories as the hill tribes and the plain tribes. Hill tribes are living in hilly areas and plain tribes are living in the valley areas.

These two categories have different geographical situations of the habitat and have different cultural characteristics.

Among various tribal communities the Karbis are one of the important tribe of Assam. They are found in the hilly areas of Assam, mainly their domain is Karbi Anglong

District. Some population are also found in North Cachar Hills, Nagaon, Morigaon, Golaghat, Kamrup, Jorhat, Sonitpur and Lakhimpur District of Assam and its bordering states of Nagaland, Meghalaya, Arunachal Pradesh and Mizoram.

The origin of the word 'Karbi' can be found in the 'Moseru Kehir' which is a retelling of the origin of Karbi history. Karbi call themselves 'Arieng' which literally means 'Man' in Karbi language. Karbis were previously known as Mikir community and the oldest aboriginal tribes of North East India. Kalaguru Bisinu Rabha has, therefore called the Karbis as 'the Columbus of Assam.'

Accordingly to Stack and Lyall, in the book the book the Mikir, said that the original abode of the Karbis was the eastern portion the Khasi and Jyantia Hills bordering the Kopili river. According to Jygoran Gogoi the earlier settlement of the Mikir was in the hills called Nongpilar in the North Eastern region and came down to the plains and settled in the Lumbajong lying between Dinapur and Diphu.

On the basis of physical characteristics, Karbi tribes are belonging to Negrito group. They belong to greater Mongoloid racial stock. Karbi has very rich and sweet culture and heritage of its own. Among them generally found patriarchal family. The father is the head of the family, where Nuclear family is considered as Ideal type. However to a very limited extent joint families are still found in Karbi society. The Karbi strictly follows clean exogamy. They have five cleans called kar. There are Ingli, Enghee, Terco, Terang and Timung. Each of the five cleans has major sub-cleans. Those are completely exogamous. The marriage between a boy and girl belonging to the same clean is not

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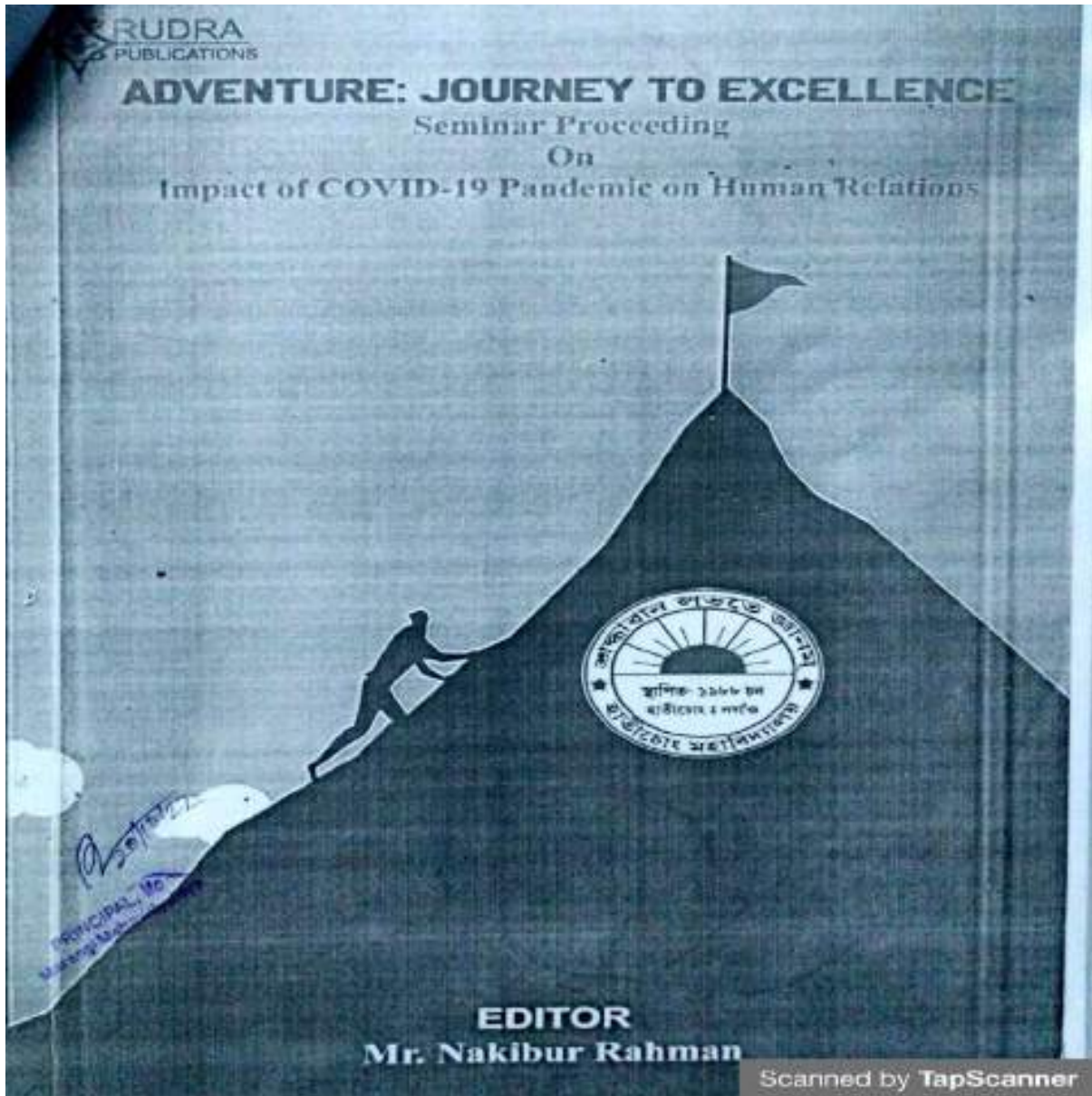
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Pandemic and Covid-19: A study with reference to the history of English Literature



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## **Pandemics and Covid -19: a study with reference to the history of English Literature**

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### **INTRODUCTION:**

Pandemic, the very word is becoming a fearful in those days by touching in live situation from the last year 2020. Pandemics by the name of many diseases have been found from the early ages to yet. Information of previous pandemics we get from books or other sources but some of them few are from last few decades. And from the terrible pandemics seen, the covid-19 is one of which shakes strongly the whole world from Dec, 2019 to still. Covid-19 which begins at Wuhan city of China and slowly spread to nearby nations and afterwards it captured fast the whole world. Wuhan which was starting point has come to normal state and other nation like India and others is still suffering. In Assam still there rise of covid cases daily in some districts. As a result it directly declines the economic growth, social, political condition of the state. People are suffering from loss of family members, weak in education system, no work for the daily wages people, and many problems. Here if we look back to the history of pandemics most of the same thing happened in the early pandemics to present.

### **OBJECTIVES:**

1. To explore in details about the early pandemics and present Covid-19.
2. To study the English literary works on previous pandemics and the present.
3. To show how similar crises have been dealt with in the past and what we can do in its aftermath.

### **METHODOLOGY:**

my paper calls for descriptive method. It is based on secondary data.

### **EARLY PANDEMICS AND PRESENT COVID -19:**

Pandemics are occurring in this world from the early age. It can be refers as never ending in any era because it happens repeatedly. It led to social disruptions, losses in many fields –major like loss of family members, economic, education and general hardship on a wider scale. In studying history early pandemics as found notable in number. Out of it few of them I have discussed here. First pandemic- during *Peloponnesian War* (430 B.C.: Athens). The disease passed through Libya, Ethiopia and Egypt, it crossed the Athenian walls as the Spartans laid siege. Two – thirds of the population died. Symptoms are like fever, thirst, bloody throated and tongue, red, akin and lesions. Secondly, *Antonine Plague* (165 A.D.). It is small pox that began with the Huns. The Huns then infected the German who passed it to the Romans, and then returning troops spread it

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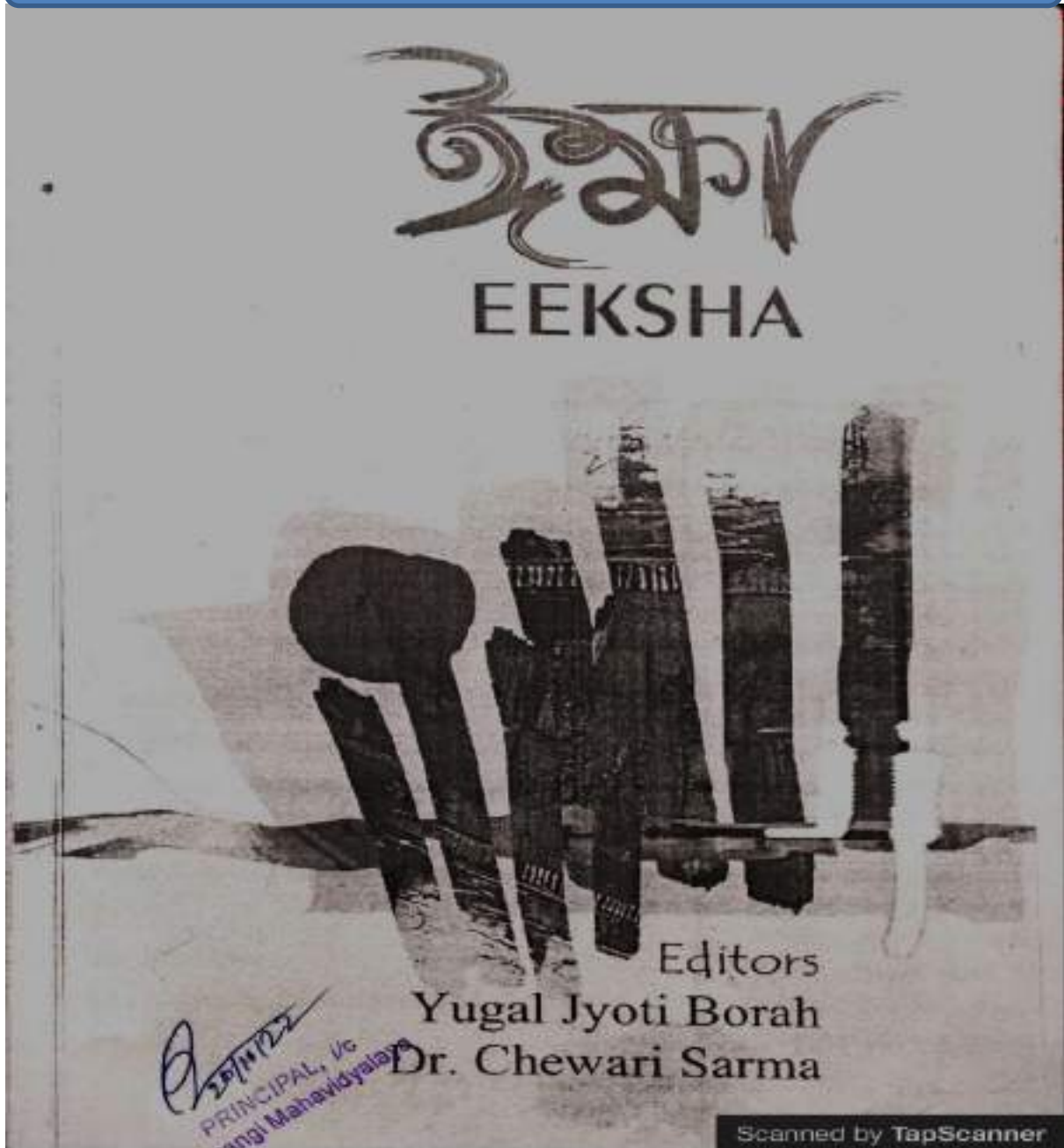
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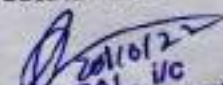
## KAMALA DAS AND HER FEMININE SENSIBILITY

✍️ Rekhamoni Kutum


Kamala Das (1934-2009) is best known for her extensive contribution to the modern Indian English Poetry for which she has been honored as 'Mother' of Modern English Poetry. She brought modernistic revolution for women's 'self' or empowerment along with other female writers of that time. She is the first Indian English poetess who narrates so frankly about her own self with a tone of anger and anguish of her sexual feelings and experiences gained throughout her life. Kamala Das, undoubtedly, is regarded as a representative poet of feminine sensibilities. Her volumes of poems express her restlessness of a highly sensitive woman moving in the male-dominated society. K.R.S. Iyengar is right when he states: "Kamala Das is a fiercely, feminine sensibility that dares without inhibition to articulate hurts it has received in an insensitive, largely, man-made world".

Kamala Das is the greatest exponent of the feminine sensibility among the Indian writers in English. She confesses in her poetry her ignominy, disgrace, humiliation, sexual and domestic exploitation and her despair which she has met in the male-dominated world. She writes in her poetry about the position of woman and treatment meted out to them and dares to resist the

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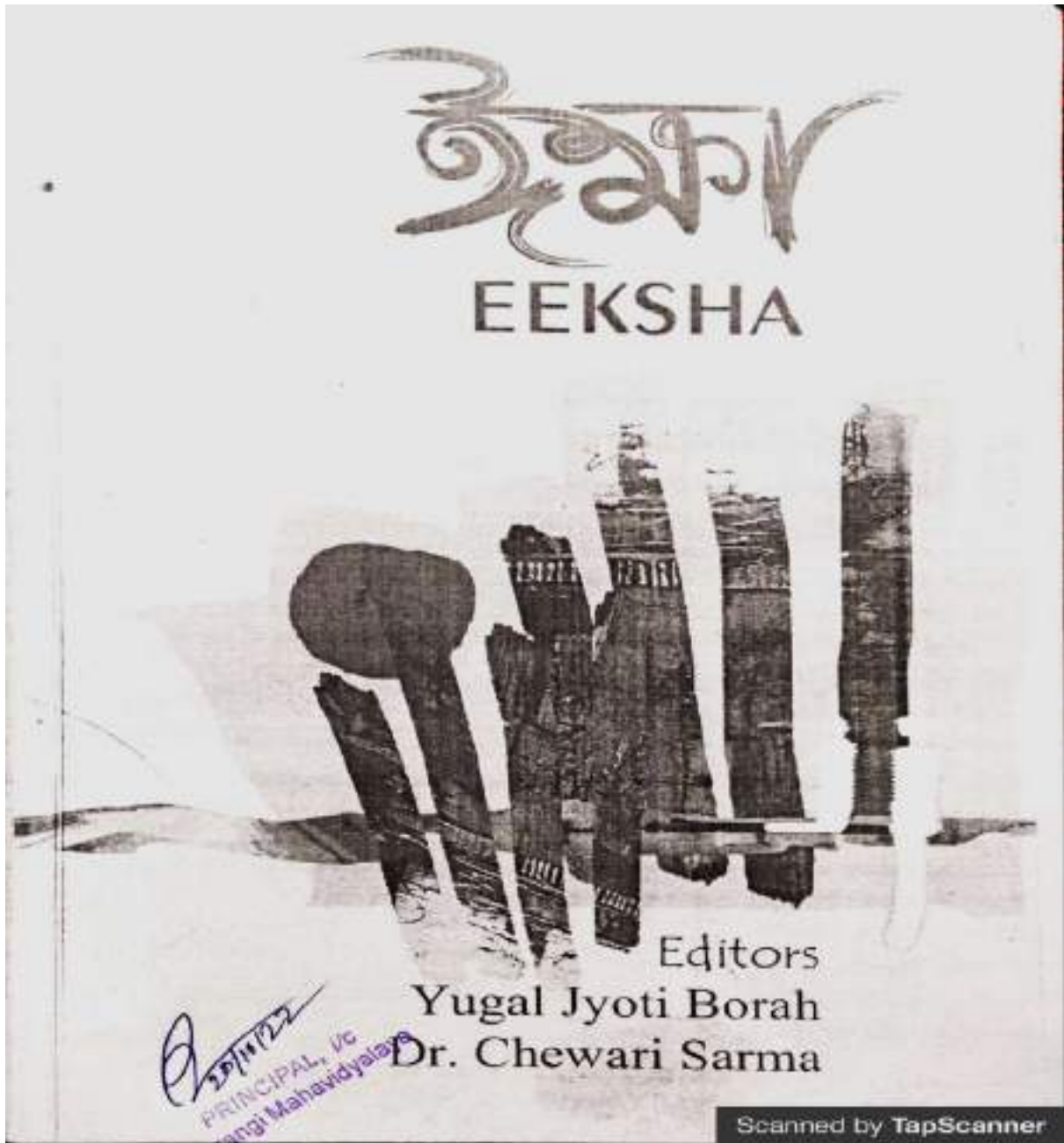
  
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## Problems of the elderly in urban areas: a social overview

Triveni Bara

It is difficult to establish a universal definition of elderly people due to the age differences of elderly people in different societies. In this regard, prominent thinker Bhatia added: "...biological aging refers to bodily changes that occur in the later part of the life of an individual that includes graying of hair, loss of teeth and the diminishing of sight and audibility. Psychological aging is studied in terms of changes in the nervous system and it consists of general decline in the mental abilities that accompany old age. It also includes the attitude and behavior of others towards them. Socio-cultural aging refers to changes in the individual, and changing circumstances as a member of family, community and society.

These changes include completion of parental role, retirement from work, reduced income, diseases disability and need for support. The elderly are not immune to chronic problems. The elderly population of the urban society especially in the rural areas faces more problems. Presently India's population is around 8 per cent. percent i.e. 11 crore people are senior citizens. By 2050, this number is likely to increase to 20 percent. According to the 2011 census, there are about 104 independent urban elderly people in India. A section of this large number of urban elderly faces various types of problems from time to time. Especially during this period, the physical strength of the elderly people decreases, the mental status decreases, financial problems appear and they feel more lonely. Modern urban society is dominated by older people

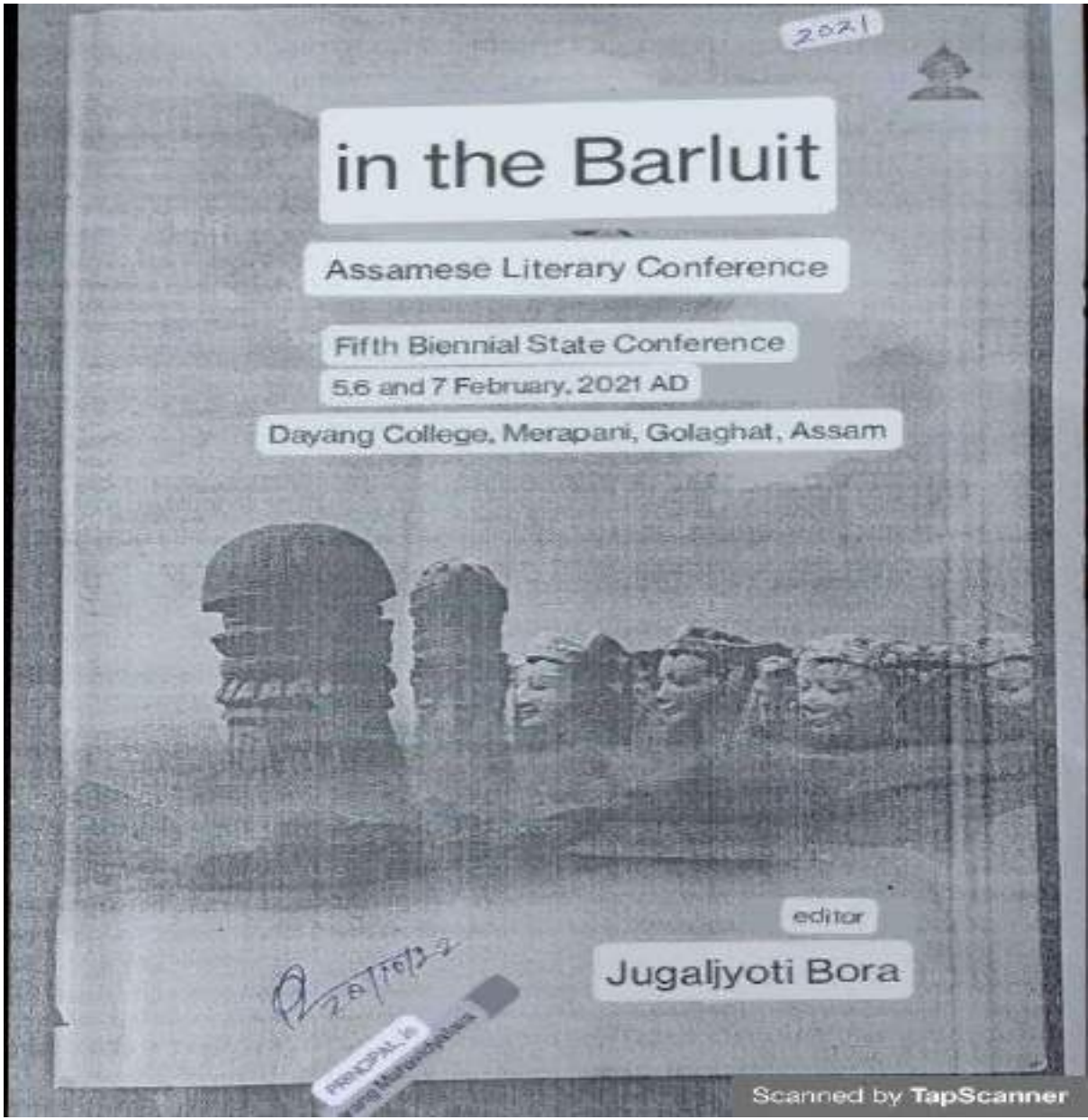
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পঞ্চম ত্ৰি-বাৰ্ষিক ৰাজ্যিক অধিবেশন,  
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অশোক দাস

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সম্পাদক : যুগলজ্যোতি বৰা

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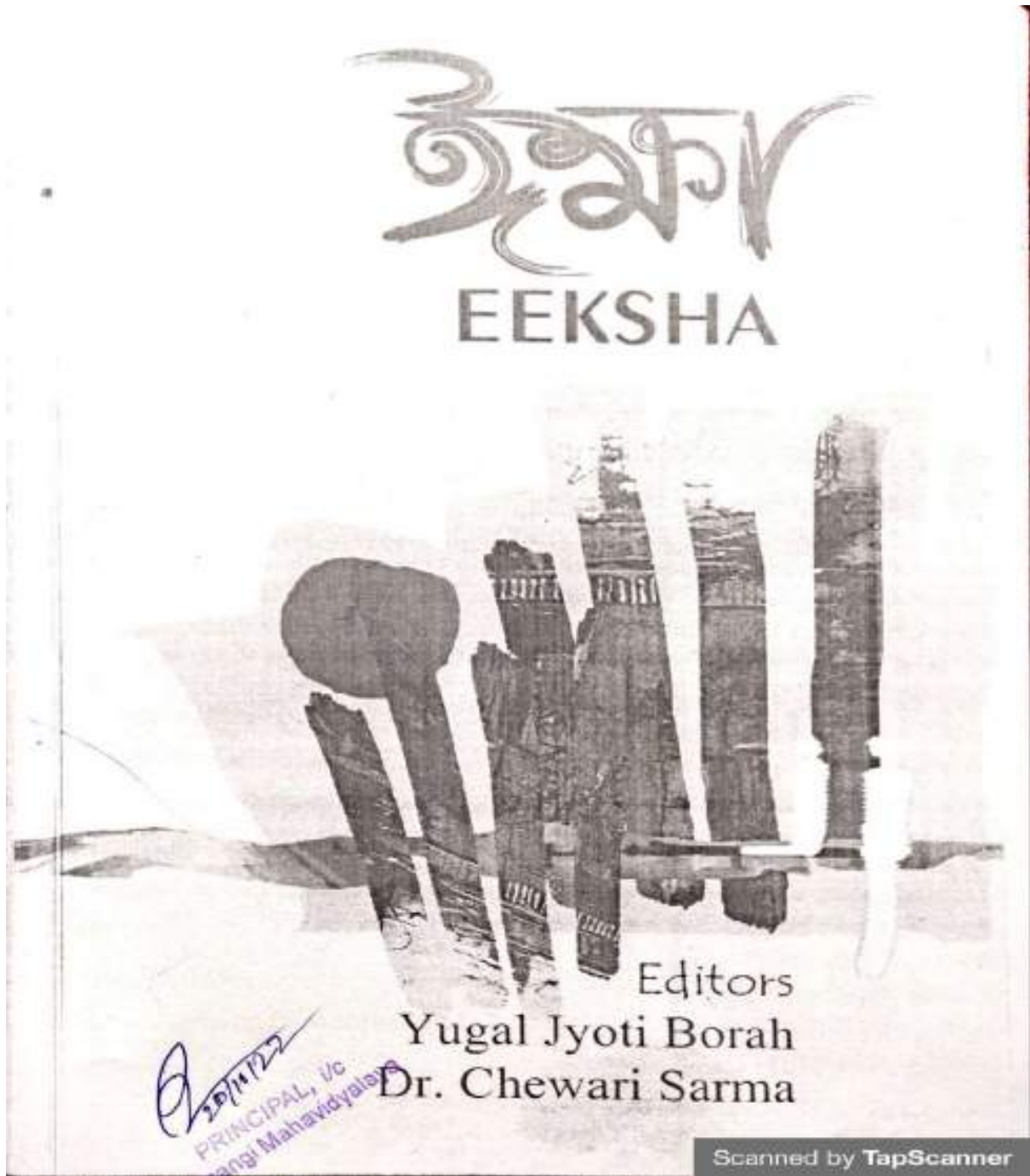
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Role of Communicative Approach as an innovative practice of English teaching in the undergraduate level.



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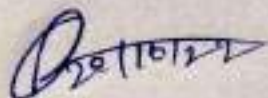
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## Role of Communicative Approach as an innovative practice of English teaching in the under graduate level

✍ Yugal Jyoti Borah

The Communicative Approach of English Teaching focuses on the meaning based approach from a form based approach. It shifts the teaching-learning process from the teacher centered to the learner centered one. The approach lays importance on the basic problems faced by the learners in communicating in English through some TLM like audio-visual aid, telephonic conversation, situational conversation, group discussion etc. It enables the students to communicate his ideas in a better way. In this process, students are motivated to use the language to serve the purpose of communication. In CLT, meaning exceeds forms, but it does not mean that grammar is not important.

The English language is though not taught as the first language in India, in the present competitive world it is needed to learn it not only for educative purpose, but in all purposes like business, travelling abroad or any other needs. It is seen that the traditional teaching of English grammar from the secondary to college level is not able to produce a desired result. As the ever expanding domains of knowledge, globalization of the world, and an increasing use of the English language in all spheres of life demand the coming generation to become experts in the use of English language, not only in its written form but also in

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its oral communication, English language is used as a medium of communication toward greater goals. So, English should be taught as an applied linguistic point of view rather than traditional grammatical so that there should be linked in what the students learn in the classroom and in their real life situations.

English is regarded as a foreign language in our country. However some misconceptions also prevail about its status as a foreign or second language. The proponents of the idea of English as a foreign language claim that though English is the language of business, court, education etc, it is a means of communication among the masses. The learners rarely find any chance to use English outside the classroom. In such a situation adopting the CLT approach in a non-native environment may help the learners to enrich their confident level in writing and oral form as the approach is practical rather than textual.

Learning English in a systematic way right from the school level is one of the prime objectives of the students. Especially, the under graduate students must have a good command both in written and spoken English. Because modern education system is structured with the flavor of technology in the light of global changes where nobody can show their academic excellence without having proper skill in English. Online education system is going to be a common thing in the present era. For such ICT base education system the undergraduate students must have good communicative skill in English. Otherwise they cannot explore new avenue in this highly competitive and

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economized society. But practically we see most of the students coming from non-English medium school, cannot make them fluent in English. Besides poor command in English, such students suffer from inferiority complex or a kind of hesitation to communicate in English.

In order to get rid of such a hurdle situation, the English teachers have to search various methods for the better position of the students. Generally it is seen that if an Indian student is not sound in English he or she is given more importance to develop their command in English through traditional grammar teaching. No doubt it is very necessary to know grammar in order to achieve good performance. But we cannot expect an overall performance from the students if they are given priority only in teaching grammar. It may just develop their writing skill. But for proper communication a student must have command in reading, writing and speaking. There are various language learning methods like Structural Approach, Communicative Approach, situational Approach, Constructive Approach etc. Among them the Communicative Approach, propagated by Dell Hymes, is one of the prominent and popular approach of teaching languages like English as foreign language. Dell himself comments on the approach that the purpose of teaching language is the communicative competence. One of the important and positive things to be mentioned that the Communicative Approach is a student centered method where a teacher plays his role just as an observer. Moreover, the communicative approach is based on the idea that learning language successfully comes through having to communicate real meaning, when learners are involved in

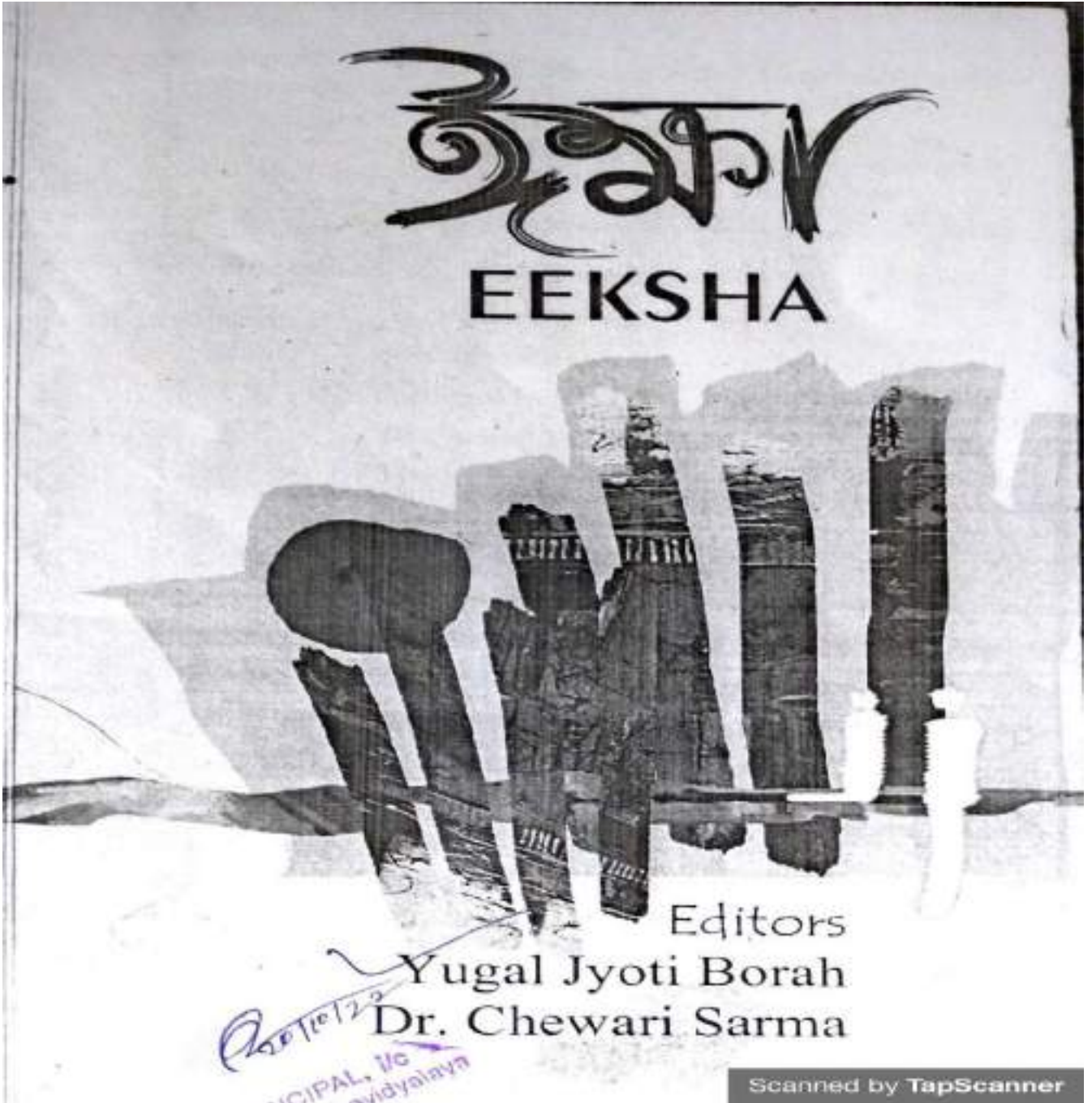
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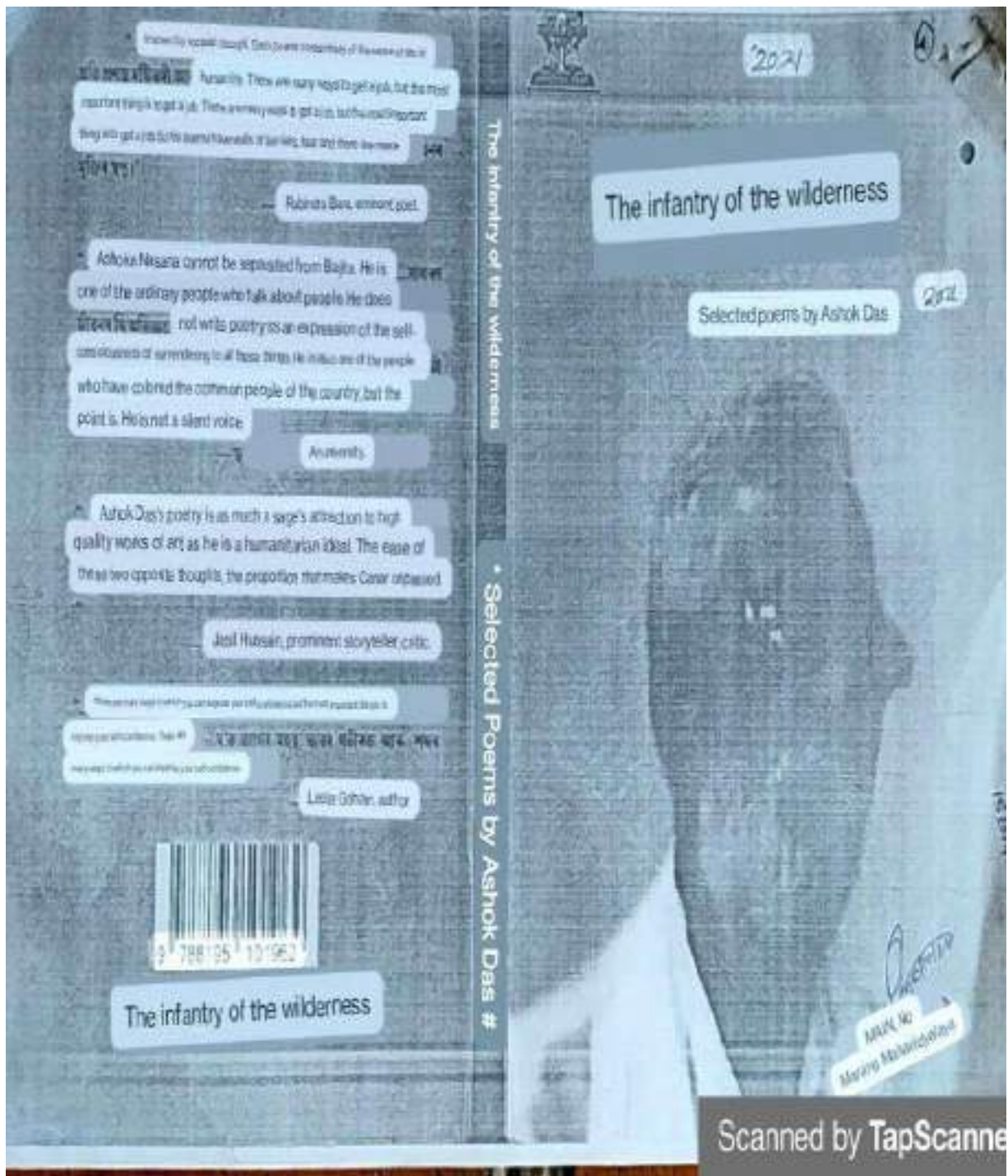
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সভাপতি:

অপূৰ্ণ দত্ত

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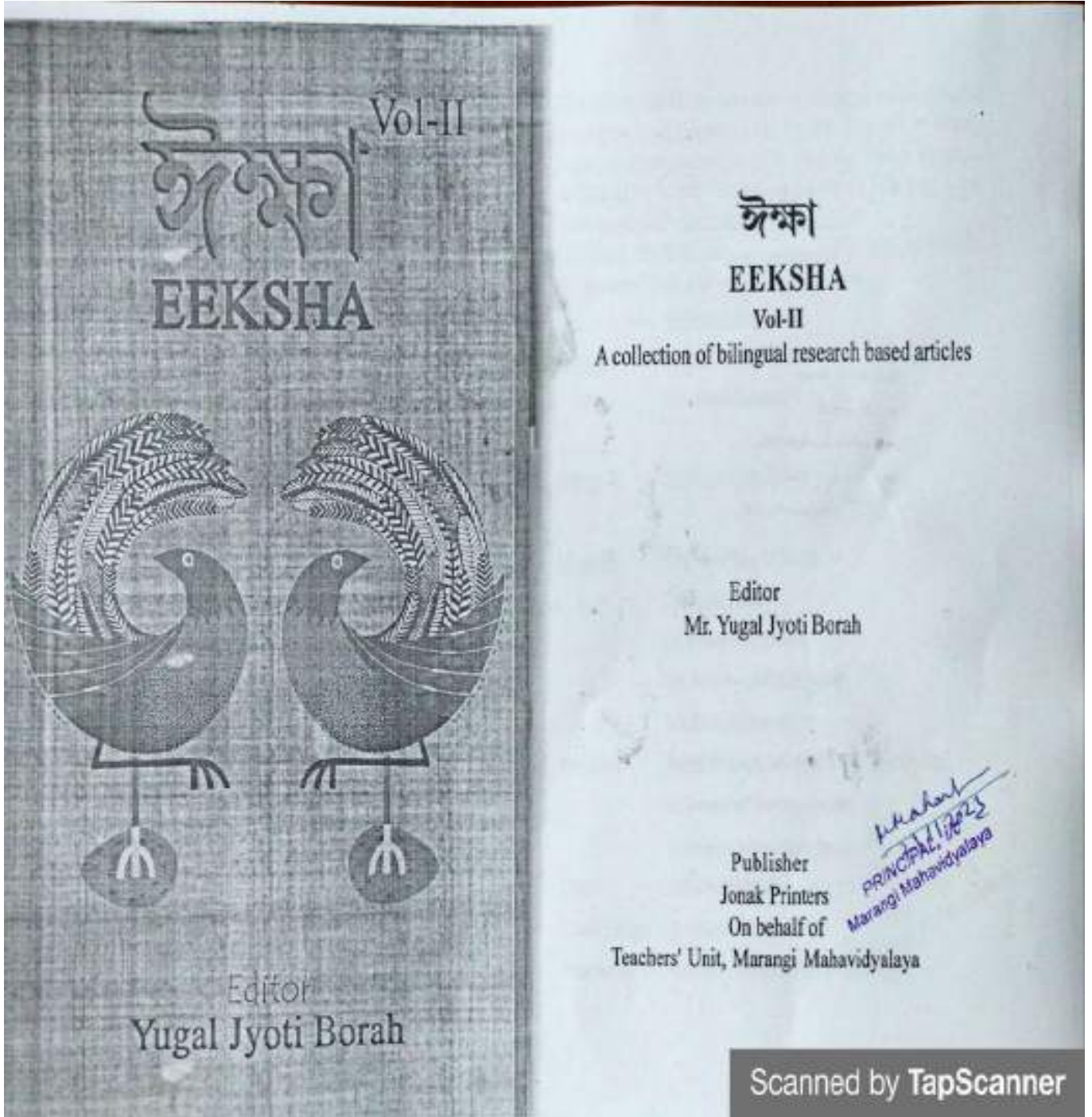
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"Hold fast to dreams,

For if dreams die

Life is a broken-winged bird,

That cannot fly."

- Langston Hughes

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## Society and Literature

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We live in a society. As social being we like to hear about our fellow men who live in society, their thoughts and feelings, their likes and dislikes. The persons who have the power of language to express human feelings, can be regarded as litterateur who are well on the way to creating literature. In other words, the subject matter of literature is society in some form or other. A novelist portrays his story of a specific or we may say multi-specific background, a poet expresses his feeling on various heart touching world of human emotion, anxiety etc. and we who read their works are interested and feel at one with him and ourselves. After all, society is this bond of fellowship between man and man through communication that the poet or writer seeks.

If literature expresses social sympathies, naturally it is bound to exercise some positive influence on our mind and attitude. Society reacts to literature in a living way. Any inspiring piece of literary work creates general influence on society. It rouses our feelings and enthusiasm for welfare.

Mathew Arnold says that more and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Shelley has also called

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The influence of literature on society is felt directly or indirectly. Thus Miss Stowe's "Uncle Tom's Cabin" was directly responsible for a movement against slavery in literature and life in USA of those days. The novels of Dickens had an indirect influence in creating in society a feeling for regulating and removing social wrongs, calling for necessary reforms. Hardy's "Tess of the D'Urbervilles" is a vivid reflection of the social and moral degradation of the eighteenth and nineteenth century England. It is truly a symbolic representation of the disintegration of the English peasantry which can be regarded as the realistic outcome of the Industrial Revolution.

Thus, society creates literature. From this point of view, literature may be regarded as the mirror of the society. But the quality and nature of the reflection depends upon the writer's attitude of mind, whether he is progressive in his outlook or reactionary.

Naturally, conservative-minded writer will stress those aspects of social life, which put the traditional ways

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## Bihu and the Deuri people: An overview

Vinod Konwar

Assistant Professor

Assamese Department

Maranti College

### Summary:

Bihu is considered to be the mainstay of Assamese culture.

Assamese culture is a culture of harmony. There are many different ethnic groups in Assam. These ethnic groups have their own cultural characteristics. Every ethnic group living in Assam celebrates the agricultural festival Bihu with its own rules and regulations. The Deuri people, one of the ethnic groups living in Assam, celebrate Bihu according to certain rules. This discussion attempts to give an idea of the Bihu of the Deuris. Seed words: Bahagiya, Pepa, Khin throwing, some magical.

### Descent:

Assam is home to various ethnic groups. Every ethnic group has its own culture. Therefore, there is a diversity in the culture of Assam. The Deuris are one of the most prominent ethnic groups living in Assam. The Deuris are mainly settled in several districts of Assam. Bihu is a significant socio-cultural festival of the Deuri people like other ethnic groups living in Assam. The Deuris have a distinct specialty in their Bihu.

They have been celebrating Bihu with their own traditions and customs.

There are three types of Bihu or some festivals of the

Deuris: Bohag Nichu, Kati Bichu and Magi Nichu.

Bahag Nichu or Bohag Bihu: Bahag Bichu is the most

important festival of the Deuris. Deuri before the month of Bahag

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## Arun Sharma's plays in modern theater thought

Dr. Sewari Sharma  
Assistant Professor  
Morangi College

### Live stream:

The concept of modern drama is the result of the influence of thought based on time and reality. The overall influence of intellectual consciousness in Assamese modern drama also gained importance in the context of world literature. Arun Sharma is one of the playwrights who has been involved in Assamese theater for a long time by experimenting with such materials and styles. Influenced by the ideals of the modern hit style of the world, playwright Arun Sharma instilled a new consciousness in the Assamese characters and environment. The originality of his plays and their characteristics highlights the importance of evaluating them in the context of modern Assamese drama. This is an attempt to examine the contribution of playwright Arun Sharma who established the Assamese theater style with an exceptional thinking.

Seed words: World literature, modern theater style, dramatic experimentation

### 01 Introduction:

As a result of the freedom movement and World War II, there have been changes in Assamese literature as a follower around the world. Therefore, it is important to understand the importance of these changes in the development of Assamese drama. The socio-economic complexities of modern life have a significant impact on the speech, expression, dialogue, etc. of the play

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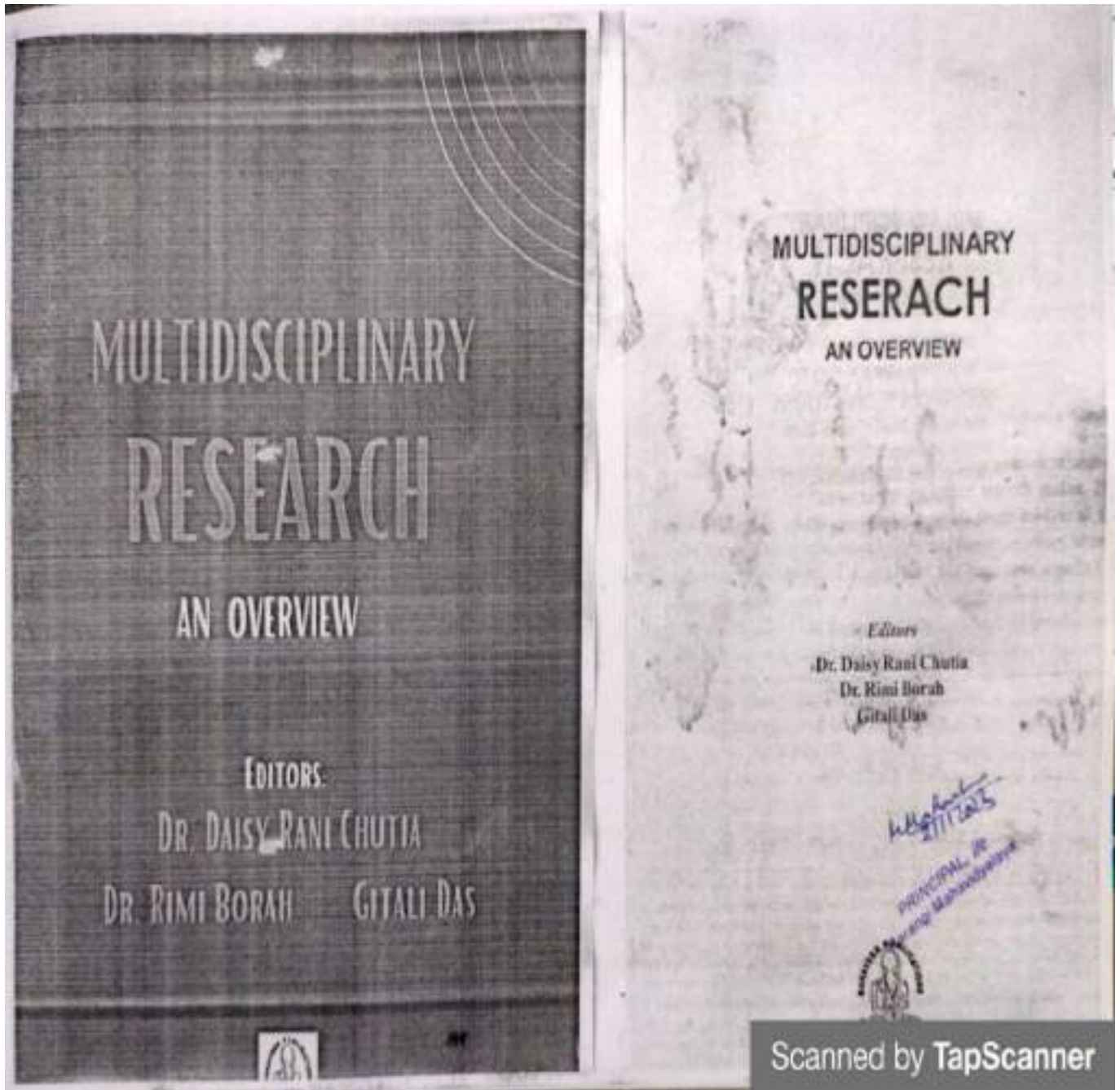
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# MULTIDISCIPLINARY RESERACH

AN OVERVIEW

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## Editorial

*"Live as if you were to die tomorrow.  
Learn as if you were to live forever"*

*-Mahatma Gandhi*

This book is an attempt to provide an original perspective on range of issues in educational social and cross-sectional research studies. The multidisciplinary and mixed method of research design involves all the subject areas of social sciences such as political science, sociology, history, economics literature etc. The editors of this book have organized a delightfully inclusive collection of chapters from various authors representing different disciplines. The topics included in the book highlighted teacher education, teaching approaches, role of libraries, distance education, public sector enterprises, micro, small and medium enterprises, pandemic public health and good governance, economic and environmental impact on industries, discussion relating to government schemes, Dalits of India, Indian freedom struggle, role of women in War, Assamese and English literature, and other related chapters from different subject areas.

The chapters of the book incorporate interesting questions concerning educational policies, higher education, transactional strategies, political awareness, role of government, and in the field of Assamese and English literature etc. This is an era where an increasing academic engagement has been seen that includes several disciplines under one subject. With the help of multidisciplinary research numerous specialized branches of research is team up having a common aim to contribute something new to the existing stock of knowledge. It refers to the collaboration of peoples from different disciplines which can be considered as collaborative research team. In the words of *Molteberg and Bergstrom* "Multidisciplinary research addresses current, actual, problems focusing on solving them-

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*it tends to be applied and action or policy-orientated". In India the National Educational Policy-2020 envisaged to transform higher education to more inclusive holistic and multidisciplinary in nature. This will represent a unique educational approach that will allow students to construct and explore knowledge from different curricular and co-curricular areas. The education policy endorsed that multidisciplinary curriculum comprises arts, science, humanities, and health and well-being. Multidisciplinary approach reflects the *Man-making education of Swami Vivekananda, Integral education of Sri Aurobindo and Basic education of Mahatma Gandhi* in the true sense. Moreover, this book has tried to represent varieties of research areas under one umbrella. Effort has been made to present the search of new knowledge by various researchers of different subject areas. It is best mentioned by *Peter Sondergaard, Information is the oil of the 21<sup>st</sup> century and analytics is the combustion engine.**

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## There are many tea plantations in Assam

Dr. Sewari Sharma

Assistant Professor Marri, College E-mail:

chewari125@gmail.com

Sumanath Nath

The existence of various ethnic groups in Assam is a matter of debate. The cultural diversity of these ethnic groups sets the internal standards of Assam and brings it to a different level. The study of nations is considered a necessary subject in view of the fact that all the ethnic groups of Assam are responsible for the development and challenges at such a stage. The presence of tea plantation workers who came to Assam during the British rule as a result of commercial interests is a distinct and important part. The people of this ethnic group came from different parts of India and became representatives of a certain social sphere due to their scattering in different tea estates of Assam. Therefore, the personal concerns or collective upliftment of these people was not considered to be of much importance in the eyes of the greater Assam. The interest of the labour-dependent people of the tea estates on such a basis in the national life of Assam and their desire for cultural exchange indicates positive results. Like the collective social ideals of Assam, attention to issues inspired by Vaishnava ideals can be a major issue for the people of the tea estates. In this context, the main purpose of this discussion is to assess the overall impact of the Namghar, the center of the Vaishnava religious movement, on the life of the tea community.

Seed words: Chah-Janagunya, Neo-Vaishnava, center, religious stage

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## Traditional dress of Miching culture

Chitrabanjan Mili  
Assistant Professor,  
Department of  
Assamese, Marangi College

### Summary:

Assam, one of the major states of North-East India, is a melting pot of cultures of various ethnic groups. The Miching are one of the tribes of Assam, a land of confluence of various ethnic groups. The Miching, the second largest ethnic group in the plains, have managed to keep their language and culture alive despite not having their own script. The Miching people are rich in folk culture and have made and worn traditional costumes in their own homes since ancient times. Their distinctive costumes are still particularly impressive. The main objective of this newspaper is to discuss in detail what the Michios wear, the characteristics of the different costumes of men and women, and the changes seen in their traditional costumes under the influence of modernity.

Seed words: Miching people, Miching traditional dress, influence of modernity.

Tiranika :

Assam is a notable state in the North East of India. The state of Assam has been inhabited by various ethnic groups from different places since prehistoric times. The ancient Indian epics Mahabharata and Ramayana clearly mention the great heroes of this kingdom. Assam is one of the major regions of the North East

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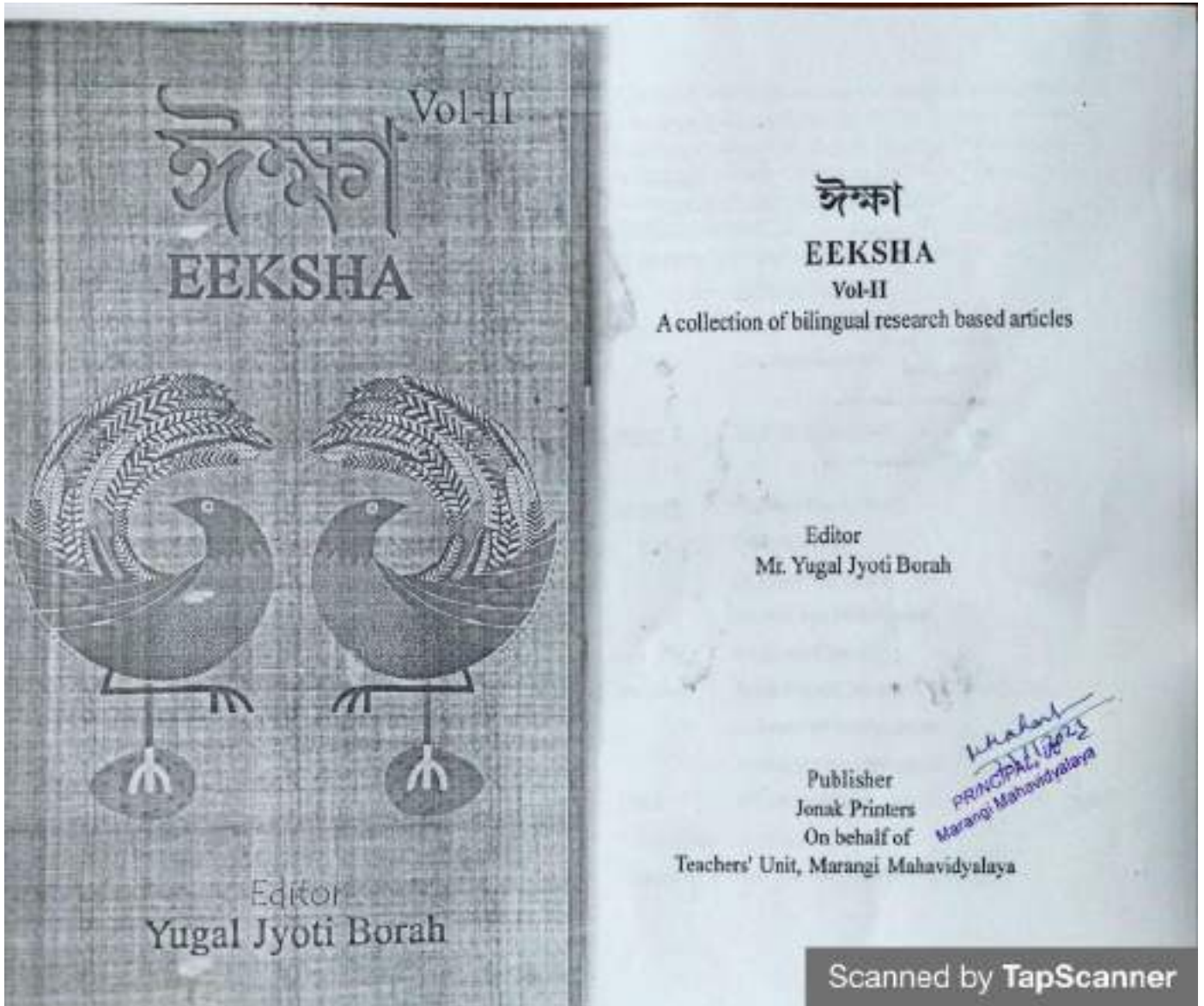
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- Langston Hughes

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## Editorial

### Society and Literature

Literature is the mirror of human thought and feelings. It attracts the readers in two ways—the matter and manner of expressing thoughts and ideas and adds to their fund of knowledge and experience.

We live in a society. As social being we like to hear about our fellow men who live in society, their thoughts and feelings, their likes and dislikes. The persons who have the power of language to express human feelings, can be regarded as litterateur who are well on the way to creating literature. In other words, the subject matter of literature is society in some form or other. A novelist portrays his story of a specific or we may say multi-specific background, a poet expresses his feeling on various heart touching world of human emotion, anxiety etc. and we who read their works are interested and feel at one with him and ourselves. After all, society is this bond of fellowship between man and man through communication that the poet or writer seeks.

If literature expresses social sympathies, naturally it is bound to exercise some positive influence on our mind and attitude. Society reacts to literature in a living way. Any inspiring piece of literary work creates general influence on society. It rouses our feelings and enthusiasm for welfare.

Mathew Arnold says that more and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Shelley has also called

poets the unacknowledged legislators of mankind. The function of a legislator is to lay down the law, a settled course of action that men may follow. Poetry and literature generally do this in a quiet and unobtrusive way. Novels are known to have changed the direction of the human mind and set in motion movements that have altered our ways of life. The novels of E. M. Forster indicates humanist view of life. He tries to focus on human relationships and the need for tolerance, sympathy and love between individual human beings from different parts of society and different cultures.

The influence of literature on society is felt directly or indirectly. Thus Miss Stowe's "Uncle Tom's Cabin" was directly responsible for a movement against slavery in literature and life in USA of those days. The novels of Dickens had an indirect influence in creating in society a feeling for regulating and removing social wrongs, calling for necessary reforms. Hardy's "Tess of the D'Urbervilles" is a vivid reflection of the social and moral degradation of the eighteenth and nineteenth century England. It is truly a symbolic representation of the disintegration of the English peasantry which can be regarded as the realistic outcome of the Industrial Revolution.

Thus, society creates literature. From this point of view, literature may be regarded as the mirror of the society. But the quality and nature of the reflection depends upon the writer's attitude of mind, whether he is progressive in his outlook or reactionary.

Naturally, conservative-minded writer will stress those aspects of social life, which put the traditional ways

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of life in the best possible way. On the other hand, a progressive writer will tend to show how old ideals act as restraints on the natural freedom of the human mind, cripple the free movement of man and women in an unrestricted atmosphere, set for liberating new ideals and moving society that looks forward to newer ways of life.

We expect such a pragmatic perspective from the writers. It is strongly expected that only the value base literature may fill up the readers world with positive vibes to change their personal as well as social attitude in order to sprinkle warm light to the society we live.

Yugal Jyoti Borah  
Editor,  
EEKSHA, Vol-II

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# Role of Agriculture as the means of Economic Development of Assam

Mrs Dipty Tamuly  
Assistant Professor  
Department of Economics  
Marangi Mahavidyalaya

## Abstract:

Every economy has to go for its development through exploitation of its natural and human resources. Economic development is a process by which a population increases the efficiency with which it provides desired goods and services, thereby increasing individual living levels and general well-being. Since Assam economy is an agrarian economy, therefore development of agriculture is a pre-condition for the development of Assam. To develop the agriculture sector, the Government of Assam should provide facilities to the farmers to increase the level of production.

**Key Words:** Agriculture, development, agrarian, production.

## Introduction:

Economic development is a process by which a population increases the efficiency with which it provides desired goods and services, thereby increasing individual living levels and general well-being. The process is forceful, involving constant change in the structure

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and procedures of the economy. It usually proceeds more rapidly in countries which already have relatively high income levels.

Assam economy is fundamentally based on agriculture. Over 70 per cent of the state's population relies on agriculture as farmers, as agricultural labourers, or both for their livelihood. Agriculture plays an important role in economic growth and development. As the provider of food, it is a cornerstone of human existence. As a furnisher of industrial raw materials it is an important contributor to economic activity in other sectors of the economy.

## Objectives:

1. To investigate the reasons for pre-dominance of agriculture in the economy.
2. To explore the relationship between economic development and agriculture.
3. To explain the present scenario of agriculture of Assam.
4. To suggest some measures for agricultural development in Assam.

## Methodology:

This paper is prepared by following descriptive method and for collection of data secondary sources like book, internet etc. are used.

## Discussion:

Every economy has to go for its development through exploitation of natural and human resources. The availability and non-availability of resources are not the only issues which make an economy decide whether to opt for agriculture or industry as its prime moving force. There are many more socio-political compulsions and objectives which play their roles in such decision making.

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## Editorial 7

Woman is a deep, pervasive word, the scope of which is nothing but arrogance to define. There are many ways in which you can improve your self-confidence. There are many ways in which you can improve your self-confidence. The happiness and prosperity of a household or a family depends on the woman of that household or family.

History shows that at times women were given a high status in society while at other times they were treated like commodities. In Hinduism, women are also considered to be another form of special power. According to Indian tradition, all women in the world are part of the goddess. A woman is at times as compassionate, merciful as a goddess and when necessary, the same woman takes the form of time and becomes destructive.

Therefore, women are described as compassionate, strengthening, compassionate, sacrificial, knowledgeable, etc.

In the Vedic era, men and women had equal dignity in society. There are even examples of sons gaining a place in society through their mothers. For example, the son of Katyayani, the son of Gautami, etc. The Rig Veda says that the gods do not accept offerings from the hands of the spouse. It is said in the Shukla Yajurveda. The king's three wives chanted mantras on the horse that was bathed for the Ashwamedha sacrifice, anointed it with butter according to the prescribed rituals and tied a hundred gold gems on its body.

There are many characters in the plays of Mahapurusha Srimanta Sankardeva, such as 'Parijat Haran' and 'Rukmini Haran'. Similarly, the great poet Kalidasa established women as the heroine in his famous play "Abhijan Shakuntalam". Jyoti Prasad Agrawal also presented women as the main characters in his classic plays like Rupalim and Lavita. Through human virtues such as love, jealousy, revenge, self-sacrifice

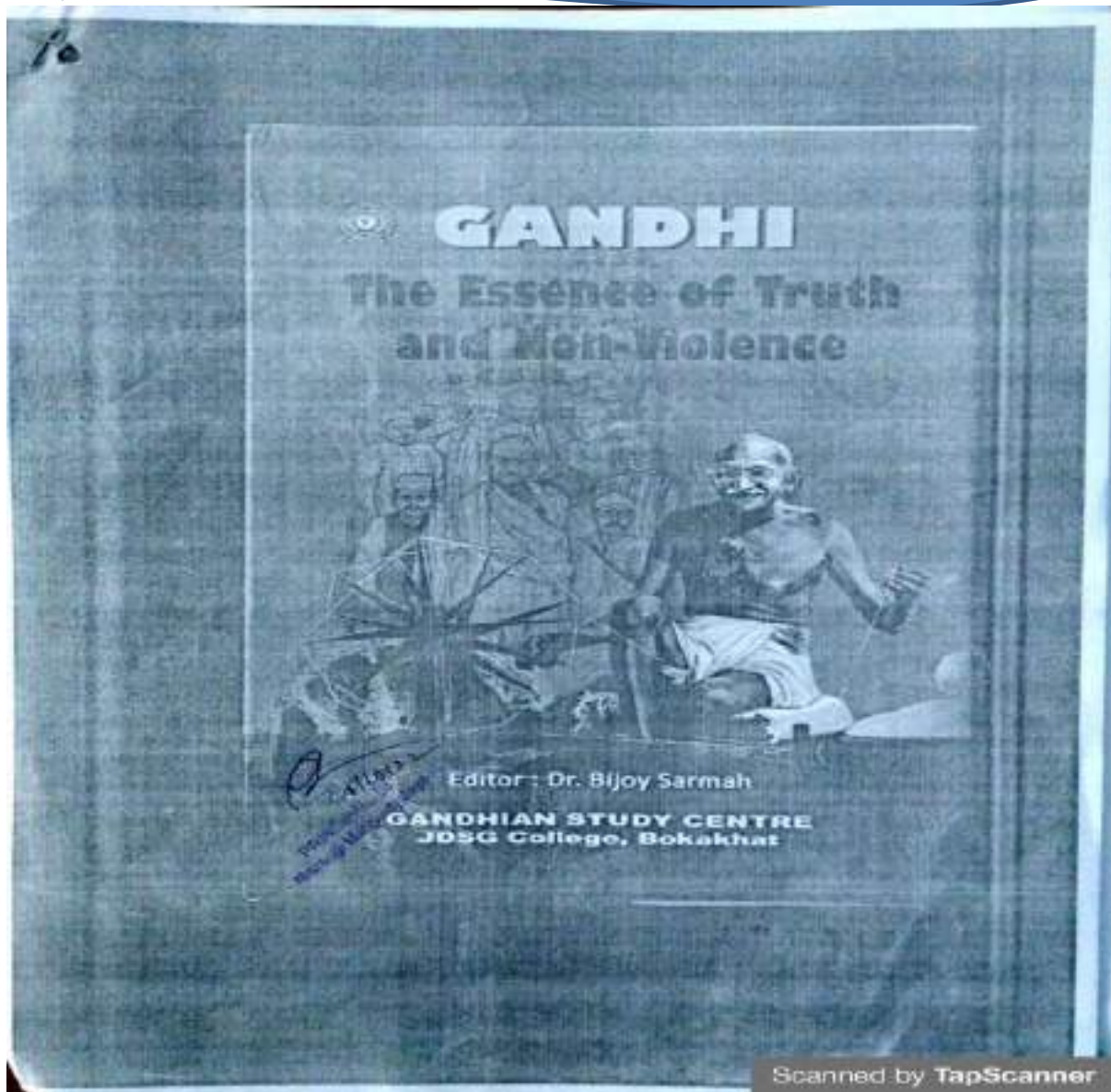
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Gandhi's views on religion with special reference to his daily life- A study.



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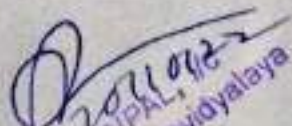
**Gandhi : The Essence of Truth and Non-Violence** : *A book containing a compilation of selected research papers contributed by various scholars on the topic of Gandhian philosophy edited by Dr. Bijoy Sarmah and published by Gandhian study centre, JDSG College, Bokakhat*

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# Gandhis views on religion with special reference to his daily life : A Study

**Dr. Mamoni Mahanta**

*Assistant Professor  
Department of History  
Marangi Mahavidyalaya (Degree)*

## **Introduction:**

*"Religion is a matter of the heart. No physical inconvenience can warrant abandonment of one's own religion". M.K. Gandhi.*

Religion embraces the totality of men's activities and personality. He believed that a society in an exclusively religious life without human concerns would not be worth living. Mahatma Gandhi was the most outstanding figure of the twentieth century. He occupies a unique place as a leader of the people of our country.

*GANDHI : The Essence of Truth and Non-Violence*

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He also occupies an important place as a religious thinker. Gandhi had a very broad view regarding religion. According to him, "you must watch my life, how I eat, sit, talk and behave in general. The sum total of all these in me is my religion". By religion Gandhi did not mean only believe in God. His view on religion was very secular in nature. He wanted to apply his philosophical and religious principles in his day-to-day life. He advocated the principles of equality.

#### A Firm believer in God :

Gandhi was a firm believer in God. He claimed to have a living faith in the abiding presence of God for him. God is an unseen power. In his own words, "To me God is truth and love, God is ethics and morality; God is fearlessness. God is source of love. God is source of light. God is consciousness." From these expressions we can understand his indomitable faith in the living God who provides everything in the universe.

Religion has a great impact on human society. Faith is the foundation of every religion. Gandhi says, "Faith is nothing but a living, wide awake consciousness of God within." In his views true religion consists of having faith in God living in presence of God. It means faith in future life, in truth and ahimsa. For him living faith in God means acceptance of brotherhood of mankind. Gandhi supported two different notions of reality that helped in correctly judging the faiths of various religions. He believed in twin doctrine of satya (truth) and ahimsa (non-violence). These

two principles helped Gandhi in evolving comprehensive views of religion. Gandhi sought truth and found it identical with love, non-injury or non-violence. Thus, for Gandhi, there is no religion other than truth. Truth is absolute. Gandhi refused to make any compromise with truth on the grounds of reasons of politics or state. He regarded truth to be higher category than even swaraj.<sup>1</sup>

#### Religious Influence on Gandhi :

Gandhi imbibed his religious outlook from the very early life. The saintliness of his mother greatly impressed him. His mother Putlibai, a lady of most devout temperament, influenced his religious thoughts. "The outstanding impression" says Gandhi, my mother has left on my memory is that of saintliness". She was deeply religious. She would not think of taking her meals without daily progress. In his childhood, his father, though a Vaishnava, was frequently visited by Jain monks, Mussalman and Parsi friends with whom he discussed their respective faiths, always listening to them with respect and interest. Gandhi learnt Ramayana from his family background. The recitation of Ramayana, the listening to the reading of Tulsidas's Ramayana and the Bhagvat Gita and the stories of shrivara and Harichandra, inculcated in him a deep conviction in the supremacy of truth as the essence of all morality.<sup>2</sup>

#### Sarvatri Hindu :

Mahatma Gandhi initially called himself a Sarvatri Hindu. Hinduism according to him is the most tolerant and liberal religion.

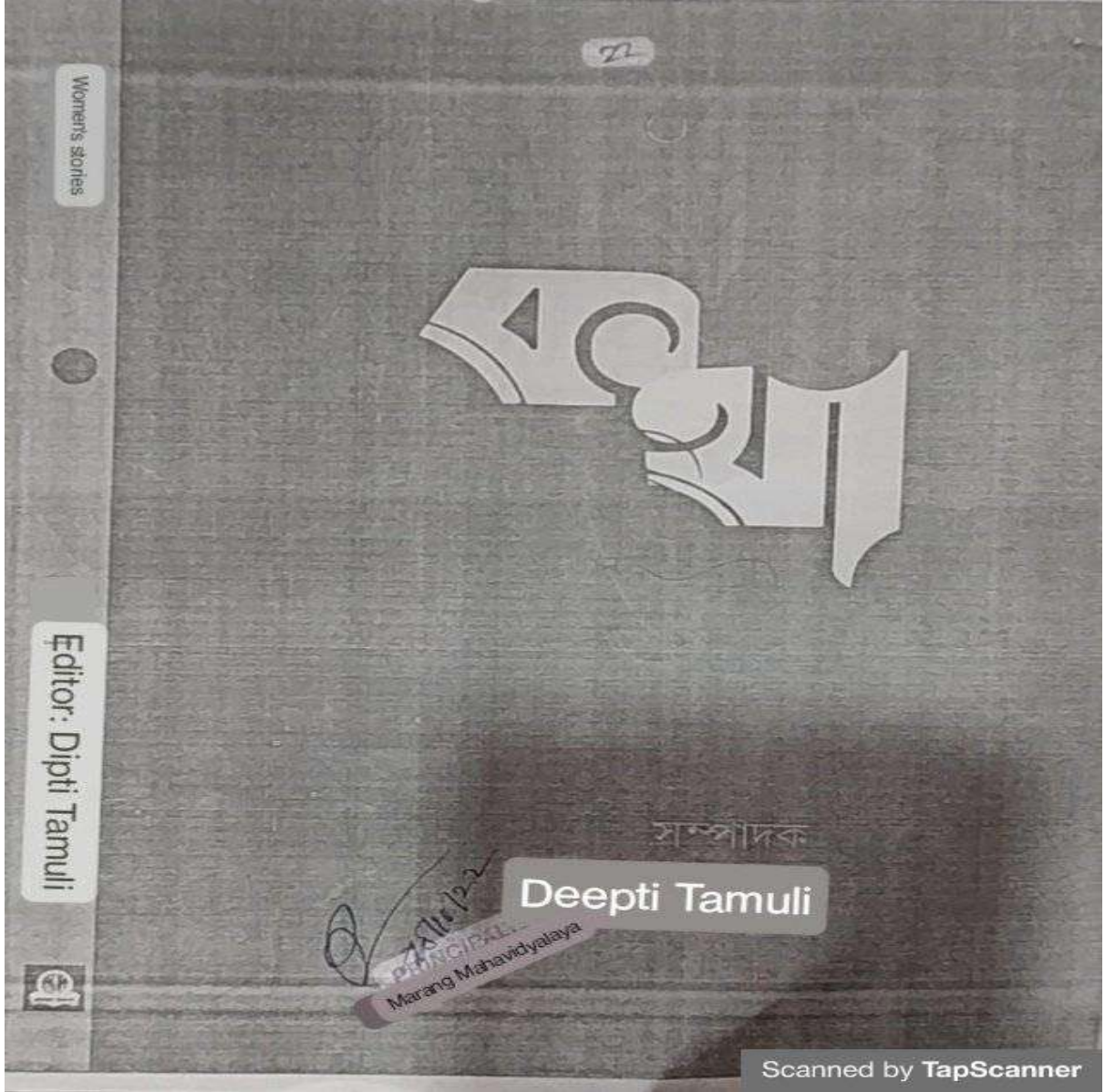
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If literature expresses social sympathies, naturally it is bound to exercise some positive influence on our mind and attitude. Society reacts to literature in a living way. Any inspiring piece of literary work creates general influence on society. It rouses our feelings and enthusiasm for welfare.

Mathew Arnold says that more and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Shelley has also called

poets the unacknowledged legislators of mankind. The function of a legislator is to lay down the law, a settled course of action that men may follow. Poetry and literature generally do this in a quiet and unobtrusive way. Novels are known to have changed the direction of the human mind and set in motion movements that have altered our ways of life. The novels of E. M. Forster indicates humanist view of life. He tries to focus on human relationships and the need for tolerance, sympathy and love between individual human beings from different parts of society and different cultures.

The influence of literature on society is felt directly or indirectly. Thus Miss Stowe's "Uncle Tom's Cabin" was directly responsible for a movement against slavery in literature and life in USA of those days. The novels of Dickens had an indirect influence in creating in society a feeling for regulating and removing social wrongs, calling for necessary reforms. Hardy's "Tess of the D'Urbervilles" is a vivid reflection of the social and moral degradation of the eighteenth and nineteenth century England. It is truly a symbolic representation of the disintegration of the English peasantry which can be regarded as the realistic outcome of the Industrial Revolution.

Thus, society creates literature. From this point of view, literature may be regarded as the mirror of the society. But the quality and nature of the reflection depends upon the writer's attitude of mind, whether he is progressive in his outlook or reactionary.

Naturally, conservative-minded writer will stress those aspects of social life, which put the traditional ways

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of life in the best possible way. On the other hand, a progressive writer will tend to show how old ideals act as restraints on the natural freedom of the human mind, cripple the free movement of man and women in an unrestricted atmosphere, set for liberating new ideals and moving society that looks forward to newer ways of life.

We expect such a pragmatic perspective from the writers. It is strongly expected that only the value base literature may fill up the readers world with positive vibes to change their personal as well as social attitude in order to sprinkle warm light to the society we live.

*Yugal Jyoti Borah*  
Editor,  
EEKSHA, Vol-II

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# ROLE OF SELF-HELP GROUP IN ECONOMIC EMPOWERMENT OF RURAL WOMEN

(A Study in Central Jorhat Development Block)

Dr Akhil Borah

Asstt. Prof. & HoD, Sociology

## Abstract

In contemporary Indian society, the term 'self-help group' and 'women empowerment' have been used synonymously. Self-help groups have played a significant role to provide women their rightful place in the society and have propelled their inclusion into the larger economic and political systems. SHGs have been successful in bringing 'self-reliance' among its women members beyond their identity as 'beneficiaries' of those groups. It is evident from the available literature that SHGs as a phenomenon has instilled hope confidence among the women members by creating positive synergies. There is insufficient evidence on the extent of transformation on their mental and economic independence outside their activity groups. Without such SHGs will not be to make the women realize their full potential. The present paper aims to inquire the role of SHGs in economic empowerment of the rural women.

**Key Words:** Self-help group, economic empowerment

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## INTRODUCTION:

The Indian society is basically rural in character as nearly two-third of the population lives in villages. The Indian economy is also dependent upon agriculture. Poverty in India is much more severe in the villages than in the towns. In recent years the formation of Self Help Groups (SHGs) can provide a strong weapon and a correct intervening agency to re-equip the rural economy. Basically SHGs are strong weapon in case of economic empowerment of rural women. Self help is the best approach in alleviating the poverty in rural poor and rural women.

## STATEMENT OF THE PROBLEM

In India women constitute slightly less than 50 percent of the total population. Though women population played an important role in all aspects of family living, they are not expected to participate in decision making and even to express their opinion on the matters concerning themselves. They neither possess any wealth nor do they receive any recognition or position easily in the family and society. For that, empowerment of women has received the priority in the agenda of the government, society, voluntary organizations etc.

Empowerment is a multidimensional process, which should enable women to realize their full identity and powers in all spheres of life. Empowerment includes higher literacy level and education for women, better health care for women and children, equal ownership of productive resources, increased participation in economic and

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commercial sectors, awareness of their rights and responsibilities, improved standards of living and acquiring self-reliance, self-esteem and self-confidence. Empowerment of women could be in any sphere of life- social, political and economic.

Economic empowerment is considered a means of achieving overall empowerment. There is strong connection between a women's access independent income and her control over family resources and her position in the family. It is believed that when women are provided credit and they take up income generating activities, their income is expected to increase, when they earn money their position in house will improve.

Economic empowerment is the initial aspect of women's development. The economic empowerment means greater access to financial resources inside and outside the household, reducing vulnerability of poor women to crisis situation like famine, flood, death and accidents in the family and significant increase in women's own income. Economic empowerment gives women the power to retain income and use it at her discretion. It provides equal access and control over various resources at the household level. Financial self-reliance of women both in the household and in the external environment lead to empowerment of women in other spheres.

Today, Economic empowerment of women has been taken up as a priority area. For achieving economic empowerment more than 10 lakhs poor women in many villages have been organized into Self Help Groups in Assam. (Source : DRDA, Jorhat). Constant efforts have been made

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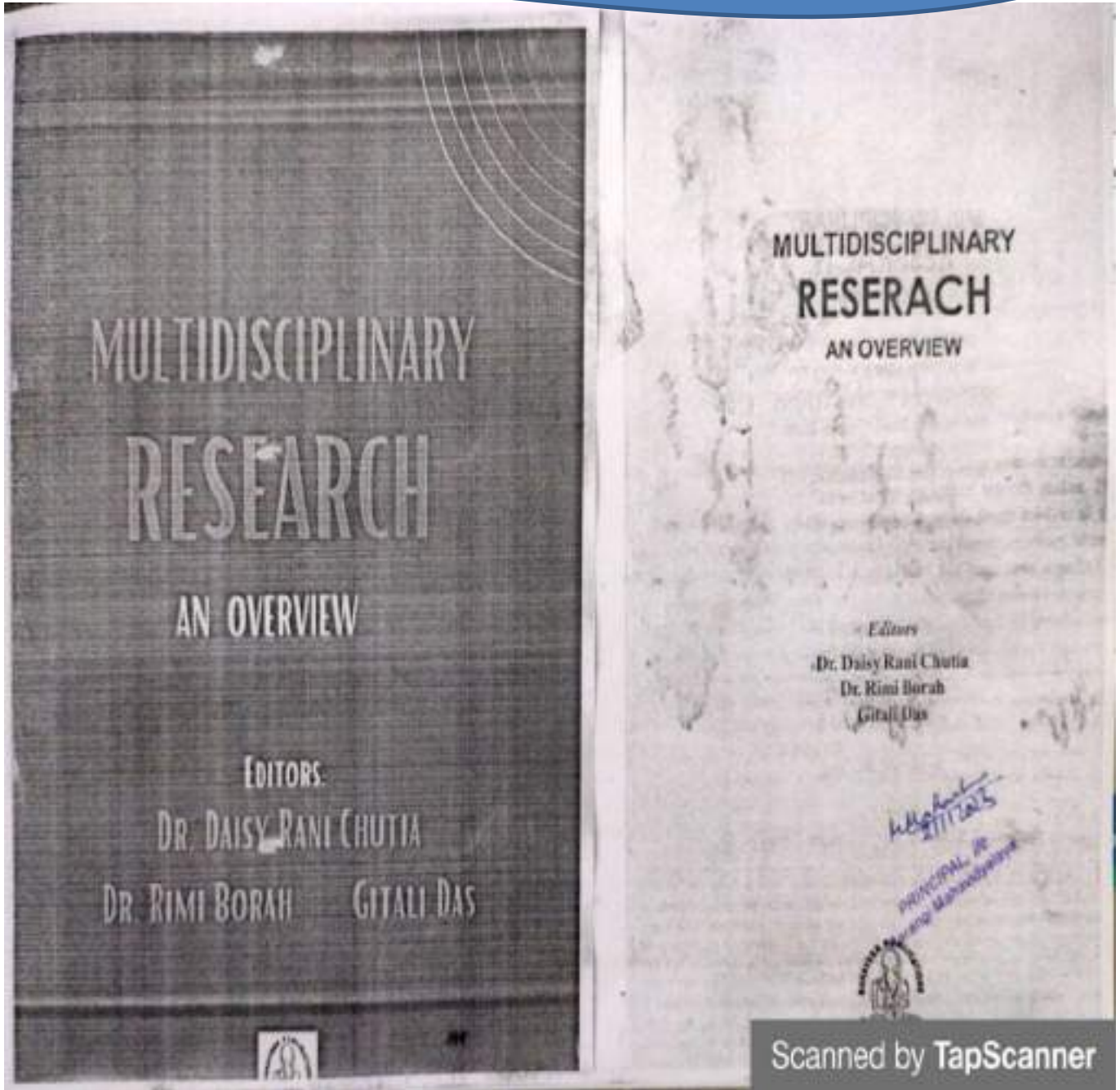
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*Migration in Assam: Trend and Socio- Economic Impact*



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AN OVERVIEW

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**Editorial**

*"Live as if you were to die tomorrow,  
Learn as if you were to live forever"*

*-Mahatma Gandhi*

This book is an attempt to provide an original perspective on range of issues in educational social and cross-sectional research studies. The multidisciplinary and mixed method of research design involves all the subject areas of social sciences such as political science, sociology, history, economics literature etc. The editors of this book have organized a delightfully inclusive collection of chapters from various authors representing different disciplines. The topics included in the book highlighted teacher education, teaching approaches, role of libraries, distance education, public sector enterprises, micro, small and medium enterprises, pandemic public health and good governance, economic and environmental impact on industries, discussion relating to government schemes, Dalits of India, Indian freedom struggle, role of women in War, Assamese and English literature, and other related chapters from different subject areas.

The chapters of the book incorporate interesting questions concerning educational policies, higher education, transactional strategies, political awareness, role of government, and in the field of Assamese and English literature etc. This is an era where an increasing academic engagement has been seen that includes several disciplines under one subject. With the help of multidisciplinary research numerous specialized branches of research is team up having a common aim to contribute something new to the existing stock of knowledge. It refers to the collaboration of peoples from different disciplines which can be considered as collaborative research team. In the words of *Molteberg and Bergstrom* "Multidisciplinary research addresses current, actual, problems focusing on solving them-

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*it tends to be applied and action or policy-orientated*". In India the *National Educational Policy-2020* envisaged to transform higher education to more inclusive holistic and multidisciplinary in nature. This will represent a unique educational approach that will allow students to construct and explore knowledge from different curricular and co-curricular areas. The education policy endorsed that multidisciplinary curriculum comprises arts, science, humanities, and health and well-being. Multidisciplinary approach reflects the *Man-making education of Swami Vivekananda, Integral education of Sri Aurobindo and Basic education of Mahatma Gandhi* in the true sense. Moreover, this book has tried to represent varieties of research areas under one umbrella. Effort has been made to present the search of new knowledge by various researchers of different subject areas. It is best mentioned by *Peter Sondergaard, Information is the oil of the 21<sup>st</sup> century and analytics is the combustion engine.*

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## Migration in Assam : Trend and Socio-Economic Impact

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### Abstract

Migration in case of *Assam* is not a new phenomenon. The influx of migration into *Assam* started from the time of British rule and continues till today. During British period the migrants started to come from different parts of India with different purposes and settled here permanently. Apart from this migration issue of British period, another issue of migration into *Assam* started at the end of 19<sup>th</sup> century from *Bangladesh* which had adverse effect in society of *Assam*. Migration into *Assam* from *Bangladesh* and other parts of India has a significant implication for its demography, socio-economic structure and environment. It creates security threats at all levels of society of *Assam*. It is high time to take step to stop migration into *Assam* aiming to save *Assamese* people in their own land. So, this paper aims to explore the trend and socio-economic impact of migration in the society of *Assam*.

**Keywords:** *Migration, Assam, British Period, Demography and Socio-economic structure*

### Introduction

Migration is a global phenomenon. People's movement from one place to another, one region to another, one state to another and one country to another is

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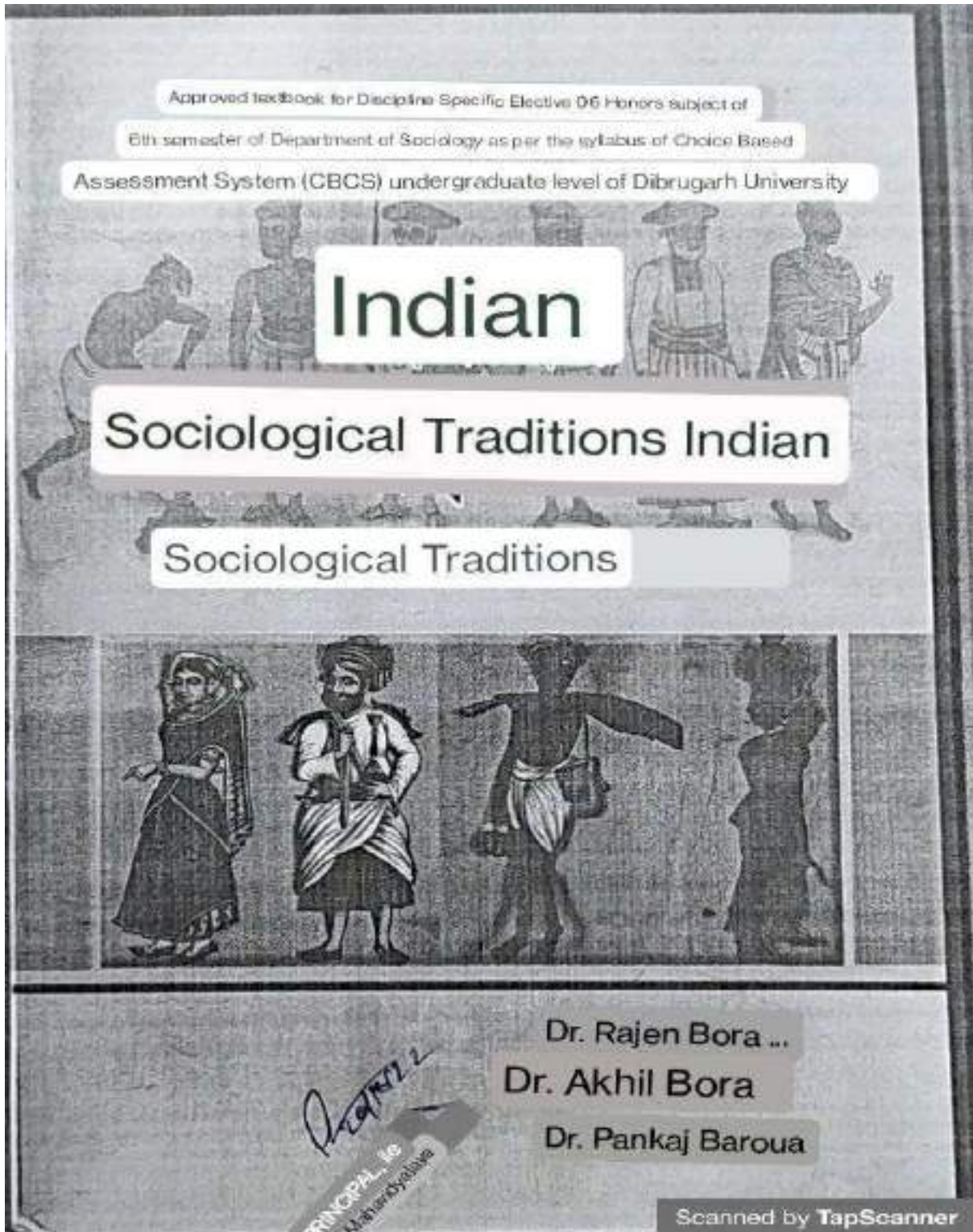
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## Introduction

Every country and society in the world has its own traditions. India and Indian society are no exception. Indian society has its own traditional characteristics and this characteristic has preserved the identity of Indian society. In 1839, the subject of sociology was born in France. Initially, the subject of sociology was born and developed on the basis of Western culture and traditions. However, as the subject spread to different countries of the world, it came to life through the traditions of their respective countries and societies. At one point, this issue was also established in Indian society. However, there were some complications in establishing this subject in Indian society. This is because initially the subject was established by Western traditions and ideologies. Therefore, in the establishment and development of the subject of sociology in India, G.S. S.S. First generation Indian sociologists like Ghori were worried. G.S. S.S. Ghori did his utmost to 'indigenize', 'Indianize' and 'officially recognize' the subject of sociology in India. Ghori and other pioneering Indian sociologists included various cultural and traditional aspects of Indian society in their sociology of India. The inclusion of these aspects helped in acquiring scientific knowledge about the culture and traditions of Indian society.

The main person who tried to maintain the Indian sociological tradition with the Indian concept of sociology of India was G.S. S., Ghori. This was followed by D.Sc. P.S. Mukherjee, M. (1999). N. Srinivas, A.S. R, Desai, Leela Dubey, BR Ambedkar et al. Therefore, this textbook highlights the contribution of these sociologists to the indigenization of sociology in India.

This textbook on "Indian Sociological Tradition" is very important. This textbook was prepared very quickly amidst the busy schedule. Therefore, it will be a matter of judgment for the readers how they perceive the textbook. We expect constructive suggestions from our readers for any mistakes we may have made.

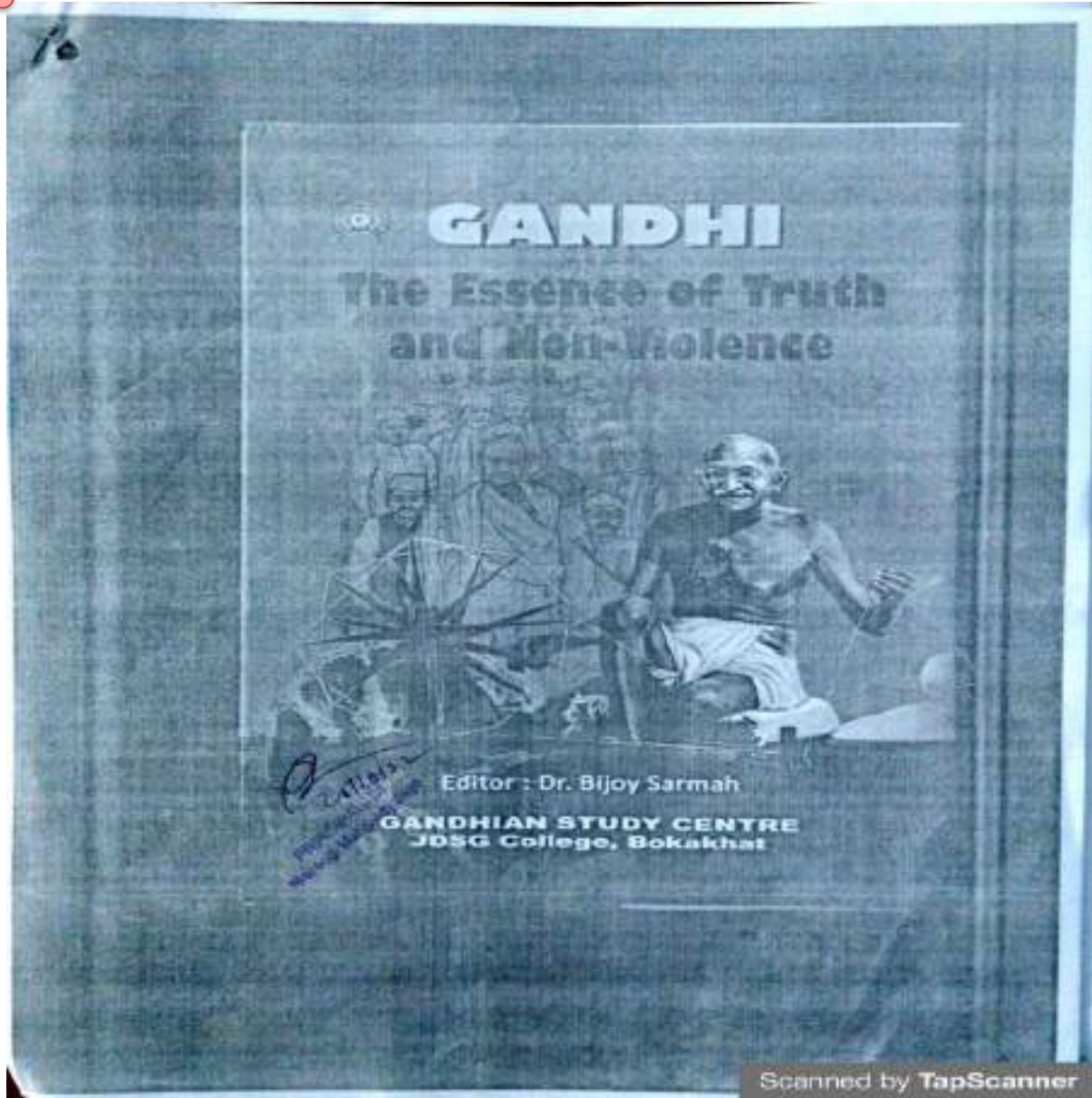
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*Mahatma Gandhi's views on women education and empowerment*



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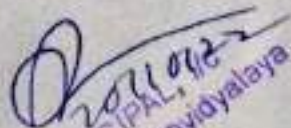
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high society people and low caste people and both men and women.

Gandhi's political ideologies are strongly based on humanitarian values, which were a reflection of his spiritual self. For him politics could not be divorced from social factors. To Gandhi, social emancipation was as critical as political emancipation. Gandhi, throughout his life, struggled very hard for the upliftment of the socially down-trodden, making significant contributions for the development of the status of women in India. Women under his ages took a milestone to step towards reestablishing their identity in the society. Gandhi's inspiring ideologies boosted their morals and helped them to rediscover their self-esteem. Not only there was a general awakening among the women, but under Gandhi's leadership they entered into the National mainstream, taking part in the National movements. In Gandhi's words, "To call women the weaker sex is a libel: it is man's injustice to women."

#### **Gandhi's views on women :**

Gandhi said that women have been suppressed under custom and law for which man was responsible and in the shaping of which she had no hand. Rules of social conduct must be framed by mutual co-operation and consultation. Women have been taught to regard themselves as slaves of men. Women must realize their full status and play their part as equals of men. According to him, women are the companion of man, gifted with

equal mental capacities. She has the right to participate in every minute detail in the activities of man and she has an equal right of freedom and liberty with him. She is entitled to a supreme place in her own sphere of activity as man is in his.

#### **Gandhi's Philosophy of Education:**

Gandhi's thoughts on education form the dynamic sides of his general philosophy. His philosophy of education comprises all the essential elements which any good or adequate philosophy of education should possess. It is critical educational thinking based on philosophy, biology and sociology. By education, Gandhi means an all-round drawing out of the best in the child and man- body, mind and spirit.

#### **Gandhi and Women Education:**

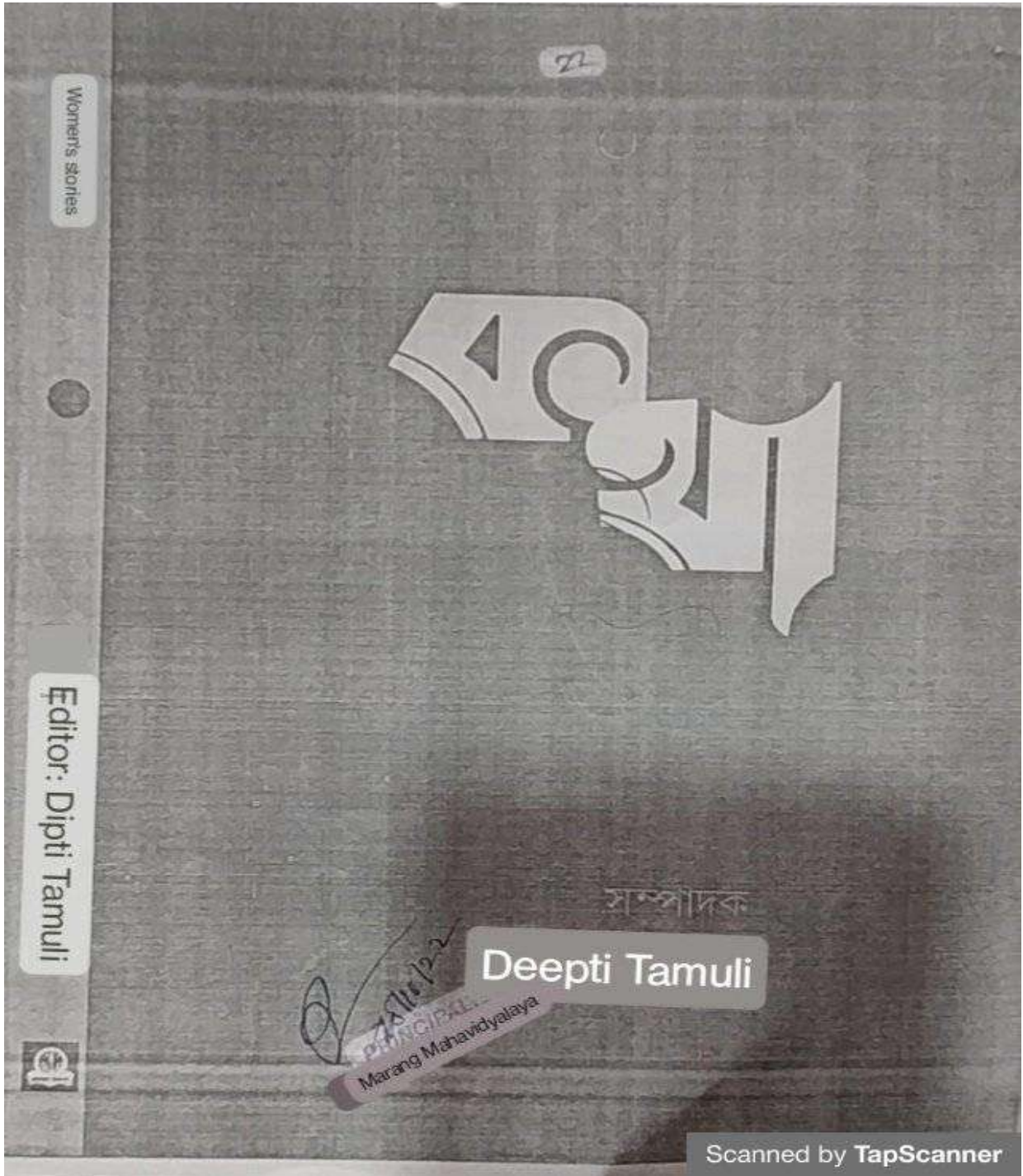
One of the important results of Mahatma Gandhi's life and work has been the awakening of women which made them shed their deep rooted sense of inferiority and rise to dignity by getting educated. He emphasized women education on two grounds. If a woman is literate, only then she can attain equal rights and position in the male-dominated society, as well as an educated woman can transform her children into responsible ideal citizens of the country. For bringing a revolutionary change in the status of women, he put emphasis on the need for their education.

Gandhi pleaded for women by saying that women must realize their full status and play their part as equals of men. In

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Dr<sup>m</sup> Gayatri Bora Kakati /7

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## Women face in the workplace

### The challenges that arise

Dr. Daisy Rani Chutia

*"Our dream of New India is an India where women are empowered strengthened, where they become equal partners in the all round development of the country."*

*(Narendra Modi, Man Ki Baat- All India Radio)*

Every woman today expresses her desire to become an economic voice and meet the needs of herself and her family. It is very difficult for working women to maintain an equal balance between their home and workplace. In addition, every day every woman faces various problems in her home and family.

*I matter I matter equally. 'Not' if only 'not' as long as I matter.  
Full stop. – Chimamanda Adichie.*


Women's efforts in the race for excellence continue today. Women around the world are constantly striving every day to break free from the shackles of societal norms and norms in the hope of equality, rights and their rightful place. The results of the Industrial Revolution, especially in the twentieth century, inspired large numbers of women in the industrialized countries to enter the workplace outside the home and contributed greatly to meeting the labor demands of the large industrial society. At that time, the lack of higher education allowed women to enter equally high status fields as men, especially law, medicine and technology

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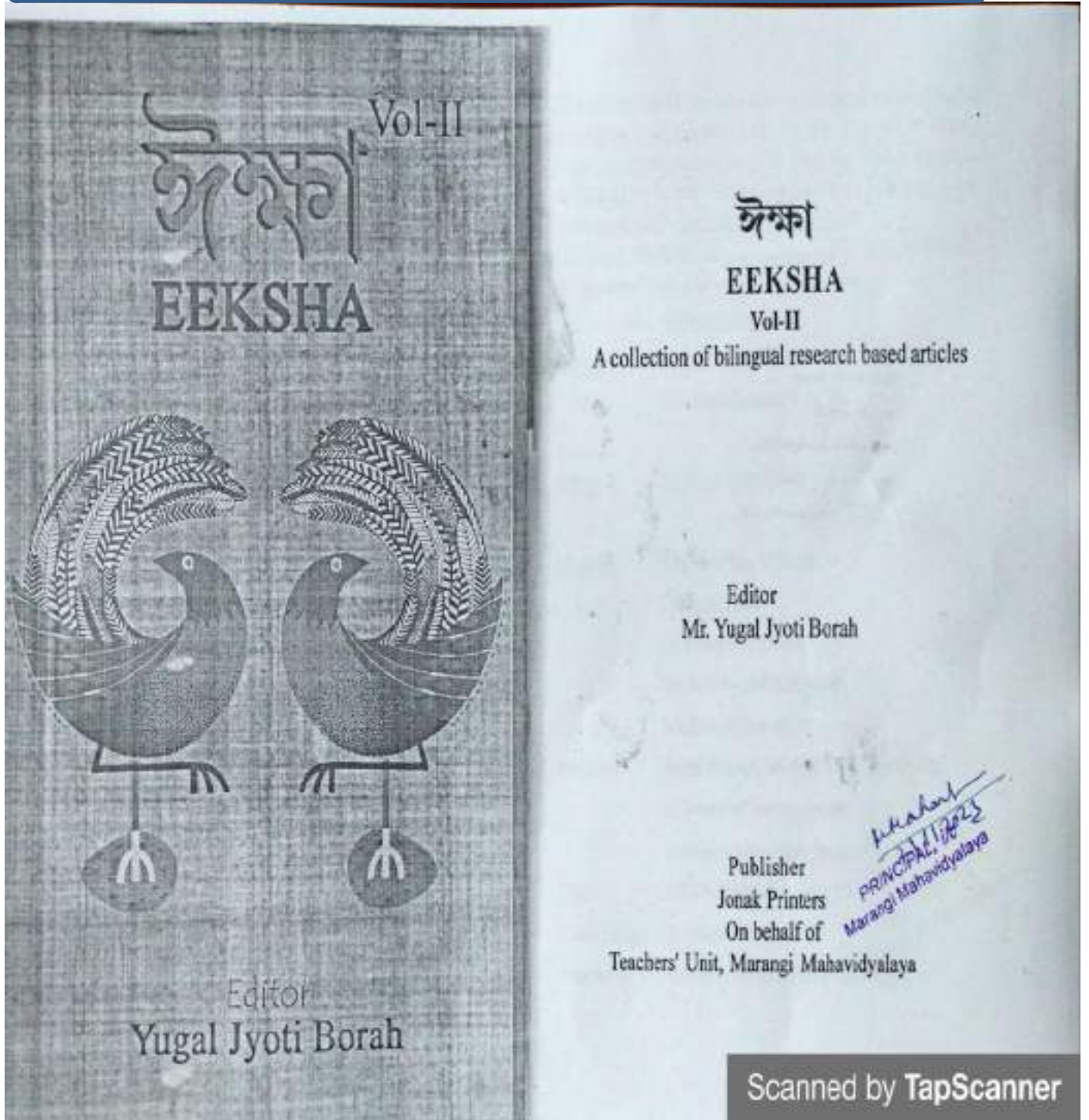
  
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3. Dr. Daisy Rani Chutia

*Influence of British Education System and Contribution of 'Kiran Bala Bora' in Freedom Movement of Assam.*



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"Hold fast to dreams,

For if dreams die

Life is a broken-winged bird

That cannot fly"

- Langston Hughes

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## Editorial

### Society and Literature

Literature is the mirror of human thought and feelings. It attracts the readers in two ways—the matter and manner of expressing thoughts and ideas and adds to their fund of knowledge and experience.

We live in a society. As social being we like to hear about our fellow men who live in society, their thoughts and feelings, their likes and dislikes. The persons who have the power of language to express human feelings, can be regarded as litterateur who are well on the way to creating literature. In other words, the subject matter of literature is society in some form or other. A novelist portrays his story of a specific or we may say multi-specific background, a poet expresses his feeling on various heart touching world of human emotion, anxiety etc. and we who read their works are interested and feel at one with him and ourselves. After all, society is this bond of fellowship between man and man through communication that the poet or writer seeks.

If literature expresses social sympathies, naturally it is bound to exercise some positive influence on our mind and attitude. Society reacts to literature in a living way. Any inspiring piece of literary work creates general influence on society. It rouses our feelings and enthusiasm for welfare.

Mathew Arnold says that more and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Shelley has also called

poets the unacknowledged legislators of mankind. The function of a legislator is to lay down the law, a settled course of action that men may follow. Poetry and literature generally do this in a quiet and unobtrusive way. Novels are known to have changed the direction of the human mind and set in motion movements that have altered our ways of life. The novels of E. M. Forster indicates humanist view of life. He tries to focus on human relationships and the need for tolerance, sympathy and love between individual human beings from different parts of society and different cultures.

The influence of literature on society is felt directly or indirectly. Thus Miss Stowe's "Uncle Tom's Cabin" was directly responsible for a movement against slavery in literature and life in USA of those days. The novels of Dickens had an indirect influence in creating in society a feeling for regulating and removing social wrongs, calling for necessary reforms. Hardy's "Tess of the D'Urbervilles" is a vivid reflection of the social and moral degradation of the eighteenth and nineteenth century England. It is truly a symbolic representation of the disintegration of the English peasantry which can be regarded as the realistic outcome of the Industrial Revolution.

Thus, society creates literature. From this point of view, literature may be regarded as the mirror of the society. But the quality and nature of the reflection depends upon the writer's attitude of mind, whether he is progressive in his outlook or reactionary.

Naturally, conservative-minded writer will stress those aspects of social life, which put the traditional ways

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of life in the best possible way. On the other hand, a progressive writer will tend to show how old ideals act as restraints on the natural freedom of the human mind, cripple the free movement of man and women in an unrestricted atmosphere, set for liberating new ideals and moving society that looks forward to newer ways of life.

We expect such a pragmatic perspective from the writers. It is strongly expected that only the value base literature may fill up the readers world with positive vibes to change their personal as well as social attitude in order to sprinkle warm light to the society we live.

*Jugal Jyoti Borah*  
Editor,  
EEKSHA, Vol-II

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# Influence of British Education System and Contribution of 'Kiran Bala Bora' in Freedom Movement of Assam

*Dr. Daisy rani Chutia*  
*Assistant professor*  
*Department of Education*  
*Marangi Mahavidyalaya*

## **Abstract:**

The paper attempts to know about the influence of British Education system in Assam and also to know the contribution of Kiran Bala Bora, a famous freedom fighter of Assam in the Freedom movement of Assam. British rule is said to have been responsible for the modernization witnessed in the Indian civilization. Lord Curzon's efforts in the 20<sup>th</sup> century gave way to spread of higher education within the masses and channelized Indian education system. Due to the effects of British Education in India, Indians were able to grow secularism, modernity, democratic attitudes, rationality together with Nationalistic ideals. Also encouragement was received by the local literature and languages. This helps in the formation of unity in the thinking process amongst the educated groups. Kiran Bala Bora is a well-known freedom fighter of Assam, India. She is well known for her participation in the civil disobedience movements of the 1930s and 1940s, which contributed to the independence of India. She was a part of various

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activities during the freedom struggle period. Like boycotting of the non-cooperation movement She started spinning cotton and making her own cloth instead of buying clothes manufactured in Europe. She also worked against the use of narcotic substances like opium.

This paper is tried to be written only on the basis of 2<sup>nd</sup> hand data and is descriptive in nature. Data has been collected from different historical books, paper cut, journals websites etc.

Key words: Freedom movement, British, Indigenous, Education, freedom fighters etc.

#### **Introduction:**

"An investment in knowledge pays the best interest."— Benjamin Franklin

Everyone knows that education is a powerful tool to unlock the golden door of freedom that can change the world. With the advent of the British Rule in India, their policies and measures breached the legacies of traditional schools of learning which resulted in the need for creating a class of subordinates. To achieve this goal, they instituted a number of acts to create an Indian canvas of English colour through the education system. In pre-British days, Hindus and Muslims were educated through Pathshala and Madrassa Respectively. Under British rule, modern education began in India, The East India Company, during their first 60 years of rule didn't care much for the education of those they ruled in India.

The English Education Act 1835 was a legislative

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Act of the Council of India, gave effect to a decision in 1835 by Lord William Bentinck, then Governor-General of the British East India Company, to reallocate funds it was required by the British Parliament to spend on education and literature in India. British rule is said to have been responsible for the modernization witnessed in the Indian civilization. Lord Curzon's efforts in the 20<sup>th</sup> century gave way to spread of higher education within the masses and channelized Indian education system. Due to the effects of British Education in India, Indians were able to grow secularism, modernity, democratic attitudes, rationality together with Nationalistic ideals. Also encouragement was received by the local literature and languages. This helps in the formation of unity in the thinking process amongst the educated group. The main objective of British education in India was to form a class of interpreters between the British rulers and the millions of Indians they governed. The second objective was to create a class of persons, Indian in blood and colour by British in taste, opinion, morals and intellect.

#### **Objectives of the Study:**

The main objectives of the study are-

1. Study about the influence of British Education System in Assam.
2. Study about the contribution of **Kiran Bala Bora** in Freedom Movement of Assam.

**Methodology:** This paper is written only on the basis of 2<sup>nd</sup> hand data and is descriptive in nature. Data has been collected

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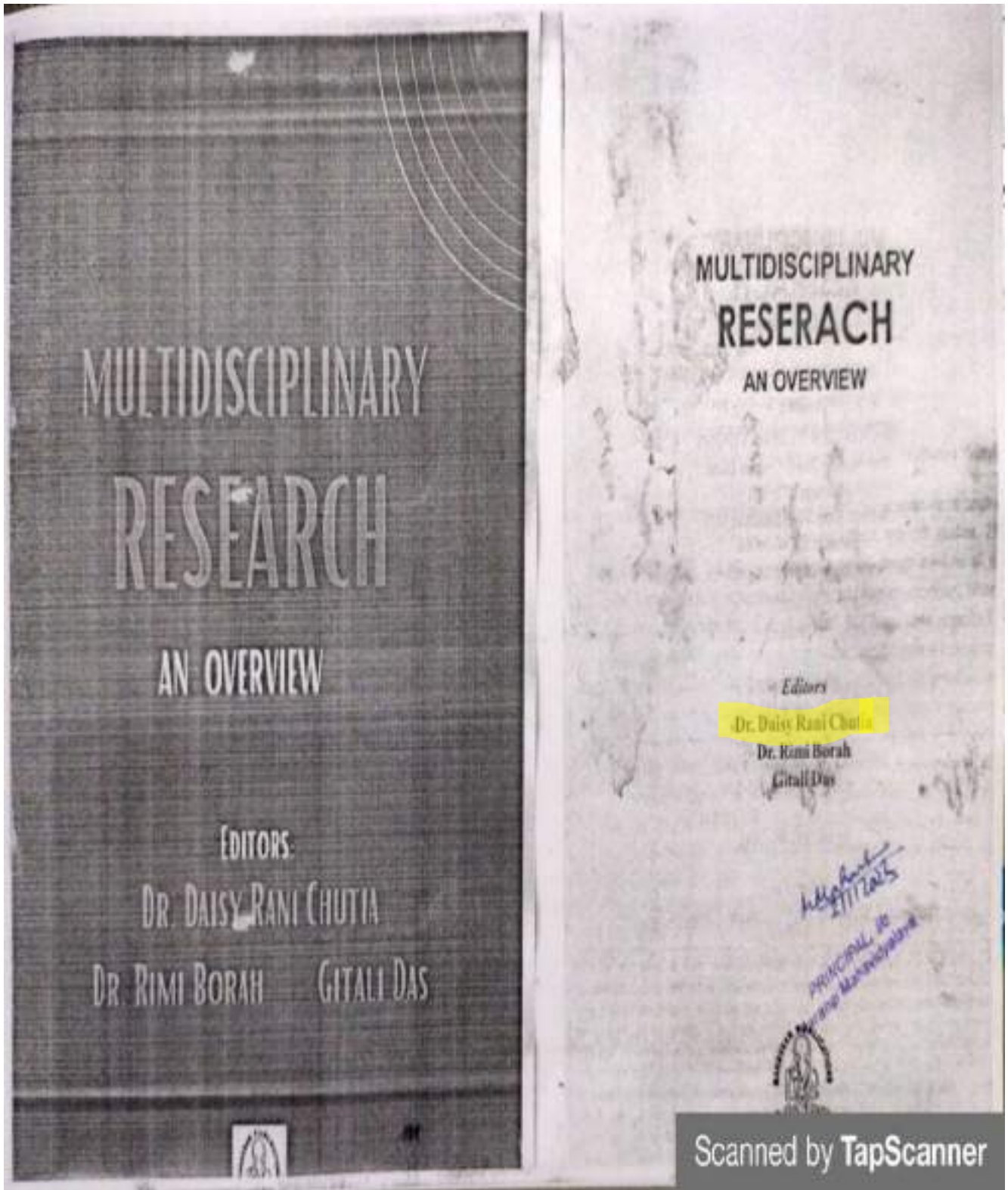
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AN OVERVIEW

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## Editorial

*"Live as if you were to die tomorrow,  
Learn as if you were to live forever"*

—Mahatma Gandhi

This book is an attempt to provide an original perspective on range of issues in educational social and cross-sectional research studies. The multidisciplinary and mixed method of research design involves all the subject areas of social sciences such as political science, sociology, history, economics literature etc. The editors of this book have organized a delightfully inclusive collection of chapters from various authors representing different disciplines. The topics included in the book highlighted teacher education, teaching approaches, role of libraries, distance education, public sector enterprises, micro, small and medium enterprises, pandemic public health and good governance, economic and environmental impact on industries, discussion relating to government schemes, Dalits of India, Indian freedom struggle, role of women in War, Assamese and English literature, and other related chapters from different subject areas.

The chapters of the book incorporate interesting questions concerning educational policies, higher education, transactional strategies, political awareness, role of government, and in the field of Assamese and English literature etc. This is an era where an increasing academic engagement has been seen that includes several disciplines under one subject. With the help of multidisciplinary research numerous specialized branches of research is team up having a common aim to contribute something new to the existing stock of knowledge. It refers to the collaboration of peoples from different disciplines which can be considered as collaborative research team. In the words of Molteberg and Bergstrom "Multidisciplinary research addresses current, actual, problems focusing on solving them-

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*it tends to be applied and action or policy-orientated*". In India the *National Educational Policy-2020* envisaged to transform higher education to more inclusive holistic and multidisciplinary in nature. This will represent a unique educational approach that will allow students to construct and explore knowledge from different curricular and co-curricular areas. The education policy endorsed that multidisciplinary curriculum comprises arts, science, humanities, and health and well-being. Multidisciplinary approach reflects the *Man-making education of Swami Vivekananda, Integral education of Sri Aurobindo and Basic education of Mahatma Gandhi* in the true sense. Moreover, this book has tried to represent varieties of research areas under one umbrella. Effort has been made to present the search of new knowledge by various researchers of different subject areas. It is best mentioned by *Peter Sondergaard, Information is the oil of the 21<sup>st</sup> century and analytics is the combustion engine.*

December, 2022

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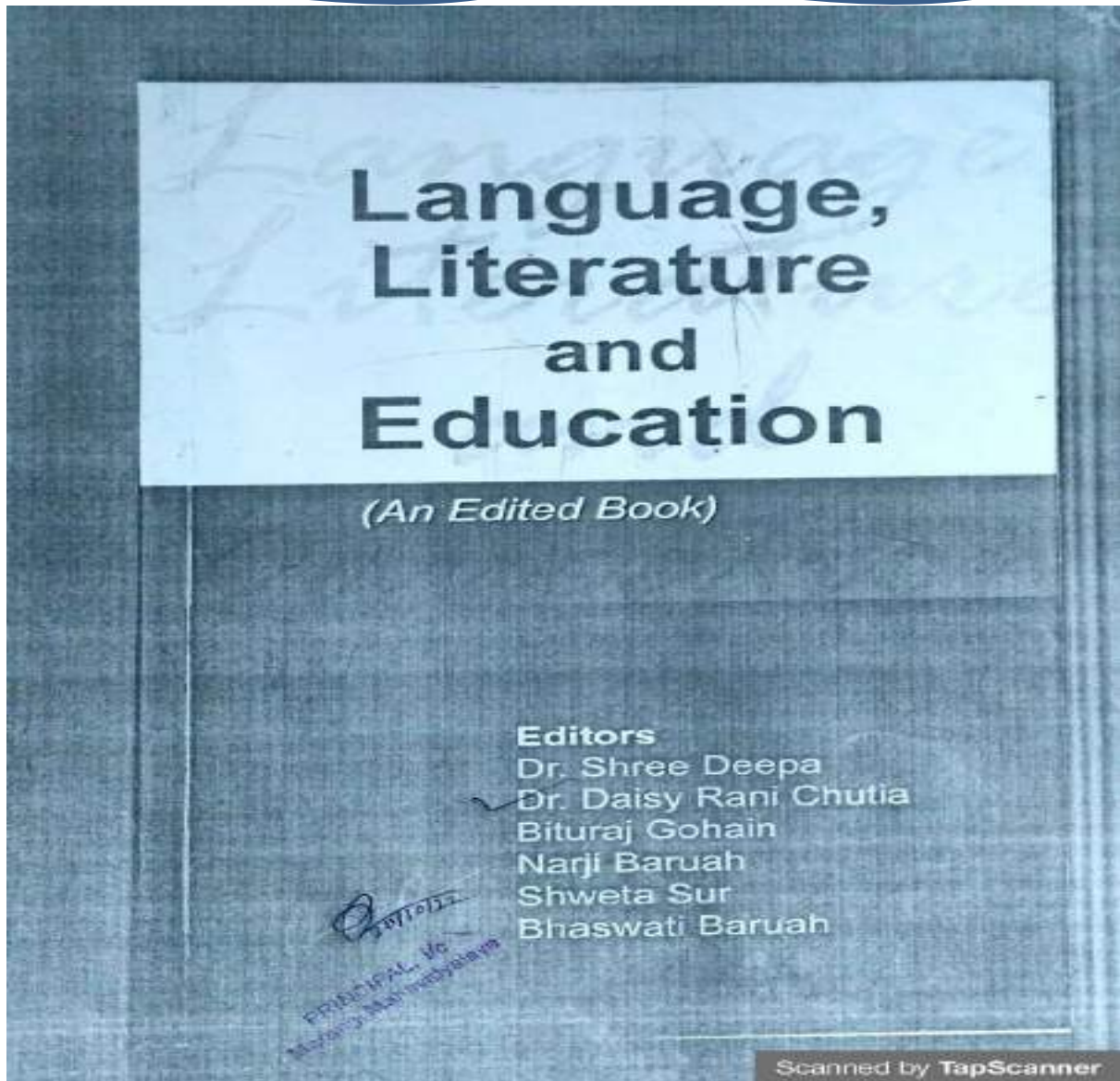
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*Language, Literature and Education*



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## Editorial

This book "Language, Literature and Education" is an attempt to showcase and exhibit the teaching and research that happen in our country using our contexts. It is an effort towards using English as a window to India. The contributors range from first time authors to well published ones. It also showcases contributions from early childhood teachers to university faculty. The attempt has been consciously made to seamlessly merge concepts, grades, levels and geographic locations with minimum editorial help. The range of chapters will give the reader a taste of the kind of teaching and learning that happen in the Indian classrooms and also gives a keyhole view into the research paradigms that currently interest the Indian researchers. The book is a faithful companion that speaks our story from our land and it is about us.

Editors

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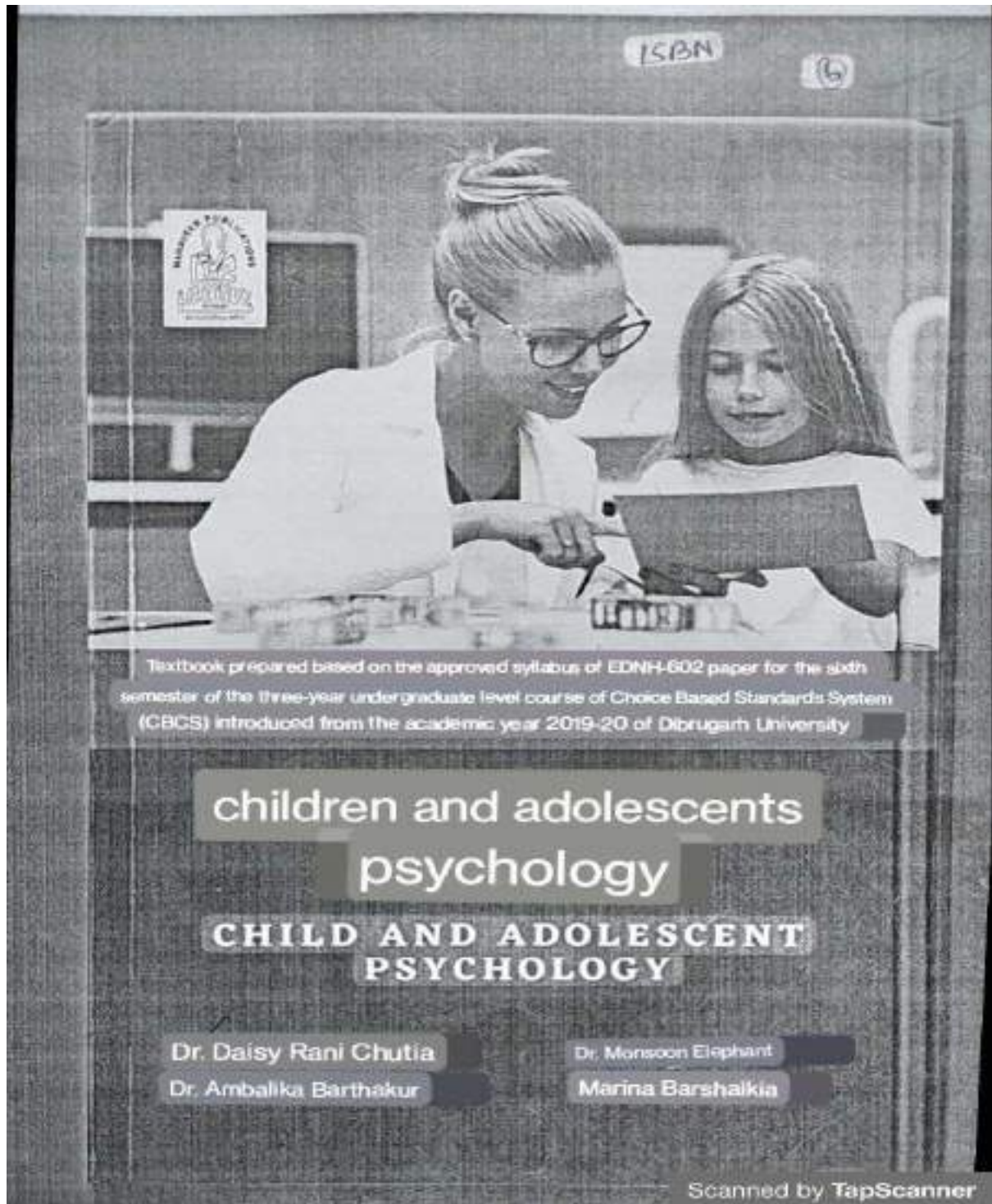
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**SYLLABUS OF THE UG PROGRAMME IN EDUCATION  
DHIRUGARH UNIVERSITY  
B.A. IN EDUCATION (HONOURS)  
EDN1902 : CHILD & ADOLESCENT PSYCHOLOGY  
CREDIT : 6**

**MARKS : 100 (IN - SEMESTER 20 AND END - SEMESTER 80)**

**Expected Learning Outcome :** On completion of the Course, students will be able to

1. explain the significance of a study of childhood and adolescence today.
2. describe the developmental changes of childhood and adolescence.
3. summarize the effect of family dynamics on child and adolescent development.
4. explain the significance of the role of society in monitoring and guiding young children in their proper development.

**Course Contents :**

Unit	Content	M	L	P	T
I	<b>Introduction:</b> 11 Meaning and Significance of Child Psychology 12 Historical Perspectives of development of child psychology 13 Factors affecting child Development (Positive and Negative Factors) • Home / Family • School • Society 14 Methods used in Child Psychology	15	12		2
II	<b>Developmental Patterns &amp; Concerns during Childhood:</b> 21 Development Patterns during this period. • Physical • Mental / Cognitive • Emotional • Social • Language 22 Some Common Childhood Problems • Problems of discipline • Behaviour and adjustment problems (anger, aggression, truancy) 23 Deficiency & Deprivations during childhood • Natural • Physiological	25	22		4

Unit	Content	M	L	P	T
II	• Socio-economic • Social adjustment problems (shyness, hesitation, jealousy) 24 Prevention & correction of these problems 25 Role of Education				
III	<b>Psychology of Adolescence:</b> 31 Meaning and Need for a Study of Adolescence Psychology 32 Theories of Adolescence Psychology • Recapitulation • Youth Culture • Social Anxiety Theory 33 Development patterns during Adolescence • Physical • Mental / Cognitive • Social • Emotional • Moral 34 Risk and Resilience in Adolescence • Risk Factors in Adolescents • Strategies to Enhance Resilience in Adolescents	20	18		4
IV	<b>Need and Problems of Adolescents</b> 41 Needs of Adolescents today 42 Problems of Adolescents • Emotional Problems • Adjustment Problems • Deviance and Delinquency 43 Common Adolescent Problems in Educational Institutions today • Violence & Vandalism • Hetero - sexual attractions • Substance abuse 44 Role of Society in caring for the Adolescents • Parents • Educational Institutions • Society	20	18		4

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### Foreword

Dibrugarh University has introduced some new subjects in the CBCS system for the convenience of students. Two chapters on adolescent psychology have been added to the previous topic of child psychology. The new curriculum includes theories, problems, needs, etc. of adolescent psychology as well as social adaptation strategies. This book is designed to make these topics available to students. It is prepared according to the complete curriculum on the methods of child psychology, different stages of development, some common problems of children, physical and mental problems of childhood, various aspects of adolescence.

The book is designed for the sixth semester of the new syllabus of Dibrugarh University but the trainees of Guwahati University and Post Graduate Training (B.Ed.) and Elementary Level Diploma Courses (DELED) will also benefit from this book. Student-

Our main goal is to ensure that students and trainees benefit from reading this book and this goal is

not achieved.

We hope to be encouraged and benefited by the constructive criticism of our readers.

Finally, I would like to express my gratitude and thanks to Mr. Amit Jain, owner of Mahabir Prakashan for bringing the book to the students in print in a very short period of time. I apologise for any unwanted mistakes I may have made.

Thank you,  
authors

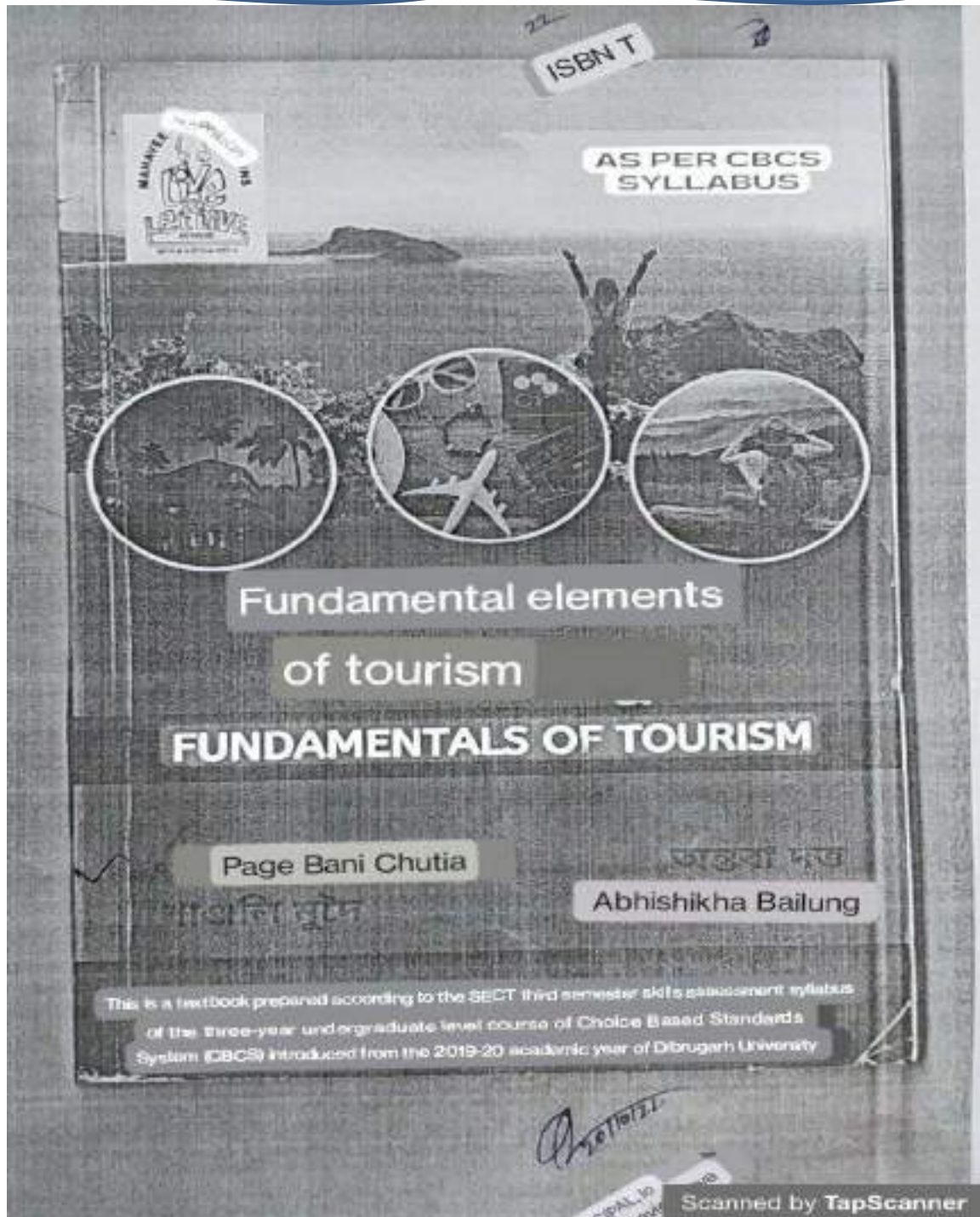
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Course Title : Fundamentals of Tourism  
 Course Code : SEC-1 (3rd or 5th Semester)

Total Marks: 50 (10 for Internal Assessment and 40 for  
 End Semester Examination)  
 Credit Offered: 2

Unit-I	<b>Basic Concepts of Tourism:</b> Meaning and Significance of Tourism, Types of Tourism, Characteristics and Types, Tourism Products, Tourism Plan- ning. Dynamics and Growth of Tourism Tourism Demand, Types Indicators.	Marks 15 Classes 8
Unit-II	<b>Tour Operator and Travel Agen Service:</b> Definition and Scope, Functions of Travel Agent. The Travel Market, Func- tions of Travel Agency, Procedure of getting IATA Certificate, Types of tour. Accommodation and types.	Marks 15 Classes 8
Unit-III	<b>Sustainable Tourism:</b> Forces promoting Sustainable Tourism, Economic Forces which resist Sustain- able Tourism, Principles of Sustainable Tourism Carrying Capacity.	Marks 10 Classes 8

Unit-IV	The Environmental Impact of Tourism, Basic Properties of Ecology-Definition of Ecology, Environment and Ecosys- tem, Tourism Activities and their Link- ages of Ecology and Environment.	Marks 10 Classes 8
	Internal Assessment marks as per rules of the Dibrugarh University.	Marks 10

**Suggested Readings:**

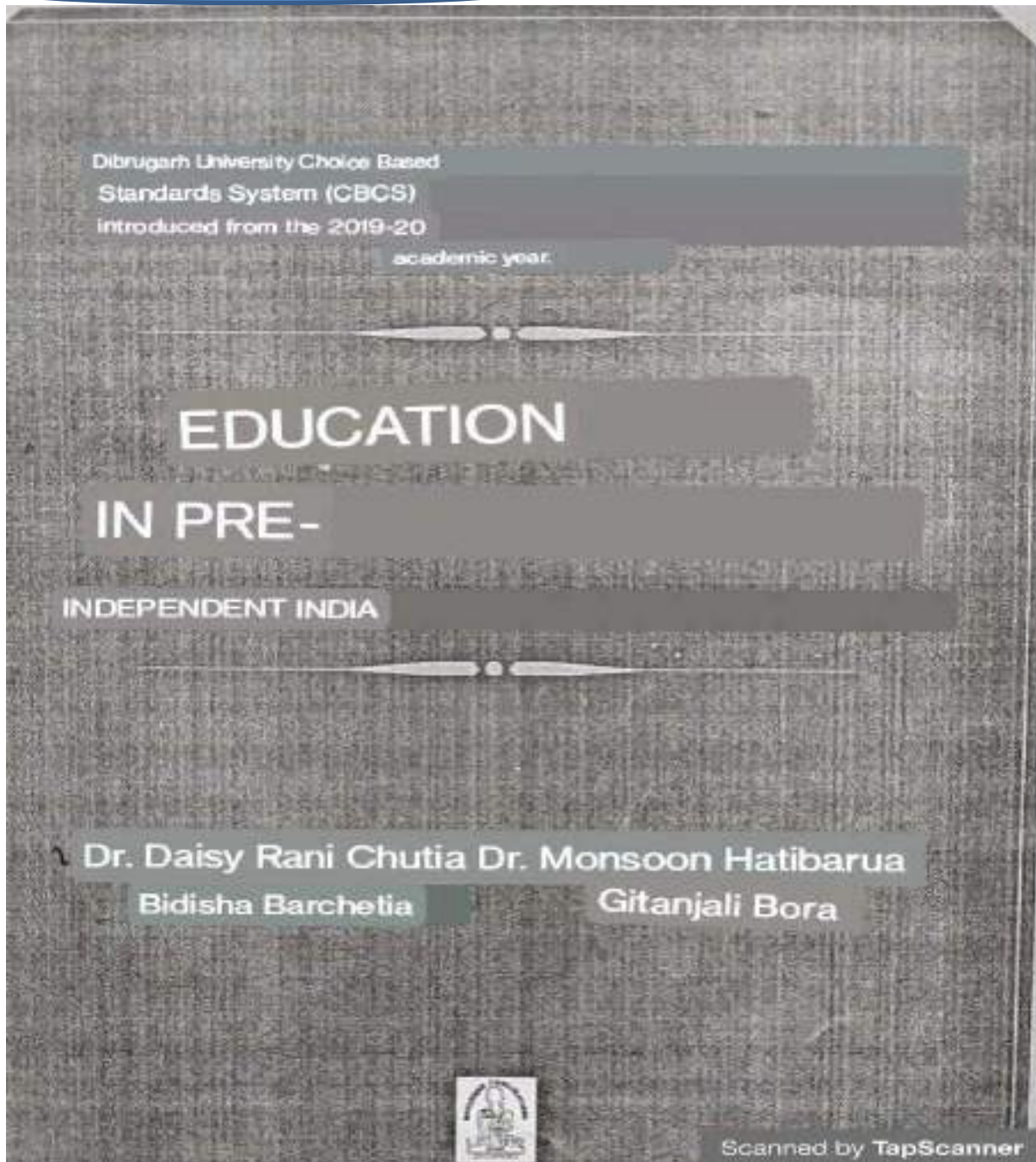
- Bhatia, A.K: Tourism, Principles and Practices, Sterling Publications
- Inskeep E: Tourism Planning- An Integrated and Sustainable Development Approach.

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8. Dr. Daisyrani Chutia

EDUCATION IN PRE – INDEPENDENT INDIA



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SYLLABUS OF THE UG PROGRAMME IN EDUCATION  
 DIBRUGARH UNIVERSITY  
 B.A. IN EDUCATION (HONOURS)  
 EDNH401: EDUCATION IN PRE-INDEPENDENT INDIA  
 CREDIT: 6  
 [MARKS: 100 (IN-SEMESTER: 20; END-SEMESTER: 80)]

Expected Learning Outcome: On completion of the course, the students will be able to:

1. explain the concept of education in the context of Indian heritage.
2. describe the education in ancient India, particularly Vedic Education and Buddhist Education.
3. critically examine the education system in Medieval India.
4. evaluate the education system during British period with special emphasis on the commissions and committees.

Course Content:

Unit	Content	M	L	P	T
I	<b>Educational Heritage of India</b>	24	17		2
	1.1 Education in Ancient India (Vedic and Buddhist Period) with special reference to its: - Salient Features - Aims and Objectives - System of Administration and Finance - Method of Teaching - Types of Organisation of Educational Institution - Curriculum - Teacher-Pupil Relationship - Women's Education during Vedic and Buddhist Period.		1 1 1 1 1 1 1		
	1.2 Education in Medieval India (Islamic System of Education) with special reference to its: - Salient Features. - Aims and Objectives. - System of Administration and Finance. - Types of Organisation of Educational Institution.		1 1 1 1		

Unit	Content	M	L	P	T
I	- Curriculum - Women Education during Islamic Period. 1.3 Comparison among the Vedic, Buddhist and Islamic education system.		1 1 3		2
II	Education during British Period 2.1 Indigenous System of Education during British rule: - Meaning of indigenous education - Types of indigenous educational institution. - Causes of downfall of Indigenous education. 2.2 Educational activities of Missionaries in India - The Portuguese - The Danish - The Dutch - The French - The British 2.3 Centres of Missionary Education in India. 2.4 Educational activities of Missionaries in Assam 2.5 Educational activities of East India Company - Charter Act, 1813 - Orientalist and Anglicise Controversy - Macaulay's Minute, 1835 - Bentinck's declaration of educational policy	20	(18)		3
III	Growth and Development of Education from 1854 to 1921 3.1 Wood's Despatch 1854 - Background of the Despatch. - Recommendations. - Assessments of Wood Despatch. 3.2 Hunter's Commission, 1882 - Background for setting up of the commission. - Recommendations (Primary, Secondary, Higher, Indigenous education, Grant in aid, Women education). - Assessment of Hunter Commission 3.3 Lord Curzon's Educational Policy - Shimla Educational Conference	20	(19)		2

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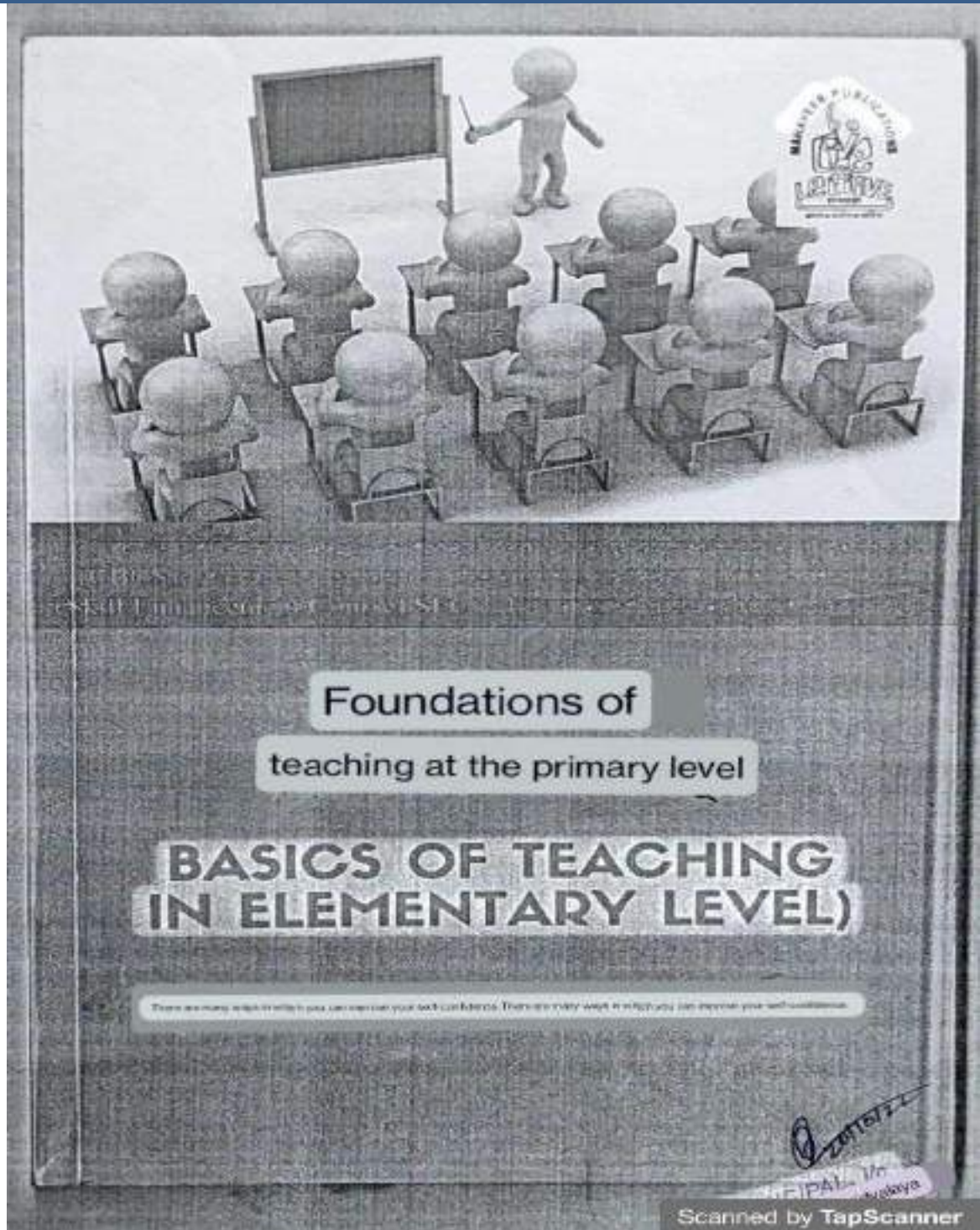
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9. Dr. Daisyrani Chutia

BASICS OF TEACHING IN ELEMENTARY LEVEL



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**SKILL ENHANCEMENT COURSE**  
**SUBJECT: TEACHING IN ELEMENTARY LEVEL**  
**CREDIT :02**  
**(MARKS: 50 (IN-SEMESTER:10; END-SEMESTER:40))**

Course Code	Title	Type	Marks		
			LA	End Sem	Total
SEC-I	Basis of Teaching in Elementary Level	Theory	10	40	50
SEC-II	Aspects of Teaching Learning Process	Theory	10	40	50

**COURSE CODE: SEC-I**  
**COURSE TITLE: BASIC OF TEACHING IN ELEMENTARY LEVEL**  
**TOTAL MARKS: 50 (IN-SEMESTER:10; END-SEMESTER:40)**

Unit	Content	Marks	L	P	T
I	Concept of Elementary Education in India & Assam 1.1 Concepts of Elementary Education, Constitutional provisions of Elementary education in India. 1.2. Recent Development Central & State sponsored scheme.	10			01
II	Human Growth & Development Stages 2.1 Concepts Human Growth & Development 2.2 Characteristics of Childhood & Adolescence 2.3 Behavioural Taxonomy (Cognitive, affective, psychomotor domain)	10	2	3	4
III	Curricular & Co-curricular activities: 3.1 Concepts of Curricular & Co-curricular activities. 3.2 Organization of Curricular & Co-curricular activities.	10	2	1	01

Unit	Content	Marks	L	P	T
IV	Examination & Evaluation 4.1 Concepts & Needs of Examination & Evaluation. 4.2 Tools of Evaluation, Continuous & Comprehensive Evaluation	10		2	01
<b>Total</b>		<b>40</b>	<b>26</b>		<b>04</b>

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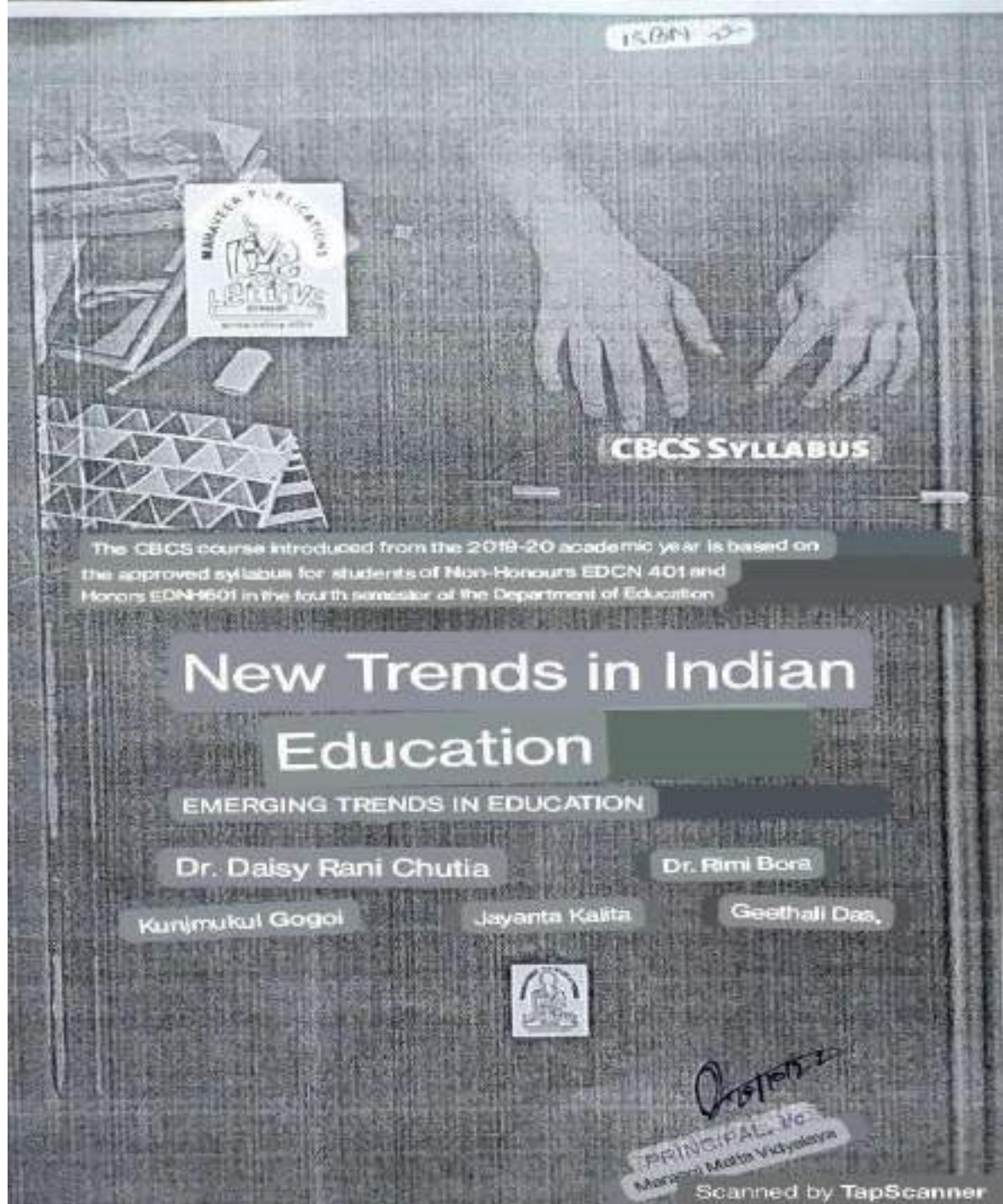
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10. Dr. Daisyrani Chutia

NEW TRENDS IN INDIA EDUCATION



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- Emerging trends in education: A Textbook of Education written in Assamese language by Dr. Daisy Rani Chutia, Dr. Rimi Bora, Kunjmukul Gogoi, Jayant Kalita & Geetali Das as Per B.A. 4th Semester Non-Honours and 6th Semester Honours Syllabus issued by Dibrugarh University under CBCS Pattern and published by Mr. Amit Kumar Jain on behalf of Mahaveer Publications, Dibrugarh.

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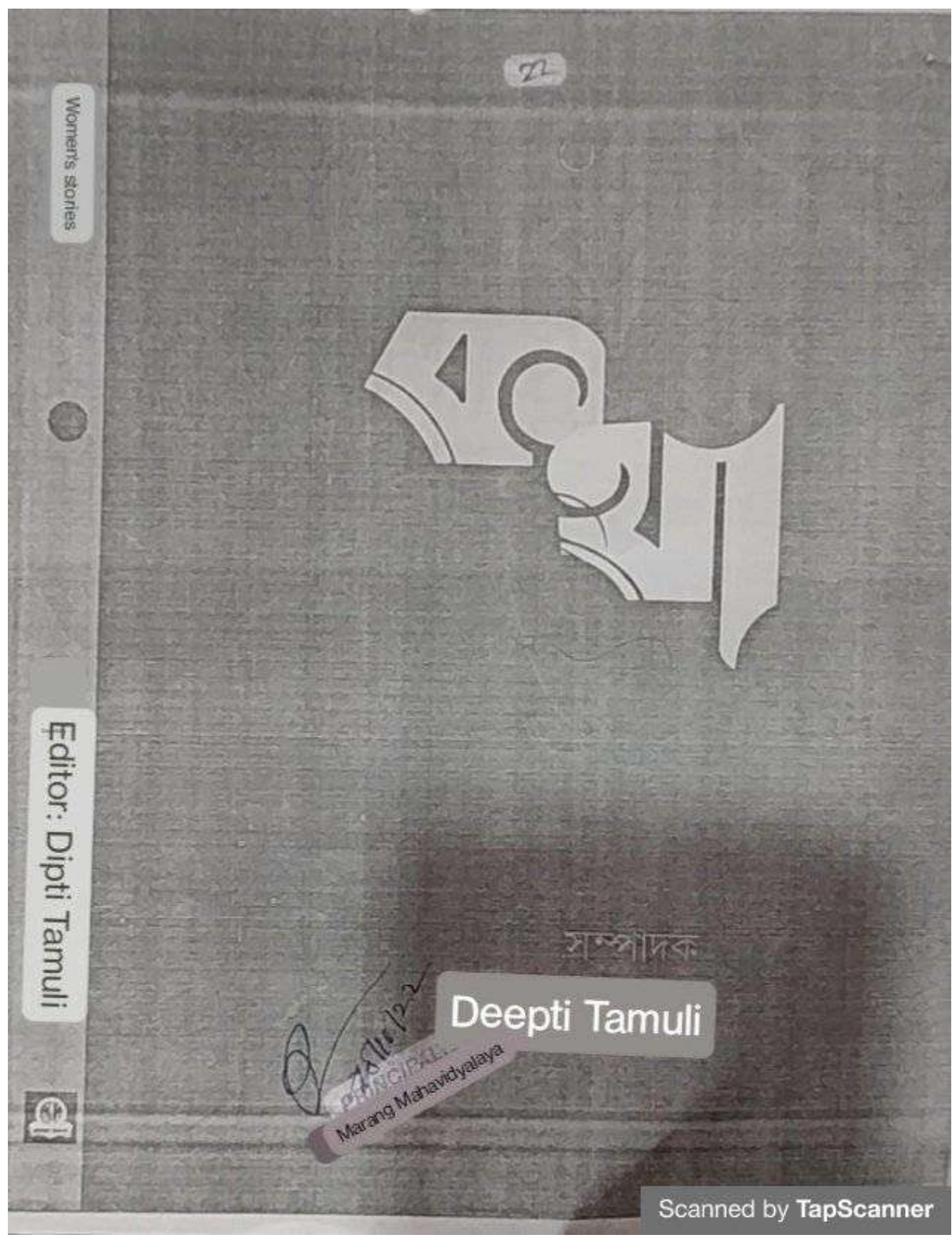
Unit	Content	M	L	P	T
II	<b>20 CHALLENGES OF INDIAN EDUCATION</b>	20	17		2
	21. Early Childhood Care & Education (ECCE) in India:				
	21.1 Meaning & Importance of ECCE.		1		
	21.2 Challenges of ECCE in India.		1		
	21.3 Role of Anganwadis and Balwadis under ICDS.		1		
	22. Elementary Education (EE) in India:				
	22.1 Objectives of EE & Need for Universalization of EE.		1		
	22.2 Efforts of Universalization of EE in India.		1		
	22.3 Challenges of Universalization of EE in India.		1		
	23. Secondary Education (SE) in India:				
	23.1 Objectives of SE & Need for Universalization of SE.		1		
	23.2 Efforts towards Universalization & development of SE.		1		
	23.3 Vocationalization of Secondary Education.		1		
	23.4 Challenges of SE in India.		1		
	24. Higher Education (HE) in India:				
	24.1 Objectives & Challenges HE in India.		1		
	24.2 Efforts towards strengthening HE.		1		
	25. Teacher Education in India:				
	25.1. Objectives of Teacher Education in India.		1		
	25.2. Challenges of Teacher Education in India.		1		
	26. Technical and Vocational Education in India:				
	26.1. Objectives & Challenges of Technical and Vocational education in India.		1		
	26.2. Efforts towards strengthening Technical and Vocational education.		1		
	27. Professional Education in India:				
	27.1. Need and Challenges of Professional Education in India.		1		
III	<b>30. ESSENTIAL PERSPECTIVES OF INDIAN EDUCATION</b>	16	15		1
	31. Environmental Education:				
	31.1. Meaning & Objectives of Environmental Education.		1		
	31.2. Challenges of Environmental Education.		1		
	32. Women Education:				
	32.1. Importance & Challenges of Women Education in India.		1		
	33. Inclusive Education:				

Unit	Content	M	L	P	T
III	33.1. Concept, Objectives & Challenges of Inclusive Education.		1		2
	33.2. Role of RTE, PWD act in addressing Inclusive education.		1		
	34. Alternative Education:				
	34.1. Concept, Need of alternative schooling at Elementary, Secondary and Higher Level.		1		
	34.2. Development and Challenges of Distance Education.		1		
	35. Adult Education:				
	35.1. Concept & Challenges of Adult education.		1		
	35.2. Initiatives for Adult education: Adult literacy mission, Sakshar Bharat.		1		
	36. Population Education:				
	36.1. Concept & Challenges of Population Education.		1		
	36.2. Role of Education in addressing the challenge of population explosion.		1		
	37. Human Rights Education:				
	37.1. Concept of Human Rights education.		1		
	37.2. Role of National Commission for Protection of Child Rights (NCPCR).		1		
	38. Value and Peace Education:				
	38.1. Concept of Value & Peace education.		1		
	38.2. Role of education in promotion of Value & peace in Society.		1		
IV	<b>40. Emerging ISSUES IN EDUCATION</b>	16	12		4
	41. ICT based teaching learning:				
	41.1. Concept & Challenges of ICT based Education.		1		
	41.2. ICT devices used in curriculum transaction.		1		
	42. Continuous and Comprehensive Evaluation:				
	42.1. Concepts & nature of CCE.		1		
	42.2. Tools & Techniques of CCE.		1		
	43. Education and National development:				
	43.1. Education as a development indicator.		1		
	43.2. Role of Education in Human Resource Development.		1		
	44. Issues of Curriculum:				
	44.1. Aims of education & curriculum with reference to NCF 2005.		1		
	44.2. Challenges of curriculum construction at Elementary and Secondary level.		1		

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✍

New trends in development and women  
: Chitralekha Baroua /

✍

Historical background of women's education in India  
: Dr. Daisy Nath Chowdhury/2 The

✍

development of women's education in Assam in the pre-independence period  
: Shashwati Baroua Bhuyan/3

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Impact on Women Educators : Dr. Shrutidhara Mahast / 40

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: Dr. Navami Gogoi/5

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Human Rights under the National Commission for Women  
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Under the National Commission for Women

### Human Rights

Human rights in the general sense refer to the rights without which a person cannot recognize himself as a healthy person. According to De Jure, former Chairman of the National Human Rights Commission, 'Human rights are some rights without which we can never survive as human beings in society.'

#### The Protection of Human Rights

Act, 1993, passed by the Parliament of India in 1993, defines human rights as 'the right to life, liberty, equality and dignity of the individual guaranteed by the Constitution of India, enshrined in international treaties and enforced by Indian courts.' Human rights are the social, economic, moral and human values that a person feels he needs to live with dignity in a society. Human rights allow people to live among people and also give priority to moral values. Human rights are the values that help people to live with dignity as conscientious beings.

Although the Constitution and laws of India have taken various protective measures for the improvement of the condition of disadvantaged, which are considered to be the most vulnerable groups in society, women

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and plans have been developed and implemented yet the situation of women at all levels of society has not changed. Instead, most reports of physical and mental abuse, sexual harassment, dowry deaths, violence against women are increasing day by day. In 1991, the Women's Development Bureau of the Department of Women and Child Welfare, Government of India published statistics on violence against women that were disturbing picture. According to the statistics, in 1991, these Indian women were victims of rape, torture, kidnapping, dowry deaths, cruelty by their husbands and their families. In addition, most of the people who do physical service in India are Dalit women, especially SC/ST, tribal women from the North East.

The Constitution of India has enshrined various provisions for the comprehensive advancement of women. For example, Article 14 of the Constitution embodies the principle of paying women equally with men for equal work. Article 42 contains the policy of social security for women. In addition, the Government of India has enacted several important laws after independence to protect the rights of women such as the Special Marriage Act, 1958, the Hindu Marriage Act, 1955, the Prohibition of Dowry Act, 1961, the Prevention of Violence Act, in addition, the establishment of the National Women's Commission is one of the most significant initiatives of the Government of India for the comprehensive advancement of women and the establishment of a just society. In 1990, the National Women's Commission Act was passed by the Parliament of India to take measures to look after various aspects of women in India. This Women's Commission has been focusing on the socio-economic as well as educational aspects of women.

Currently the National Women's Commission will perform various special programmes against discrimination, violence against women etc.

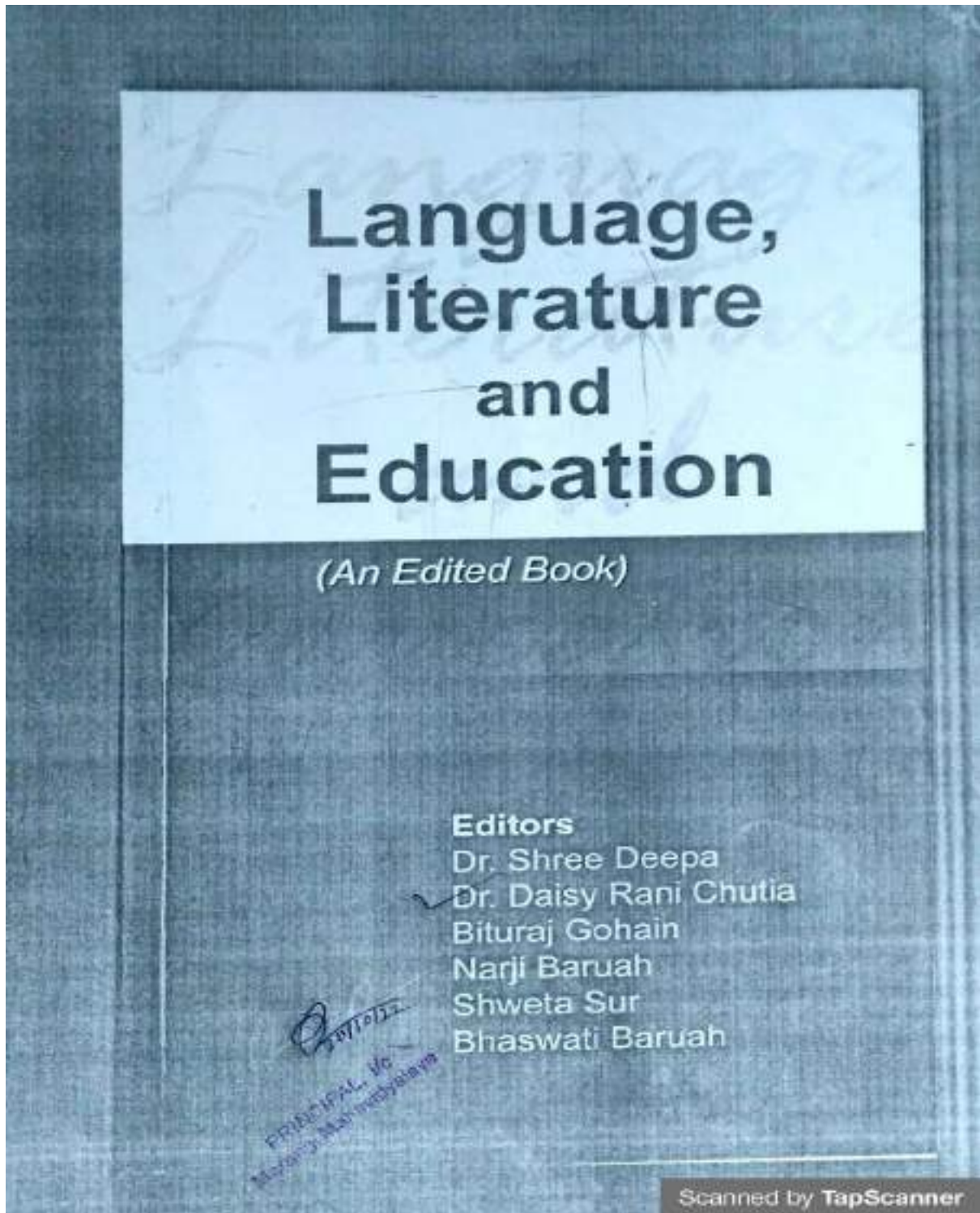
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2. Kakali Borah



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# LANGUAGE, LITERATURE AND EDUCATION

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## Editorial

This book "Language, Literature and Education" is an attempt to showcase and exhibit the teaching and research that happen in our country using our contexts. It is an effort towards using English as a window to India. The contributors range from first time authors to well published ones. It also showcases contributions from early childhood teachers to university faculty. The attempt has been consciously made to seamlessly merge concepts, grades, levels and geographic locations with minimum editorial help. The range of chapters will give the reader a taste of the kind of teaching and learning that happen in the Indian classrooms and also gives a keyhole view into the research paradigms that currently interest the Indian researchers. The book is a faithful companion that speaks our story from our land and it is about us.

Editors

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# Role of Global Governance in contemporary International Relations

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## Abstract

Now a days global governance directly relates to the transnational networks, institutions buildings, control the green house effect as well as the management of global change. Adil Najam, a scholar on the subject at the Pardee School of Global Studies, Boston university defined global governance as "the management of global process in the absence of global government" At the same time global governance take initiatives to join action and bring resources together, as is the case in the International Monetary Fund (IMF) and World Bank. In this conception of global governance, co-operative action is based on rights and rules that are enforced through a combination of financial and moral incentives. Methods of global governance includes harmonization of laws among states, International regimes, global policy issue networks that combine functions of state agencies and private section organizations.

**Keywords:** Women's empowerment, Human Rights, Democratization, Collective Management, Globalization, accountability, legitimacy, Collaboration

## Introduction

Today global governance directly relates to the trans-national networks, institutions buildings, control the green house effects as well as the management of global change. It manifest any issues like women's empowerment, human rights, democratization, the security and peace as well as investments etc.

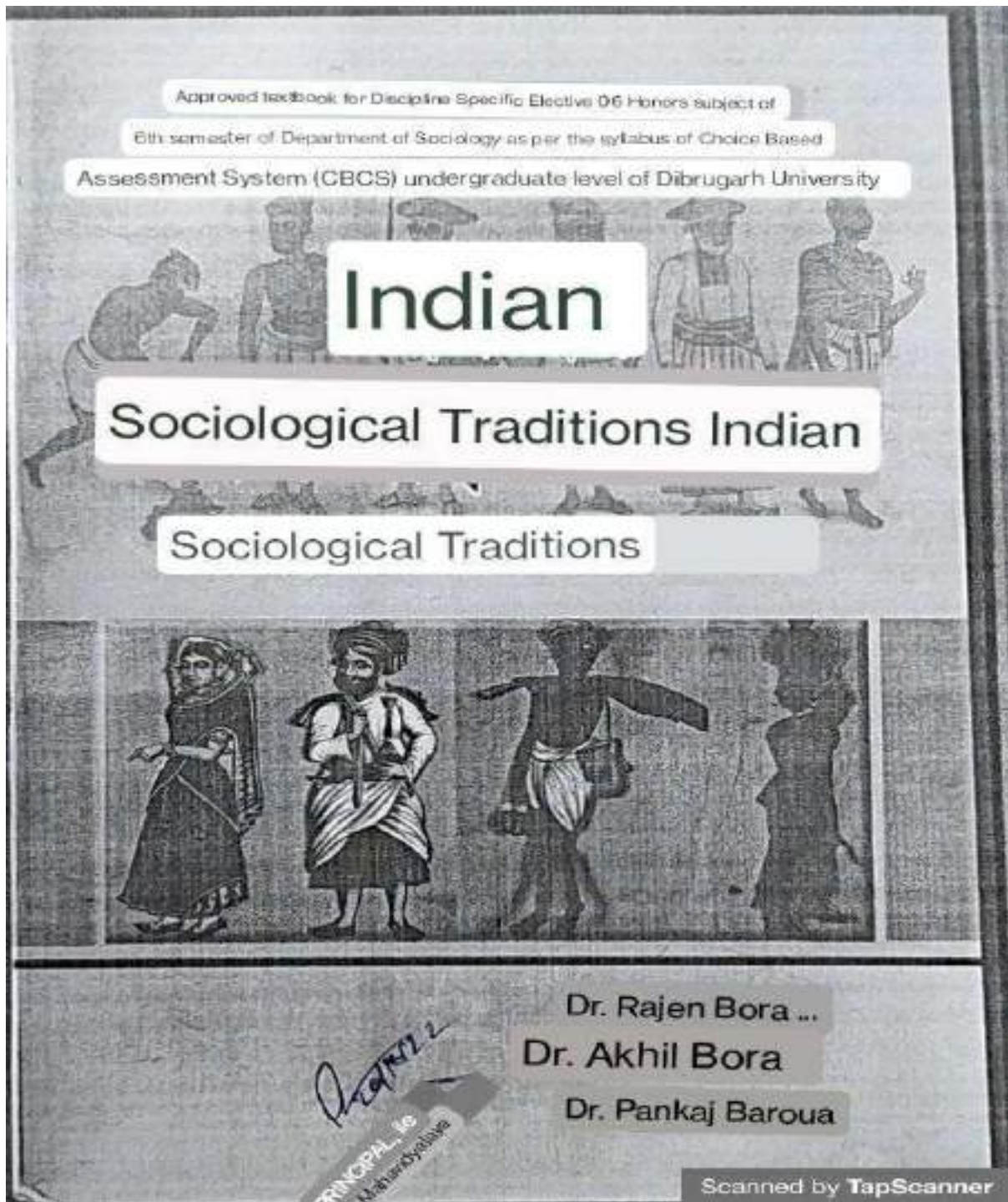
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Indian Sociological Traditions



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**BHARATIYA SAMAJTATTIK PARAMPARA : A Book on Indian Sociological Traditions written in Assamese as per new (CBCS) syllabus of Dibrugarh University by Dr. Rajen Borah, Associate Prof. & Head, Department of Sociology, Jorhat Kendriya Mahavidyalaya, Dr. Akhil Borah, Asstt. Prof. & Head, Department of Sociology, Morongi Mahavidyalaya, Doigrong, Golaghat & Dr. Pankaj Boruah, Asstt. Prof. Morongi Mahavidyalaya, Doigrong, Golaghat and Published by Bidya Bhawan, M.G. Road, Jorhat (Assam).**

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## 6. Leela Dube

6.1 Caste and Gender

## 7. T. K. Oomen

7.1 Social Transformation in India

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## Introduction

Every country and society in the world has its own traditions. India and Indian society are no exception. Indian society has its own traditional characteristics and this characteristic has preserved the identity of Indian society. In 1839, the subject of sociology was born in France. Initially, the subject of sociology was born and developed on the basis of Western culture and traditions. However, as the subject spread to different countries of the world, it came to life through the traditions of their respective countries and societies. At one point, this issue was also established in Indian society. However, there were some complications in establishing this subject in Indian society. This is because initially the subject was established by Western traditions and ideologies. Therefore, in the establishment and development of the subject of sociology in India, G.S. S.S. First generation Indian sociologists like Ghori were worried. G.S. S.S. Ghori did his utmost to 'indigenize', 'Indianize' and 'officially recognize' the subject of sociology in India. Ghori and other pioneering Indian sociologists included various cultural and traditional aspects of Indian society in their sociology of India. The inclusion of these aspects helped in acquiring scientific knowledge about the culture and traditions of Indian society.

The main person who tried to maintain the Indian sociological tradition with the Indian concept of sociology of India was G.S. S., Ghori. This was followed by D.Sc. P.S. Mukherjee, M. (1999). N. Srinivas, A.S. R, Desai, Leela Dubey, BR Ambedkar et al. Therefore, this textbook highlights the contribution of these sociologists to the indigenization of sociology in India.

This textbook on "Indian Sociological Tradition" is very important. This textbook was prepared very quickly amidst the busy schedule. Therefore, it will be a matter of judgment for the readers how they perceive the textbook. We expect constructive suggestions from our readers for any mistakes we may have made.

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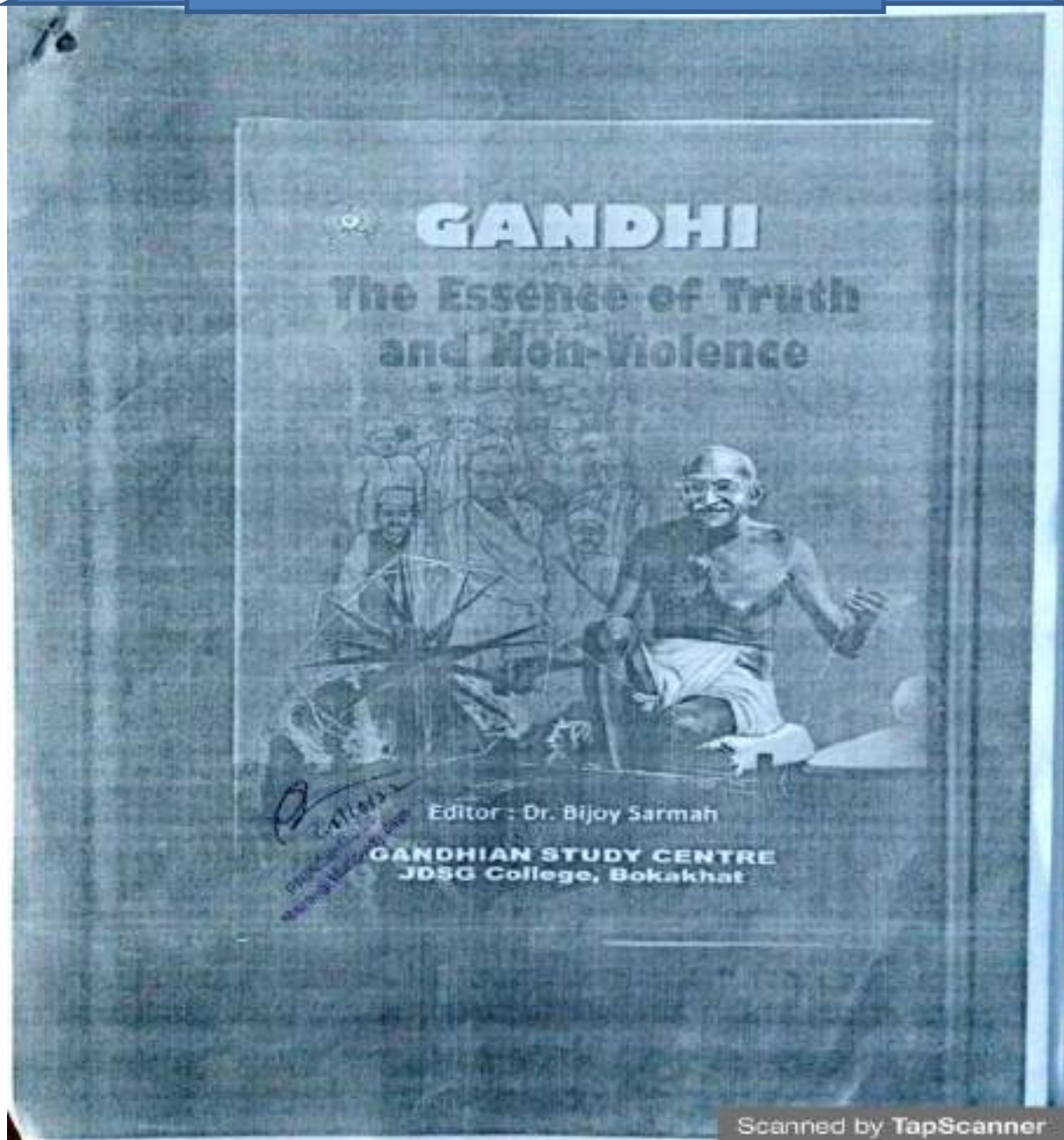
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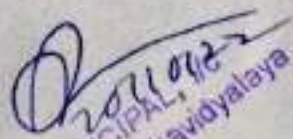
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# Relevance of Gandhian Basic Education in present context

**Gitanjali Bharali**

*Assistant Professor  
Department of Education  
Marangi Mahavidyalaya (Degree)*

## **Introduction:**

*"Of Gandhi's many gifts to the nation, the experiment of new education is one of the greatest. It seeks to prepare citizen for a new society by teaching young people to live together as a community on the basis of co-operation, love and truth" – Humayun Kabir.*

Mahatma Gandhi, the father of the nation is more known as political and social reformer than in the field of education. Yet he is one of the greatest teachers of mankind for all times. Gandhi

GANDHI : The Essence of Truth and Non-Violence

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was always a philosopher, a seeker after truth, a believer in certain values which give content and significance to life. Gandhi was an experimenter all his life, the philosophy that he gave to the world was the result of his own daily living, his own experience, it reflects his own philosophy of life. Thus to have a true perspective of Gandhi's philosophy of education we should at first, consider his philosophy of life. Gandhi believes in the absolute oneness of God and humanity. Gandhi was a practical, socially determined, idealist and that his greatest ideal is that truth, which is God.

It is his philosophy of life that Gandhi propounded and practised, which inspired his philosophy of education and which formed the cornerstone of his educational theory, the theory that worked out in the shape of the Basic scheme of education. Gandhi realised that the system of education introduced by the British is too bookish and the theoretical. It is unrelated to Indian life. Such type of education could not meet the challenge of the time. Mahatma Gandhi wrote a number of articles in Harijan criticising the present education system of the country and advocating a self sufficient system of education. Consequently in October, 1937 an all India National Education conference was held at Wardha under the president ship of Mahatma Gandhi. In this conference Gandhi introduced a new education system which is known as 'Basic Education'.

#### **Gandhi's philosophy of education:**

Gandhi's educational philosophy was born on his interest

need to better the education of rural India. As Kunsarappa points it, "Gandhiji saw that the only way of saving the nation at that juncture was to revive village economic life and to relate education to it. Education was to be based on village occupations. The child was to be trained to be a producer". (Editor's Note to Basic Education, iii)

Gandhi's thoughts on education form the dynamic side of his general philosophy. It is interesting to remember that his philosophy of education comprises all the essential elements which any good or adequate philosophy of education should possess. On the other hand, it is also critical educational thinking based on philosophy of biology and sociology. It formulates educational aims and objectives, clearly, showed determining the methodology plan and organisation and choice of subject matter.

According to Gandhi, "By education I mean an all-round drawing out of the best in the child and man-body, mind and spirit. Education is not the same as literacy although the latter is one of the means whereby men and women can be educated. Education which draws out the best or truth consists in the development of the mind and body with a corresponding awakening of the soul."

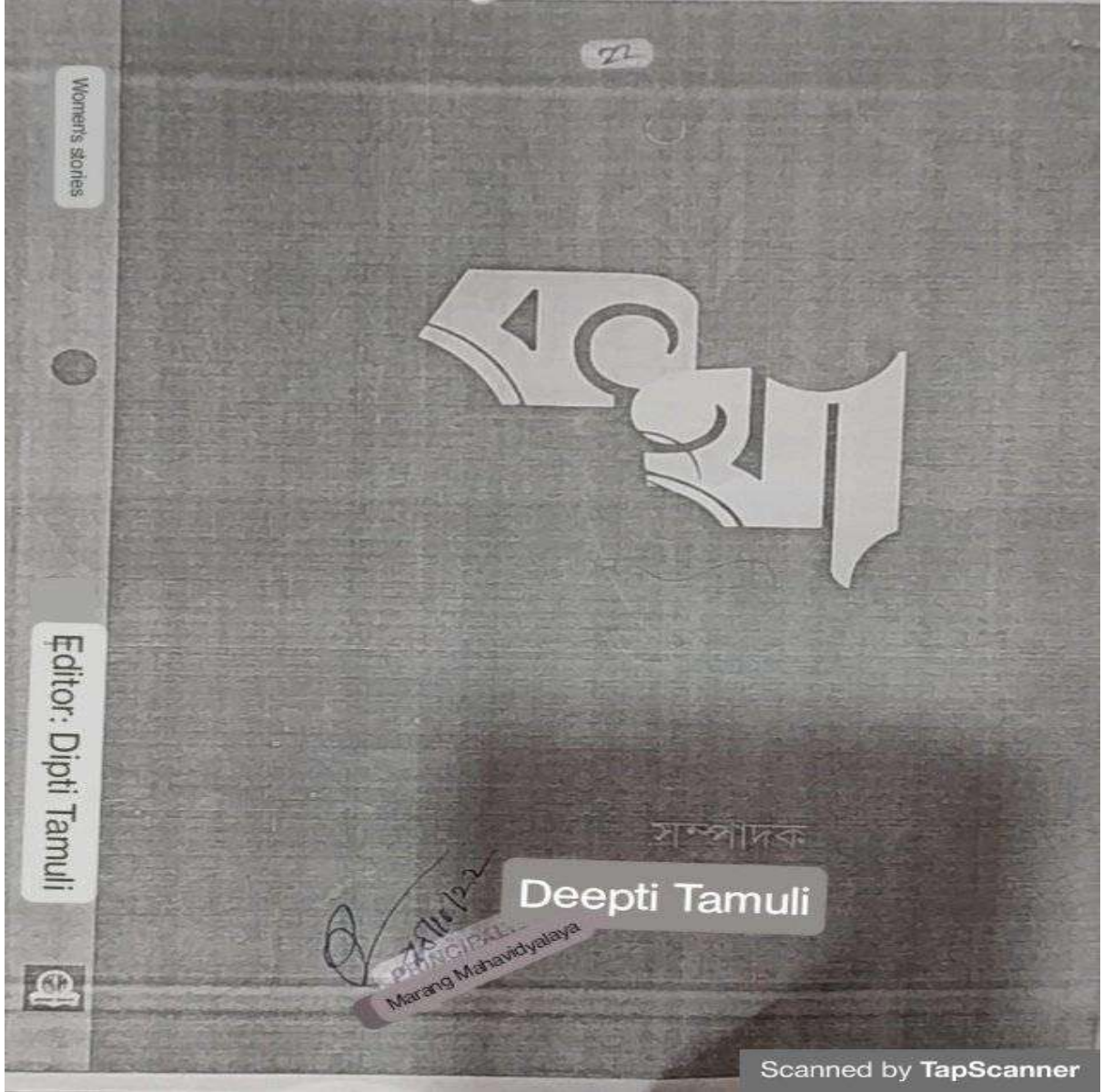
According to Gandhi, education is not only literacy it is an all round development of the whole man. It can be possible when a man has fulfilled his basic needs. The scheme of basic education propounded by Mahatma Gandhi reflected his philosophical view point regarding human life and education. The main views and

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He was the first martyr of Asia

Heroine Sati Sadhni.....

Gitanjali Bharali

Since the beginning of history, Indian women have carried their own distinct identity in society. In the Vedic era, women like Maitreyi, Lopamudra, Apala, etc. participated in sacrifices and festivals equally with men and recited verses and mantras of the Vedas. Similarly, the ancient Assamese women have their own characteristics. There are many different types of characters in the film, but the most important one is the character of the heroine Bhanumati, daughter of King <sup>ৰুবী</sup> Bhagadatta of Kamarupa, was married to Kachari princess Hirimba by Duryodhana, the eldest of the Kauravas, and Bhima, the third Pandava. But compared to all these historically famous Assamese women, Chutia Queen Sadhni possessed unique and rare qualities.

There are many ways in which you can improve your self-confidence. There are many ways in which you can improve your self-confidence. The sacrifice she made as a queen is a matter of pride for mankind. Sadhni's noble ideals, sense of respect, sacrifice and love of freedom are remembered as a source of inspiration for all nations.

The historian Elias Sahib mentioned that in the early thirteenth century, the Chutia kings ruled most of the northeastern part of Assam. Before the arrival of the Ahoms, the Chutia were renowned as the most powerful force in the northeastern border region of Assam. They dominated the Barahi and Maran peoples. The Chutia power reached its peak during the reign of the Chutia king Gaurinarayan or Ratnadhvajapala. The last king

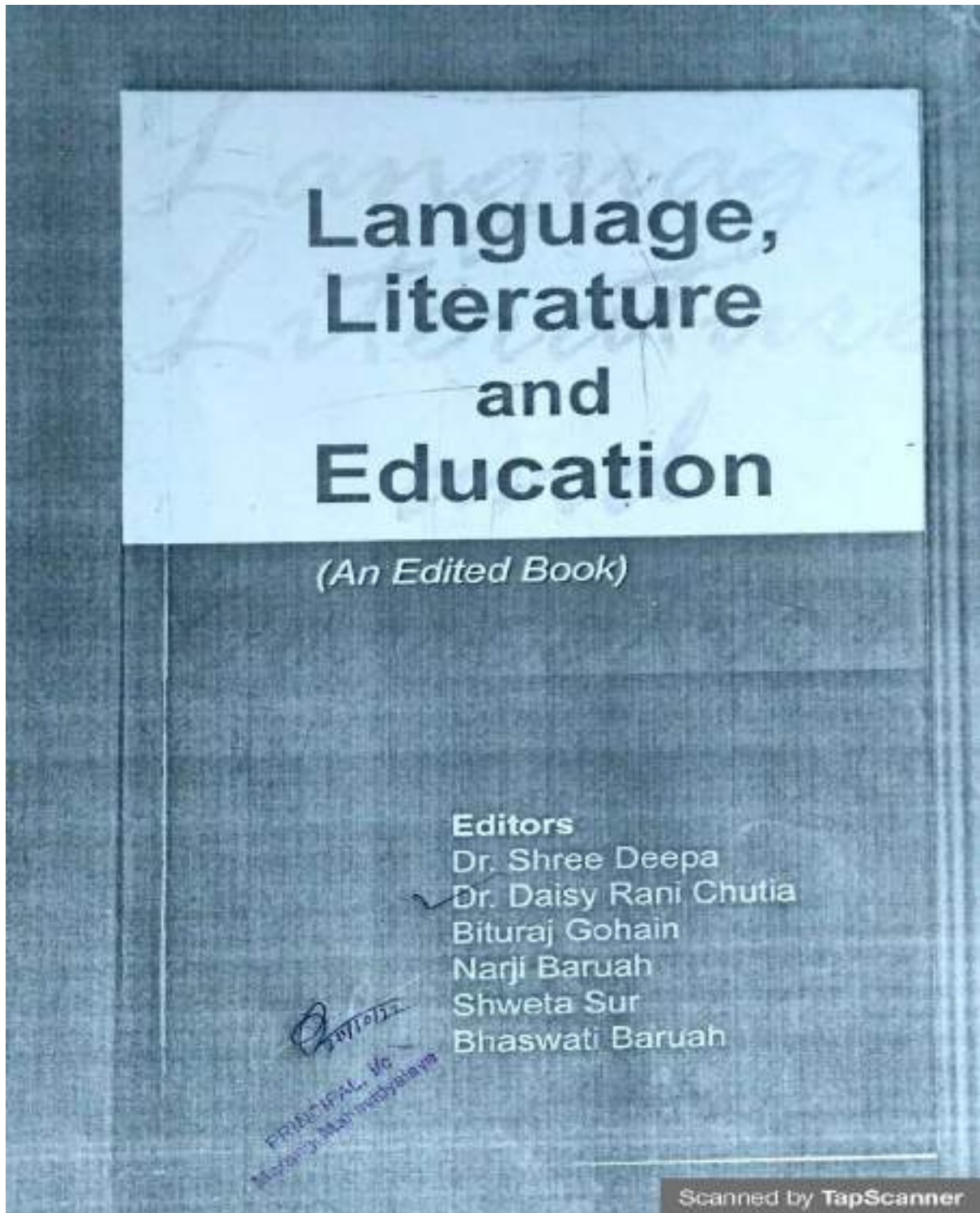
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## Editorial

This book "Language, Literature and Education" is an attempt to showcase and exhibit the teaching and research that happen in our country using our contexts. It is an effort towards using English as a window to India. The contributors range from first time authors to well published ones. It also showcases contributions from early childhood teachers to university faculty. The attempt has been consciously made to seamlessly merge concepts, grades, levels and geographic locations with minimum editorial help. The range of chapters will give the reader a taste of the kind of teaching and learning that happen in the Indian classrooms and also gives a keyhole view into the research paradigms that currently interest the Indian researchers. The book is a faithful companion that speaks our story from our land and it is about us.

Editors

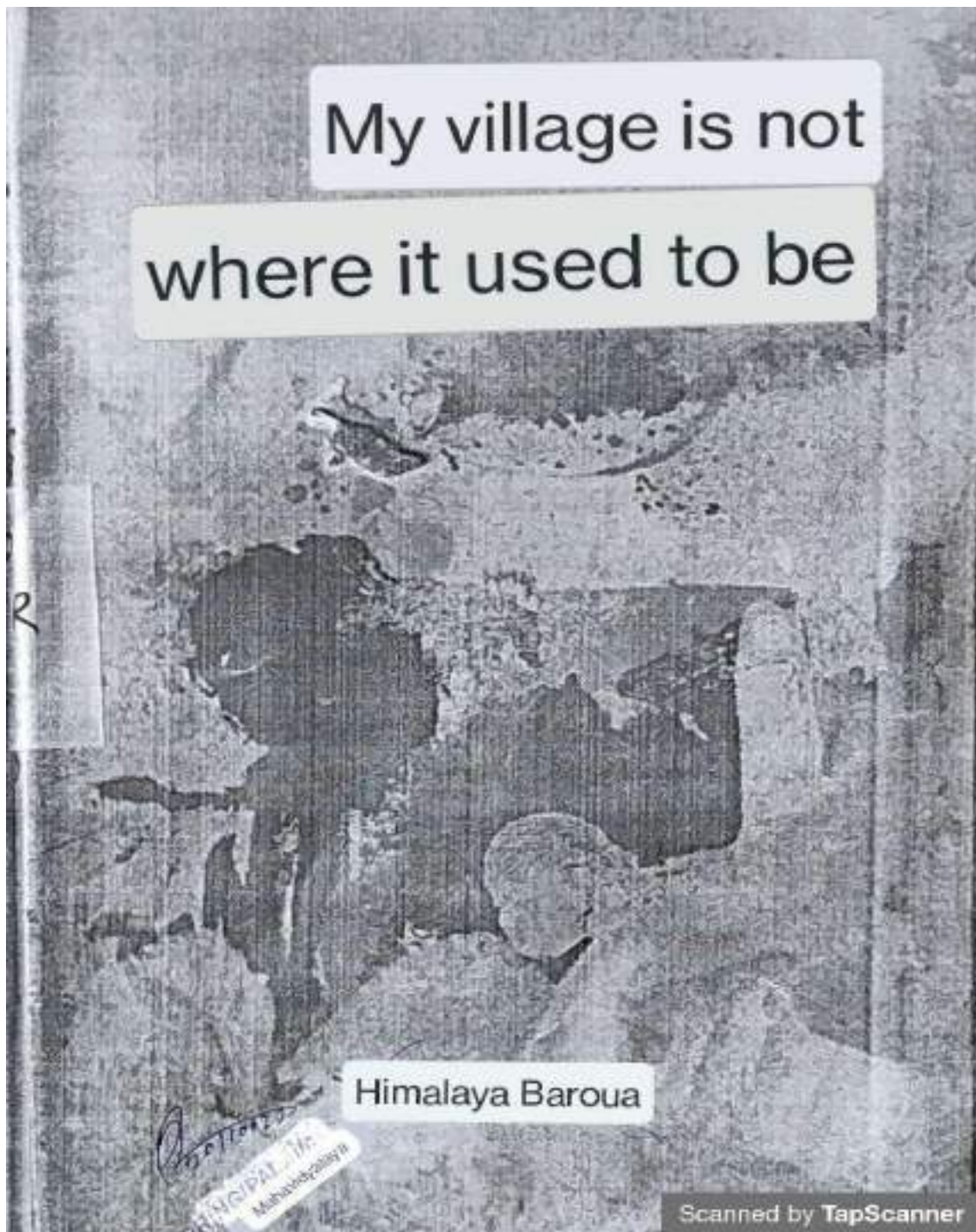
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সৰ্বস্বত্ব সংৰক্ষিত : লেখকৰ লিখিত অনুমতি অবিহনে এই কিতাপৰ কোনো অংশই কোনোধৰণৰ  
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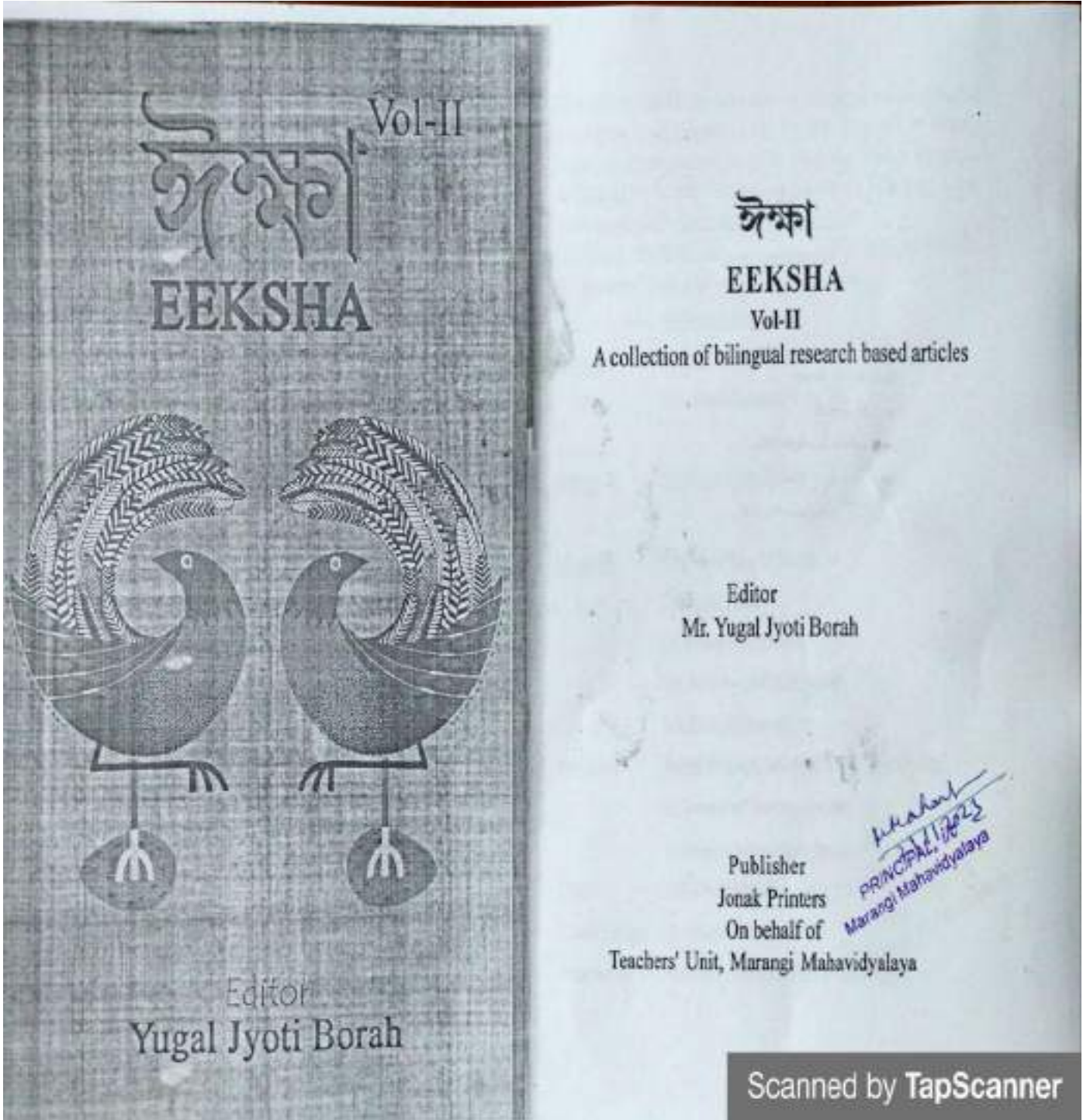
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"Hold fast to dreams,

For if dreams die

Life is a broken-winged bird,

That cannot fly."

- Langston Hughes

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## Editorial

### Society and Literature

Literature is the mirror of human thought and feelings. It attracts the readers in two ways—the matter and manner of expressing thoughts and ideas and adds to their fund of knowledge and experience.

We live in a society. As social being we like to hear about our fellow men who live in society, their thoughts and feelings, their likes and dislikes. The persons who have the power of language to express human feelings, can be regarded as litterateur who are well on the way to creating literature. In other words, the subject matter of literature is society in some form or other. A novelist portrays his story of a specific or we may say multi-specific background, a poet expresses his feeling on various heart touching world of human emotion, anxiety etc. and we who read their works are interested and feel at one with him and ourselves. After all, society is this bond of fellowship between man and man through communication that the poet or writer seeks.

If literature expresses social sympathies, naturally it is bound to exercise some positive influence on our mind and attitude. Society reacts to literature in a living way. Any inspiring piece of literary work creates general influence on society. It rouses our feelings and enthusiasm for welfare.

Mathew Arnold says that more and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Shelley has also called

poets the unacknowledged legislators of mankind. The function of a legislator is to lay down the law, a settled course of action that men may follow. Poetry and literature generally do this in a quiet and unobtrusive way. Novels are known to have changed the direction of the human mind and set in motion movements that have altered our ways of life. The novels of E. M. Forster indicates humanist view of life. He tries to focus on human relationships and the need for tolerance, sympathy and love between individual human beings from different parts of society and different cultures.

The influence of literature on society is felt directly or indirectly. Thus Miss Stowe's "Uncle Tom's Cabin" was directly responsible for a movement against slavery in literature and life in USA of those days. The novels of Dickens had an indirect influence in creating in society a feeling for regulating and removing social wrongs, calling for necessary reforms. Hardy's "Tess of the D'Urbervilles" is a vivid reflection of the social and moral degradation of the eighteenth and nineteenth century England. It is truly a symbolic representation of the disintegration of the English peasantry which can be regarded as the realistic outcome of the Industrial Revolution.

Thus, society creates literature. From this point of view, literature may be regarded as the mirror of the society. But the quality and nature of the reflection depends upon the writer's attitude of mind, whether he is progressive in his outlook or reactionary.

Naturally, conservative-minded writer will stress those aspects of social life, which put the traditional ways

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We expect such a pragmatic perspective from the writers. It is strongly expected that only the value base literature may fill up the readers world with positive vibes to change their personal as well as social attitude in order to sprinkle warm light to the society we live.

*Yugal Jyoti Borah*  
Editor,  
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The 1990s were a time of great change for the country, and the 1990s were a time of great change for the country. The 1990s were a time of great change for the country.

Himalaya Baroua

Assistant Professor, Department of

Assamese, Moring College

Recommendation

There are many ways to get a job in the field of architecture, but the most important thing is to get a job in the field of architecture. The novel was published in 1944 by Birinchi Kumaru Baruah under the pseudonym Veena Baruah. The novel is an unrivaled social and epic novel, a document of Assamese society. The novel is a century-long history of the life paths of many people with different tastes and different mentality. The novel depicts the path of Tagar's life chariot. Tagar is a bright character adorned with ancient human values. This is the path of Tagar's life from village to city, from old to new, from simplicity to complexity. The novelist presents three characters as the main characters of the novel. Tagar, Kamalakantha and Dharani. The novel is based on these three characters and another group of characters appears in the novel. The characters of Suprabha, Mohikanta, Ahini, Bhogdatta, Mouzadar, Ray Bahadur, Manik Hazarika, Bapuram, Daroga Madhav Mahant, Golap Doctor, Sunada, Naduki etc. reflect the social system and customs of the time. The novel is a comprehensive picture of an Assamese rural society. There are many different types of ceremonies and rituals that are performed in the Assamese society.

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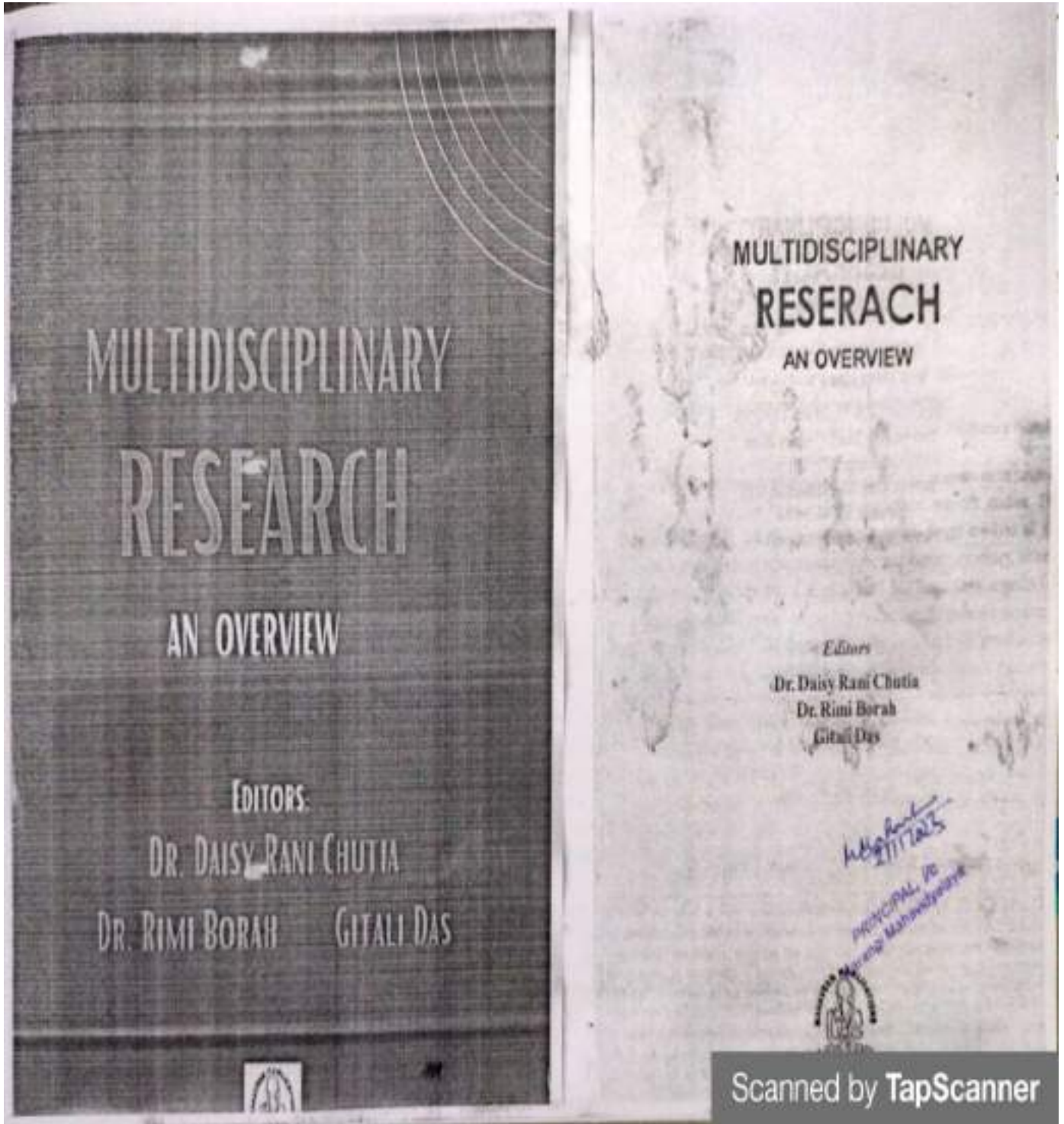
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# MULTIDISCIPLINARY RESERACH

AN OVERVIEW

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## Editorial

*"Live as if you were to die tomorrow,  
Learn as if you were to live forever"*

—Mahatma Gandhi

This book is an attempt to provide an original perspective on range of issues in educational social and cross-sectional research studies. The multidisciplinary and mixed method of research design involves all the subject areas of social sciences such as political science, sociology, history, economics literature etc. The editors of this book have organized a delightfully inclusive collection of chapters from various authors representing different disciplines. The topics included in the book highlighted teacher education, teaching approaches, role of libraries, distance education, public sector enterprises, micro, small and medium enterprises, pandemic public health and good governance, economic and environmental impact on industries, discussion relating to government schemes, Dalits of India, Indian freedom struggle, role of women in War, Assamese and English literature, and other related chapters from different subject areas.

The chapters of the book incorporate interesting questions concerning educational policies, higher education, transactional strategies, political awareness, role of government, and in the field of Assamese and English literature etc. This is an era where an increasing academic engagement has been seen that includes several disciplines under one subject. With the help of multidisciplinary research numerous specialized branches of research is team up having a common aim to contribute something new to the existing stock of knowledge. It refers to the collaboration of peoples from different disciplines which can be considered as collaborative research team. In the words of *Molteberg and Bergstrom* "Multidisciplinary research addresses current, actual, problems focusing on solving them-

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*it tends to be applied and action or policy-orientated*". In India the *National Educational Policy-2020* envisaged to transform higher education to more inclusive holistic and multidisciplinary in nature. This will represent a unique educational approach that will allow students to construct and explore knowledge from different curricular and co-curricular areas. The education policy endorsed that multidisciplinary curriculum comprises arts, science, humanities, and health and well-being. Multidisciplinary approach reflects the *Man-making education of Swami Vivekananda, Integral education of Sri Aurobindo and Basic education of Mahatma Gandhi* in the true sense. Moreover, this book has tried to represent varieties of research areas under one umbrella. Effort has been made to present the search of new knowledge by various researchers of different subject areas. It is best mentioned by *Peter Sondergaard, Information is the oil of the 21<sup>st</sup> century and analytics is the combustion engine.*

December, 2022

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Write in the box

Applied Ph.D. in Journalism & Mass Communication

Notre College, Solani

nmakikaboush23@gmail.com

### Summary :

There are many needs to get jobs in the field of architecture. These resources are declining in importance nowadays. The literature is full of the social system, religious, traditions, and policies of the time. There are several other books written by Gaurav and others are important for learning the social and religious language.

Seed words: Jyoti, Leptini, Children's Literature, Assamese Language and

### INT :

There are many ways in which you can improve your self-confidence. There are many ways in which you can improve your self-confidence. There are many ways in which you can improve your self-confidence. There are many ways in which you can improve your self-confidence.

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There are many different types of literature, religious, fiction, non-fiction, etc. There are many different types of literature, religious, fiction, non-fiction, etc. There are many different types of literature, religious, fiction, non-fiction, etc. There are many different types of literature, religious, fiction, non-fiction, etc.

Therefore, it is important to understand the importance of children's literature in the life of children. Therefore, it is important to understand the importance of children's literature in the life of children. Therefore, it is important to understand the importance of children's literature in the life of children.

### Research methods and references :

The paper is prepared in a scientific manner. The sources of study include children's literature by Laxmi Bai, Anika Saha, 'Signs of Achievement in Work', etc.

### Objectives of the study :

Children are the future of society and the country. Children develop social skills, strong values, thoughtfulness, compassion, love and empathy and gradually the qualities begin to develop. Nowadays, children are involved in social media and many times children are involved in criminal activities. Such moral decline is likely to fail children in shaping their future lives.

Therefore, it is important to understand the importance of these characters in the children's literature. Therefore, it is important to understand the importance of these characters in the children's literature. Therefore, it is important to understand the importance of these characters in the children's literature.

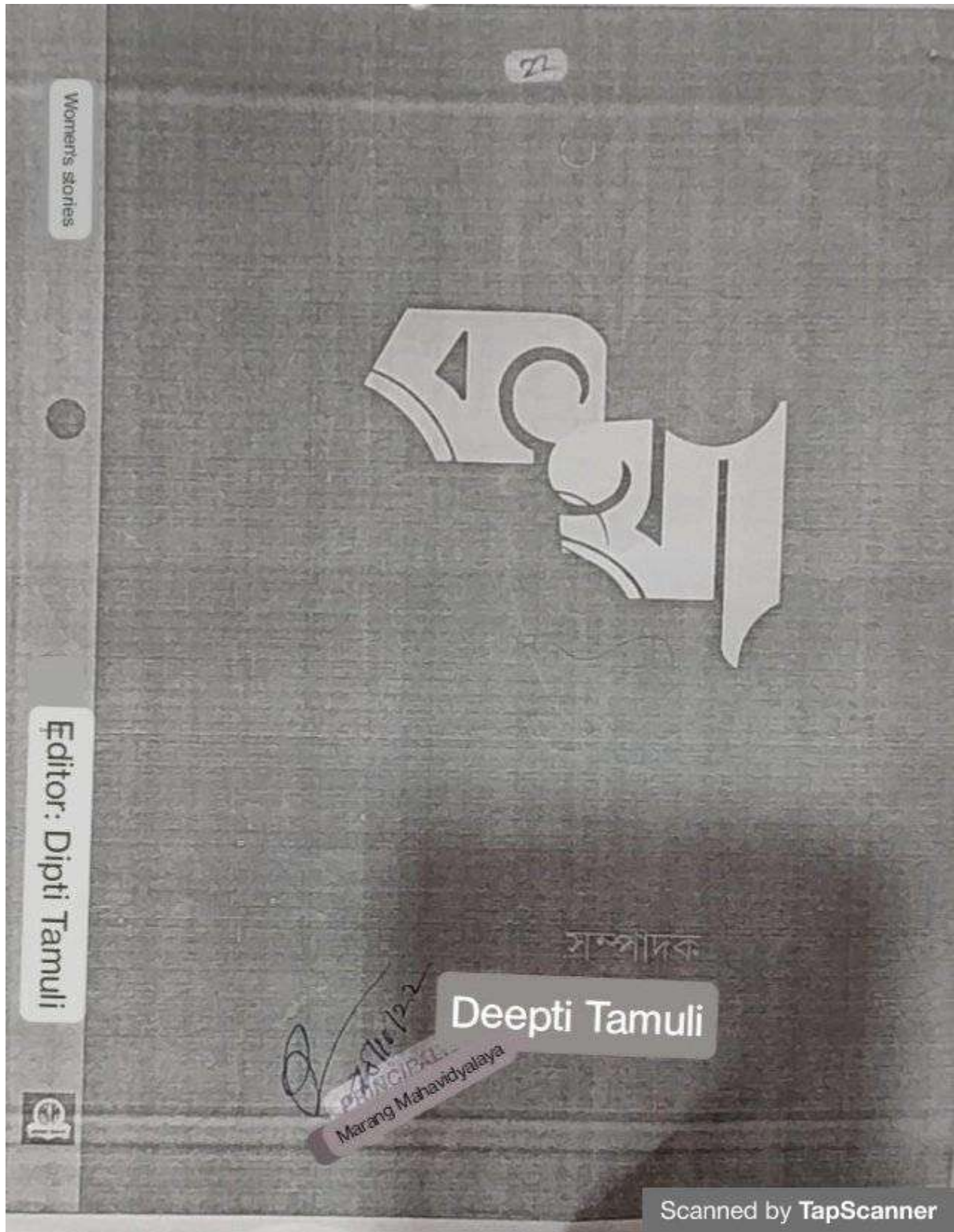
### Laxmi Bai's Biography and her literature :

There are many different types of short stories in modern Assamese literature, but the most common ones are the fairy tales of folk literature. He wrote children's literature: (1) Kamal Krishna Laxmi Sarma 2 The Old Woman's Fairy Tale. (2) Grandfather and Grandson (4) Bach (3) 01. (5) Jyoti (1912) (6) Sri Bhagavat Katha etc.

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There are many ways in which you can improve your self-confidence.

There are many ways in which you can improve your self-confidence

I know this is a study

Himalaya Baroua

Bishnu Prasad Rava was a musician, songwriter, singer, actor, playwright, painter, social worker, people's leader, first-line soldier, patriot, priest of culture and poet and writer. Rabha tried to unite the ethnic groups of Assam through literature and awaken the people against the capitalist exploiters.

There are many ways in which you can improve your self-confidence. There are many ways in which you can improve your self-confidence. His songs and poems express both deep human love on the one hand and deep spirituality on the other. There is also a beautiful expression of the awakening of emotions or expressions of feelings that come to life in literature.

Ravana is an invisible image of women that shines in his mind, in which he establishes women in a distinct position in the contemporary times. He has tried to give women a new meaning by placing more confidence in their mental beauty than in their physical beauty.

Women have had a special status in literature since ancient times. In the Rig Veda, the oldest religious text in India, women were given equal status with men. The Rig Vedas even mention that women have equal rights to education. The Rig Veda also mentions that the wives of the sages wrote about the marriage of women.

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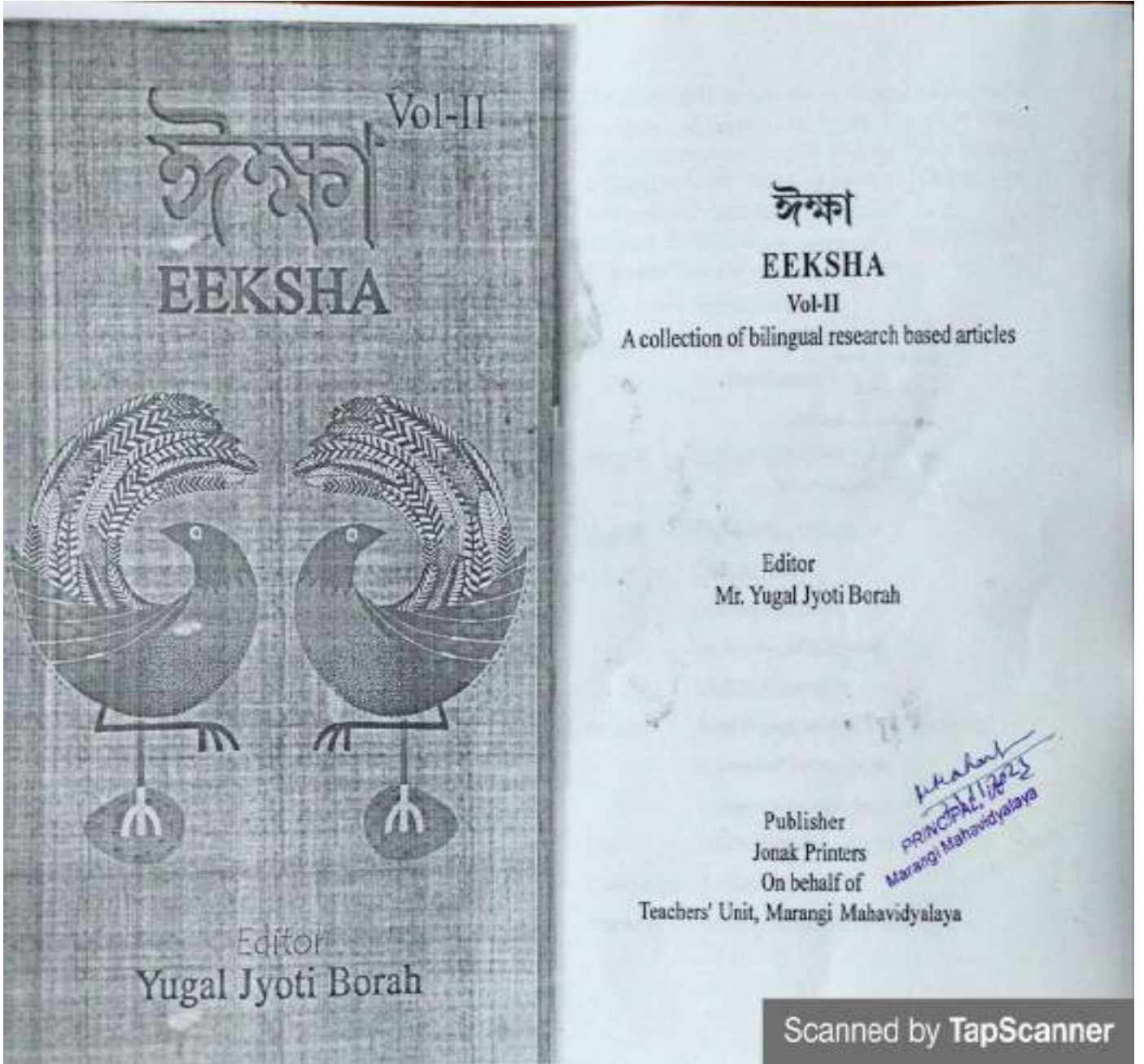
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*"Hold fast to dreams,  
For if dreams die  
Life is a broken-winged bird,  
That cannot fly."  
- Langston Hughes*

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# Role of women in Politics and Power : A Study Under Khumtai Constituency, Golaghat

Jayanta Borah  
Assistant Professor  
Dept of Political Science  
Marangi Mahavidyalaya

## INTRODUCTION:

Khumtai is a village situated under Golaghat district of Assam, North East India. It is located 6 KM towards North from Golaghat, district head quarters Golaghat. According to 2011 Census its total population is 1350. Female Population is 47.9% and 53.1% male population. Its literacy rate is 78.5% and the Female literacy rate is 36.3%. And Khumtai Assembly constituency is one of the 126 assembly constituencies of Assam Legislative Assembly. It also forms a part of the Kaliabor Lok Sabha constituency. Women from Khumtai Village play an active role in politics but least in number. The political participation of women of this constituency will be discussing below.

## OBJECTIVES:

1. To highlight active women's participation in politics especially under Khumtai constituency.
2. To focus on the problems of social, economic and political issues of Khumtai assembly.

## METHODOLOGY:

This study paper will be an analytical based on collection of both primary and secondary data. Interviewed different local people under Khumtai Constituency.

## ANALYSIS:

Women and politics have a strong combination from early times in India or can see right from Indian independence period. Participation of women in politics is a fundamental prerequisite for gender equality and genuine democracy. It shows women's direct engagement in public decision-making and is a means of ensuring better accountability to women. 'Political Participation' term has wide meaning as it does not only mean for 'Right to Vote' but also participation in decision making process, political activism, political consciousness, etc. So to combat gender inequality in politics, the Indian government has instituted reservations for seats in local government. The women's Reservation Bill (108<sup>th</sup> Amendment) has been introduced in Indian National parliament to reserve 33% of Lok Sabha and Vidhan Sabha seats for women. Indira Gandhi becomes a reality for active political participation which stands for gender equality after the India got freedom from the British.

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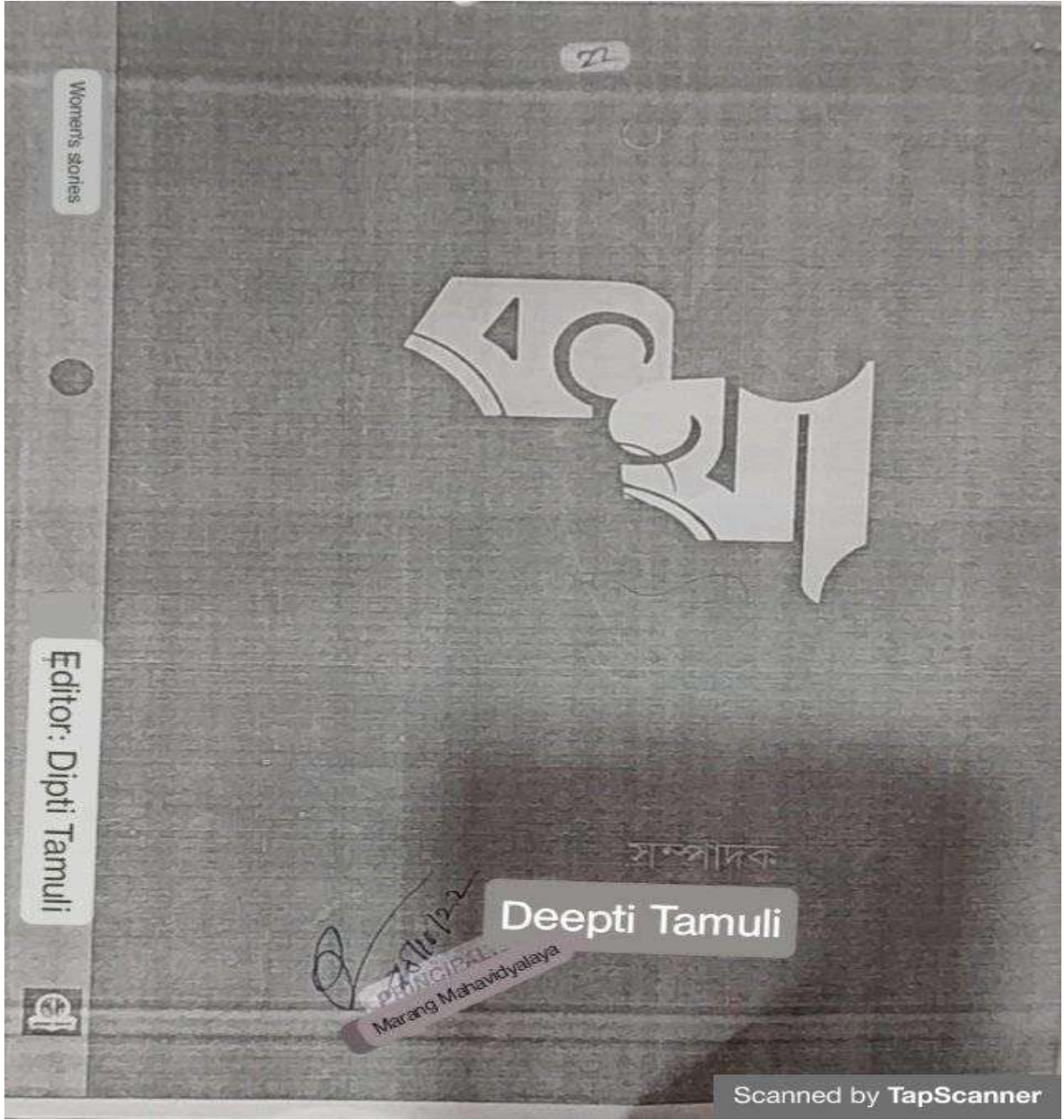
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. Monalisha Tamuly



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## Role of education in women empowerment

Manaliksia Tamul

"Educating a man means educating a man, while educating a woman means educating a family. Empowering women means empowering Mother India" - Pandit

Jawaharlal Nehru.

Education is the mirror of a society. Education nourishes the individual with various experiences or knowledge and changes his behavior in the desired direction. They pave the way for improvement or progress of themselves and society through behavioral correction. The future of a country depends on its education system. Along with that education system, the education of women is particularly important. Only if women are educated will education be extended to another group of society through them. (The need for women's education <https://www.dailyksan.com>)

There are only two races in the whole world, men and women. If almost half of the people of a country or a nation are illiterate, the development of that country or nation can never be expected. The country will progress in all aspects only if all persons, irrespective of gender, are equally educated. Women are simultaneously involved in important activities like society building, family management, childbearing and upbringing, yet these activities are recognized as private activities. There are no judicial provisions and no remuneration. (Introduction to Women's Studies, 2014, Gogoi Empowerment means

the act of enabling and subordinating a person to do anything. To be more confident and strong

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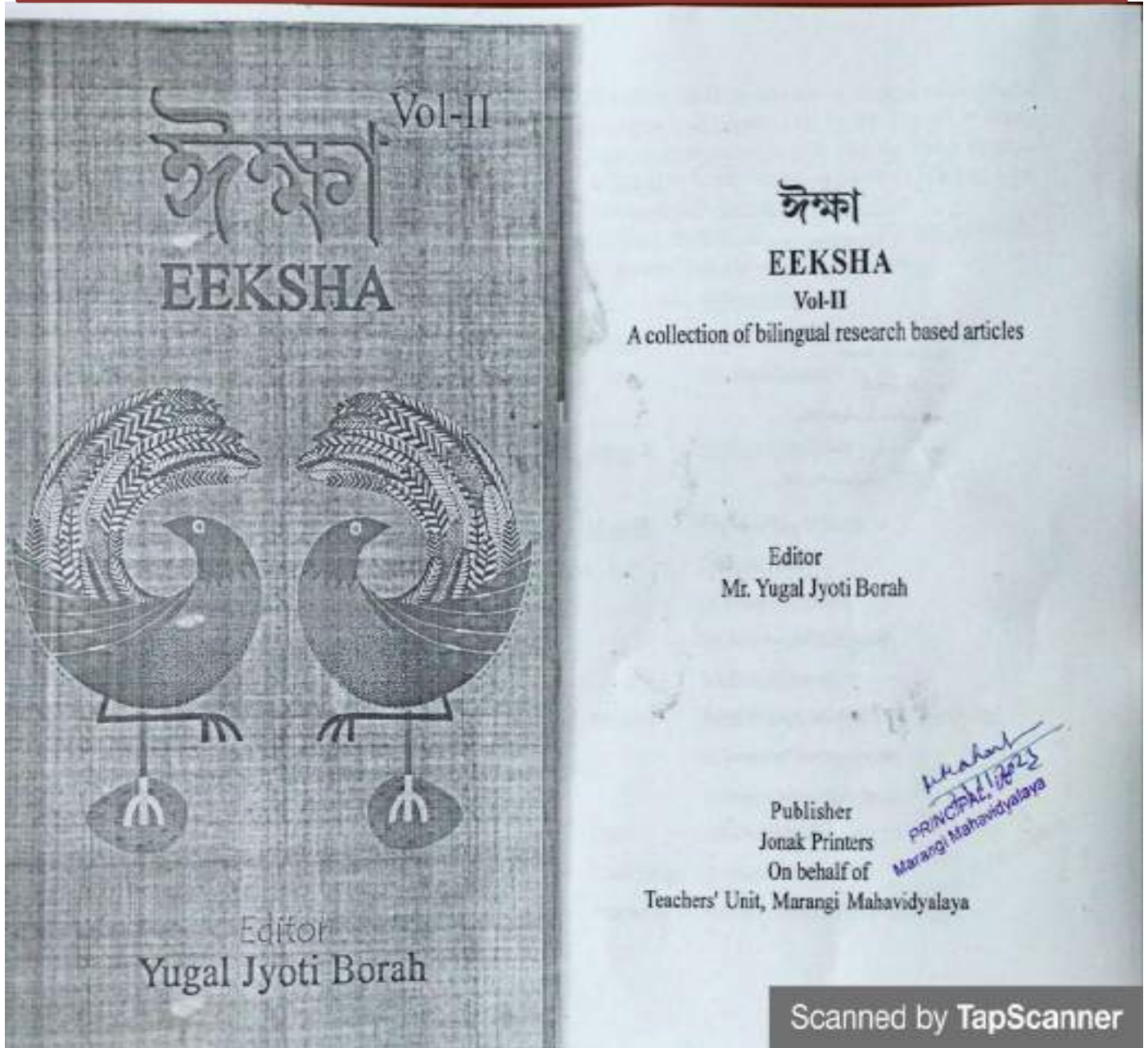
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Study on the Economic and Environmental Impact of Numaligarh Refinery



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"Hold fast to dreams,

For if dreams die

Life is a broken-winged bird

That cannot fly"

- Langston Hughes

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## Editorial

### Society and Literature

Literature is the mirror of human thought and feelings. It attracts the readers in two ways—the matter and manner of expressing thoughts and ideas and adds to their fund of knowledge and experience.

We live in a society. As social being we like to hear about our fellow men who live in society, their thoughts and feelings, their likes and dislikes. The persons who have the power of language to express human feelings, can be regarded as litterateur who are well on the way to creating literature. In other words, the subject matter of literature is society in some form or other. A novelist portrays his story of a specific or we may say multi-specific background, a poet expresses his feeling on various heart touching world of human emotion, anxiety etc. and we who read their works are interested and feel at one with him and ourselves. After all, society is this bond of fellowship between man and man through communication that the poet or writer seeks.

If literature expresses social sympathies, naturally it is bound to exercise some positive influence on our mind and attitude. Society reacts to literature in a living way. Any inspiring piece of literary work creates general influence on society. It rouses our feelings and enthusiasm for welfare.

Mathew Arnold says that more and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Shelley has also called

poets the unacknowledged legislators of mankind. The function of a legislator is to lay down the law, a settled course of action that men may follow. Poetry and literature generally do this in a quiet and unobtrusive way. Novels are known to have changed the direction of the human mind and set in motion movements that have altered our ways of life. The novels of E. M. Forster indicates humanist view of life. He tries to focus on human relationships and the need for tolerance, sympathy and love between individual human beings from different parts of society and different cultures.

The influence of literature on society is felt directly or indirectly. Thus Miss Stowe's "Uncle Tom's Cabin" was directly responsible for a movement against slavery in literature and life in USA of those days. The novels of Dickens had an indirect influence in creating in society a feeling for regulating and removing social wrongs, calling for necessary reforms. Hardy's "Tess of the D'Urbervilles" is a vivid reflection of the social and moral degradation of the eighteenth and nineteenth century England. It is truly a symbolic representation of the disintegration of the English peasantry which can be regarded as the realistic outcome of the Industrial Revolution.

Thus, society creates literature. From this point of view, literature may be regarded as the mirror of the society. But the quality and nature of the reflection depends upon the writer's attitude of mind, whether he is progressive in his outlook or reactionary.

Naturally, conservative-minded writer will stress those aspects of social life, which put the traditional ways

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of life in the best possible way. On the other hand, a progressive writer will tend to show how old ideals act as restraints on the natural freedom of the human mind, cripple the free movement of man and women in an unrestricted atmosphere, set for liberating new ideals and moving society that looks forward to newer ways of life.

We expect such a pragmatic perspective from the writers. It is strongly expected that only the value base literature may fill up the readers world with positive vibes to change their personal as well as social attitude in order to sprinkle warm light to the society we live.

*Yugal Jyoti Borah*  
Editor,  
EEKSHA, Vol-II

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**A STUDY ON THE ECONOMIC AND ENVIRONMENTAL IMPACTS OF NUMALIGARH REFINERY LIMITED ON THE LOCAL AREAS OF NUMALIGARH, GOLAGHAT DISTRICT**

Monikankona Bodo  
Assistant Professor in Economics  
Marangi Mahavidyalaya

**ABSTRACT:**

Numaligarh Refinery Limited (NRL) is located at Numaligarh in the District of Golaghat, Assam. NRL is a Government of India Enterprise which was set up in accordance with the provisions made in the historic 'Assam Accord' signed on 15<sup>th</sup> August, 1985. It was incorporated on 22<sup>nd</sup> April, 1993 and designed to process 3 MMPTA. The company started commercial operations from the month of October, 2000. NRL is a group company of Oil India Limited and the present shareholding pattern of NRL is: Oil India Limited -80.16%, Govt. of Assam (GoA)-15.47% and Engineers India Ltd. (EIL)-4.37%. NRL is a Category-I Mini Ratna PSU and it is the 4<sup>th</sup> Oil Refinery in Assam.

Numaligarh Refinery Limited has excellent track record and progressive outlook in terms of production, financial results, energy conservation, safety etc. by regularly upgrading its technology and undertaking expansion programmes. Many employment opportunities

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of NRL attract people of different places and, therefore, a large number of people from other districts, states migrate to Numaligarh area to take employment opportunities. It has both positive and negative economic impacts as well as negative environmental impacts on the entire Numaligarh area.

So, this paper tries to analyze the economic and environmental impacts of NRL on Numaligarh area of Golaghat district. This paper is based on both primary and secondary sources of data.

**(Key Words: Refinery, Economic development, Expansion, Enterprise, Employment opportunity, Migrate, Environmental impact)**

#### INTRODUCTION:

Numaligarh Refinery Limited (NRL), a subsidiary of M/S Bharat Petroleum Limited, is a Public Sector Undertaking (PSU) in Oil and Gas Sector. The Numaligarh Refinery Limited is located at Numaligarh in the District of Golaghat, Assam. NRL was conceived as a vehicle for speedy industrial and economic development of the region and it was set up in accordance with the provisions made in the historic 'Assam Accord' signed on 15<sup>th</sup> August, 1985. It was incorporated on 22<sup>nd</sup> April, 1993 and designed to process 3 MMPTA. The company started commercial operations from the month of October, 2000. NRL is a Government of India Enterprise and it is a group company of Oil India Limited. The present shareholding pattern of NRL is: Oil India Limited -80.16%, Govt. of Assam (GoA)-

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47% and Engineers India Ltd. (EIL)-4.37%. NRL is a Category-I Mini Ratna PSU and it is the 4<sup>th</sup> Oil Refinery in Assam.

Numaligarh Refinery Limited has excellent track record and progressive outlook in terms of production, financial results, energy conservation, safety etc. by regularly upgrading its technology and undertaking expansion programmes. Many employment opportunities of NRL attract people of different places and, therefore, a large number of people from other districts, states migrate to Numaligarh area to take employment opportunities. It has both positive and negative economic impacts as well as negative environmental impacts on the entire Numaligarh area. So, this paper tries to analyze the economic and environmental impacts of NRL on Numaligarh area of Golaghat district.

#### OBJECTIVE:

The major purposes of this paper are:

1. To know about Numaligarh Refinery Ltd.
2. To find out the causes of migration in the Numaligarh area.
3. To analyze the economic and ecological impacts of NRL in its local area.
4. To find out the measures to reduce negative economic impacts.

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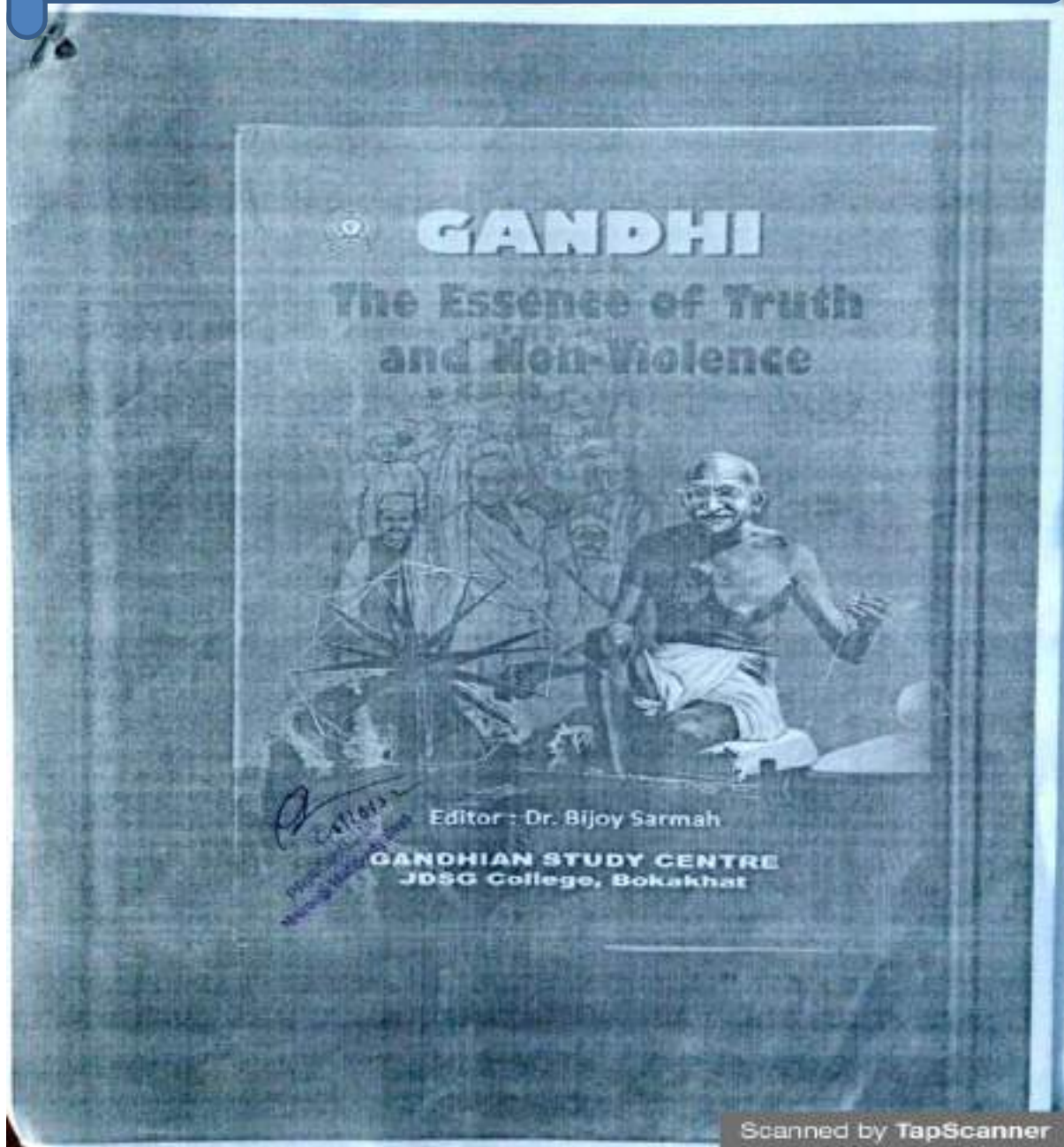
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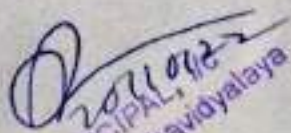
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# A Study on the Relevance of Gandhian Economic Thought in Indian Economy

**Monikankona Bodo**

*Assistant Professor*

*Department of Economics*

*Marangi Mahavidyalaya (Degree)*

*E-Mail-monikankonabodo@gmail.com*

## **Introduction:**

Mohandas Karamchand Gandhi, popularly known as Mahatma Gandhi, occupies a unique place in the history of our freedom struggle. He is remembered as the father of nation by the people of India. He was a philosopher, a seeker after truth, a believer in certain values which give content and significance to life. He was a philosopher in the sense that he has certain beliefs, systematic and reasoned-out views on reality, on life, on the individual, on society and on individual-society inter-relationship.

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Mahatma Gandhi was an experimenter of his life. The theory or philosophy that he gave to the world was not fashioned in an academic manner. It was the result of his own daily living, his own experience; it reflects his own philosophy of life.

Gandhi is the embodiment of truth and non-violence whose thoughts have added new dimensions to all spheres of life. He has also given certain views on economics. He was not a professional economist, nor had he any desire to write any systematic work on economic analysis. However, Gandhi gave his own concept of economy and developed an independent school of economic thought, partially different from the existing school of economic thought. Gandhian economics is based on ethical foundations and the socio-economic principles characterized by the objective of non-violent humanistic socialism.

So, this paper tries to analyze the economic thoughts of Gandhi and its relevance on Indian economy at present day context.

### **Economic ideas of Gandhi:**

Gandhian economics is not a logically rigorous theory, or scheme; it is a part of his total thinking and has to be viewed in the context of his overall philosophy and the type of society which he dreamt of.

In his economic thought, it may be worthwhile to take note of certain formative influences. Gandhi was greatly influenced by Tolstoy and Ruskin. Tolstoy's book, 'The kingdom of God is

within you' and Ruskin's 'Unto this last', had a profound influence on Gandhi. From the philosophy of Tolstoy, he derived the concepts of equalitarianism, simplicity and asceticism which later on became the foundation of his economic ideas.

From Ruskin's book he learnt (a) that the good of the individual is contained in the good of all, (b) that a lawyer's work has the same value as that of the barber's and as much as all have same right to earning their livelihood from their work.

Gandhian economic thought is based on four fundamental principles: truth, non-violence, dignity of labor and simplicity. One principle that played significant role in Gandhi's life is: simple living and high thinking. Gandhi's economic thought might also be described as the economics of non-violence. According to him non-violence is essential because violence is also a form of exploitation. Gandhi opposed modern capitalism because it is based on exploitation of human labor. To Gandhi, moral progress is more important than material progress.

Gandhian economic philosophy, which is a part of his general philosophy of life, is contained in the following principles:

### **Village republics or village Sarvodaya:**

Gandhi was interested in developing the villages as self-sufficient units. He opposed extensive use of machinery, urbanization and industrialization on the ground that it led to pauperization of villages and large scale of unemployment in the country. According to Gandhi, real India was to be found in the villages.

GANDHI

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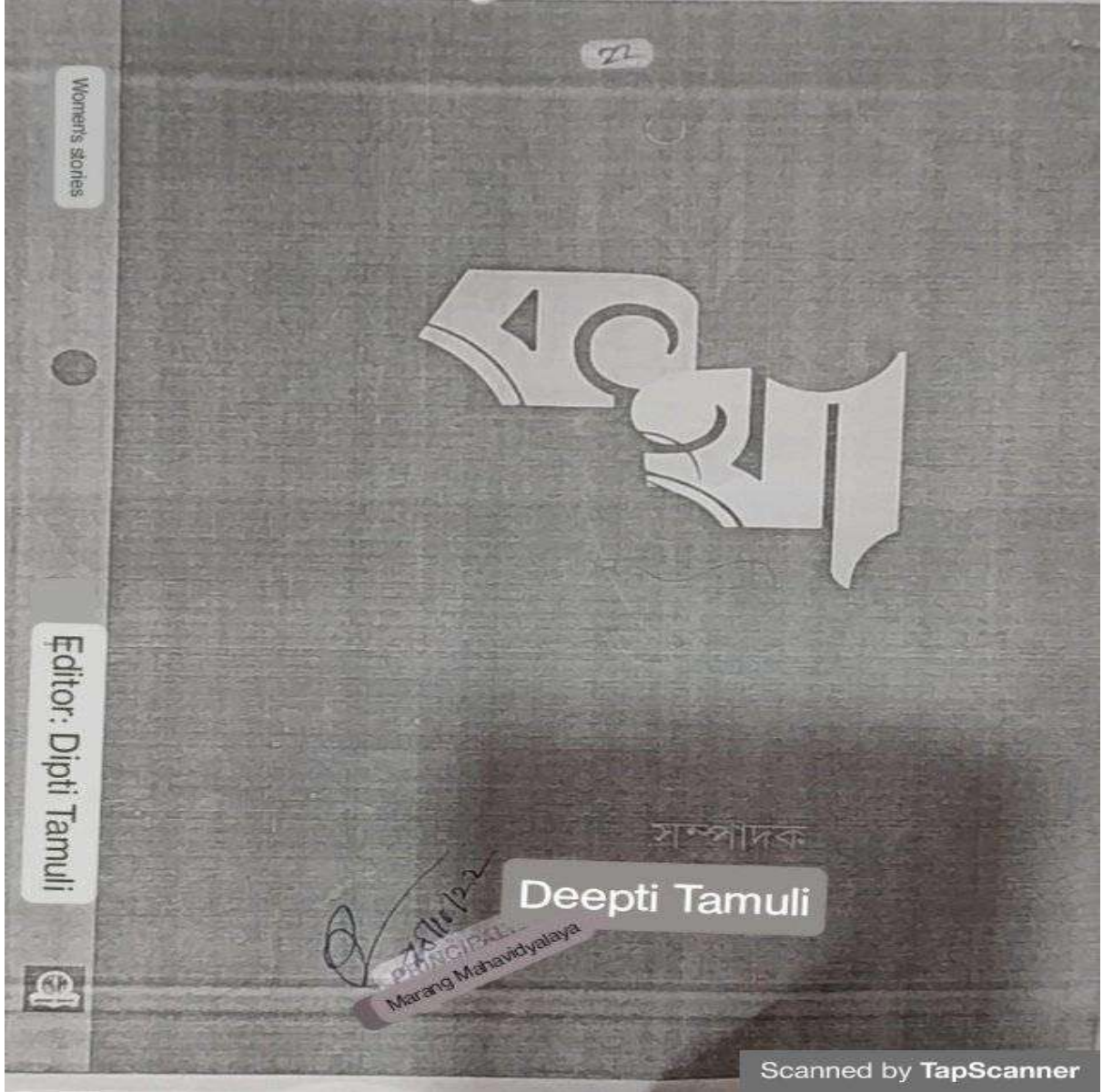
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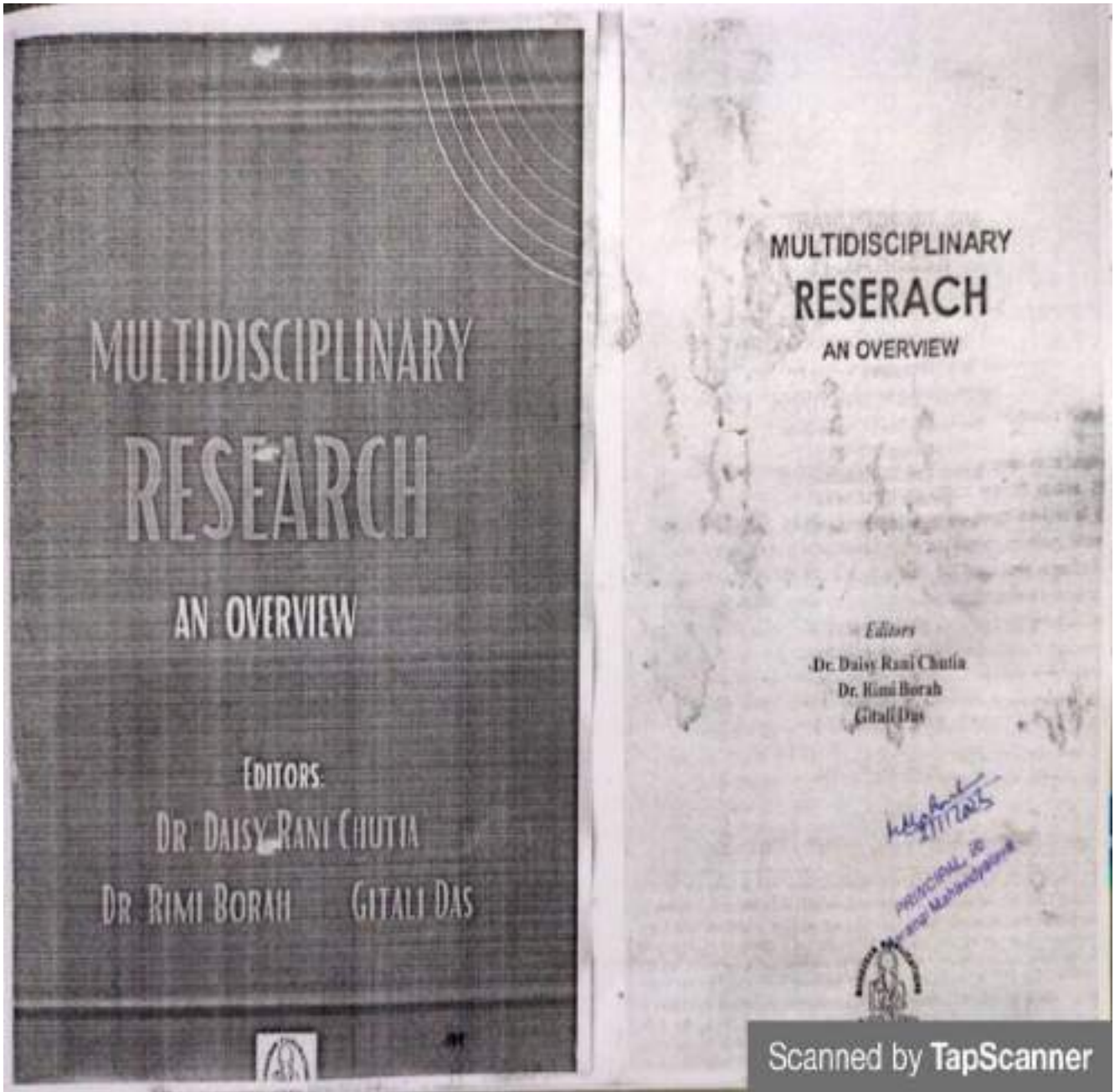
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## Editorial

*"Live as if you were to die tomorrow,  
Learn as if you were to live forever"*

—Mahatma Gandhi

This book is an attempt to provide an original perspective on range of issues in educational social and cross-sectional research studies. The multidisciplinary and mixed method of research design involves all the subject areas of social sciences such as political science, sociology, history, economics literature etc. The editors of this book have organized a delightfully inclusive collection of chapters from various authors representing different disciplines. The topics included in the book highlighted teacher education, teaching approaches, role of libraries, distance education, public sector enterprises, micro, small and medium enterprises, pandemic public health and good governance, economic and environmental impact on industries, discussion relating to government schemes, Dalits of India, Indian freedom struggle, role of women in War, Assamese and English literature, and other related chapters from different subject areas.

The chapters of the book incorporate interesting questions concerning educational policies, higher education, transactional strategies, political awareness, role of government, and in the field of Assamese and English literature etc. This is an era where an increasing academic engagement has been seen that includes several disciplines under one subject. With the help of multidisciplinary research numerous specialized branches of research is team up having a common aim to contribute something new to the existing stock of knowledge. It refers to the collaboration of peoples from different disciplines which can be considered as collaborative research team. In the words of *Molteberg and Bergstrom* "Multidisciplinary research addresses current, actual, problems focusing on solving them-

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*it tends to be applied and action or policy-orientated*". In India the *National Educational Policy-2020* envisaged to transform higher education to more inclusive holistic and multidisciplinary in nature. This will represent a unique educational approach that will allow students to construct and explore knowledge from different curricular and co-curricular areas. The education policy endorsed that multidisciplinary curriculum comprises arts, science, humanities, and health and well-being. Multidisciplinary approach reflects the *Man-making education of Swami Vivekananda, Integral education of Sri Aurobindo and Basic education of Mahatma Gandhi* in the true sense. Moreover, this book has tried to represent varieties of research areas under one umbrella. Effort has been made to present the search of new knowledge by various researchers of different subject areas. It is best mentioned by *Peter Sondergaard, Information is the oil of the 21<sup>st</sup> century and analytics is the combustion engine.*

December, 2022

Editors Desk

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# Economic and Environmental Impacts of Burnt Clay Brick Industry: A Study in Golaghat District of Assam

Nava Kamal Borah  
Assistant Professor, Dept of Economics  
Marangi Mahavidyalaya, Golaghat  
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## Abstract

One of the most important rural industries belonging to unorganized sector in the economy of Assam is Burnt Clay Brick Industry. This industry tries to acquire permanent shelter to the human being the production of this type of brick has not changed over time. The burnt clay brick industry helps in uplifting the economic status of rural people and it has also impact on the environment. This study attempts to understanding the role of brick industry on the socio-economic status of rural people and its impact on the environment. This study is an effort to study the growth of the industry and various challenges faced by the owners of the industry. The data are collected from ten selected brick industries situated in the rural areas of Golaghat district for the study.

**Keywords:** Burnt, clay, brick, environment, growth, challenges and unorganized.

## Introduction

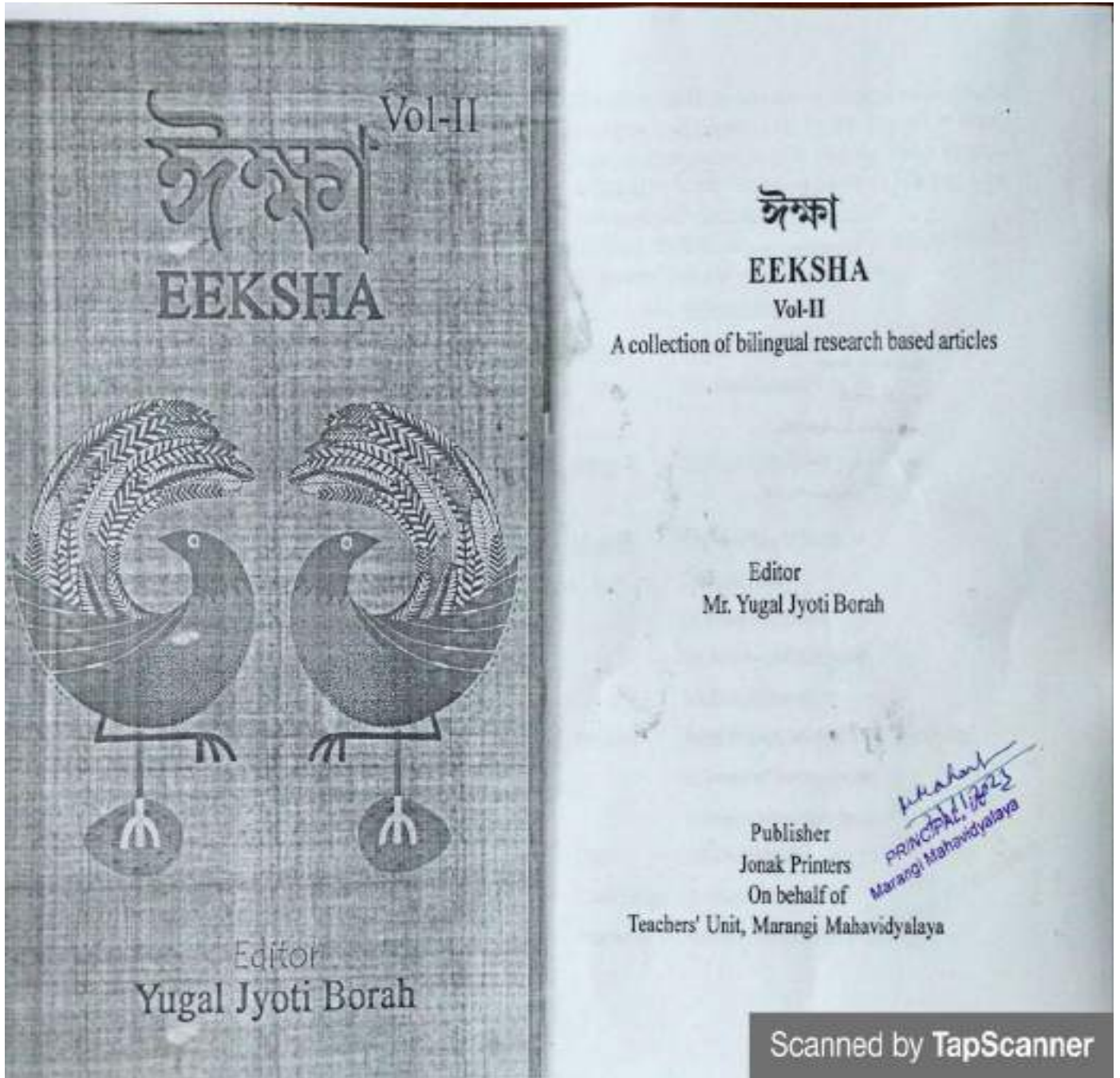
Burnt clay brick industry refers to those factories or industries which produce bricks for construction purposes. Burnt clay brick industry which is part of the unorganized sector is one of the important bases of human

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"Hold fast to dreams,  
For if dreams die,  
Life is a broken-winged bird,  
That cannot fly."  
- Langston Hughes

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## Editorial

### Society and Literature

Literature is the mirror of human thought and feelings. It attracts the readers in two ways—the matter and manner of expressing thoughts and ideas and adds to their fund of knowledge and experience.

We live in a society. As social being we like to hear about our fellow men who live in society, their thoughts and feelings, their likes and dislikes. The persons who have the power of language to express human feelings, can be regarded as litterateur who are well on the way to creating literature. In other words, the subject matter of literature is society in some form or other. A novelist portrays his story of a specific or we may say multi-specific background, a poet expresses his feeling on various heart touching world of human emotion, anxiety etc. and we who read their works are interested and feel at one with him and ourselves. After all, society is this bond of fellowship between man and man through communication that the poet or writer seeks.

If literature expresses social sympathies, naturally it is bound to exercise some positive influence on our mind and attitude. Society reacts to literature in a living way. Any inspiring piece of literary work creates general influence on society. It rouses our feelings and enthusiasm for welfare.

Mathew Arnold says that more and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Shelley has also called

poets the unacknowledged legislators of mankind. The function of a legislator is to lay down the law, a settled course of action that men may follow. Poetry and literature generally do this in a quiet and unobtrusive way. Novels are known to have changed the direction of the human mind and set in motion movements that have altered our ways of life. The novels of E. M. Forster indicates humanist view of life. He tries to focus on human relationships and the need for tolerance, sympathy and love between individual human beings from different parts of society and different cultures.

The influence of literature on society is felt directly or indirectly. Thus Miss Stowe's "Uncle Tom's Cabin" was directly responsible for a movement against slavery in literature and life in USA of those days. The novels of Dickens had an indirect influence in creating in society a feeling for regulating and removing social wrongs, calling for necessary reforms. Hardy's "Tess of the D'Urbervilles" is a vivid reflection of the social and moral degradation of the eighteenth and nineteenth century England. It is truly a symbolic representation of the disintegration of the English peasantry which can be regarded as the realistic outcome of the Industrial Revolution.

Thus, society creates literature. From this point of view, literature may be regarded as the mirror of the society. But the quality and nature of the reflection depends upon the writer's attitude of mind, whether he is progressive in his outlook or reactionary.

Naturally, conservative-minded writer will stress those aspects of social life, which put the traditional ways

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We expect such a pragmatic perspective from the writers. It is strongly expected that only the value base literature may fill up the readers world with positive vibes to change their personal as well as social attitude in order to sprinkle warm light to the society we live.

*Yugal Jyoti Borah*  
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## Gandhiji and Swaraj, an overview

Pallavi Shaikia

Assistant Professor

Department of

Sociology, Morangi College, Goleghat

Reconstruction

Non-violence, non-violence, non-violence,

defeat of violence, victory of non-violence

Mohandas Karmchad Gandhi is the extraordinary man who sought non-violence instead of violence, fascinated and impressed billions of people around the world and planted the seeds of non-violence in a world full of jealousy and hatred. Mahatma Gandhi was a priest of truth and a practitioner of non-violence. Non-violence is the religion of his life. Gandhiji was the pioneer of the Renaissance, the embodiment of the Indian ideals of liberation. This identity of Gandhi is well known. Gandhi, who defeated the British through truth and non-violence, woke up the sleeping Indians and shouted Gandhiji Zindabad and Bande Matam. This discussion attempts to give a brief discussion of Gandhiji's views on the philosophy of Swaraj.

Seed words: Swaraj, non-violence, humanity, satyagraha

Objectives of the study:

The paper attempts to highlight the following aspects.

The life of Mahatma

➤ Gandhi, the father of the nation, is illuminating

Overview of some of the chapters: done

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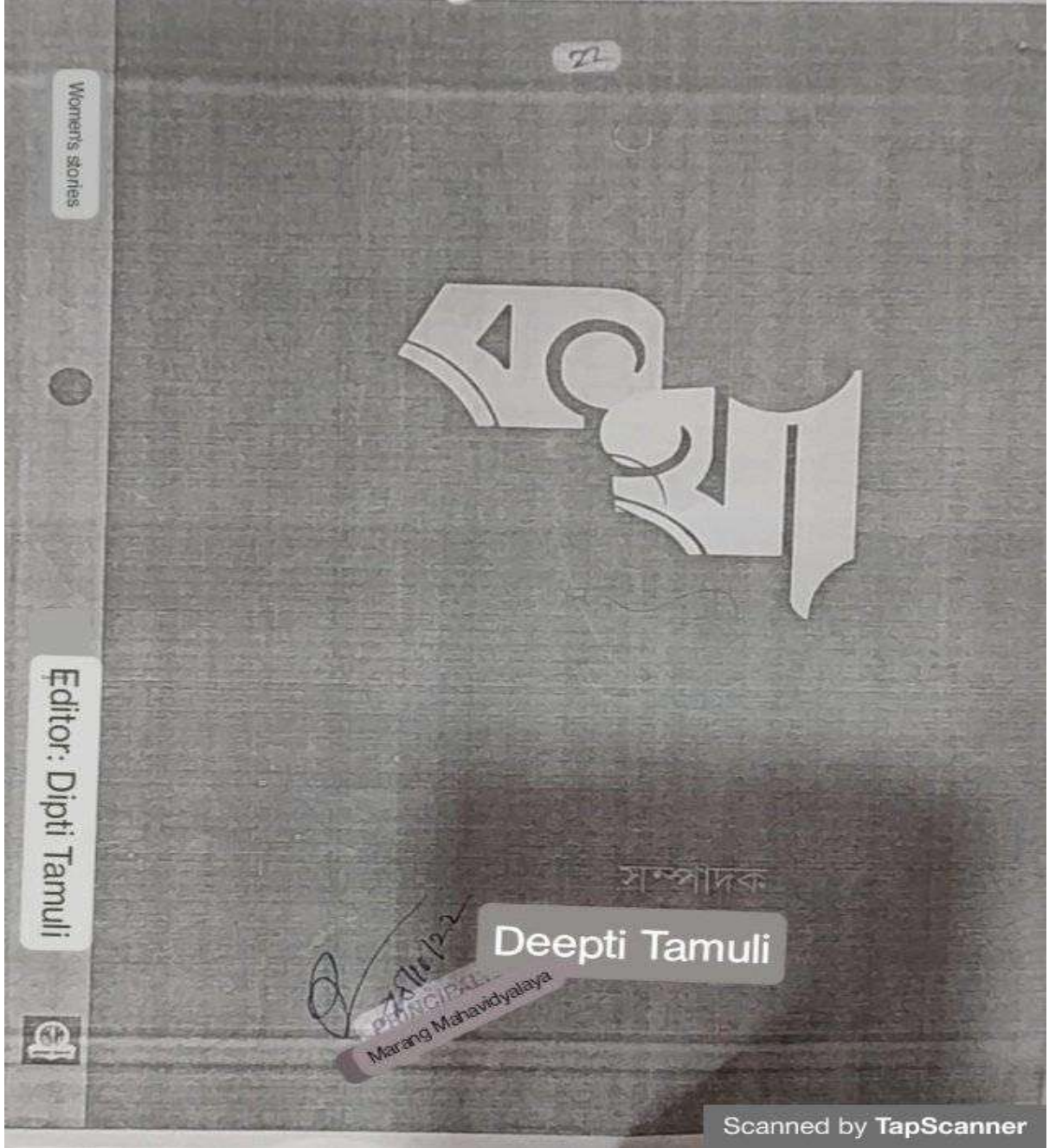
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Open Kutum: Byokti aru Byoktitwa

**Globalization vs. Women: A Sociological Analysis**  
Palavi Shukla

Globalization is just a word echoing in the sky and the wind, meaning a boundless vastness like the sky, a boundless symmetry. There are many ways in which you can improve your self-confidence, but the most important thing is to improve your self-confidence. There are many ways in which you can improve your self-confidence. The rapid change in people's thinking is only possible because of globalization. The advancement in human thought has turned the whole world into a small village and the whole world has become the inhabitants of this small village. The process of globalization has brought about rapid changes in the political, economic, social and cultural aspects of the world, which has forced human society to advocate globalization. (The impact of globalization has brought about changes in human behaviour, customs, paradigms and consciousness of life). The impact of globalization has brought about rapid changes in the customs and lifestyles and consciousness of life underlying people's behaviour.

Since sociology is a subject related to society and the behaviour of its members, sociologists have felt the need for a subject like globalization and have offered their own views. The definitions of globalization offered by various people are as follows: PRINCIPAL

According to Professor Gary Amini, "Globalization is a multifaceted phenomenon that includes the acceleration of international trade, labour, capital and technology and the transformation of ideas and lifestyles."

According to sociologists Kadra and Paine, "Globalization is the interaction of the cultural, economic and political systems of the entire world."

According to the author, "Globalization is a process of rapid economic integration around the world with the liberalization of trade, the flow of capital and investment, and rapid technological changes."

Globalization has reduced geographical distances between countries around the world and made it possible for the exchange and integration of social and cultural elements. Globalization has shrunk the world with information technology, allowing people from different parts of the world to meet easily and quickly.

Globalization has increased the competitive spirit in the minds of the people. People in one country seem to be interdependent with people in another, where other countries are trying to solve the problems of one country. Increased competition in the global commercial market brought about by globalization has improved the quality of goods but the industries and businesses involved in cottage and indigenous industries have suffered. Globalization has also affected the economy, politics, social, cultural, educational and family aspects of a country. In addition to these aspects, globalization has brought about unprecedented changes in the lives of Indian women who live amidst various customs and traditions. The nature of this change can be seen in both positive and negative ways:

Globalization has given women the opportunity to work independently but has made their lives insecure. Indian women are insecure everywhere inside and outside the home. Women are insecure at all ages and at all times from the womb to death. - Someone kills the fetus in the womb by identifying the birth of a daughter in the womb due to their weakness towards the son. The law considers such acts as crimes, but such inhuman acts are committed in exchange for large sums of money.

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Upen Kutum:

Person and personality

✓ Edited by Rekhamani Kutum

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## editorial

A person lives on after death through his works. The person's deep sense of life and social responsibility makes a person immortal. One such person is the late Upen Kutum of Uday Nagar, Bokakhat. The late Upen Kutum is our father. He was born on 1 June 1947 and died on 31 January. He has made his name in social life in this long life. He has demonstrated his skills in education, culture, social fields as well as as a businessman. As a father, my father had a huge heart. My father worked hard to raise our nine brothers and sisters with equal respect. We were also inspired to follow his example as children under the influence of his personality. While fulfilling his responsibilities as a responsible father, his social responsibility was expressed through his actions and thoughts. He felt that the new generation would see the light only if the society was healthy and socially improved. If the younger generation is attracted to education, culture, economy, etc. Then society will move forward in a beautiful way. With this in mind, he emphasized the establishment of schools to show the light of education to young children. He was the founder of Tajang Kutum Middle English School through his sole efforts. The school was later governed. He showed greatness through works like establishing schools and also emphasized social development. He was a member of the Anchalik Panchayat and a general member of the Missing Autonomous Council.

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My father's only wish was to publish a biography combining his lifetime contributions to education, culture and social fields, his statements as a prominent person he met in life, and as a brother, husband and father. But unfortunately that did not happen. As children, it is our duty to do the will of our Father. So according to the discussion of everyone in the family, my father is irreplaceable.

I came forward to fulfill my wish. The book was published by Mr. Vindeo Muhiram Laing in full cooperation with the family's wishes. We are grateful to him for this opportunity. We are grateful Thanks to every author who helped us publish this book by providing various articles. We would like to pay tribute to those who helped us by providing various information. We are grateful to Mr. Sushant Bora, a resident of Rajabari, who took over the responsibility of DTP. We are especially grateful to our colleagues and Assistant Professors of Morangi College Jugalyoti Bora and Binod Konwar for their advice and encouragement in the publication of this book. There are many ways in which you can improve your spelling. There are many ways in which you can improve your spelling. I would also like to thank and thank him. Our wish would not have been fulfilled if Jonak Printers had not come forward to publish this book. Therefore, we are also grateful to the owner of Jonak Printers, Shri Pinku Shaikia. Finally, I apologize to you for any mistakes in the book.

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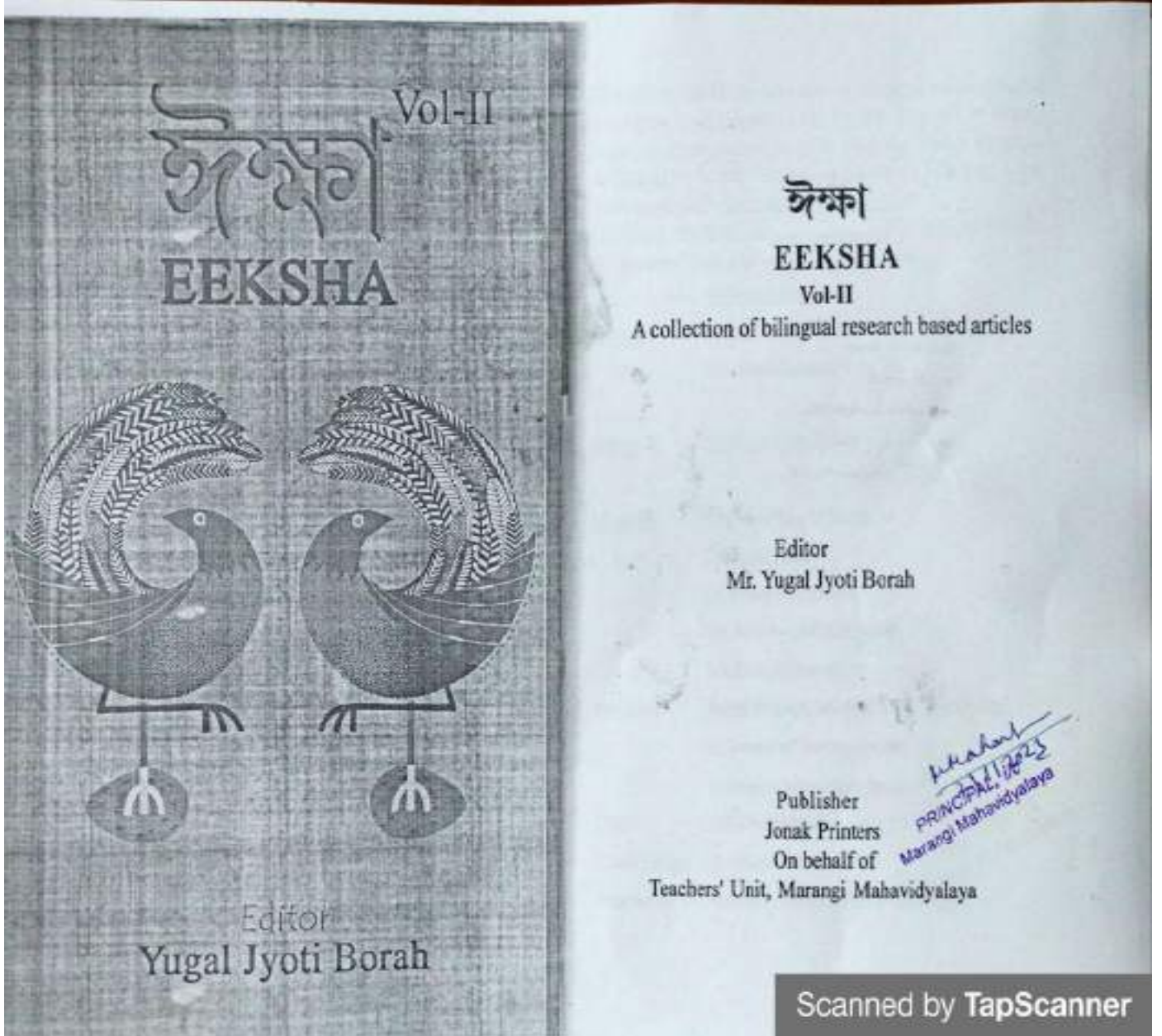
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## Sufism and its impact on Assam

Rajmai Begum  
Assistant Professor  
Department of History  
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### Abstract:

Sufism occupies a prominent place in the religious as well as cultural History of India. Sufism was the mystical movement within Islam. Sufi Philosophy based on the atmosphere of religious tolerance and echoed spirituality and cultural refinement in Islam. It aims at establishing direct communion between God and man through personal experience of mystery which lies within Islam. The word Safa which in Arabic means purity. In Medieval age some religious people in Persia turned to asceticism due to the increasing materialism of the Caliphate. They came to be called the Sufi. After the entering of Sufism in India, highly flourished in different parts of the India by different Silsilah or Order like Chisti order, Suhrawardi order, Nagsbandi order, Qadiri Silsilah. Some of the Sufi Silsilah highly patronized by the Delhi Sultanate and the Mughal emperor. Sufi saints spread the ideology of Sufism by the Khanqah, dargah mazar, literature, Zikir and Sama. Even still dargah and Khanqah were playing a vital role in the development of Sufism in India including Assam. The monastic organization of the Sufis, and some of their practices such as penance, fasting and holding the breath are sometimes

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inspired to the Buddhist and Hindu Yogic influence. Initially Azan Faqir who popularized Sufism in Assam stayed at Hajo and later came to Upper Assam and settled down at Soraguri Supori in Sivsagar District. Azan Faqir popularized the ideology of Sufism as well as Islam in Assam by composing of Zikir. Zikir become popular among the Muslims as well as non Muslims.

Key words:- Silsilah, Sufism, development etc.

### Introduction:

Islam entered Indian Sub continent through Arab traders in the Seventh Century AD. Islam entered northern India in the eight Century when Muhammad Bin Kasim conquered Multan and Indus. This was followed by the arrival of Sufis in the Indian Sub continent. Sufism spread to various parts of India within a very short period of time.

Sufism is a mystical movement in Islam. While accepting the Sharia they did not confine their religious practice to formal adherence and stressed cultivation of religious experience aimed at direct perception of God. The doctrine was based on union with God which can be achieved through love of God, prayers, fasts and rituals. There are so many definitions of Sufism. According to K.D. Bhargava "Muslim mysticism or Sufism may be regarded as love of supreme beauty. The thought of the East and the West converges in the fundamentals of love." The view of Prof. K.A. Nizami, "Sufism is an independent high standard thought."

Methodology: This study is mainly based on secondary sources, such as books, article and Internet. This study is carried out on descriptive mode of analysis.

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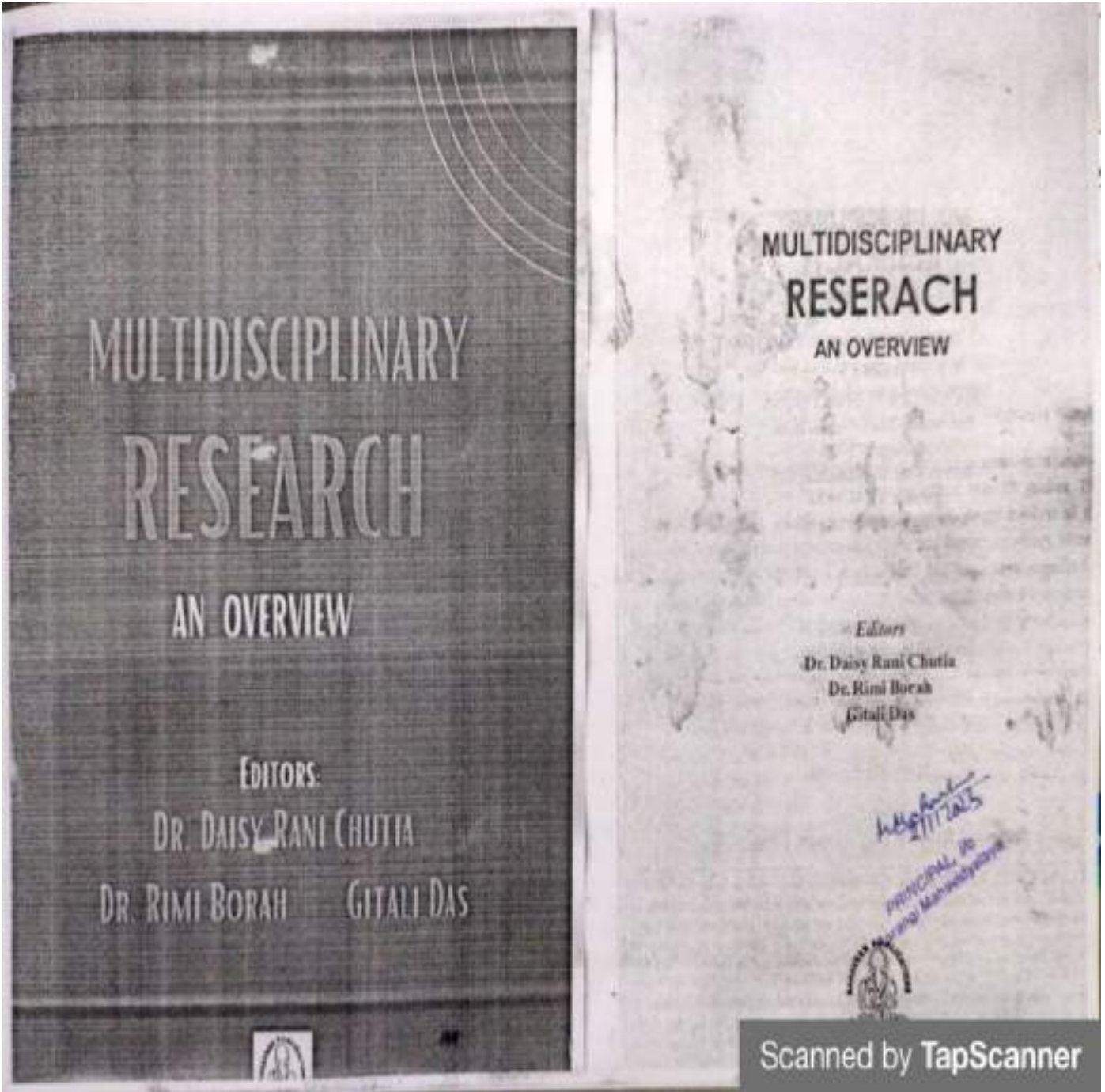
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2. Rujmai Begum

Role of Subhash Chandra Bose: Towards the Freedom Struggle in India



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## Editorial

*"Live as if you were to die tomorrow,  
Learn as if you were to live forever"*

-Mahatma Gandhi

This book is an attempt to provide an original perspective on range of issues in educational social and cross-sectional research studies. The multidisciplinary and mixed method of research design involves all the subject areas of social sciences such as political science, sociology, history, economics literature etc. The editors of this book have organized a delightfully inclusive collection of chapters from various authors representing different disciplines. The topics included in the book highlighted teacher education, teaching approaches, role of libraries, distance education, public sector enterprises, micro, small and medium enterprises, pandemic public health and good governance, economic and environmental impact on industries, discussion relating to government schemes, Dalits of India, Indian freedom struggle, role of women in War, Assamese and English literature, and other related chapters from different subject areas.

The chapters of the book incorporate interesting questions concerning educational policies, higher education, transactional strategies, political awareness, role of government, and in the field of Assamese and English literature etc. This is an era where an increasing academic engagement has been seen that includes several disciplines under one subject. With the help of multidisciplinary research numerous specialized branches of research is team up having a common aim to contribute something new to the existing stock of knowledge. It refers to the collaboration of peoples from different disciplines which can be considered as collaborative research team. In the words of *Molteberg and Bergstrom* "Multidisciplinary research addresses current, actual, problems focusing on solving them-

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*it tends to be applied and action or policy-orientated". In India the National Educational Policy-2020 envisaged to transform higher education to more inclusive holistic and multidisciplinary in nature. This will represent a unique educational approach that will allow students to construct and explore knowledge from different curricular and co-curricular areas. The education policy endorsed that multidisciplinary curriculum comprises arts, science, humanities, and health and well-being. Multidisciplinary approach reflects the *Man-making education of Swami Vivekananda, Integral education of Sri Aurobindo and Basic education of Mahatma Gandhi* in the true sense. Moreover, this book has tried to represent varieties of research areas under one umbrella. Effort has been made to present the search of new knowledge by various researchers of different subject areas. It is best mentioned by *Peter Sondergaard, Information is the oil of the 21<sup>st</sup> century and analytics is the combustion engine.**

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## Role of Subhash Chandra Bose Towards the Freedom Struggle in India

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### Abstract

Subhash Chandra Bose is not only a national hero but a true patriot who took very active role in the freedom struggle of India. After completing higher education, he was entering in the field of Indian politics and dedicated his life for Indian freedom struggle. Initially Subhash worked with Chitra Ranjan Das who was political Guru of him by the advising M.K Gandhi. He was a keen observer of not only Indian society but also Japanese and European societies he started the newspaper *Swaraj and later 'Forward'*. For the participation of non-cooperation movement, he was jailed for six months. In 1925 he was also arrested due to national activities at Calcutta session Indian National Congress demanding dominion status constitution for India but Bose was unsatisfied and he demanded full independence for India. He had been twice elected as the *President of the Indian National Congress* but he resigned from the responsibility of the president of INC. Hereafter he activated Forward Bloc that was formed in 1939. He has escaped from house arrest on the eve of second world war and founded Indian National Army (*Azad Hind Fauj*) to overthrow British empire from India. He also announced the formation of the Independence League. Even a woman regiment, named *Rani of Jhanshi* regiment formed to fight with British for independence India.

Keywords: *Struggle, Independence, Congress, S C Bose and INA* etc.

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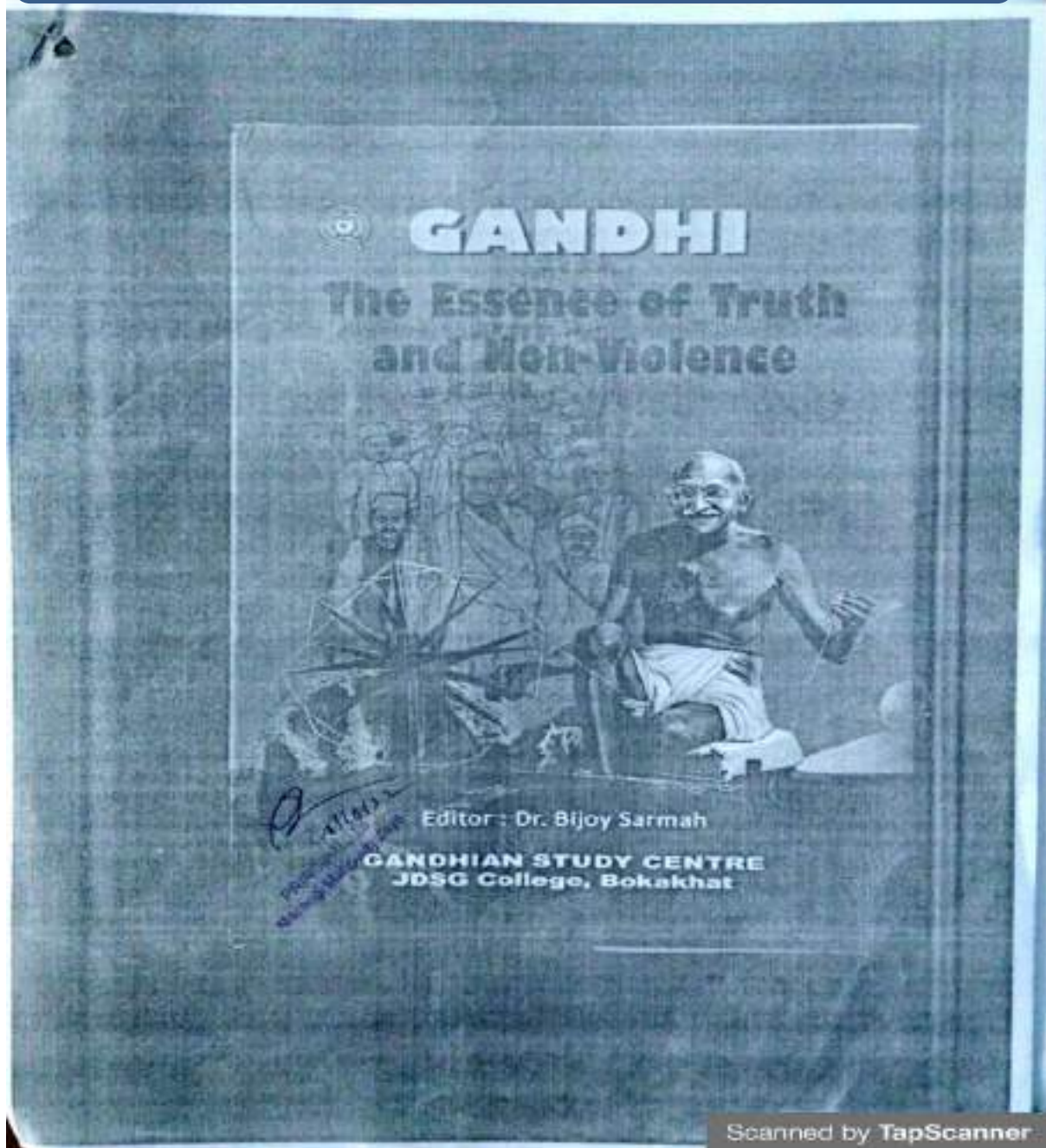
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Yugal Jyoti Borah

*Gandhism and Dr. Birendra Kumar Bhattacharyain the light of Yaruvingam*



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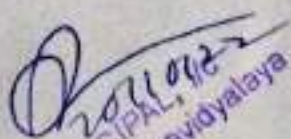
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*The Essence of Truth and Non-Violence*

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## Gandhism and Dr. Birendra Kumar Bhattacharya in the light of *Yaruingam*

Yugal Jyoti Borah

Assistant Professor  
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### Introduction:

Gandhism is generally seen to be defined as a body of ideas and principles that includes the whole life and activities of Mahatma Gandhi. In quite simple words, Gandhism consists of the ideas, which Mahatma Gandhi put forth before human world. Along with that, to the maximum possible extent Mahatma Gandhi treated his individual life in accordance with these ideas. Clearly, Gandhism is a mixture of Gandhi's concept and practices. The basic principle of Gandhism happens to be non-violence which is the most ancient eternal value. This non-violence is the foundation

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of ancient-most civilization and culture of India. Gandhi's own concept on non-violence is quite clear when he said— "I have nothing new to teach you... Truth and non-violence are as old as hill." Nevertheless, Gandhi built his life's mission on the two pillars of truth and non-violence with which he deeply engaged himself without any compromise.

In this paper, we shall try to explore how Gandhi's image, his personality and philosophy influenced on Dr. Birendra Kumar Bhattacharya and his creative works with special reference to *Yaruingam*, one of the magnum-opus in Assamese literature. The novel is set in the post World War-II era. The title of the novel deals with the Naga revolt and their search for identity in a newly independent India. There is a story of the Tangkhul Nagas of Ukhrul, Manipur where the novelist is going to take the readers into the problems of tribal awareness and the fallout of India's independence in this region.

Here, we shall try to discuss how, being a follower of Gandhian principles, Dr. Birendra Kumar Bhattacharya has established the victory of love and peace through a series of conflict between violence and non-violence. The following heads are enclosed for broad discussion in this paper.

### Objectives:

- ◆ The idea of Gandhism.
- ◆ Dr. Birendra Kumar Bhattacharya and Influence of Gandhism on him.

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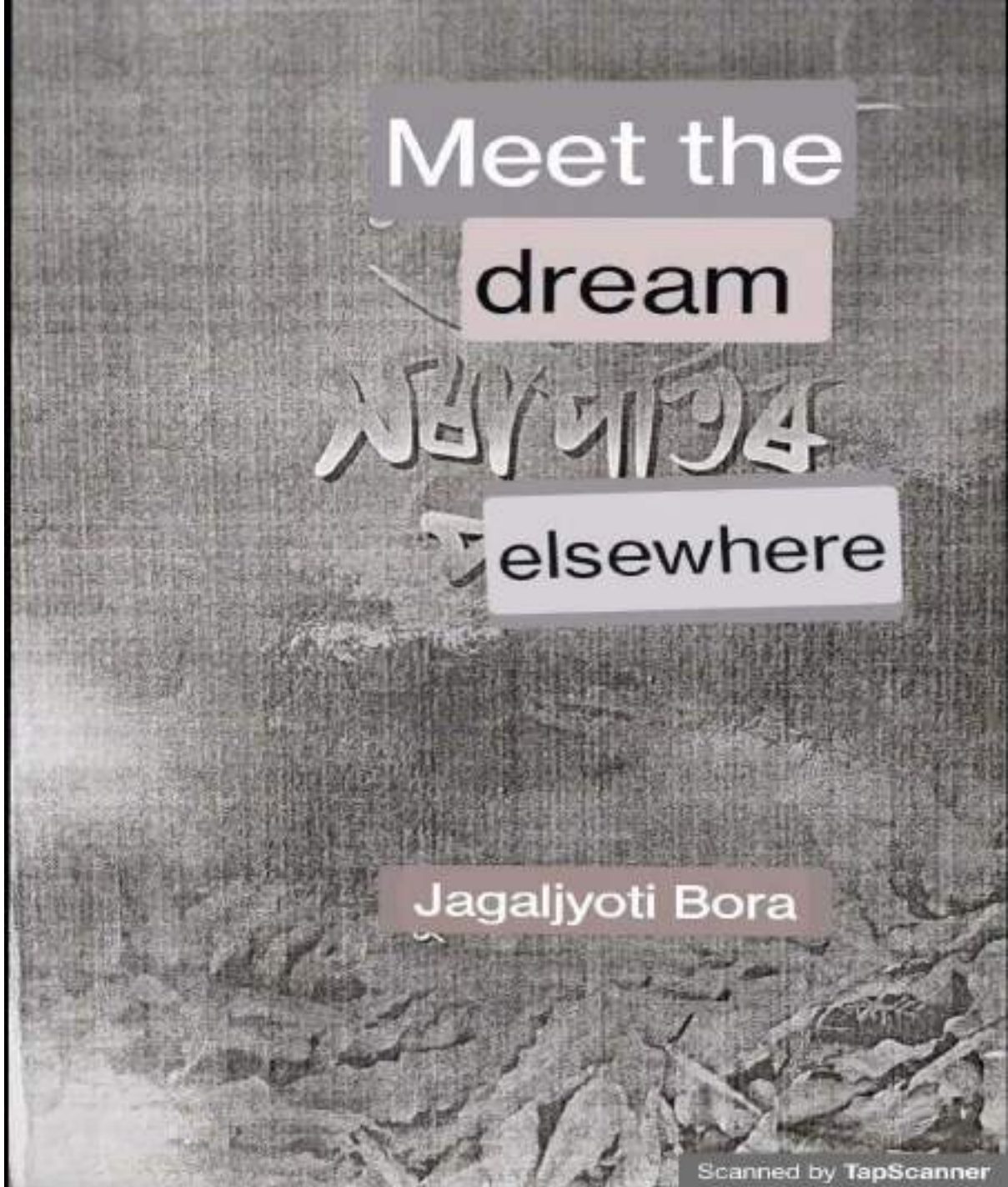
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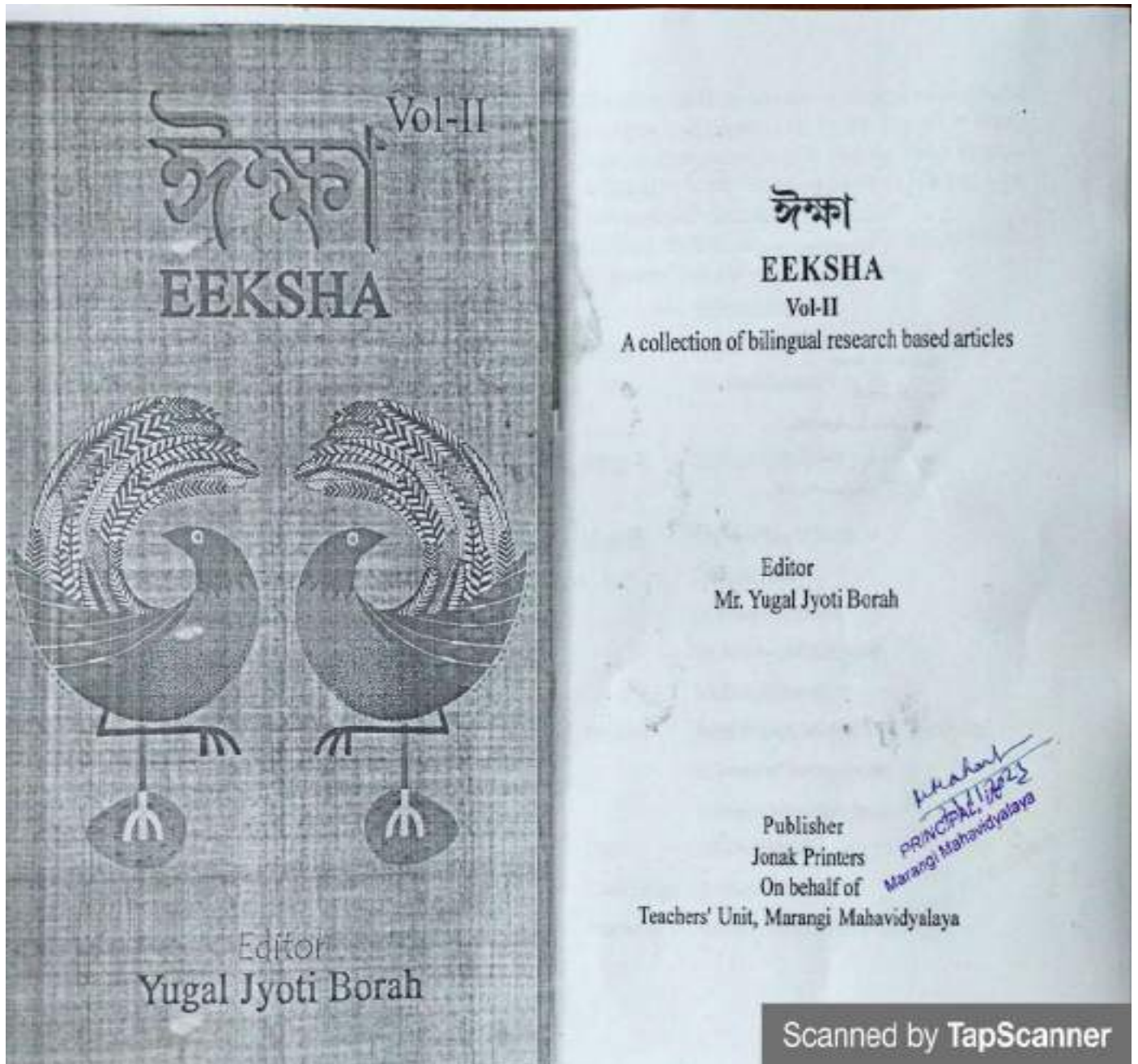
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"Hold fast to dreams,

For if dreams die

Life is a broken-winged bird,

That cannot fly."

- Langston Hughes

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## Editorial

### Society and Literature

Literature is the mirror of human thought and feelings. It attracts the readers in two ways—the matter and manner of expressing thoughts and ideas and adds to their fund of knowledge and experience.

We live in a society. As social being we like to hear about our fellow men who live in society, their thoughts and feelings, their likes and dislikes. The persons who have the power of language to express human feelings, can be regarded as litterateur who are well on the way to creating literature. In other words, the subject matter of literature is society in some form or other. A novelist portrays his story of a specific or we may say multi-specific background, a poet expresses his feeling on various heart touching world of human emotion, anxiety etc. and we who read their works are interested and feel at one with him and ourselves. After all, society is this bond of fellowship between man and man through communication that the poet or writer seeks.

If literature expresses social sympathies, naturally it is bound to exercise some positive influence on our mind and attitude. Society reacts to literature in a living way. Any inspiring piece of literary work creates general influence on society. It rouses our feelings and enthusiasm for welfare.

Mathew Arnold says that more and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Shelley has also called

poets the unacknowledged legislators of mankind. The function of a legislator is to lay down the law, a settled course of action that men may follow. Poetry and literature generally do this in a quiet and unobtrusive way. Novels are known to have changed the direction of the human mind and set in motion movements that have altered our ways of life. The novels of E. M. Forster indicates humanist view of life. He tries to focus on human relationships and the need for tolerance, sympathy and love between individual human beings from different parts of society and different cultures.

The influence of literature on society is felt directly or indirectly. Thus Miss Stowe's "Uncle Tom's Cabin" was directly responsible for a movement against slavery in literature and life in USA of those days. The novels of Dickens had an indirect influence in creating in society a feeling for regulating and removing social wrongs, calling for necessary reforms. Hardy's "Tess of the D'Urbervilles" is a vivid reflection of the social and moral degradation of the eighteenth and nineteenth century England. It is truly a symbolic representation of the disintegration of the English peasantry which can be regarded as the realistic outcome of the Industrial Revolution.

Thus, society creates literature. From this point of view, literature may be regarded as the mirror of the society. But the quality and nature of the reflection depends upon the writer's attitude of mind, whether he is progressive in his outlook or reactionary.

Naturally, conservative-minded writer will stress those aspects of social life, which put the traditional ways

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of life in the best possible way. On the other hand, a progressive writer will tend to show how old ideals act as restraints on the natural freedom of the human mind, cripple the free movement of man and women in an unrestricted atmosphere, set for liberating new ideals and moving society that looks forward to newer ways of life.

We expect such a pragmatic perspective from the writers. It is strongly expected that only the value base literature may fill up the readers world with positive vibes to change their personal as well as social attitude in order to sprinkle warm light to the society we live.

*Yugal Jyoti Borah*  
Editor,  
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# DISINTEGRATION OF ENGLISH PEASANTRY IN THOMAS HARDY'S 'TESS OF THE D'URBERVILLES'

Yugal Jyoti Borah  
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## Abstract:

Thomas Hardy's remarkable novel "Tess of the D'Urbervilles" was first published in 1891. The novel is very typical in depiction of people, life style, moral constructs and personal dilemmas of the day, especially regarding cross-class conflicts. David Duiches says it is "a story of innocence and sophistication, of man and nature, of history and its relation to the present, concentrated on the fate of a simple country girl..."<sup>1</sup> It is known to us that Hardy is a great master in depicting the rich and complex relationship between man and nature. The mid-twentieth century visitor of Dorsetshire and the adjacent counties will be unlikely to move easily into Hardy's Wessex. In all his novels Hardy tries to put the stories into a definite framework which has a proper social and economic background. In *Tess of the d'Urbervilles* also Hardy does not forget to build up his story without such background. In this story the background is based on the Victorian social and economic condition resulting of the Industrial Revolution. In this setting and social background of the novel Thomas Hardy destructive picture of the English country life. Through the whole story of the novel *Tess of the D'Urbervilles* Thomas Hardy, with his artistic excellence, is go-

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ing to project the theme of disintegration of English peasantry specially with the symbolic representation of the character of Tess. Hardy has himself stated that the subject of the novel is the fate of a "pure of woman". It is the fate of Tess, a peasant girl, through which the novelist has expressed his idea of the destruction of the English peasantry. Actually the novel is a comprehensive thesis having all the qualities of a social document of the nineteenth century England.

(Key words: disintegration, peasantry, values, industrial revolution)

## The story:

*Tess of the d'Urbervilles* is a heart touching story of an innocent girl named Tess. After her impoverished family learns of its noble lineage, naive Tess Durbeyfield is sent by her slothful father and ignorant mother to make an appeal to a nearby wealthy family who bear the ancestral name d'Urberville. Tess, attractive and innocent, is seduced by dissolute Alec d'Urberville and secretly bears a child, Sorrow, who dies in infancy. Later working as a dairymaid, she meets and marries Angel Clare, an idealistic gentleman who rejects Tess after learning of her past on their wedding night. Emotionally bereft and financially impoverished, Tess is trapped by necessity into giving in once again to d'Urberville, but she murders him when Angel returns.

In the framework of this story Thomas Hardy has projected the theme of disintegration of peasantry in English society. He also tries to focus on various negative effects of the Industrial Revolution through the story of Tess.

## Objectives:

1. To discuss how the Industrial Revolution of England affected the entire life of mankind.
2. To discuss the situation of the women workers during the Industrial Revolution.

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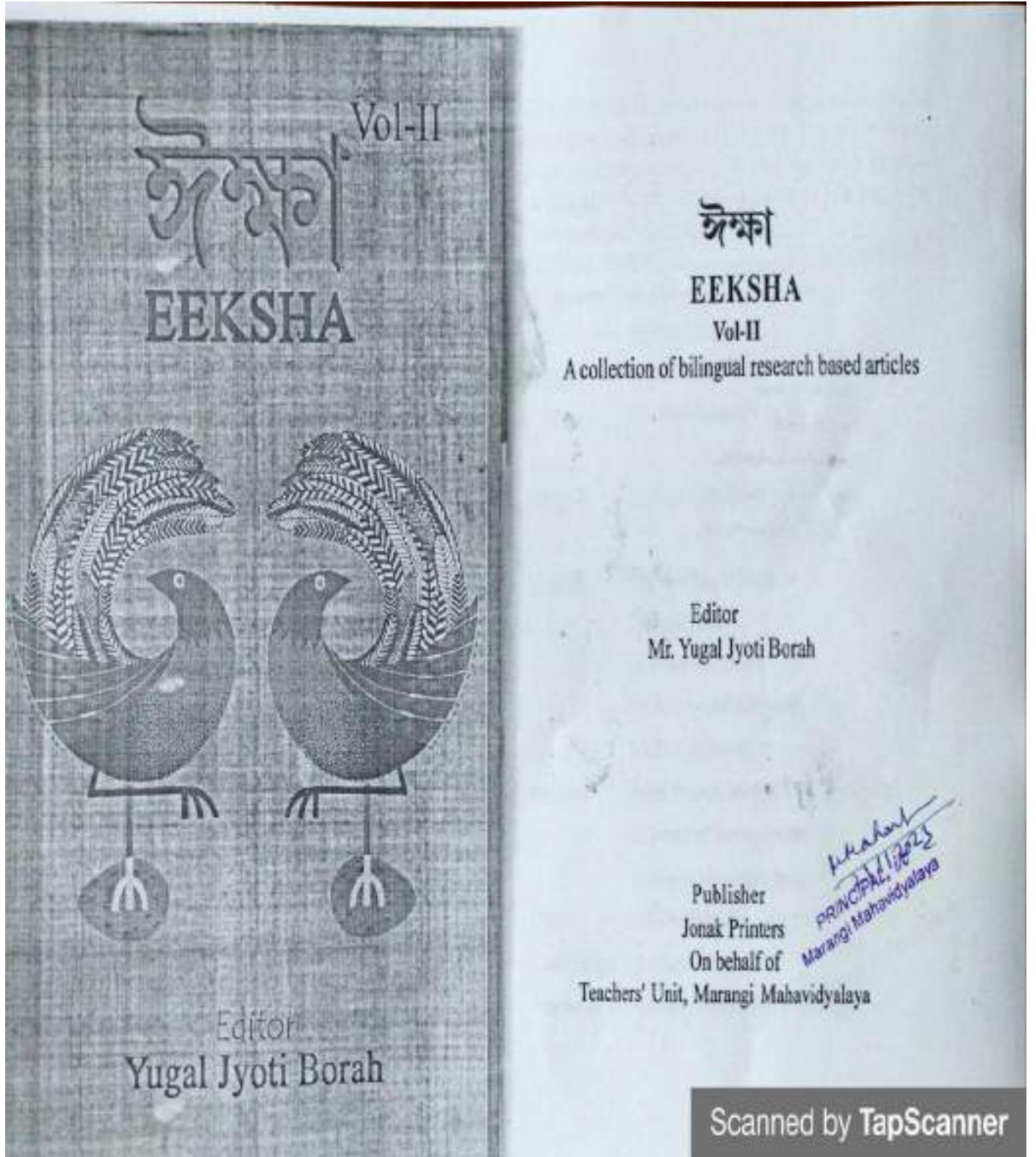
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*"Hold fast to dreams,  
For if dreams die  
Life is a broken-winged bird  
That cannot fly"  
- Langston Hughes*

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## Editorial

### Society and Literature

Literature is the mirror of human thought and feelings. It attracts the readers in two ways—the matter and manner of expressing thoughts and ideas and adds to their fund of knowledge and experience.

We live in a society. As social being we like to hear about our fellow men who live in society, their thoughts and feelings, their likes and dislikes. The persons who have the power of language to express human feelings, can be regarded as litterateur who are well on the way to creating literature. In other words, the subject matter of literature is society in some form or other. A novelist portrays his story of a specific or we may say multi-specific background, a poet expresses his feeling on various heart touching world of human emotion, anxiety etc. and we who read their works are interested and feel at one with him and ourselves. After all, society is this bond of fellowship between man and man through communication that the poet or writer seeks.

If literature expresses social sympathies, naturally it is bound to exercise some positive influence on our mind and attitude. Society reacts to literature in a living way. Any inspiring piece of literary work creates general influence on society. It rouses our feelings and enthusiasm for welfare.

Mathew Arnold says that more and more mankind will discover that we have to turn to poetry to interpret life for us, to console us, to sustain us. Shelley has also called

poets the unacknowledged legislators of mankind. The function of a legislator is to lay down the law, a settled course of action that men may follow. Poetry and literature generally do this in a quiet and unobtrusive way. Novels are known to have changed the direction of the human mind and set in motion movements that have altered our ways of life. The novels of E. M. Forster indicates humanist view of life. He tries to focus on human relationships and the need for tolerance, sympathy and love between individual human beings from different parts of society and different cultures.

The influence of literature on society is felt directly or indirectly. Thus Miss Stowe's "Uncle Tom's Cabin" was directly responsible for a movement against slavery in literature and life in USA of those days. The novels of Dickens had an indirect influence in creating in society a feeling for regulating and removing social wrongs, calling for necessary reforms. Hardy's "Tess of the D'Urbervilles" is a vivid reflection of the social and moral degradation of the eighteenth and nineteenth century England. It is truly a symbolic representation of the disintegration of the English peasantry which can be regarded as the realistic outcome of the Industrial Revolution.

Thus, society creates literature. From this point of view, literature may be regarded as the mirror of the society. But the quality and nature of the reflection depends upon the writer's attitude of mind, whether he is progressive in his outlook or reactionary.

Naturally, conservative-minded writer will stress those aspects of social life, which put the traditional ways

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of life in the best possible way. On the other hand, a progressive writer will tend to show how old ideals act as restraints on the natural freedom of the human mind, cripple the free movement of man and women in an unrestricted atmosphere, set for liberating new ideals and moving society that looks forward to newer ways of life.

We expect such a pragmatic perspective from the writers. It is strongly expected that only the value base literature may fill up the readers world with positive vibes to change their personal as well as social attitude in order to sprinkle warm light to the society we live.

*Yugal Jyoti Borah*  
Editor,  
EEKSHA, Vol-II

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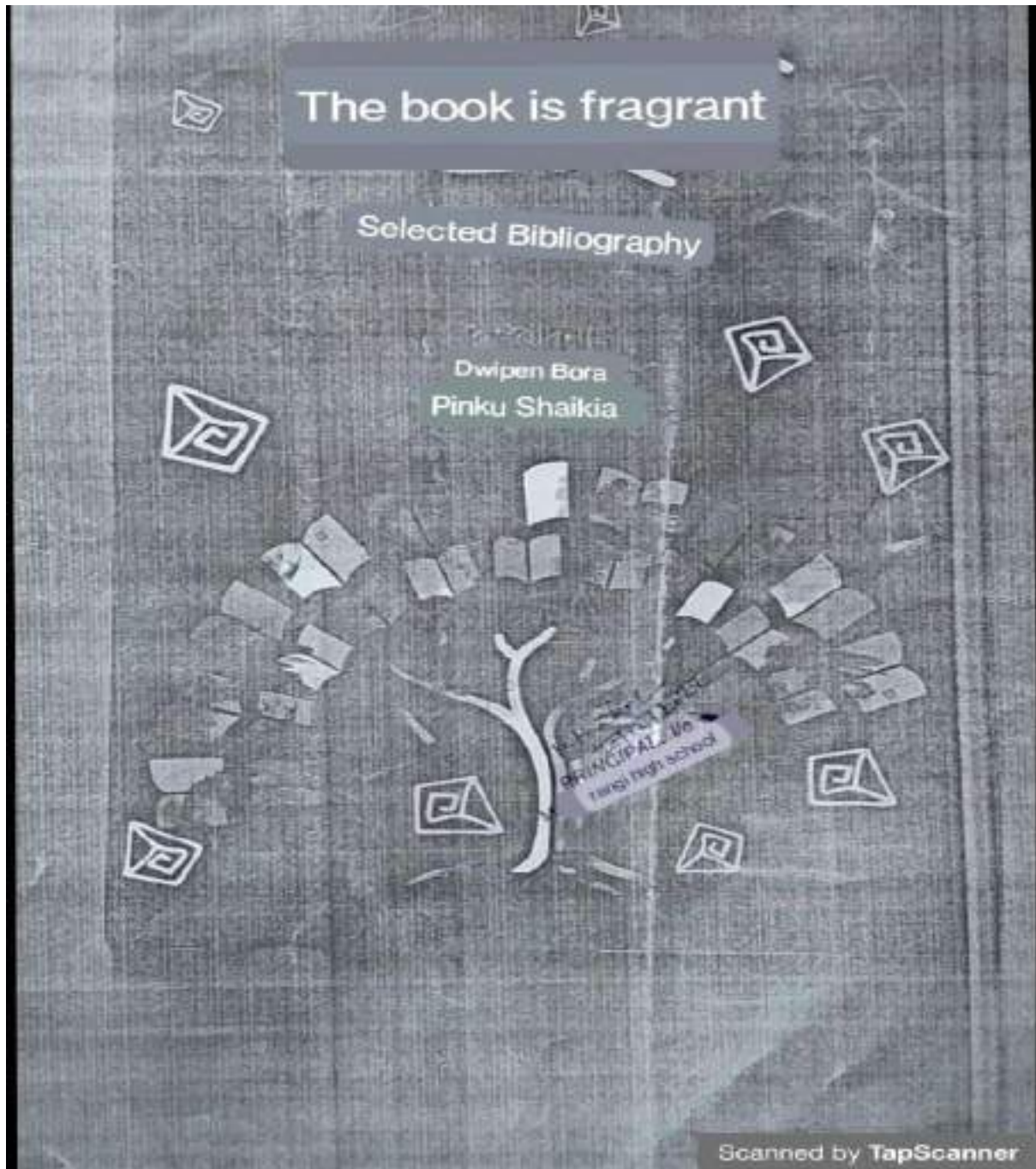
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The book is fragrant

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Dedication

The language in which I received  
the honor in which I carry the heart is always strong

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There are many ways to get a job in the UK, but the most important thing is to get a job in the UK.

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but the most important

thing is to get a job in the UK.

Tutor Professor, Department of English, Moli Mahavidyalaya "Some

books are to be tasted, others to be swallowed, and some few to be chewed and digested."

— Francis Bacon.

From the age when we want to develop ourselves as active readers, from the age when we become aware of the qualities of books and authors, we should actually prepare a list of books according to our tastes – a list of great books by great authors. And develop a sincere habit of studying as many books from that list as possible during your lifetime. Therefore, the intellectual community that stands against consumerism cannot imagine that there can be a better creative world than the world of the reader. Imagining the world of readers, the famous Argentine storyteller and writer Jorge Luis Borges said, "I have always imagined that Paradise will be a kind of library. As Bahes imagines, we think that libraries are actually the source of heavenly pleasures: The American novelist George R.R. Martin also said in his fifth novel, A Dance With Dragons, "A reader lives a thousand times before he dies, but a person who has never read a book in his life lives only once. (A reader lives a thousand lives before he dies, ...The man who never reads lives only one." - George Ra Martin in A Dance With Dragons)

Everyone reads books. But an ordinary reader and a keen one. There is a difference between reading a reader's book. An ordinary reader is in his spare time

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