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About the Journal

The Lakhimpur Commerce College Research Journal is a peer reviewed half yearly published journal in April and October by Lakhimpur Commerce College, North Lakhimpur, Assam. The Journal has started its journey from 2013.

Lakhimpur Commerce College encourages original and critical thinking in the various fields of social science and literature. LCCRJ provides a forum for academicians, administrator and researchers through presentation of their ideas, critical appraisals of contemporary issues and challenges in the field of social science and literature. The Journal aims to include thought provoking research papers, challenging discussions, analysis regarding socio-economic, political, historical, environmental, educational issues and also literature.

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Editor's Note

Lakhimpur Commerce College Research Journal is a concerted endeavor to ensure a diverse podium to explore the traditional and emerging issues with current challenges and innovative ideas through original research papers with insightful approaches. The Journal is a peer-reviewed publication that disseminates the theoretical or experimental novel information contributing to the understanding and development of Social Science , Commerce, Humanities and its related subjects. The journal aims to publish research papers of high quality by maintaining a transparent process and by following the ethical principles of publication. The prime objective of the journal is to bring to the fore the research topics that critically analyze the various spheres of study through wider perspectives.

India-Bangladesh and the Future of their Cultural and Educational Exchange by Dr. Buddhin Gogoi throws ample light on the friendship between India and Bangladesh as a glaring example of cooperation between the two neighboring countries. It focuses on the history of shared culture as the most vital marker that talks in itself about strengthening the relationship and reflecting the past, the

present and the future pertaining to the cultural and educational exchanges between the two nations.

Dr. Joydev Gogoi's **Rural Entrepreneurship: a Key for Growth and Development of Rural Areas of Northeast India** focuses on the role of rural entrepreneurship in the economic growth and development of Northeast India, the challenges of rural entrepreneurship in Northeast India, and the Government initiatives toward entrepreneurship development in the region. The paper emphasised on promoting a campaign for the overall development of entrepreneurship in our rural youth and makes it our national culture so that we can change our rural Northeast Region of India.

The Challenges and Legislative Background around Waste and its Management Policy of India by Dr.Sikhamoni Borgohain and Dr.Sangeeta Borthakur Tamuli made an attempt to discuss on waste management system as a strategy to dispose, reduce, reuse and prevent waste and waste management as a global challenge in the 21st century. This research paper delves into the challenges and legislative background around waste and its management policy of India and suggested adequate measures to improve the waste management system to accommodate the future waste generation and regulate waste management effectively .

The research paper on **Motherhood: Indian Myth and Feminist Perspectives** by Dr Rupjyoti Bhattacharjee focuses on the theme of motherhood throughout literary history. The paper poignantly explores the conventional ideological social forces that are evidently imposed on women within the periphery of reproduction and nourishment and redefines motherhood that challenges the cultural, psychological, social, and biological myths by subverting

authoritative versions of womanhood that helps in scrutinizing motherhood from different perspectives.

Tourism as an Alternative Livelihood: A Study of Ziro Valley in Arunachal Pradesh by Dr Barnali Patowary and Dr Harini Patowary studied sustainable tourism as a key component of tourism planning, development and management with special reference to Ziro Valley in Arunachal Pradesh. The paper tried to assess the role of community participation as a tool in sustainable development in this valley and identify the sustainable tourism principles to preserve the inherent ethnicity making it economically beneficial for the local people.

Library and Development of Intellectual Property Rights in India by Mrs. Runjun Baruah and Mr. Hemanta Borah throws ample light on the aspects and significance of contemporary culture and intellectual property rights (IPR) from an Indian viewpoint. The main focus of this research paper is on copyrights and libraries, which includes various copyrights-related topics before moving on to the library's role as a hub for information and its obligations regarding copyright works.

Bohnisikha Bordoloi's research paper on **Digital Marketing for Small Business in India** throws ample light on the different strategies that should be followed by the small businesses in the digital marketing with the limited financial resource and on different sources of digital marketing such as Search Engine Optimization, Pay Per Click, Social Media Marketing, Content Marketing, Email Marketing, Mobile Marketing, Marketing Analytics and Affiliate Marketing. The paper concludes that digital marketing for small

business is a wide platform where each and every business has the scope of improvement by investing a little it can display its product to every hook and nook corner of the world.

Digital Finance for Green Projects: Prospects of Assam by Dr. Rinti Dutta highlights the deteriorated environmental issues as a threat to the global environment and some prospects of green activity such as production, marketing and other which are in need of finance. It elaborately analyses the concepts of digital finance for green activity such as production and marketing and also on the main objectives of green finance in developing, implementing and promoting projects that can have sustainable impacts or sustainable business models.

Influence of Hinduism on Tribal Religious Tradition: A Case of the Dibangiya Deoris by Dr. Mandira Bhagawati gives a descriptive representation of the religious tradition of Dibangiya Deoris who are the inhabitants of Assam and Arunachal Pradesh. The study gives an insight into the continuity and change of the pristine faith and beliefs, including representation of deities, the practices of the Dibangiya Deoris, and the nature of influence of other religion specially, Hinduism on tribal communities with special reference to Dibangiya Deori community. The paper tries to understand the two way exchanges with special reference to a few rites and rituals prevalent in both Deori and Hindu traditions.

Illegal Migration and Related Issues: With Special Reference to Assam by Nisha Rani Dutta investigated the problems of illegal migration and its impact on Assam. This study mainly concentrated on issues created due to migration for a particular

region in search of job, better medical facilities, higher education etc and social and ethnic violence in Assam, the stringent measures against the illegal migrants who have become a real threat to the security of the country.

Understanding the Kaibartas: An Anthropological Study in A Rural Kaibarta Village of Dhemaji District of Assam by Dr. Jyoti Hazarika through this study intends to understand some aspects of Kaibarta population especially about their education, occupation and family types among the Kaibarta population inhabiting in a rural Kaibarta village of Dhemaji District of upper Assam. It is observed that the socio-economic profile of the Kaibarta population inhabiting in Deodubi village are still not satisfactory in spite of the various schemes and strategies implemented by government to develop the population due to the lack of awareness. This study emphasizes on conducting more awareness programme to create consciousness among the population and implementing various developmental plans for their upliftment.

Rupsikha Kalita's paper on **Hinduism : Annihilation or Assimilation of Local Tribes** highlights the evolution of Hinduism in India through ages by exploring various regional cults from Puri, Coorg, etc and countering arguments regarding this process of incorporating the local relation with mainstream Hinduism. The paper concludes that Hinduism is expanded not by annihilating the local cultures but by assimilating and appropriating them.

In the study **Contribution of Street Vending to the Society: An Analysis**, Dr. Dadul Rajkonwar tries to explore the important roles played by the street vendors in the aspects like creating additional

employment opportunities, extending help to a section of people in the society, maintaining their family with their meager incomes etc. The study highlights on readymade garment vendors, fast food vendors, fruits vendors, their additional employment scope, their environmental responsibility, problems like lack of sufficient funds, permanent spaces, management skills etc. to expand their business.

The research paper entitled **Madhabdevor Anupam Shristi Namghosa** by Dr Monjumoni Saikia and Dr Lima Baruah foregrounds a series of profound philosophical theories of Ek Saran Nama Dharma and also as a devotional scripture. This paper is a comprehensive analysis of the history and evolution of Naam Ghosha, the crowning literary work of Madhabdev, the spiritualism in its splendid hymns, an attempt to explain of some of the verses and its lucid style of writing. It also reflected on this scripture as a proclamation of true devotion with special reference to Kabir and the Bhakti Movement in India and also on its impact on the common folk.

Dr Bibha Dutta's study on **Sishu Sahityat Poranik Akhyanar Probhav Samporke Ek Alusona** analyses the impact of traditional narratives in children's literature. The paper tries to explore how the inclusion of traditional stories in the curriculum uniquely help the children to promote their mental world by enabling them to develop a positive outlook in understanding and appreciating the tradition and culture. The study highlighted how children literature incorporating traditional tales help the children to develop their sense of self, their moral code, ability to communicate and also to cultivate wisdom.

Mridushmita Hazarika's research paper entitled **Sampratik Samoiyot Satriya Nrityaloi Pratibondhokota Ohar Prodhan Karon Aru Samadhanor Upai** reflects on the origin of this dance form, Sankardev's contribution in creating such a unique classical dance, its emergence from the sanctum of Assam's Sattras, various genres of Satriya Nritya, its accompaniment of the traditional instruments, the obstacles on the path of developing this traditional dance form etc. The study illuminated the style and techniques of this living tradition of Assam and stressed on the collective effort to popularize and nurture this elegant dance form among the new generation and develop this treasure to the pinnacle of its glory.

The research journal thus incorporates the most original and thought provoking research papers with an attempt to impart knowledge by ensuring the authenticity of the papers. I am indebted to the peer reviewers for their ceaseless support and guidance in reviewing the research papers and offering valuable suggestions for improving quality of the papers. The academicians tried to explore new vistas of meaningful research in diverse disciplines and contributed weighty research ideas that illuminated this journal.

Dr. Sangeeta Borthakur Tamuli
Editor
Lakhimpur Commerce Research Journal (LCCRJ)

The Future of Indo-Bangladesh Educational and Cultural Exchange : A Perspective of Robust Growth

Dr. Buddhin Gogoi

Introduction

The friendship between India and Bangladesh, the neighbours who share 4,000 km of land boundary (Source: spmrf, the-future-of-India-Bangladesh-relationship), the 5th largest shared land border in the world has emerged as a glaring example of cooperation between the two neighboring countries. The countries together host, care and share 54 rivers. The two good friends share a historic past that transcends the lands, the seas and the skies. The history of shared culture is the most vital marker that talks in itself about the strength of the relationship.

The world has witnessed an example of “Neighbourhood First” in recent decades when it came to building strong friendships with a neighborhood friend through Socioeconomic, cultural, educational, and technological exchanges initiated by India. Looking at the friendship through the lens of political

cooperation makes us realize that India has been there for a democratic, progressive, culturally rich and advanced Bangladesh. India supported the liberation and independence led by 'BangaBandhu' Sheikh Mujibur Rehman celebrates its freedom.

In this paper, we look into the past, the present and the future pertaining to the cultural and educational exchanges between the two nations. Turning to various phases of the Indo-Bangladesh cultural, economic and educational exchange as neighbours will help us understand the beautiful and ever-evolving friendship between India and Bangladesh. With a glimpse of the inception and evolution of Indo-Bangladesh relationship, a walk to the future will be a complete and experiential journey that pushes us towards the impossible as humanity. Through necessary steps and cooperation will be able to interpret the progress of the present and in turn, will be able to look into the future of the bilateral relationship considering what the coming future holds in terms of flourishing cultural exchanges and pushing toward a robust educational exchange between both countries.

The Inception of friendship

The India-Bangladesh friendship goes back to a shared civilization that surpasses all geographical borders even today. It is the culture, the intent, the history and the knowledge that ties both our nations together. Indo-Bangladesh borders are the most peaceful borders that we see today. The progress in the bilateral ties of both the nation has been possible because we have recognized the need of a stable and flourishing neighbourhood. India has been there always for Bangladesh through thick and thin and has looked forward to the future we are experiencing today.

There were some unsettling situations too but with a keen eye for holistic individual future goals, we made it a win-win relationship.

Both the countries strived forward to prosper as individual identities while maintaining absolute sovereignty, the interest of the respective nations alongside the continuous exchange of culture, economic support and knowledge share. The shared history smiles back at both the friends for having their backs for each other in all the scenarios and that the preference for each other always

remains intact. India's cordial and supportive relationship with Bangladesh was a confidence booster for our ties with a farther neighbours, Myanmar, and northern neighbours Nepal and Bhutan. The BBIN (Bangladesh Bhutan India Nepal) and BBMIN (Bangladesh, Bhutan, Myanmar, India Nepal) are the closest neighbours who share history, culture, economy and knowledge with each other since time immemorial. This robust and growth-oriented knitting saw its light due to great policy initiatives instigating curiosity, and wanting to know more and learn more among the youth of both India and Bangladesh.

Bangladesh has seen multi-fold growth in the country as a whole starting from emerging as a powerful economy, to maintaining its identity, culturally flourishing and educationally and technologically advancing shines a light on how the right steps in the right direction topped with trust, love, faith on oneself and our neighboring country can work in the best interest of a nation.

The Ever-Evolving Indo-Bangladesh ties

There are so many areas of exchange and cooperation as we discussed above while turning back the pages of historical and civilizational friendship between India and Bangladesh. However, staying true to the discussion in progress, I would like to draw your attention to the cultural and educational aspects with some light on the socio-economic growth Bangladesh is experiencing and looks so ready to emerge as a role model. India on the other hand, has made significant efforts to ensure Bangladesh receives all the support it needs from its neighbour. Indian High Commission has been taking herculean initiatives to open doors of Indian Institutions that allow students and knowledge seekers from Bangladesh to achieve their career best and know more about our country and its culture. There have been many initiatives under the Cultural Exchange Programme or CEP, and various fellowships from the Indian Council of Cultural Relations that allows the vibrant youth of Bangladesh to study and participate in various exchange programs between the two countries. (Source: High Commission India, Dhaka)

The Neighbour First Policy initiatives of India (Source: Ministry of External Affairs, India) in recent years have created many paths through which both Indian and Bangladeshi diaspora can dive in for new stimulators of growth engines like Culture, Education & Technology and Commercial initiatives for economic growth.

Bangladesh as a country has shown the world the power of the South East Asian Economy. From textiles to marines, the economy of the country has proved to be very promising and future-oriented. Adding more to this futuristic approach are the constant efforts of the Indian and Bangladesh governments with emphasis on educational and work opportunities across their borders. The present times of the Indo-Bangladesh cultural and educational exchange look pleasant and motivate us to work further and try our best to build on the platforms provided and devise more ways.

With this, I would like to bring your attention to our perspective of the future and some suggestions that may help to create a golden future for the Indo-Bangladesh culture and education exchange.

Into the Future: India-Bangladesh Culture and Education Exchange

The existing nature of cooperation and exchange of assets that felicitate growth for both nations ensures unimaginable returns if we keep innovating at godspeed. Addition of the current technological assets like Artificial Intelligence, Machine Learning, Edtech or Education Technology to the field of learning. The growing participation of students, thinkers, researchers, and academia in the fields of Ayurveda, Unani and Homeopathy in Medical Science, High-level exchanges and meetings, Skill development initiatives for getting the very competent youth of both the nations by the Government of India and Bangladesh are helping the friendship to thrive.

Here are some methodologies that may be applied to take the exchange programmes and its beneficiary demographic to next level:

Post-Pandemic revival of the frequency of the exchange programs and education initiatives

The Covid-19 pandemic brought a shock to the entire planet but we as conscious humanity adapted to the conditions and found scientific and ethical

solutions to the deadly viral impact. Kudos to us there as the highest thinking and most conscious beings on this planet Earth.

However, some good side of the entire havoc was that we gained trust in Human capabilities of adaptation and creation and that collective conscience brought us even closer as people. The world turned into a global village post the advent of the Internet but Covid-19 made us feel like a family.

Technology played a great role to keep us all on our feet and not stop moving. But, we lost the physical touch as people and as sovereign nations. The bio bubble and the lockdowns took a toll on the entire process of exchange of knowledge and culture we created with decades of work. With the lockdown, the movement of people came to a halt and thus the interaction that allows the exchange of ideas and culture with the core human touch of emotions that we can feel while interacting outside the Zoom calls, Tweets and Facebook Live went very low, almost to a zero level physical events and meetings. When it comes to the continuous exchange of information, knowledge, infrastructure and trade between two countries, consistent exchanges play a vital role.

We may work towards bringing back the frequency of exchanges and meetings among ourselves and invite energetic and entrepreneurial minds to the table of knowledge sharing and technological asset sharing. The speed we have acquired in the development of the relationship between India and Bangladesh has the potential for multi-fold growth at unimaginable momentum.

1. The Act East Policy

The Act East Policy (Source: PIB) which aims to closely connect India, Bangladesh and our other South East Asian Neighbours via North-Eastern States of India as a focal point has great potential to propel the cultural exchanges between the countries and others. Looking East and Acting East are the initiatives that can bring all of us who share our civilisational history and contemporary culture alongside its own requirement together to build a better world.

2. Expansion of the areas of educational initiatives by both countries

It is very important to keep adding to the ongoing process in order to upgrade our programs and cooperation with the fast-changing and evolving

needs of the citizens of our nations. The fields of shared knowledge and expansion of Education programs to more fields of Information Technology, Engineering, Clean Energy and Trade.

Inviting students and academicians and researchers to our premier institutions for higher education, skill development and jobs. More avenues and common platforms for students to exchange their ideas with each would add to the growth and bright future of the youth and the countries as an affirmative result of the initiatives.

3. Training more youth in job-oriented and career enhancement courses and research fields

Boosting educational exchange via the introduction of Bangladeshi students in research fields like Space Science, Environment Science and Bio Technology are the fields of study that may be taken with special focus. Development of space tech, medical tech, defense tech and clean energy may be looked into for unfolding immense possibilities of cooperation and knowledge sharing.

Cooperating and adding building blocks in the form of education and expanding in the futuristic fields will increase our power as sovereign and developed nations. Shouldering the responsibility of skilling the youth in all the important and high-level fields of education would mean everything for this friendship to get its never-ending and ever-growing path.

4. Creation of Job Opportunities for the vibrant youth of India and Bangladesh

We must work towards empowering our youth to go get their dreams. Funding their dreams, encouraging them and supporting them with platforms where they can come to get trained in various vocational and non-vocational training and find the right jobs for themselves.

This can be possible when we develop ways to bring the eligible and empowered youth of both countries after training or education on a single platform. We may take the help of Edtech to develop a virtual platform that is easy to use, accessible and result-oriented.

This will help to add multiples to the growth we are looking at out of the cooperation between both the countries. The objective of the educational exchanges may look towards the current course of requirements of the young minds.

Example of one such possible activity towards boosting job opportunities: Job festivals between both the countries to invite participation from competent job seekers with desired skills and companies looking to hire young and talented people from both the countries.

5. Cultural exchange with the help of modern methods of trade and socio-economic upliftment of India and Bangladesh

Initiatives like Border Haats (Source: Wikipedia) along the Indo-Bangladesh borders are welcomed by the people of both sides. However, to safeguard our micro-cultural exchange like haats from impacts of the pandemic of non-physical contact, we may introduce E- Border Haats. We may figure out ways to add robust growth to local trade and local items. An exchange of goods and items that boasts about the culture and tradition of the two respective nations. This will also ensure income security for the people reliant on Border Haats, exotic food items and handicraft trades. We must be very much aware that such micro-level cultural exchange would mean an addition to the force of change on the macro level.

6. Initiatives encouraging entrepreneurship

Entrepreneurial Encouragements work like a booster for both the economies by pushing them further toward self-reliance and local productions and services. Encouraging the spirit of self-employment alongside the creation of job opportunities will be a win-win for the socio-economic front. This wave of opportunities will also boost the confidence of the nation as a whole.

Education and skilled professionals play a big part in the exchange of ideas and resources across borders and as far as Indo-Bangladesh bilateral relations are considered, it is only going to be greater and more purposeful and raise the standards of consistent development for the countries of South East Asia and the world as a whole.

7. Investment in Modern Infrastructure and Communications

Building Modern Infrastructures like Research institutions, Medical Technology, Space Technology, Indo- Bangladesh communication channels viz. Roadways, Waterways and Airways. Looking East and Acting East in its entirety means looking within ourselves as nations with a shared history and a great future and taking both countries towards the objective of leaving the cage of dependency on the western countries.

With a rapidly growing economy and the fastest developing societies, we can very strategically push towards commercial independence. Information Technology must be considered a very important infrastructure in the age of AI, ML and Digital Gene Sequencing.

Investment in the Medical Research Infrastructure can play a pivotal role in diversifying the offerings of data and knowledge along with improvement in the health care sector. This will support boosting the medical science and research sectors of India and Bangladesh.

Engaging and Investing in the modern infrastructure is the next big step we need to take collectively and diligently.

As we look back into the discussion, we find, the need for discussions, dialogues and exchanges has become much more necessary than in previous decades. It is the era of disruptive ideas, great spirit and never-ending growth. As neighbours, let us help each other reach our collective and individual goals as a nation.

We are very thankful and appreciate the opportunity to be able to share our thoughts and exchange our perspectives with you all. We also hope you enjoyed the read. We would love to initiate more dialogue on the methodologies and formulas we may devise to encourage us all to strengthen the Indo-Bangladesh relationship and the initiatives of development by both the neighbouring countries.

Though we have put together a perspective near you all ladies, gentlemen and others today, the potential of the shared future of India and Bangladesh is unfathomably huge. Let's work towards bringing our goals and vision into reality.

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Rural Entrepreneurship : A Key for Growth and Development of Rural Areas of North East India

Dr. Joydev Gogoi

Abstract

Northeast India comprises eight states - Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura, and Sikkim. In Northeast India, the entrepreneurial process is seen in agriculture, agricultural-related activities, small business, village industries, rural artisans, and rural arts. Although rural entrepreneurship seems dormant, if channelized, it has the potential to drive the rural economy to new heights in a short span. Tourism, organic, and food processing industries have a massive potential for the rural youth of the region. Rural entrepreneurship is a key figure in the economic progress of North East India. This article mainly focuses on the role of rural entrepreneurship in the economic growth and development of Northeast India, the challenges of rural entrepreneurship in Northeast India, and the Government initiatives

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toward entrepreneurship development in the region. The North Eastern Region (NER) of India is unique in terms of growth prospects because it has the potential to become India's economic zone, with a thriving source of energy, oil, natural gas, coal, limestone, and other natural resources.

Keywords: Northeast, Entrepreneurial, rural, entrepreneurship, Tourism, organic, growth, development, challenges etc.

Introduction

India has a rural economy where more than 72 percent of people live in rural areas. According to the 2011 census, there are 6,49,481 villages in India. Agriculture continues to be the backbone of the rural society of India. The agricultural workforce is 70 percent of the country's total workforce. Cultivators who own farmland come to about 68 percent of this workforce, while agricultural labor accounts for the remaining 32 percent. These cultivators have been increasing over the years, but the significant increase was among the agricultural labour. It goes up from 20 percent to 32 percent of the rural workforce. India has completed 75 years of independence, and many of the Indian population remains in poverty. Of the 121 crore Indians, 83.3 crores live in rural areas, while 37.7 crores live in urban areas. In the North-Eastern states, this number is 45,421. The size of northeast India is 2,62,230 sq. km. Its population is 4,55,87,982 as per the 2011 census report, i.e., 3.1 percent of the total Indian population. Northeast India constitutes about 8 percent of India's size. In Northeast India, about 70 percent of holdings are held by small and marginal farmers, which lead to overcrowding on the agricultural land and diminishing farm produce. It also results in the migration of farm workers in large numbers from rural areas to urban areas. In northeast India, the total rural population is 327.71 lakh, 84.34 percent of the region's total population, as against 72.2 percent in India. (Census 2011)

Northeast comprises eight states – Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura, and Sikkim. The land of eight sisters is placed with natural beauty, a rich and diverse cultural heritage, and enormous potential. In Northeast India, there are many problems like unemployment, illiteracy, health and sanitation, poverty, etc. These problems can be overcome only through rural industrialization or rural entrepreneurship.

The rural economy of Northeast India is genuinely entrepreneurial. In Northeast India, the entrepreneurial process is seen in agriculture, agricultural-related activities, small business, village industries, rural artisans, and rural arts. But the development of rural entrepreneurship in Northeast India is not smooth. Although rural entrepreneurship seems dormant, if channelized, it has the potential to drive the rural economy to new heights in a short span. Tourism, organic, and food processing industries have a massive potential for the rural youth of the region. Entrepreneurship development in rural areas is significant for the growth and development of a country, but it is not so easy. Once Mahatma Gandhi said, “the poor of the world can’t be helped by mass production but only by production by masses.” This sentence always guides our policymakers in the process of planning.

Rural areas’ economic growth and development are more linked to entrepreneurship. People of Assam are job seekers instead of getting involved in small business or entrepreneurial activities. But the people of other states of the Northeast always want to be an entrepreneur. Over the last two decades, there has been a paradigm shift in the mindset of the rural youth from job-seekers, particularly government jobs, to job-creators amongst the people of the Northeast. The youth population, in particular, is realizing the significance of innovation to face the local challenges rather than expecting someone else to resolve them. As the Northeast region has received distinguished attention from the Government, the youngsters have been leveraging the

opportunity wholeheartedly. An Entrepreneur of Arunachal Pradesh, Tage Rita brews the world's first variety of kiwi wines. Her venture is predominantly fuelled by the intention to find a market for the abundantly grown kiwi in Arunachal Pradesh. Another entrepreneur from Meghalaya, Bestarly Marwain's aromatic plantations, is inspired by his intent to restore green coverage in the mining wastelands of Meghalaya. While entrepreneurship is slowly emerging in the region, it demands a lot of hard work, perseverance, grit, and entrepreneurial skills to survive the initial failures. The Northeast region also has a lot of prospects as a tech innovator; digital advancement has yet to be explored in the region, though there are few tech start-ups. A radical change in mindsets, thorough market research, understanding the needs, determining prospective customers, and getting the right entrepreneurs are prerequisites for entrepreneurial success in the region.

Review of Literature

Many works have already been done on the challenges and opportunities of rural entrepreneurs in different parts of India. But it is observed that minimal work has been done on the role of rural entrepreneurs in Assam and other northeastern states. It is also observed that rural entrepreneurs play a significant role in the development process of a region or society. Here, the literature has been reviewed to find out the research gap.

Rural entrepreneurship helps a country/region to have balanced regional development and also it helps to utilize the resources in a better way to improve the rural economy. The major challenges faced by the rural entrepreneurs are competition from urban market, lack of family support, market related issue, lack of transportation facilities and resources (Hemalatha, C., et al.-2022). Rural Entrepreneurship is an important opportunity for those who want to migrate from rural areas to urban areas. Most rural entrepreneurs face a lot of problems

due to the lack of support & services in rural areas. Illiteracy, shortage of funds, inadequate skills and marketing are the challenges for entrepreneurs to promote jobs or businesses in the rural sector (Viswanathan, S.K.-2021). Lack of education, insufficient technical and conceptual ability, production and distribution of goods and services, and other primary amenities like water supply, availability of electricity, transport facilities, required energy and limited sources of fund are the major challenges for the rural entrepreneurs to establish industries in rural areas (Jayadatta S- 2017). Rural entrepreneurship was a neglected domain throughout the past, but with the unfold of education and awareness among the agricultural enterprisers the image has been changed and thus the agricultural enterpriser has emerged as today's most haunting and sacred entrepreneurs. Commercialism of product, entrepreneurial traits and skills, and limited infrastructural facilities are the major challenges (Patel, A.A. et al., 2019). Rural entrepreneurs see the bigger picture but wisely start their business as a very small unit. The story behind to achieve the dreams into reality is to set massive goals for themselves and stay committed to achieving them regardless of the obstacles they get in the way, with the ambition and the unmatched passion towards achieving the goal. It looks fascinating, attractive and motivating after listening stories of the entrepreneurs, but success is not as easy as it looks always (Das, Dilip Ch, 2014). Entrepreneurship is the process of designing, launching and running a new business. It has been defined as the capacity and willingness to develop, organize and manage a business venture along with any of its risks in order to make a profit. With the ongoing challenges facing traditional rural sectors, the future success of the rural economy is inextricably linked to the capacity of rural entrepreneurs to innovate, and to identify new business opportunities that create jobs and income in rural areas (T.Santhiya Rani, 2019). The rate of economic progress of a nation depends upon its rate of innovation which is turn depends on rate of increase in the entrepreneurial talent in the population. They

channelize the resources from less productive to more productive areas to create wealth. Through efficient and effective utilization of national resources, they act as catalysts for economic development as well as agents of social transformation and change (Reddy, R, 2020). Present day Rural Entrepreneurship is a potential area for the people who essentially migrate from rural areas or semi-urban areas to urban areas. The majority of rural entrepreneurs are facing many challenges due to nonavailability of primary amenities in rural areas especially in developing countries like India. For the economic development of a country, rural entrepreneur is certainly one of the most important inputs (S.R. Deepa, 2021). Rural entrepreneur is one of the most important inputs in the economic development of a country and of regions within the country. Due to lack of education, majority of rural people are unaware of technological development, marketing etc. Most of the rural entrepreneurs face various common problems like illiteracy, fear of risk, lack of training and experience, limited purchasing power and competition from urban entrepreneurs. Promotion of entrepreneurship in rural areas is a key to change the rural environment and backward towns (Saxena, S., 2012). Women entrepreneur faces many problems like family conflicts, less education and awareness, less government support, management issues, limited mobility, social-culture barrier, problem in arranging finance and raw material (Sonu, 2019). In a developing country like India, there is an opportunity of growth and development of rural entrepreneurship (Indhumathi, V., 2021). *Entrepreneurship is critical to sustainable development and supporting both economic and social gains. The opportunities in India are immense, and the talent pool has lot of aspirations* (Nataraja). Lack of education, financial problems, insufficient technical and conceptual ability are the challenges (Nirmala. M, 2014). It is a vehicle to improve the quality of life rural people. Entrepreneurship can also control migration to urban areas and improve the Rural Entrepreneurship Ecosystem (Kumar, S). The major problem of rural

women entrepreneurs is the Production and Marketing Problem followed by General Problem and finally the Financial Problem (T.H. Lalrokhawma, 2020). Entrepreneurial activities are influenced by socio-cultural support, skill, and motivational factors (Chatterjee, R., et al., 2022). Entrepreneurship is critical to the economic growth and development. Entrepreneurial skill of rural people in Assam is not effective (Borah, P., 2019). The problem of this region can be tackled by harnessing entrepreneurship, by promoting Micro and Small Enterprises. This needs creation of an ecosystem grooming the youths with the relevant skills, inspiring motivation, igniting entrepreneurship and innovations (Deb, S., 2018). North-East India has always remained neglected for decades now; in terms of their economy, prospects for growth, development of its people and above all the confidence to grow. Although progressing at a tortoise's speed, things are however changing today for better with a lot of forums and entrepreneurial ventures erupting from North East (Santoki, S., 2016). Lack of education, financial problems, insufficient technical and conceptual ability it is too difficult for the rural entrepreneurs to establish industries in the rural areas. Major problem faced by rural entrepreneurs especially in the fields of Marketing of products (Kadimpalli R.B., 2016). The literature review found that no work has been done on the rural entrepreneurship for growth and development of rural areas of Northeast India. So, this work attempts to bridge the research gap in rural entrepreneurship and growth and development of Northeast India.

Objectives of the paper

This study emphasises on five issues related to rural entrepreneurship in Northeast India.

1. To study the role of rural entrepreneurship in the economic growth and development of the rural area with particular reference to Northeast India,

2. to highlight various challenges of rural entrepreneurship in Northeast India,
3. to bring to light different government initiatives toward entrepreneurship development in the region, and
4. to forward some suggestion to overcome various hurdles of rural entrepreneurship in the region.

Methodology

This paper is a descriptive one. Secondary data have been use to discuss about the rural entrepreneurship in the Northeast India. Information and data for the study have been collected from different journals, published materials, government reports, websites and books. Collected information and data have been discussed and analysed to have a real picture about the role of rural entrepreneurship in the growth and development of Northeast India.

Scope of this paper

The study emphasizes to highlight the role of rural entrepreneurship in the eight northeastern states – Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura, and Sikkim. The study highlights the role and functions of rural entrepreneurs in the growth and development of the Northeast states of India. It also discusses the government initiatives for the promotion of rural entrepreneurship in the region.

Entrepreneurship stimulants

Several social, economic, political, and cultural factors are stimulating entrepreneurship and thus generating economic growth and development. Capital formation, availability of capital, ability to transform scientific and technical developments through new institutional development, supportive government programmes, involvement of NGOs, availability of required training and inputs,

collaborative relationship between private and public organizations, research and development, marketing environment, socio-economic development of the society, growing academic interest, technological changes, deregulation on private enterprises, increasing demand of a variety of products, growth of service sector, government incentives and subsidies, the flow of information, use of social media, more accessible resources, entrepreneurial education, return on investment, short gestation period, and high regards to the self-employed are some of the stimulants to an individual to conceive a business idea and/or start a new industry.

Rural Entrepreneurship in Economic Growth and Development of Northeast India: Findings and discussion

Rural entrepreneurship sustains agriculture, agricultural-related activities, micro industries, small businesses, rural artisans, and other related areas with economic gains or profits. The rural entrepreneurs, with their ability to develop new business ideas, analyze and identify opportunities in the socio-economic environment, transform them into business propositions through the creation of economic entities. They always try to create wealth by channeling resources from less productive to more productive use. They act as catalysts for economic development and change, social transformation, and change agents through efficient and effective utilization of local resources. Joseph Schumpeter mentioned that the rate of economic progress of a nation depends upon its rate of innovation and depends on the rate of increase in the entrepreneurial qualities of individuals. Union Minister of State (Independent Charge) Development of North Eastern Region (DoNER), MoS PMO, Personnel, Public Grievances, Pensions, Atomic Energy and Space, Dr. Jitendra Singh said that the Government has initiated and implemented several initiatives to promote entrepreneurship in North-Eastern Region. Different steps have been taken to improve the

environment and vibrant eco-system to allow entrepreneurs to tap the region's potential.

In Northeast India, MSMEs play a crucial role in the region's socio-economic development; despite only accounting for 1.5% of India's MSMEs, in Northeast India, they contribute nearly 62% to the economy in terms of employment, output, and exports. MSMEs in the Northeast region faces numerous challenges, from the global COVID-19 pandemic to increasingly tougher competition – not only against their counterparts from outside the region but also from large entities. Some of these challenges facing Northeast MSMEs that have constrained the sector's growth are poor infrastructure, lack of capital, and inadequate market linkages. UNDP has been working closely to assist the development of the MSME sector across India and has been helping many MSMEs in Northeast India and, most recently, the challenges related to the COVID-19 pandemic. UNDP and India Exim Bank partnered in 2018 to address some of these key challenges by promoting the export potential of the existing MSMEs of the Northeastern States, particularly in the States of Assam and Mizoram. Apart from aiming to strengthen the handloom, handicrafts, and agro and allied sector, this collaboration also generated awareness and brought together the enterprises that are opting for environmentally and socially sustainable solutions.

The 73rd round of the National Sample Survey found approximately 633.88 lakh non-agricultural MSMEs in the country, out of which more than 99 percent are micro units. MSMEs have a strong position in the country's rural and urban areas, their percentage share being 51 percent and 49 percent, respectively. They constitute 35 percent of direct exports, employing over 28 million people. Eighty percent of the total number of industrial enterprises in India are MSMEs. But the North Eastern Region (NER), is currently home to only 1.5 percent of MSMEs in India.

The North East Region is home to 65.2 percent of the total handlooms in India, with Assam alone accounting for 47 percent of them. 49.8 percent of the total weavers in the country are in the North East. Assam accounts for 30 percent of them. The handloom sector has been an important cottage industry in NER and has traditionally played an integral role in maintaining the heritage and culture of the region. It has also played a dominant role in rural masses' cultural and economic development. The North East Region of India is the home of many tribes and sub-tribes. They have a strong craft tradition, and every tribe excels in craftsmanship: this excellence manifests itself in the various products its members produce. For centuries, the North East has been a hub of multiple cultures.

The institutional framework for the promotion of entrepreneurship in NER is provided by several institutes like the Indian Institute of Entrepreneurship (IIE), Guwahati; three Indian Institutes of Information Technology (IIIT) in NER, Institutes of Hotel Management at Guwahati and Shillong, Film and Television Institute at Jollang-Rakap (Jote), Arunachal Pradesh, and National Institute of Design (NID), Jorhat, Assam. These institutes provide an opportunity for skilling and nurturing young creative talent and design aspirants from North East Region and boost entrepreneurship. Under PMYUVA, 25 project institutes have been selected for the pilot project on Entrepreneurship Development in Assam and Meghalaya. Further, KrishiUdaan Scheme to evacuate local produce, 586 Van DhanVikasKendras, Zoram Mega Food Park, etc., will boost entrepreneurship, trade, and commerce. In Assam and Meghalaya, the PMYUVA Pilot is being implemented in selected Industrial Training Institutes (ITIs), Polytechnics, Pradhan Mantri Kaushal Kendra (PMKKs) centres, and Jan Sikshan Sansthan (JSS). It is noteworthy that rural entrepreneurship is essential for the national economy, mainly the rural economy. Rural entrepreneurs can give a new direction to the rural economy through entrepreneurship.

Challenges of rural entrepreneurship in Northeast India

Entrepreneurship growth is still slow in North East India due to discouraging social factors such as unfavourable family background, lack of education, lack of aptitude and training, absence of individualistic spirit, lack of confidence to choose a job according to ability, the influence of sex, caste, kinship, custom, and family burden, etc. The hindering economic factors for entrepreneurship growth in a rural area are inadequate infrastructural facilities, shortage of capital and technical know-how, transport and communication facilities, and absence of cheaper and regular power, raw materials, and labour. The environmental factors like - political situation, lack of security, absence of ideal market conditions, improper government schemes, and corruption in administration are also discouraging rural entrepreneurship. Northeast societies lack entrepreneurship not because they lack money or raw materials but because of their attitude. The mindset of rural people is not favorable towards entrepreneurship. Lack of entrepreneurship knowledge and skill is the main barrier to the growth and development of their venture.

Government initiative toward entrepreneurship development in the region

The Government of India set up the Indian Institute of Entrepreneurship (IIE), a national institute at Guwahati, to act as a catalyst for entrepreneurship development, focusing on the Northeast Region. The institute's main aim is to provide training, research, and consultancy activities in Small and Micro Enterprises, with a special focus on entrepreneurship development in the country. The institute has seven state offices in Nagaland, Sikkim, Arunachal Pradesh, Mizoram, Manipur, Tripura, and Meghalaya. The Government of India has also introduced several schemes and programmes to develop rural industries, provide financial assistance and credit, skill enhancement

training programmes, technological and quality up-gradation, infrastructure development, and marketing assistance. Some significant initiatives by the ministry of small and medium enterprises (MSME), the Government of India are - PMEGH, CLSS, CGTMSFs, ASPIRE, CGTMSSES, ESDP, GV, SFURTI, MSE, GV SFURTI, MSE-CDP, etc. The self-help group scheme of microfinance is a very successful programme in the region. With moves like other ongoing establishments of the first Multi-Model Logistics Port at Jogighapa and the presence of the Assam start-up incubation Hub in Guwahati, there have been a few attempts to foster entrepreneurship in the region. Pradhan Mantri MUDRA Yojana (2015) is an initiative to create an inclusive, sustainable and value-based entrepreneurial culture by providing loans up to rupees ten lakh to the non-corporate, non-farm small/micro-enterprises. Promoting rural entrepreneurship has been the central objective of many government plans and policies. In Assam, the BJP-led Government promises to make the state the most entrepreneurial in India, creating 10 lakh entrepreneurs through the Swami Vivekananda Assam Youth Employment Yojana (SVAYEM) and support 2 lakh youths every year for the next five years. Startup India is a flagship initiative of the Government of India, intended to build a strong eco-system for nurturing innovation and sustainable economic growth and generate large-scale employment opportunities in digital/technology, agriculture, manufacturing, social sector, healthcare, education, etc.

Suggestions for entrepreneurship development in rural areas of Northeast India

Rural entrepreneurs can approach different institutions for various information and financial support. Motivational aspects and skill factors may lead to a new era in entrepreneurial growth in Northeast India. Information on entrepreneurship development programmes of the Government must be reached in the region's rural areas through

different media and panchayat representatives. At the same time rural youths must come forward with entrepreneurial mindsets and choose entrepreneurship as a career option. There is a need for financial literacy among entrepreneurs for the survival and growth of their enterprises.

Conclusion

The role played by the entrepreneurs is significantly important in a developing country like India, as it permits the growth of both the public and private sectors. But the success of entrepreneurship and enterprise solely depends on innovation, technological advancement, and systematic commercialization. Development of local skills, productive utilization of local raw materials, and encouragement to entrepreneurs in backward and tribal areas are new directions for future rural entrepreneurship development. If enterprises in rural areas of North East India are to expand, rural entrepreneurship in North East India should also develop. The enterprises and entrepreneurship need to be nurtured, supported, cultivated, polished, reared, developed, and built up. Let us embark on promoting a campaign for the overall development of entrepreneurship in our rural youth and make it our national culture so that we can change our rural Northeast Region of India.

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The Challenges and Legislative Background around Waste and its Management Policy of India

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Abstract

Waste management system is the strategy that an organisation uses to dispose, reduce, reuse, and prevent waste. In other words, waste management includes the processes and action required to manage waste from its inception to its final disposal. The collection, transport, treatment and disposal of waste, together with monitoring and regulation of the waste management process and waste-related laws, technologies, economic mechanisms, etc. are related in this process. Waste management deals with all types of waste including industrial, biological, household, municipal, organic, biomedical, radioactive waste.

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Waste management is now become a global challenge in the 21st century. Although around half of the world's total solid waste is generated in the highly income developed countries, but it goes on decreasing as waste management grows there since some decades. But in developing countries, there are generated large amount of waste within very short period and increases day by day as a result of growing population, migration from rural to urban, industrial development, indiscriminate natural resource exploitation, economic development, increase in per capita income, development in health facilities, etc. Globalization is also an important factor of waste generation for developing countries. In the era of globalization, electronic waste (e-waste) is one of the main sources of solid waste in a remarkable rate. There is a close relationship between waste and climate. Improper disposal of waste not only causes pollution, it causes many diseases, affects ground water, local flora and fauna, etc. So effective solid waste management is a big challenge for India. In June 2018, Mr. Narendra Modi, the Prime Minister of India, announced that India would eliminate single use plastics by 2022. Besides this, under Swatchh Bharat Ayojan (Clean India Mission), a zero -waste management policy is implemented by the central and state governments and citizens of India for making both the urban and rural areas pollution free healthy environment and sustainable society. The objective of this paper is to discuss the challenges and legislative background around waste and its management policy of India.

Keywords: Waste management, challenge, environment, pollution, etc

Introduction:

Waste management is now become a global challenge in the 21st century. Although around half of the world's total solid waste is generated in the highly income developed countries, but it goes on decreasing as waste management grows there since some decades. But

in developing countries, there are generated large amount of waste within very short period and increases day by day as a result of growing population, migration from rural to urban, industrial development, indiscriminate natural resource exploitation, economic development, increase in per capita income, development in health facilities, etc. Most of the countries have effectively addressed much of the health and environmental pollution issue associated with waste generation. Hence, waste management has proved to be a challenging issue in the 21st century and many researches are conducted on it.

Prior to discussion about the waste management, we have to know the definition of waste. Waste is a material that the owner labels it as a waste (Dijkema et al, 2000). Waste can be defined as any product or material which is useless to the producer (Basu, 2009). According to Basu, the processing of waste is a necessary step needed to safeguard public health. Although, waste is an essential product of human activities, it is also the result of inefficient production process whose continuous generation is a loss of vital resources (Cheremisinoff, 2003). By defining waste as a discarded material which is generated after its primary use, Raju classified waste material in to various types based on different parameters like nature, source, toxicity, effect on environmental pollution and hazardous for environment (Raju, 2021). Vergara and Tchobanoglous (2012) stated that due to increasing population and their increasing purchasing power, more goods are produced to meet their needs, as a result more waste are produced. Waste can be defined as the useless by- product of human activities which physically contains the same substance that are available in the useful product. (White et al, 1995)

Statement of the Problem

Current systems of waste management of India are not sufficient to the huge volume of waste generated by increasing population. The

improper management of waste impacts on the environment and health of the people.

Methodology

This paper relied completely on secondary data. Some books, Journal Articles, government reports are also used for better study.

Challenges of Waste Management Policy in India:

Like other developing countries, in India, increasing population levels, rapid urbanization and rise in living standards of the people, have greatly accelerated the municipal solid waste. India is the second highest populated country. It generates the highest amount of waste in the world. The volume of waste generation has been increasing rapidly over last few decades. India generates approximately 133760 tonnes of Municipal Solid Waste per day and per capita waste generation in India ranges from approximately 0.62 kg per day in cities and 0.17 kg in small towns (Kumar et al). Government of India estimates, every year waste has increased by 5% annually in India. Kumar and Agarwal expected that India to reach 260 to 300 million tonnes of waste generation per day in the year 2047.

Various studies have identified factors which influence in the generation of waste. According to Sejauddin et al., the generation of waste is influenced by family size, their education level and their monthly income.

However, in India, solid waste management has emerged as one of the massive challenges. The volume of waste is increasing in such a high rate that India could not manage it efficiently. As a result, it impacts on the environment and public health. The main challenges of solid waste management faced by India are as follows,

1. Lack of money is a major problem in this matter. For the proper management new equipment have to be used. To purchase new equipment more money is needed.

2. Like other developing countries, India also suffers from lack of technically skilled human resources to execute the management processes. So, a massive part of the fund is misused.
3. One of the basic challenges of solid waste management of India is to ensure proper segregation of waste at source. If it is possible to segregate biodegradable waste from the rest, it would reduce the load of landfill sites.
4. Low awareness of the people about the devastating impacts of waste on health and environment.
5. Most of the solid waste is dumped in open spaces due to the lack of efficient waste management, it results environmental degradation, pollution emanating from the dump site, clogging of drainage which usually course of problem during rainy season.
6. Due to high demand for food product and other essentials, public bins are filling up faster than ever and causing cluttered streets and negative impacts on health and environment.
7. E-waste materials which are non-biodegradable and contain toxic materials are very harmful for human health and environment. Toxic smoke derive from recycling processes causes threat to health of the people.
8. Bio-medical wastes are very dangerous for the environment.
9. In the process of recycling, it has to determine whether the substances present in the product have hazardous properties. Therefore, to know about the raw materials of the product, checks and control at every stage of the recycling process is necessary.
10. Unreliable data collection and reporting is also a major challenge of waste management.

Legislative background

In India solid waste management is a major problem where increasing population, economic growth, urbanization have resulted

in increasing municipal solid waste. Now, effective solid waste management becomes a major challenge for India, basically in urban areas. Waste management in India falls under the preview of the Union Ministry of Environment, Forests and Climate Change (MoEFCC) in 2016, this ministry released the solid wastage management rules, 2000 which had been in place for 16 years. The government also constituted a Central Monitoring Committee under the Chairmanship of Secretary, MoEFCC to monitor the overall implementation of the rules. To monitor the implementation of the rules, the committee tried to meet various stakeholders of the central and state government once in a year.

There are several legislative provisions in India for waste management. These are

- Bio-Medical Waste Management Rules, 2016
- Plastic Waste Management Rules, 2016
- Construction and Demolition Waste Management Rules, 2016
- E-Waste Management Rules, 2016
- Solid Waste Management Rules, 2016
- Action Plan for Management of Municipal Solid Waste
- The Municipal Solid Wastes (Management and Handling) Rules, 2000

These rules are the sixth category of waste management rules brought out by the ministry as it has earlier notified plastic, e-waste, bio-medical, hazardous and construction and demolition waste management rules. The rules have not pushed for a decentralized management of waste, but have encouraged centralized treatment such as waste to energy, which is not good in the country. Moreover, the informal sector has been considerably neglected in the new rules.

The new rules cover not only municipal areas, but also urban agglomerations, census towns, notified industrial townships, areas under the control of Indian Railways, airports, special economic zones, places of pilgrimage, religious and historical importance, etc. In order to channelise the waste to wealth by recovery, reuse and recycle, the

new rules have mandated the source segregation of waste. Abide by the rules, waste are now segregated into three streams- Biodegradables, Dry(Plastic, Paper, metal, wood, etc) and Domestic Hazardous Waste (napkins, mosquito repellents, diapers, etc).

The new rules directed the institutional waste generators, such as, market associations, hotels, restaurants and event organisers for segregation and sorting the waste in partnership with local bodies. The manufacturers are addressed to increase awareness about the proper disposal of waste product and directed to provide a pouch for disposal of used napkins or diapers.

The new rules are in favour of integration of rag pickers, waste pickers, etc from informal sector to formal sector by the state government. The new rules state clearly about the zero tolerance for throwing, burning or burying the solid waste generated on streets, on open public spaces, or in the drain or, water bodies. As per new rules, the landfill site must be 100 metres away from a river, 200 metres from a pond, 500 metres away from highways, habitations, public parks and water supply wells and 20 km away from airports. The new rules have not permitted to construct landfills on hilly areas.

Conclusion:

In India, the volume of waste generation has been increasing at a very high rate over the last few years. But, the prevailing systems of waste management system from collection to disposal of waste is not adequate and skilled and trained officials for running of appropriate methods are very limited. Waste management must be treated top most priority compared to the other public amenities because sustainable development of a country depends on environment and health of the people. Therefore, to improve the waste management system some strong regulations and enforcement are needed. Furthermore, adequate planning should be adopted to accommodate the future waste generation so as to prevent harmful

practices of build-up open dumps. To regulate waste management, an independent authority must be appointed so that it can control the regulation and enforcement effectively of the management system. For the effective functioning of the management system heavy financial penalties should be included which help in creating alertness among the people. Some awareness programme about what to purchase, how to reuse or recycle, how to compost, etc., must be organized among the people to reduce the amount of waste. Government must take initiatives to provide technologies to municipal cooperation of every state for segregation of municipal solid waste and to clean drains. Marketing of waste and promotion of waste to energy plants will make gainful utilization of waste.

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Motherhood : Indian Myth and Feminist Perspectives

Dr. Rupjyoti Bhattacharjee

Abstract

Motherhood has been the principal focus throughout literary history. Motherhood is distinguished as a heavenly fundamental truth with all mortal flaws, with the Divine Mother who not only nourishes but also preserves, protects and destroys in her different manifestations representing both creative and destructive universal forces. She is the power to give life – sustaining and supporting them through her body, heart and will. Multifarious books have been written in an attempt to understand and analyze the concept of motherhood. Each woman acknowledges differently to the travails of motherhood and has her destiny connected with her family reflecting the patriarchal realities. The conventional ideological social forces evidently imposed various restrictions to women within the periphery of reproduction and nourishment. In modern world, however, motherhood is redefined by

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challenging the cultural, psychological, social, and biological myths about motherhood. They are acutely conscious of domestic and hegemonic injustice and prevailing notions for ages. Thus, strategies such as re-interpreting mythology, subverting authoritative versions of womanhood, and using traditional names and stories ironically, helps in scrutinizing motherhood from different perspectives.

Key words: motherhood, myth, literature, feminism, patriarchy.

INTRODUCTION

Myths and religious fables help to reflect an implication of prolix ideologies for women in traditional Indian society. A woman is bestowed with pregnancy, childbirth, lactation, and nurturing. Apart from these a mother is entrusted with other extension duties including cooking, washing, or other necessary activities entailed by the patriarchy from which others/fathers are released. A woman provides the physical and psychological care needed for a child. Women mostly occupy an elevated position in conventional society but they are subjugated in one way or the other. It has been stated that, of the seed and the womb, the seed is supercilious and all creatures of life presume the qualities of the seed. These notions have been inculcated in our Indian consciousness. The social construction of Indian motherhood has been highly influenced by the archaic texts. As a mother, woman has been ennobled and glorified in the Indian society since time immemorial. She has been revered as a goddess, sanctified as nature and nation, appreciated as the contributor of life, nourishment, fondness, and affection. This interwoven cultural consistency is thick and durable enough to enfold the experience of motherhood since ages. In the Indian society, the mothers are ideologically ennobled as Shakti or power. But this applauded portrait of the mothers often becomes the realm of disdain and insolence. Motherhood is a pre-social reality and its varied personification in constructing the quintessential mother figure underwent a myriad of variation, fitting flawlessly into different

concepts and narrations and is a prominent question in feminist theory and ideology. The theme of motherhood has been a topic of discourse in various branches of the humanities.

OBJECTIVES

This paper makes an attempt to study the concept of motherhood and interrogate the myths encompassing the mothers and motherhood in India. It will try to establish the profound importance of women's mothering for family structure as mentioned in literature and mapping out an indicator of women as mothers.

METHODOLOGY

The paper is based upon analytical and descriptive method. The secondary sources have been collected from different books, journals, edited volumes, periodicals, research papers, research articles, paper clips, newspapers, internet etc.

MOTHERHOOD AND INDIAN MYTHOLOGY

Mythology mostly represents mothers who reveal magnificent strength and vigour displaying exceptional love, dedication and courage. Motherhood is an emblem of Divinity, Fertility, Nature and Creation. Mother is an embodiment of strength who represents the feminine aspect, the energy and power of the supreme divine power—the hallmark of empowerment and protection. Every culture respect mother and give her at a place of dignity. Virgin Mary of the Christian faith, the multitudinous deities of Hindu religion and also of other religions occupy an esteemed and dignified position which evidently reflects that mother are always respected, loved, adored and worshipped. Religions concede very important place to motherhood and its glorification process is idealized and sentimentalized by different religious traditions. Motherhood signifies the ways of experiencing and distinguishing motherhood in society and implies it

as the result of social construction. Motherhood is seen as a status that clings to the social standards and expectations of society and is a standardizing status that a woman achieves after childbirth. Societies lay down few assumptions from their members and in an ideal society; such outlooks are fulfilled by its members. Motherhood is one such expectation from women. Mothers are the resource of life on earth conferred with the responsibility of nurturing and upbringing a child. She is the first instructor of her child who teaches the child the basics of culture, behaviour and other important aspects of life. She is the one who sows the seed of potency in the child, which is only stimulated by the other factors of the child's life. It is familiarly said that mothers are created in this world as God couldn't be present everywhere. There are numerous instances in the mythology where resplendent mothers have been influential in the lives of illustrious sons. These mothers are an encouraging epitome for every woman in society who has shown exceptional courage in overcoming obstacles or in showing unique strength and vigour even in the most crucial period. Indian mythology relevantly adores mother as God or God as mother which has been intrinsically woven into a continuous living tradition so much so that the essence of universal divinity dribbles as personification of a personal mother. Sita, Parvati, Yashoda, Kaushalya and many others are the laudable images of mothers in Indian mythology. Sita, a predominant personality is a bold mother of their twin sons Luv and Kush, who were born and brought up by her alone not amidst the luxuries of palace, but in the hermitage of Rishi Valmiki. The exiled queen deserves appreciation as an embodiment of patience and perseverance. Similarly, mythology evidently focuses the image of Shakuntala who too was abandoned by her husband, but she proved to be a strong and a proud mother who brings up her son in the lush anonymity of the forests to eventually challenge their father as do Sita's twin sons. Hidimba, an epitome of boldness can be poignantly marked as an independent single mother who raises her mighty son as a warrior in the wilderness of the

forests. She is often recalled for her undeniable contribution as a mother and can be regarded as a feminist icon. Goddess Parvati, the trinity of Hindu Goddesses is worshipped as the Mother Goddess of fertility, love and devotion, is the token of gentle and nurturing aspect of Shakti (strength) who creates her son, Ganesh, not from her womb but out of clay, out of her own vitality, ingenuity and for her own reason. Yashoda, the adoptive mother of Lord Sri Krishna is the incarnation of love and affection. Her enigmatic love for Lord Krishna was such that the world today takes her name as the mother of Krishna before that of Devaki, his birth mother. The Yashoda-Krishna paradigm glows inner self, folk songs and the arts with the theme of the eternal mother and child. Their love is forwarded into Vakula, the foster mother of Lord Venkateswara. Mythology narrates that Yashoda is reborn as Vakula when she weeps to Krishna that she could not be part of his later life and could not even attend any of his marriages. He assures her that she would get the same opportunity later in the next Yuga and Yashoda becomes Vakula. The varied illustrations of Indian mythology mostly portray motherhood as a hallowed and angelic gift of the Almighty and also an embodiment of virtue and purity.

The concept of motherhood is difficult to understand. However, it is necessary to reflect on its ethos and their glorified traditions in India. Females are biologically different from males because they reproduce. But still in the patriarchal setup they are considered inferior and bear a subjugated position. A woman's life is centered on the expectations of conceiving, bearing and then rearing children. But she often develops self-stigma and bears taunts and experiences confrontational behaviour from her in-laws and others around them when they fail to give birth to a child. It is pertinent to be pointed out that women with biological offspring receive dignity and respect from the in-laws and the society. Moreover, there are various myths around motherhood that signifies the ritual and religious importance given to mothers. Pregnancy is considered as a boon in the Indian society and it

brings solace from the doubts about potency and the insecurity of childlessness. So, motherhood remains the main feature of her adult, highly female clouded identity. Mothers carry the ideological burden of glorification. Being a mother is considered a virtue solely because of its sacrificing character. In layman terms, children help accord a woman a social status that cannot be attained otherwise. It is pertinently noticed that gender stereotyping develops disoriented perceptions that lead to discrimination and inequality. In a patriarchal society there are various examples of gender stereotypes. Girls are given dolls to play with to practice their maternal love and nurturance while boys play with toy trucks. They are often taught to look for achievement in life by becoming mothers. It is relevant that attainment of motherhood is valued by women as a way of conforming to the existing value system as rooted in the Indian society. A woman perceives after achieving motherhood that she derives the fondness and approval of society and thus embodies the cultural and social standards of marriage and childbirth. Indian society trains a woman to play specific roles to be an ideal mother even before attaining maturity. The discourse in Indian society from early history to the present marks various instances of naturalness of motherhood and her attributes like fertility, maternal love, maternal instincts and nurturance and so on and so forth. Family institutionalized and legitimizes propagation and these cultural codes of tradition get exhibited through motherhood. Children are strings to resume this pass on tradition of the family. A mother is assigned to shower love and affection to her children and it has been extensively acknowledged that having children and rearing them up is an important aspect of a woman's life. Social conventions presume that women will get married and have children and women who don't prefer so are seen as aberrant and peculiar.

MOTHERHOOD AND MODERNITY

The literary texts representing different cultures encapsulate the

changing perspectives towards the notion of motherhood. The contemporary women writers have different perspectives regarding concepts of motherhood in the global literary horizon. In the Indian context, though motherhood is ideologically glorified in an exalted realm yet the mothers are neglected and disregarded in reality. However, the present age offers us a different worldview of motherhood in India where mothering is as diverse as mothers themselves. There is a number of working mothers, single mothers, divorced and widowed mothers in present scenario of India. Feminists believe that since motherhood often becomes the linchpin of women's incarceration to the private sphere of life and everyday domesticity, it becomes necessary to scrutinize the supposedly natural phenomenon from women's viewpoint. It is relevant to note that now there is a diverse familial structure in India, with working mothers, extended families and changing models of parenting. Motherhood, a highly gendered term is a potent weapon of patriarchal dominance. Nancy Chodorow focuses on the ambiguity of societal and reproductive roles in which women's maternity is trapped, she fathoms the essentialism of women's maternal power to the construction of social reproduction. She writes:

Women's mothering is central to the sexual division of labor. Women's maternal role has profound effects on women's lives, on ideology about women, on the reproduction of masculinity and sexual inequality, and on the reproduction of patriarchal forms of labor power. Women as mothers are pivotal actors in the sphere of social reproduction. (Chodorow 11).

The feminist scholar Jessie Bernard defines "motherhood" in her seminal work *The Future of Motherhood* as "more than the biological process of reproduction." (Bernard 2). It is noteworthy that maternal ideals are adored and acclaimed in all cultures. But patriarchal societies often present a woman's prime target as her reproductive function and motherhood and mothering remain intertwined with

contexts of a woman's specification. Motherhood is a pre social reality and its ostensible political and cultural institutionalization has always been a rudimentary interrogation in the history of feminist theory and ideology. Adrienne Rich candidly brings to the fore about motherhood as an "institution" and as an "experience" in her influential book **Of Woman Born: Motherhood as an Experience and Institution** that has led to the reanalysis of the concept of motherhood as well as the supposed breach between the notion of the mother and the task of mothering.

The notion of motherhood in India thus needs to be revisited. Feminism in India has been wrapped up with the implications of motherhood and its apparent legendary reality. The Indian feminists are exhibited to a perilous stage as well as reality on the concept of motherhood. Motherhood has huddled a legendary and iconic presence in the Indian social and literary arena. The diverging substantiality of motherhood in the Indian social realm has been bewildering to the feminist theorizing of motherhood in India. The writers like Cornelia Sorabji, Ashapura Devi, Amrita Pritam and Toru Dutt integrated the female subjectivity into their texts and tried to establish a voice in the voiceless through their fictional works. Tharu fascinatingly projected the ideology of motherhood as "to question and expose the twin structuring of the ideology as it exists in society and is confirmed by literature." (Tharu and Lalitha 265) Jasodhara Bagchi in **Interrogating Motherhood** interrogates the potent contradiction between ideological exaltation of motherhood as Shakti (power) and the inefficacy faced by mothers in reality. Hence Indian feminist theorizing has put forward views regarding the confinement of women to reproductive periphery of 'home' and denying them access to the 'world'. (Bagchi 2) The feminist interrogates some of the prevalent heterosexual and patriarchal doctrines linked with the concept of motherhood in India. The Indian traditional and patriarchal social barometer gravitates to burden the mothers with the hope of a male heir for her husband's lineage. The

ideological extolment of mother-son affinity often degenerate the relationship between mother and daughter. In Indian society the birth of a male child is still highly expected and desired for which results in the upsurge of what Geeta Aravamudan mentions as the “disappearing daughters” syndrome. Rich observes in her **Of Woman Born: Motherhood as an Experience and Institution**, “The cathexis between mother and daughter - essential, distorted, misused - is the great unwritten story. Probably there is nothing in human nature more resonant with charges than the flow of energy between two biologically alike bodies, one of which has lain in amniotic bliss inside the other, one of which has laboured to give birth to the other” (Rich 258). Kakars pertinently point at the excess emotional involvement surrounding the mother-son relationship since ages. The mother’s presence is persistent in a daughter’s life but she is never appraised. Literature, myth and history are evidences to the association of maliciousness with the mothers in the daughters’ lives. Radhika Manoharan poignantly focused on the decoding layers of misappropriation that a mother-daughter relation has endured in the domain of patriarchy. There is abundance of mythical instances of mother-son glorification with heaps of textual evidences while there is a “curious silence on the thematic of mother-daughter relationship.” (Manoharan 20) She states the reason of such depreciation of mother-daughter relationship as the lack of insight into the female experiences that has caused the literal and social indifference regarding this thematic concern. She writes:

Not a skeletal blueprint exists for the narrative of mother-daughter relationships within the master discourse of Indian fiction. This is not to say that there are no significant female characters in Indian mythology at her, this particular relationship is not valorised. (Manoharam, 20)

In the 21st century, medical intervention has given a new dimension to the concept of motherhood. Now, homosexual marriages, IVF conceptions and surrogacy are significant topics of discussion of

modern society. There is an increasing trend of unmarried single mothers in India who dare to adopt a bold new path. Many have chosen the track of becoming a single mother and are exclusively selecting this new dimension of motherhood. Women today set themselves amidst this constantly shifting traditional ideologies and societal expectations of motherhood and thereby strike a balance between their lives as mothers and working women. In the mid-twentieth century contraception was introduced in India in that reaffirmed and recycled the coercion of women as the modes of biological experimentation. Jasodhara Bagchi in **Interrogating Motherhood** states:

Genetic mothering is the new language of female oppression while surrogacy, being promoted by public figures, easily becomes exploitative of underprivileged women. While it promises happiness – this commodification of the birthing process tends to become more exploitative in the hands of patriarchy for which women have to dearly pay. (Bagchi 92)

The embarking on such a fascinating domain in Indian literary sphere captivates the readers with multifarious exemplifications of the new motherhood with numerous overtones. But these reflect maternal torment and the jumbled female discourse within the discursive strategies of ambiguity and the new social insights. Kristeva points these strong associations of twenty-first century motherhood as the “maternal anguish, unable to be satiated within the encompassing symbolic” (Kristeva 12). The maternal psyche repents at the loss of individuality in transgressing the self and the persuasive play of remorse cocooning into the maternal psyche with the irresistible desire to nullify the long resurfacing trauma of bygone social identification with the inner desire to fulfill the attributed social expectation of being a perfect and self-sufficient mother.

CONCLUSION

The Indian society and literature has been exposed to myriad of

myths, theories and societal penetration. The approach of motherhood is emulated according to the demands of the time. The concept of motherhood is a social construction as reflected in literature - a medium of social uncertainty, of the attempted ruptures through fluctuations, of the revolts against the staunch patriarchal periphery and of the impending termination of the modification sought. The notion of motherhood is dependent on the way how society constructs it. The ideology of motherhood differs in accordance with the socio-cultural context, ethnicity, class & caste. In the Indian patriarchal society, the mother who fits into the institution of womanhood, motherhood, family & marriage is considered to be dignified. So, motherhood attributes to the way families are structured. The feminists consider family and marriage as prime weapons of patriarchy to subjugate a woman. It is crucial to understand reproduction and motherhood. The structure of the patriarchal family causes inequality among the genders and of the understanding of motherhood in this society. Women in India internalize the value of motherhood which is considered the ultimate achievement for them and especially if they give birth to a son. In literature, there has not been any gradual change of outlook regarding the mythical historicity of motherhood. But there are some exertions of concepts regarding the same even scorching the modernity in the contemporary society. The standpoint of motherhood and mothering is not stable in most of the times. The role of the mothers sometimes experienced exaltation and sometimes underwent distressing suppression assuming dominancy and anticipated silence. Literature brings to the fore the gradual shifting of perspectives regarding mothering and motherhood. Today women and mothers are skyrocketing and the changing trend from the patricentric literature and to a matricentric feminism gives glimpses of a motherhood rejoicing and relishing in the realm of their own distinctive glory. So, Andrea O'Reilly poignantly states that matricentric feminism requires a room of its own in the house of feminism for women's empowerment. She

further writes that this repositioning is not to replace traditional feminist viewpoint but to focus that the category of mother is distinct from the category of woman and also highlights the various social, economic, political, cultural, psychological problems faced by mothers .She stressed that mothers are obviously oppressed under patriarchy as women and as mothers.

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Tourism as an Alternative Livelihood: A Study of Ziro valley in Arunachal Pradesh

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Abstract

The studies regarding sustainable tourism indicate that poverty reduction and the upliftment of the socio-economic conditions of the local community is a key component of tourism planning, development, and management. Sustainability has been used to refer to the achievement of development goals taking care not to alter the maintenance of the natural systems. It was stated in the Brundtland Report, published in 1987, that environment and development issues be discussed as one single issue. It had also established partially that poverty and economic backwardness has also led to the exploitation of natural resources (viz. illegal poaching, tree-felling, etc.). Hence, sustainable development emphasizes on integration of environmental and social issues in the development processes. The scope of tourism

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as a means of sustainable development is far reaching. Therefore, this study based on qualitative and quantitative research is conducted to find out the prospect of sustainable tourism in Ziro valley of Arunachal Pradesh.

Key Words: Sustainable Development, Community Tourism, Natural Resource Management

Introduction:

Sustainable tourism is a concept based on the new paradigms of development that involves the community as one of the major stakeholders that can reap the benefits of the industry and in return contribute to maintaining the natural and cultural elements as tourist attractions (Karma *et al*, 2002). The World Conference on Sustainable tourism held in Lanzarote in April 1995 paved the way for the formulation of the Charter of Sustainable Tourism. The Charter declared that tourism development should be based on criteria of sustainability, 'which must be ecologically bearable in the long term, economically viable as well as ethically and socially equitable for the local community'. However, an important consideration to be made while evaluating the economic benefits from tourism is that it should provide complementary or additional income to the local people rather than being the sole source of earning as it has the tendency of the destination to fall into the prey of mass tourism is with negative consequences.

Boer (2012) had tried to analyse the impacts of tourism on the livelihoods of the local communities living around Honda Bay in Philippines. The study found out that tourism had created significant numbers of new job opportunities and had led to financial benefits provided it is managed well. Michael (2009) in his study aimed to assess the involvement of local people in tourism development, their participation in decision making process, to assess if tourism businesses have developed benefit-sharing schemes and to examine the local people's views about the contribution of tourism towards poverty

reduction. The result showed that local people wanted to be involved in the decision making process. The researchers also agree that tourism is contributing positively towards poverty reduction.

The Ministry of Tourism in India in partnership with United Nations Development Programme (UNDP) formulated the Endogenous Tourism Project (ETP) in 2003 with the objectives of poverty reduction, women empowerment, income generation and sustainable development. The scheme covered 107 rural tourism projects which were later evaluated to assess the impact of tourism development on rural economy.

The proposed study has tried to incorporate the emerging concept of sustainable tourism and its application in Ziro Valley of Arunachal Pradesh in Northeast India.

Objective of the Study:

The main objective of the study is

To assess the role of community participation as a tool in sustainable tourism development in the study area.

Location of Study Area

The present study explores the tourism potentiality of Ziro Valley, located in Ziro Block I in the Lower Subansiri District. Ziro Valley, known as the "Rice Bowl of Arunachal Pradesh" is home to the Apatani tribe, who are one of the most advanced tribes of North East India. There are mainly seven traditional villages in Ziro known as Hong, Hari, Bulla, Hija, Dutta, Mudang Tage and Bamin Michi, which together form the Ziro valley, drained by the Kile River and its tributaries.

The Apatanis practice permanent wet rice cultivation which is unique among the hill tribes of the region which is integrated with pisciculture. The same has attracted the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2014) to propose the

Ziro valley as a World Heritage Site.

As tourism is still in its nascent stage in Ziro, it is imperative to study and identify the sustainable tourism principles to preserve the inherent ethnicity thereby making it economically beneficial for the local community. To examine the relationship between sustainable tourism development and community participation, a mixed method, including both qualitative and quantitative approach, is used in the study as it is said that integrating both can contribute towards increasing the validity and reliability of the study (Rittichainuwat and Rattanaphinanchai, 2015).

Data base and methodology: It may be observed that the earlier research studies have considered community participation as one of the most important strategies for successful tourism development (Zhu *et al*, 2017; Poon, 1994; Lepp, 2007). The present study covered community members from five of the villages of Ziro valley namely; Hong, Hari, Siro, Tajang and Dutta. Out of the total population of 5,611 residing in the sampled villages (2011 census), a total of 460 respondents were selected randomly which represented almost 8.2 per cent of the population. A total of 500 questionnaires were distributed, from which only 460 could be collected which were completed.

To analyze the participation of local community in tourism, the respondents need to respond either positively or negatively. Those who respond positively need to identify the sector of their involvement in tourism like administration, accommodation, transportation and the like. The extent of participation is studied in terms of the duration of involvement and income from tourism. Similarly, the role of community in tourism planning and development is studied in terms of their participation in tourism meetings, the issues of discussion in such meetings, whether opinions are asked from the participants, and whether those opinions are incorporated in planning of tourism. In order to understand the relationship between the socio-economic

background of the local residents and tourism participation, there is a need to analyze demographic profile to measure the participation level in tourism. Therefore, the following relations have been considered to be analyzed:

- a. Relation between the income groups of respondents with participation in tourism.
- b. Relation between occupations of respondents with participation in tourism.
- c. Relation between marital statuses of respondents with participation in tourism.
- d. Relation between educational levels of respondents with participation in tourism.
- e. Relation between age groups of respondents with participation in tourism.
- f. Relation between genders of respondents with participation in tourism.

The above relations have been tested using statistical tools like Analysis of Variance (ANOVA) and Student T-test using the Statistical Package for the Social Science (SPSS) for windows program. Maps showing the location of Ziro valley and the study villages have been drawn with the help of GIS software, which includes Arc GIS 9.3 for GIS analysis and map making and ERDAS 9.1 for remote sensing analysis. The processed data has been presented in tabular forms and different diagrams, such as pie, bar and line graphs, to analyze and illustrate the data. In the present study, one-way ANOVA is employed to whether participation of community in tourism differs with respect to their demographic characteristics. In case of the above relations, variables such as income, occupation, age, marital status and education level are treated as the independent variables, while participation in tourism is treated as the dependent variable. The level of significance is 0.01, which indicates that the p-value less than 0.01 are considered to show a significant difference between the independent variable with

the dependent variable. In order to analyze the relation of gender with participation in tourism, Student T-test is applied, since it is test which is used to measure the difference between the means of two groups. The significant level is set at $p = 0.05$, where a t test less than 0.05 indicates that there is a significant difference between the independent variable and the dependent variable. If the p-value is greater than 0.05, then the result is considered to be insignificant.

Results

Demographic profile of the surveyed respondents including gender, age, marital status, educational level, occupational status and income have been presented in table 1. Of the total 460 respondents, majority was male (58.5%) while remaining was female (41.5%). Among them, few belonged to below 18 years of age group (15.2%), 19-25 age group (18%), majority was in the age group of 26-40 years (41.1%), 41-60 age group (23 %), above 60 years (2.6%). An analysis of marital status shows that 57% were married and 40.4% were unmarried, while remaining 1.3% were widowed and another 1.3% divorced. When the sample is analysed according to their educational levels, 15.4% were illiterate, 7.2% were literate but below primary level of education, 5.7% were educated till primary school level, 6.1% till middle school level, 15% passed secondary education, 18% educated to higher secondary level; while a majority of 32.4% were graduates or post graduates. Occupation as a demographic variable is an indicator of the economic well-being of the community. Although basically an agrarian community, occupational variation is observed among the Apatanis. The sample reveals that 20.2% were engaged in cultivation as their main occupation, 25% employed in the government or private sector, 16.5% in private business, 4.6% were casual wage earners, while remaining 33.7% consisted of housewives, students, retired persons and the unemployed. The monthly income is an important variable to understand the economic background of the community and their

requirement for an additional source of income. Among the surveyed respondents, almost 28% were having monthly income up to Rupees 10,000, 30.4% having monthly income between the ranges of Rupees 10,001 to 25,000, another 33.3% fall in the slab of Rupees 25,001 to 50,000, 6.5% were earning between 50,001 to 75,000. The remaining 1.7% was having monthly income above Rupees 75,000.

Table 1: Demographic Profile of Respondents

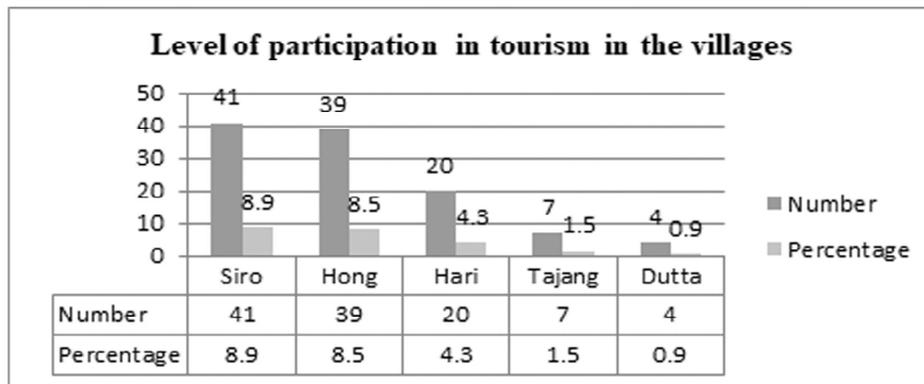
	Frequency	Percentage	
Gender	Male	269	58.5
	Female	191	41.5
Age	Below 18	70	15.2
	19-25	83	18.0
	26-40	189	41.1
	41-60	106	23.0
	Above 60	12	2.6
Marital Status	Married	262	57.0
	Unmarried	186	40.4
	Widowed	06	1.3
	Divorced	06	1.3
Educational	Illiterate	71	15.4
	Literate but below primary	33	7.2
	Primary	26	5.7
	Middle	28	6.1
	Secondary	69	15.0
	Higher Secondary	83	18.0
	Graduate or Higher	149	32.4
Others	1	0.2	
Occupational	Cultivation	93	20.2
	Service/Salaried Employment	115	25.0
	Private Business	76	16.5
	Wage Earner	21	4.6
	Housewife	05	1.1
	Student/Retired	83	18.0
Others	67	14.6	
Monthly Income (Rupees)	Up to 10,000	129	28.0
	10,001-25,000	140	30.4
	25,001-50,000	153	33.3
	50,001-75,000	30	6.5
	Above 75,000	08	1.7

Source: Primary Survey 2014-16

Participation of respondents in tourism

Out of the 460 respondents, 24.1% were engaged in tourism related occupation. In order to understand the variation in the participation level amongst the sampled villages, the analysis of participation level of each selected village has been done. The result shows that among the five chosen villages, Siro village has got the highest participation level followed by Hong village (fig 2).

Fig. 2



Source: Primary survey, 2014-16

The participants who are actively engaged in tourism in the sampled villages consist of the members of the non-government organizations, the families offering homestay facilities to tourists, the resorts, the local tour guides and the tour operators and the members of the self-help groups (SHGs). The SHG members mainly consist of women participants who supply food items like fish, meat, vegetables, and handicraft and handloom products. Besides, they also arrange cultural performances for the entertainment of tourists.

Among the respondents, 38.3% had direct contact with the tourists. The respondents consisted of the local guides, tour operators, coordinators and homestay families that are directly dealing with the tourists as well as the local villagers. Others like the self-help group

members do not frequently come in direct contact of the tourists. 1.3% was engaged in tourism administration, while a maximum of 10.2% were involved in offering of accommodation facilities to the tourists in the form of homestay services, resorts and hotels. Further, 5.4% were engaged in tourist transport service, another 5.2% were working as tour operators, travel agents or local guides, 4.8% had souvenir shops of local handloom and handicraft products, whereas only 0.4 per cent was involved in giving consultation to tourist attractions. It is also seen that 2.8% of the participants were involved in other tourism activities like promotion and marketing, and organizing capacity building programmes under the coordinators of community-based organizations.

It is seen that most of the participants have been involved in tourism activities only recently and the maximum time given in this sector by them is just 1 or 2 hours per day. The average time given to tourism by the participants was 4.3 hours per day, while the average year of involvement was 5.7 years. This indicates that tourism as an economic activity is in a nascent stage and it has been started as an additional business by most of the respondents.

It is said that community-based tourism has been a tool for villagers to seek additional income and is not initially aimed for high income generation (Strasdas, 2005). When asked about the proportion of personal income attributable to tourism, out of the 111 participants in tourism, 30.6% have indicated that tourism has only been providing less than 25% of their annual income while for another 31.5% of the participants; it is generating 25% of their annual income. Further 12.6% of the participants indicate that it is less than 50%, for another 8.1%, it is 50 per cent of their annual income. For around 3.6%, it is above 50% but less than 75% and for 9% it is 75% of their income. Only 4.5% of the respondents have taken tourism as the main occupation. The result indicates that tourism has so far been only taken as an alternate or

supplementary source of income by the participants, which is a positive implication of sustainable development.

The involvement of the host community in tourism planning and development have been analyzed by questions relating to their participation in tourism meetings, about the issues that were being discussed in such meetings and their views on opinion of local communities being incorporated in planning of tourism. Among sampled respondents, only 22.2% have participated in tourism related meetings, while 61.1% did not participate and another 16.7% indicated that they do not know about such meetings being held in their community. The result reveals that more awareness about tourism and its significance has to be communicated among the community members. As the local communities are the major stakeholders in tourism development, the involvement of local people could be enhanced by introducing tourism education which would enable them to adopt strategic development plans (Nkemngu, 2012).

The respondents were given some tourism related issues that were discussed in the meetings in which they participated. The study results show that in the tourism-related meetings, marketing and promotion of tourism is the main issue of discussion; in contrast, benefit-sharing issue has been rarely mentioned. Of the total respondents who attended tourism meetings, 15.7% mentioned the topic of discussion as marketing and promotion, while 9.1% indicated that cultural issues were being discussed. Another 9.1% mentioned about conservation issues, while 7.4% mentioned that tourist need and satisfaction and infrastructural development issues were discussed. The remaining 5.2% mentioned about tourism product improvement. Only 0.9% indicated benefit sharing issue being discussed in the tourism meetings, which is one of the most important considerations in community participation.

The study result also shows that 9.6% of the total respondents from the surveyed villages have been asked about their opinions on tourism many times in the tourism meetings. While another 14.6% have

been asked only once or twice about their views, 61.3% have indicated that they have never been asked about their opinions on tourism development in their community. The remaining 14.6% did not respond to the question.

When asked about the views of the villagers being incorporated in all planning decisions of tourism development in Ziro valley, out of the total respondents, 43% of the respondents indicated that their views have been considered, while 48.3% of them responded negatively. The remaining 8.7% did not respond to the question. This indicates that the local community has a positive impact in tourism planning and development. Adopting a participatory development approach is a key to success of community-based tourism in a destination (Tosun *et al*, 2003). Majority of the respondents (58.3%) were of the view that the major decisions concerning tourism in their community are made primarily by people outside the community such as the government officials, tour operators, non-government agencies, financial contributors, etc. While 22.8% have indicated that the decisions are taken by a group of people in their community, only 5.4% have indicated that the whole community is involved in decision making. Another 5% believe that it is both people outside their community and a group in the community who take the major decisions of tourism development. The remaining 8.5% did not respond to the question.

Demographic profile analysis

The demographic profile of the respondents has been analyzed to measure the participation level in tourism using statistical tools like Analysis of Variance (ANOVA) and Student T-test.

Analysis of variance (ANOVA)

In the present study, one-way ANOVA is employed in order to assess whether participation of community in tourism differs with

respect to their socio-demographic characteristics such as income, occupation, age, marital status and education level (Thomas, 2013).

- i) ANOVA for significant difference among the income groups of respondents with participation in tourism.

Table 2: ANOVA of Income and community participation in tourism

Source	Sum of squares	df	Mean square	F	p value
Between groups	5.143	4	1.286	7.398	.000**
Within groups	79.073	455	0.174		

** - Significant at 1% level

Table 3: Mean differences and level of significance of different groups of income and community participation in tourism

Income	Number	Mean	SD	F value	p value
Up to 10,000	129	.19	.397	7.398	.000**
10,001-25,000	140	.26	.443		
25,001-50,000	153	.24	.426		
50,001-75,000	30	.17	.379		
Above 75,000	8	1.00	.000		
Total	460	.24	.428		

The level of significance is 0.01, which indicates that the p-value less than 0.01 are considered to show a significant difference between the independent variable with participation in tourism. As the p value is less than 0.01, it can be concluded that there is significant difference between the income groups of the respondents with respect to community participation in tourism (Table 2).

The overall mean score indicates that people with monthly income above Rs. 75,000 showed higher participation (Mean=1.00) in tourism than people with income group of Rs. 50,001-75,000 (Table 3). This group included the homestay owners, the consultants of non-government organizations and the tour operators in Ziro valley. People with income group of Rs. 10,001-25,000 and Rs. 25,001-50,000 show lower participation (Mean=0.26, Mean=0.24), while people with income up to Rs. 10,000 and between Rs. 50,001- 75,000 show the lowest participation (Mean=0.19, Mean= 0.17). The result indicates that the people with low income level are yet to participate in tourism and get the economic benefit from the industry.

- i) ANOVA for significant difference among occupations of the respondents with participation in tourism.

Table 4: ANOVA of Occupation and community participation in tourism

Source	Sum of squares	df	Mean square	F	p value
Between groups	19.156	6	3.193	22.229	.000**

** - Significant at 1% level

Table 5: Mean differences and level of significance of different groups of occupation and community participation in tourism

Occupation	Number	Mean	SD	F value	p value
Private Business	76	.63	.486	22.229	.000**
Wage earner	21	.24	.436		
Agriculture	93	.08	.265		
Service/Salaried	115	.25	.436		
Housewife	5	.00	.000		
Student	83	.01	.110		
Others	67	.31	.467		
Total	460	.24	.428		

Since p value is less than 0.01 (Table 4), it can be concluded that there is significant difference between the occupational status of the local people with respect to community participation in tourism. Based on the overall mean score, people who are engaged in private business and other occupation are participating more (Mean=0.63, Mean=0.31) in tourism, while those engaged in agricultural activity and the students have lower participation level (Mean=0.08, Mean=0.01) (Table 5).

- i) ANOVA for significant difference of marital status of the respondents with participation in tourism.

Table 6: ANOVA of marital status and community participation in tourism

Source	Sum of squares	df	Mean square	F	p value
Between groups	3.010	3	1.003	5.634	.001**
Within groups	81.205	456	.178		

** - Significant at 1% level

Table 7: Mean differences and level of significance of marital status and community participation in tourism

Marital status	Number	Mean	SD	F value	p value
Married	262	.31	.463	5.634	.001**
Unmarried	186	.15	.353		
Divorced	6	.33	.516		
Widow	6	.17	.408		
Total	460	.24	.428		

Since p value is less than 0.01 (Table 6), it is considered that there is significant difference between the marital status of the community people with participation in tourism. From the overall mean score, the

divorced group showed more participation (Mean=0.33), followed by those who are married (Mean=0.31). Those who are single and widowed have lower participation (Mean=0.15, Mean=0.17) (Table 7).

- i) ANOVA for significant difference among the educational level of the respondents with participation in tourism.

Table 8: ANOVA of educational level and community participation in tourism

Source	Sum of squares	df	Mean square	F	p value
Between groups	3.296	7	.471	2.630	.011*
Within groups	80.919	452	.179		

* - Significant at 5% level

Table 9: Mean differences and level of significance of education level and community participation in tourism

Education level	Number	Mean	SD	F value	p value
Illiterate	71	.24	.430	2.630	.011*
Literate but below primary	33	.33	.479		
Primary	26	.15	.368		
Middle	28	.14	.356		
Secondary	69	.41	.495		
Higher secondary	83	.16	.366		
Graduate or higher	149	.23	.421		
Other	01	.00	.428		
Total	460	.24			

Since p value is less than 0.05 (Table 8), it is considered that there is significant difference between the educational level of the community people with participation in tourism. The descriptive statistic states that people with secondary education have more participation (Mean=0.41) than others who are illiterate and graduates or post graduates (Mean=0.24, Mean=0.23) (Table 9).

- i) ANOVA for significant difference of age group of the respondents with participation in tourism.

Table 10: ANOVA of age group and community participation in tourism

Source	Sum of squares	df	Mean square	F	p value
Between groups	3.005	4	.751	4.208	.002**
Within groups	81.211	455	.178		

** - Significant at 1% level

Table 11: Mean differences and level of significance of different age groups and community participation in tourism

Age in years	Number	Mean	SD	F value	p value
0-18	70	.09	.282	4.208	.002**
19-25	83	.18	.387		
26-40	189	.31	.465		
41-60	106	.26	.443		
Above 60	12	.25	.452		
Total	460	.24	.428		

Since p value is less than 0.01 (Table 10), it is concluded that there is significant difference between the age group of local people with participation in tourism. The people with the age group 26-40 years have the highest participation (Mean=0.31) in tourism, while the younger generation are less engaged in the industry (Table 11).

Students T-test

Student T-test is used to measure whether the means of two groups are statistically different from each other. The student t-test is used to test differences in means between two groups, when the dependent variable is a continuous interval or ratio scale variable and the independent variable is a two-level categorical variable. In the present study, it is applied for examining community participation based on gender differences.

Table 12: Student T-test of gender and community participation in tourism

Gender	N	Mean	SD	t value	Df	p value
Male	269	.22	.412	-1.529	458	.127*
Female	191	.28	.449			

Total number of respondents = 460; * - significant at 5% level.

The result of Student T-test reveals that there is no significant difference between male and female with respect to community participation in tourism, as p value (0.127) is greater than 0.05 (Table 12). There is no significant difference in in scores for males (Mean = 0.22, SD = 0.412) and females (Mean = 0.28, SD = 0.449). Therefore it can be concluded that both men and women actively participate in tourism activities.

Analysis

The analysis of the demographic profile of the respondents in the study area indicates that although gender disparities are not prevalent in the Apatani community, but like the other parts of Arunachal Pradesh, the Apatani women folk also hold a lower social status than their male counterparts whereas they share equal responsibilities in maintaining their family as well as contributing in agricultural and other economic activities. It is seen that the respondents belonging to age group of up to 18 years also take active participation in tourism. Although they play active role in agricultural or other community activities, it is also seen that mostly in the homestays, the owner does not appoint any outside staff for offering services to the tourists. The children offer a helping hand in conducting different household activities as well as dealing with the tourists.

It is observed that in many cases people do not have one clear profession but have multiple sources of income like fishing, forest

products and weaving, besides rice cultivation. They also take on other tasks when there is not much work to be done on the land. Of all the respondents only around 24% respondents indicated to be working in the tourism industry in multiple ways, like homestay programme and at the same time also working as a guide, or in any other combination. For those engaged in farming, working in the tourism industry is often an extra activity. A huge difference of income is seen between the lowest income group with no other alternate source of income and the highest income group who were engaged in private business and other employment.

An analysis of the participation of the respondents in tourism indicates that community tourism has been started only recently in Ziro valley and more awareness and participation of local people needs to be enhanced so that they can collectively work as a tourism committee and contribute to the future tourism initiatives.

Tourism so far has been mainly a supplementary source of income for the local community, as the proportion of income attributable to tourism is just 25% for most of the participants (31.5%) and the time allotted to it is just 1 to 2 hours per day. More than half of the surveyed respondents revealed that they did not take part in any tourism related meetings held in their community nor take any major decisions concerning tourism development in the community. This indicates that the community is to be involved as an integral part of the tourism planning and development process.

The findings of the ANOVA show the result that there is significant difference between the participation in tourism which is the dependent variable with independent variables such as income, occupation, marital status, education, and age of the respondents in the sampled villages. While the T-test analysis shows that there is no significant difference between participation of local community in the tourism development with respect to gender.

The results of one-way ANOVA indicate that the demographic characteristics such as income, occupation, marital status, education and age have a significant impact in the participation in tourism. The study results have shown that people with higher income level and who are mostly engaged in private business have higher participation in tourism. It is also seen that people who are in the age group of 26-40 years and who have secondary education have higher participation than the younger generation and above 60 years of age group and from those who are illiterate or highly educated. Also those who are married or divorced are more related to the industry than those who are single. The result of Student T-test indicates that there is no significant difference in the gender difference and participation, as p value (0.127) is found to be greater than 0.05. It means both male and female have equal participation in tourism.

Conclusion

As tourism industry is growing in Ziro, the respondents are positive about the economic, socio-cultural, and environmental impacts and its scope of providing employment and income generation. The findings of the study have established that there are some planning and decision making issues which need to be addressed for the involvement of the indigenous tribe which would help in sustaining the valuable traditional knowledge of the Apatani community and bring economic, social and cultural as well as environmental benefits.

It is imperative that a proper planning to maximize the local participation is integrated in the tourism development process as it has been found that a majority of the surveyed respondents have agreed that the decisions taken for tourism development in the valley were mainly taken by people outside their community. Hence, a sense of deprivation has been felt by these people who are preventing them from taking part in the major aspects of the planning process.

The Apatani valley has prospects of many alternate forms of tourism, namely, cultural and rural tourism, agro-tourism, adventure tourism, ecotourism which can be integrated in a package tour. It has been observed that these forms of tourism activities can attract the new tourists searching multifaceted tourist products provided a well-definite programme of action is evolved.

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Library and Development of Intellectual Property Rights in India

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Abstract

In contemporary culture, intellectual property rights (IPR) have long been significant. It includes everyone who invents and produces anything using his or her own creative mind. IPR prevents people from utilizing their creative works without their consent. In this essay, we cover a few crucial points. We go through every aspect of IPR from an Indian viewpoint. The main focus of this research is copyrights and libraries, which includes various copyrights-related topics before moving on to the library's role as a hub for information and its obligations regarding copyright works.

**Keywords; Intellectual Property Rights(IPR),Copyrights,
Library,Society,Acts**

Introduction:

Novels, poetry, and plays are considered literary works, as are performances by performing artists, recordings made by phonogram makers, and radio and television shows produced by broadcasters. The ability to use inventions, literary and artistic works, symbols, and other creative creations is known as an intellectual property right (IPR). The power to forbid others from utilising the creator's creation was granted. In terms of intellectual property and corporate rules, the Industrial Revolution brought about a number of developments. It has established a number of its own laws and norms. The Universal Declaration of Human Rights' Article 27 outlines these rights. The earliest conventions to recognise its importance were the Berne Convention for the protection of Literary and Artistic Works (1889) and the Paris Convention for the protection of Industrial Property (1883). (1886). The international features of contemporary International treaties have a strong foundation in the Paris and Berne Conventions. These international agreements guarantee the protection of intellectual property rights on a global scale and establish a framework for the administration of intellectual property laws. Even the rules governing domestic laws are derived from international conventions and treaties. The Berne Convention (1886) and the Paris Convention (1883) were both important international pillars that profoundly changed how intellectual property was employed. Intellectual property rights fundamentally cover the laws of property that an individual creates using their mind. If other individuals are interested in purchasing the goods or inventions, it can add value.

Objectives of the study:-

The primary goals of this article are to:

1. Examine the importance of intellectual property rights;
2. To determine the crucial obligations the library has regarding copyright

3. To assess the value of copyright in the digital age.

Methodology-

The majority of secondary data were employed for this study's purposes. In order to complete this study, the data were gathered from a variety of primary and secondary sources, including books, journal and magazine articles, and internet sites.

Historical Development of IPR:

Although it is not a contemporary idea, it has existed since the dawn of civilisation. People with talent and those who have the intellectual capacity to come up with inventions have always been recognised and respected in society since the dawn of civilisation. Consequently, the inventions' financial and commercial advantages. The first modern patent in history was granted to an Italian inventor in the year 1421. The history of intellectual property may be traced back to Sybaris in Ancient Greece, when a baker was given a year of exclusivity to create their culinary discoveries, such as inventions connected to cooking and kitchens, etc., around 600 BCE, according to former Lord Justice of Appeal Robin Jacob. The monopoly position in 1623 gave a small number of people the confidence to rule their sector. Publishers at the time controlled the majority of the rights to written words, leaving authors with little or no authority over their creations. The "Status of Anne" law, which granted writers 14 years of renewable protection for their original writings, was passed in 1709. The concept of universal intellectual property rights protection was discussed by legislative bodies in the early 1800s. The TRIPS was first established in the 1990s. In the year 1883, the Paris Convention promoted understanding and collaboration among the international authorities. The first convention to begin globally safeguarding intellectual property rights was this one. Three years later, in 1886, the Berne Convention gave written statements the same protection (Literary and Artistic

works). Following that, the Madrid Protocol provided further worldwide protection for trademarks. WIPO (World Intellectual Property Organization) was incorporated under American control in 1966. The World Trade Organization, an agency of the United Nations, is now in charge of overseeing all international agreements including Trade Related Aspects of Intellectual Property Rights (TRIPS).

Needs of Intellectual Property Rights-

For the creative work produced by humans, intellectual property rights are crucial for a variety of reasons.

- Give credit to the inventor is one motivation in particular.
- Reward the author so that people can profit from his monopoly and financial gains.
- Encourage the owner to be creative and perform better; - Keep peace among those with various levels of expertise.
- The registration of various forms of copyright.
- Protect both the individual and societal interests.

Kind of Intellectual Property Rights(IPR)-

IPR affects every person who lives in the globe, both directly and indirectly. Every object is made by a human. For example, an architect plans and designs a building; scientists invent new technologies; organisations develop trade marks; and humans produce things like poems, plays, novels, and articles. The list goes on and on. Therefore, all of these intellectual properties fall under IPR. These intellectual property goods may be divided into two main groups:

- Copyright & related rights item
- Industrial property

All literary works, such as novels, short stories, poetry collections, articles, plays, and artistic creations, such as paintings, photographs, dance performances, and musical compositions, are covered by copyrights and related rights, nonetheless, industrial properties also

include patents, trademarks, geographical indications, and industrial designs.

Copyrights is also divided into two types on Ethical basis-

- Economic Right
- Moral Rights

Economic rights primarily safeguard the commercial worth of a copyrighted work by enabling the right owner to profit financially from others using their creations. The Copyright Act also gives rise to Moral Rights, which maintain the special bond between an author and their creations even if the author no longer owns them. Section 57 of the Copyright Act of 1957 expressly states this. Sound recordings do not have the same moral standing as artistic, literary, theatrical, musical, or cinematic creations. As an illustration, a musician still possesses moral rights in his musical creations even after selling his copyright to a record label.

Copyrights Law in International Scenario-

The legal framework that controls the ownership and use of creative works, such as literary works, musical compositions, theatrical performances, video productions, photography, broadcast, and architectural works, is known as copyright law. There is no unified "International Copyrights" for the entire world, in which each and every country abides by its own copyrights rules. Copyrights are creations of law in each nation. Most international agreements and treaties are in compliance with each nation's copyright laws. A convention known as "The Berne Convention," maintained by the WIPO (global intellectual property organisation), sets guidelines for the protection of copyright holders' rights worldwide. Nearly 180 nations have accepted this treaty.

Under specific conditions that have been considerably streamlined by international copyright treaties and conventions, the majority of nations provide protection to works created outside of their

borders. The international copyright agreement mostly adheres to the following two principles:

1. The Berne Convention for the protection of literary and artistic works, as well as
2. Universal Copyright Convention(UCC)

Usually, works by authors who are citizens of countries that are signatories to these treaties, works that were first published in those countries, or works that were published within thirty days of the first publication in a country that is a signatory to the Berne Convention may be eligible for protection under the treaties.

When there is a dispute over a copyright treaty or when a country adopts or modifies its copyright laws, most nations use the six principal international treaties and conventions listed below:

- a) The Berne Convention, a treaty governing copyright that was originally established in Berne, Switzerland, in 1886, deals with the protection of literary works and the rights of their creators. It gives authors control over how, by whom, and under what terms and circumstances their works are used. There are 179 parties to the deal.
- b) The Universal Copyrights Convention (UCC), which was ratified in 1952 and is one of the main international conventions for copyright protection globally. It was created by UNESCO as a proposal to replace the Berne Convention. Due to the fact that the Berne Convention's provisions were not agreed upon by everyone in the globe. The UCC was therefore viewed as an alternative copyright protection pact that nations could not join if they disapproved of the Berne Convention.
- c) The Rome Convention was established in 1961 to provide performers, phonogram producers, and broadcasting companies with legal protection. The term "performers" refers to actors, singers, musicians, dancers, and any other individuals who act, sing, pronounce, or otherwise perform creative and literary works.

- d) WIPO Copyright Treaty is the full name of the World Intellectual Property Organization, which was founded by a treaty on July 14, 1967, and which went into effect in 1970. The goals of WIPO were to advance intellectual property protection on a global scale by encouraging cooperation between nations and, where needed, working with other international organisations. The Paris and Berne agreements and Sub-Treaties' creation of an intellectual property union is another goal of WIPO.
- e) The World Intellectual Property Organization's member nations have ratified the WPPT, an international treaty that supplements the Berne Convention for the protection of literary and creative works. It was approved in 1996. (Berne Convention) WPPT was developed to meet advances in digital communications and technology, notably the dissemination of works with digital protection via the internet. It is similar to the WIPO Copyright Treaty (WCT). 94 states have ratified the agreement.
- f) TRIPS, a global accord, is administered by the World Trade Organization. This agreement covers trade-related IPR issues, such as the selling of counterfeit goods. It was created as a result of the increasing importance of intellectual property in cross-border business transactions. Geographical indications (GI), industrial designs, patents, trade marks, and trade dress are only a few of the IP rights that are protected by the TRIPS Agreement. It also protects copyright rights for creators, performers, and sound recorders.

Copyrights of the Owner in India:

Even if he or she may have certain rights to give up the right, the creator of an original work is often the owner of the copyright. The term of a copy right refers to the length of time during which the author of a work that is subject to a copy right is entitled to use that copy right. The length of copyright varies from country to country. For

written, spoken, and visual works of art in India, the copy right is valid for sixty years beginning on the first day of the year following the author's passing. For other works, the copyright is remains in force sixty years after the beginning of the year following the year the work is published. Any interest in the right may be transferred by a written licence signed by the owner of the copyright for any current work or by the potential owner of the copyright for any future work.

The Copyright Act of 1994's Section 33, subsection (3) states According to the following clause, "The Central Government may, having regard to the interests of the authors and other owners of rights under this Act, the interest and convenience of the public, and in particular of the group of persons who are most likely to seek licence in respect of the relevant rights, and the ability and professional competence of the applicants," the Central Government may grant a licence in respect of the relevant rights.

India and Intellectual Property Rights:

The Ministry of Commerce, Government of India, Department of Industrial Policy and Promotion (DIPP), is responsible for directing the growth and modifications in the area of intellectual property rights in India. It functions as a key department and directs India's intellectual property rights. In order to bring the intellectual property statute laws into compliance with those in industrialised nations, revisions are being made daily. After India joined the World Trade Organization (WTO) and the Agreement on Trade Related Aspects of Intellectual Property Rights, this became crucial (TRIPS). India is a member of the World Trade Organization (WTO) and dedicated to the World Intellectual Property Organization and Trade Related Aspects of Intellectual Property, which are in charge of defending intellectual property rights. The convention was completed in 1967, and it became effective in 1970. It was made into a specialised agency of the UN. WIPO is an organisation that deals with several facets of intellectual property rights

(IPR). The National Intellectual Property Right Policy (2016) was adopted to guide the Intellectual properties. The main objectives of Intellectual property right is generating Intellectual property right and protection it. It also provides legal and strong Intellectual property rights and laws which protects general public interest as well as the creators. It basically provides rights for intangible valuable products and services of human intellect.

Proper management and administration of intellectual property rights are made possible by intellectual property rights. Additionally, it aids in modernising the management of intellectual property rights. It aids in advancing intellectual property rights research, training, and other activities involving human resources.

Types of Intellectual Property:

Industrial property and copyright are the two main categories into which intellectual property can be broadly classified.

Patents, trademarks, industrial designs, geographical indications, trade secrets, etc. are all examples of industrial property.

Patents are intellectual properties that grant its owner the authority to forbid others from creating, utilising, or commercialising inventions. The Patents Act of 1970 granted the Patentee's rights, which are strictly statutory rights. Only novel and beneficial inventions are eligible for it.

Trademark: The Paris Convention included measures for trademark protection in every nation. State insignia, marks, and other property are protected, and additional provisions are provided under the TRIPS Agreement. According to TRIPS agreement signs in particular words including personal names, numerals, combination of colours and any combination of such signs, shall be eligible for registration as trademark.

Copyright is a form of intellectual property that gives the owner the right to safeguard their possessions. It safeguards “tangible” forms of original works, such as music, painting, and architectural designs.

Trade Secret: Under the terms of intellectual property rights, a trade secret is an intellectual property. These are company trade secrets or sensitive information that may be licensed or sold. It consists of formulas, procedures, techniques, designs, and other things that the owner takes reasonable precautions to keep private.

Copy Rights and Libraries-

The effective use of intellectual property rights is crucial. because we use a variety of intellectual property types every day. Libraries create a lot of photocopies, therefore their staff needs to be knowledgeable about copyright breaches. Infringing on someone else’s copyright is against the law. There are several different sorts of offences; the first one focuses on infringing copyright or other rights covered by this Act; the second and subsequent convictions entail harsher penalties; and the third one is the deliberate use of a computer programme that has been unlawfully copied.

By giving the right information to the right people at the right time in a way that complies with copyright laws and author norms, libraries play a significant role in striking a balance between the rights of the creator and the user. Copy rights are currently a major topic for both library staff and scholarly communicators. Any document that is added to a library’s digital collections and made accessible for wider use online must clearly display its copyright and must be free of any infringements on the rights of the author or other rights holders. Libraries can handle copyrights in the following ways to meet these particular issues:

Fair use: If any items are uploaded with a limitation that they may only be used for non-commercial activity, such as academic, private, or individual study, without the owners’ consent, such as those for

research, this restriction must be lifted. Regarding academic and research purposes, it is advantageous for libraries.

Documents in Public domain- Since these documents are currently available for widespread use in the public domain, one can securely add them to their digital library. That may be added under certain circumstances to their collection of digital libraries.

Written agreements and permissions- A legal agreement stating explicit, definite permissions, rules, and conditions must first be obtained from authors or publishers before adding their works to a digital library collection.

Licensed resources- In some papers, the copyright holder will explicitly state what can be done and what can't be done. Depending on their licences, the library might consider adding such types of documents to their digital collection.

Role of libraries in detecting plagiarism-

The act of misrepresenting the words, concepts, or other expressions of another person as one's own is known as plagiarism. We are aware that a librarian also has a duty to prevent plagiarism. The librarian's main goal should be to educate researchers and students about plagiarism and how to avoid it. The library checks for plagiarism using a range of technologies. All research papers, dissertations, and theses submitted by students must have a plagiarism rate of less than 10% in order to be accepted.

Copy Rights and Digital Libraries

- 1) Information is being created, accessed, and stored digitally more and more. Information seekers can easily access and copy offered content in digital format according to their needs and goals without sacrificing any of its quality. The digital library is a data repository that offers a variety of resources in digital form, making them simple for users to access and utilise. Users should,

however, be required to accept a set of terms and conditions before they may access resources. Since creating a digital library is different from creating physical libraries, obtaining permission is the key hurdle. Copyright issues must be taken into account by librarians while building a digital library. He must be made to do something.-

2) Fair use

- Rather than printing out the complete book for each user, the librarian should just print out one chapter.

- A digital library's collection may be accessed exclusively with a specific IP address or password. It will stop unauthorised visitors from misusing the library.

Watermarking could be used as a copyright defence.

Use of the Digital Object Identifier (DOI) - A complete issue or electronic journal cannot be downloaded to a computer. It is necessary to obtain permission from the copyright holders.

- One can have access to a paid E-Journal membership through a library. He may print off a physical copy of the book for private study and research as allowed by the licence.

Self-images is a piece of software that makes protecting photos simple..

3) Non-Fair use

- The library may utilise scanned books as a repository if the owner grants permission.

- the complete electronic publication available to the public on a network or website. On a writable CD-ROM disc, all of the electronic resources were copied so that he could read them at home.

IPR registration can be cancelled-

If it is -

- o Fraud

- o Misrepresentation
- o Wrongful Means ,
- o Against the rights of some other party / opponent
- o Registration prohibited under some law.
- o Registration is against public policies or morals

Conclusion :

Copyright is a form of intellectual property that gives the owner the right to safeguard their possessions. It safeguards “tangible” forms of original works, such as music, painting, and architectural designs. The Act is an effective reference work that benefits both readers and library employees. As it offers legal protection for innovations, it promotes new creations. It fosters economic growth by generating new industries and jobs that contribute to the expansion of our nation’s economy. The right to intellectual property protects the inventors’ and producers’ rights to their creatively produced goods and services. It also aids in the technological transfer that was made feasible by foreign direct investment, licencing, and joint ventures.

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Digital Marketing for Small Business in India

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Abstract

Digital marketing is a platform whereon business can be expanded worldwide to reach the potential customers and give the knowledge to the customers about the product and services provided by the business within a second. Digital marketing can be used as an advertising by the business and also by the customers by sharing options. In this paper we will study about the different strategy that should be followed by the small businesses in the digital marketing with the limited financial resources.

Key Words- Digital Marketing, Small Business, resources etc.

Introduction

Digital marketing is nowadays a household name for every Indian. This market is growing drastically and is a fast spreading almost to every business sectors. Without digital marketing it is not possible to be in

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the business world. During the last two years due to the pandemic of COVID-19 the market has changed considerably and the business sector has shifted to this online marketing. Be it from a small needle to a big machine everything can be found in the digital market. From young generation to the older generation everyone is dependent on digital market. Let us put some instances like education- Nowadays be it learning music, drawing, examination, taking crash courses everything is found online. So in case of health- be it buying medicine or taking Doctor's advice or taking a health policy everything is found online. These all are some digital marketing process which has been shifted from traditional market to the digital market. Digital marketing industry in India is a booming career today. The key drivers in the digital markets are-

- As everything is dependent on internet and shifting to 5G network
- There is a large increase in the sale of Android phones
- Everything is dependent on digitalization say it be eco-friendly environment, paperless work or cashless transaction
- More scope for extension from a narrower to a wider section of consumers.
- More options are available than traditional marketing.
- Comparisons are possible which enables competition and helps the consumers to get quality products at reasonable rates.
- Rising standard of living as a result in decline of poverty rate.

Digital Marketing being the most effective and accurate marketing medium is perhaps the most resourceful battleground in marketing front. It has distinct features, which when exercised well can reap benefits without budgetary restrictions, unlike traditional marketing mediums, which require budget prioritization over implementation.

Professionalism, when it comes to **Digital Marketing** is not only limited to serving the customers with just a smile, although that counts for much, they need professionally packaged product and services.

Objectives of study-

The objective of this study is to know how the digital market can help the small business in India to grow.

Methodology-

For the present study the data is collected from various secondary sources like journals, magazines, published books and other online sources.

Digital Marketing in India-

Digital marketing in India curve has significantly grown upwards which can be found in many studies. Today we are living in the world in which everything and everybody is online, so online platforms are necessary. This has been possible mainly due to the lockdowns of COVID-19 pandemic; man has searched for an alternate way to tackle the situation which led to the increase usage of online. In this crucial time man has gained abundant knowledge to do variety of business and to display it before the prospective buyers. As a result business sectors have shifted to the digital mode in order to reach their consumers. Digital marketing can take any forms like online video, display ads, search engine marketing, paid social ads and social media post. According to Ram Sewak Sharma, Chief Executive of the National Health Authority of India-

Today we have 1.18 billion mobile connections, 700 million Internet users, and 600 million smart phones, which are increasing 25 million per quarter. We have a strong connectivity base today, adding

that India has the highest data consumption which is about 12 GB per person a month.

Importance of digital marketing for small businesses in India-

Small businesses also dreams of large network of operation of their businesses which was not possible due to the limited financial resources which has been signifies as the main hindrance in the path of growing the business. A well defined digital marketing strategy can make this dream comes true. Effective digital marketing helps small businesses learn the online habits of customers so that they can better target ideal customers. It relies on solid market research to inform the next course of action. According to Retail Dive, 87% of shoppers now being product searches online. With this level of upsurge in new businesses and increase in internet penetration, Digital Marketing is the ideal option for businesses to reach their potential customers. The small businesses can show their product, provide offers and can make sale and can reach their potential customers who are willing to purchase but were not in the scope of buying the product due to the unavailability of the platform from where to buy or to reach the seller. Small businesses can display their product with offers from the limited financial resources and compete with the branded product which helps the opportunity to generate a consistent influx of targeted traffic that converts to leads and sales and can explore to increase their customer base and market presence. According to the survey conducted by Sales Force, more than 75% of budding small businesses believe in the power of digital marketing. Almost all of them are investing in social media and are looking to grow their digital marketing efforts through website marketing, email marketing and video marketing." Through digital marketing small businesses can showcase their potential to the buyers by offering just what they're looking for. Small businesses can offer their price by eliminating the middle man by which they can sale their customers directly which would be beneficial for them. As they are directly connected with the customers they can get what their customers taste are and can plan their future prospect of their business. They can also target a large group while sitting at their home.

As reported by Dentsu Aegis Network, the total advertising industry of India in 2019 was valued at INR 68,475 crores and it was calculated to be INR 75,952 crores by the end of 2020. That's a massive 10.9% growth rate. Globally, at the digital advertising spend in 2020, 2021, and predictions of 2022.

	Advertising Industry	Digital Advertising Industry
2020	₹56,490 cr (\$7.74 Bn)	₹15,782 cr (\$2.16 Bn)
2021	₹62,577 cr (\$8.57 Bn)	₹18,938 cr (\$2.59 Bn)
2022	₹70,343 cr (\$9.64 Bn)	₹23,673 cr (\$3.24 Bn)
	11.59% CAGR	22.47% CAGR

Digital Advertising in India 2021 by dentsu



This goes on to showcase that even during the pandemic, there was an increase in the amount of money that was channelled into advertising, especially the digital channels.

Companies are giving so much importance to digital marketing that some of the biggest ones are restructuring their marketing. In short the importance of digital marketing are-

- Reaching the right person at the right time.
- Small business can compete with the large business.
- Increase in brand awareness and can increase the sales.
- Can target the ideal audiences by looking at their past online behaviour.
- It helps in personalisation behaviour.

Different source of digital marketing- Different sources of digital marketing are-

- **Search Engine Optimization**
- **Pay Per Click**
- **Social Media Marketing**
- **Content Marketing,**
- **Email Marketing,**
- **Mobile Marketing,**
- **Marketing Analytics and Affiliate Marketing**

Search Engine Optimization-

Search Engine Optimization means the process of maximizing the number of visitors to a particular website by ensuring that the site appears high on the list of results returned by a search engine. The higher the website is listed; the more people will see it. Nowadays Search Engine Optimization (SEO) has become an integral part of our digital marketing because people search many things each day with an intent to get information about the product quality, viability, place of production etc. In a short we can say to know about the product that they are going to procure and also to compare the product with the other similar products. Search engine marketing is the practice of marketing a business on search engine result pages by using paid advertisement. Small businesses should take search engine marketing because it offers them to display their product in front of the motivated customers who are ready to buy their product.

Pay Per Click-

Pay per Click is an online advertising model in which the advertiser pays every time the user click on the advertisement. Pay per Click is often found in social media like Facebook, Twitter, Instagram, Tik Tok etc. In pay-per-click advertising, businesses running ads are only charged when a user actually clicks on their ad, hence the name "pay-per-click." It helps the small business to show their ads on search result pages and social media pages which help the

entrepreneurs to grow their businesses and also increase the brand awareness which had made advertising easy for small businesses.

Social Media Marketing-

Social Media Marketing is a popular way of digital marketing by creating reels, blogs, channels, short stories in the social platform by putting forth the new ideas in front of the world. The major Social media platforms are Facebook, Twitter, LinkedIn, YouTube, Snapshot etc which helps in creating awareness among the people. With the invention of the mobile, people are more active in social platforms so it is the best way to reach the people and to inform the people about the product its utility, merits and how it is better than its competitors. As the business grows people comment, tag it in the social media and ultimately it is circulated and advertised without much effort. "Successful small businesses rely on social media to raise brand awareness 44 percent of the time and 41 percent of the time to boost sales".

Facebook, Twitter, Instagram, LinkedIn, and Pinterest are some of the most popular social media platforms that every small business should make use of.

Content Marketing-

Content marketing targeted special audiences who are interested in the content by creating blogs, channels etc. Content marketing helps in getting loyal customers , cost effective and increase sales. Brand awareness is increased between the people by using new form of advertising say it storytelling and sharing incident through social platform. Content marketing includes such things which are question specific and that cannot be found other else.

Email Marketing-

Email Marketing is one of the popular means of digital

marketing where advertisement is done directly through emails to promote business and services. It targets a particular group of persons or sometimes individuals who are most interested in such type of services. The business establishment send promotional services in mass quantities. It shares businesses, new updates, offer sale to the targeted group through their Email account which are termed as promotional advertisement.

Mobile Marketing-

Mobile marketing is the most trending marketing system. As nowadays everyone has a mobile the small businesses can advertise their product by sending SMS in the mobile. Moreover they can also send location based advertisement, send MMS, advertise their product in facebook, Instagram, text remainder etc.

Mobile marketing is a term for a wide range of ways to reach potential and current customers on their mobile devices. It can include paid advertisements, newsletters, social media posts, apps and more. The goal is to meet customers in their space be it in their workplace, at home or anywhere where they are available. Mobile marketing helps the business to be always get in touch with the target group because it is the mobile which always with the person 24x7. It always helps the user to get what they need according to their past behaviour. Mobile marketing is extremely cost-effective, particularly when compared to traditional forms of advertising, such as TV ads. Nowadays most internet traffic is due to online shopping as people likes to shop online which is cost effective and create brand awareness, trust among the consumers.

According to Adweek, 79 percent of smart phone users have the phone on or near them for 22 hours a day. So, it makes sense to reach out to them with mobile marketing. And the market is growing – there are now 8.7 billion mobile devices worldwide, more than there are people!

- **Marketing Analytics and Affiliate Marketing**

Affiliate marketing is such that an influencer promotes a business in exchange for commission or two businesses help each other. Affiliate marketing helps in getting broader market and also it is a low cost advertising. Nowadays affiliate market helps the small businesses to get a better market worldwide by advertising their product by creative market technology which otherwise would not have been possible.

With an affiliate marketing approach, there is little risk of loss since payments are made on a commission basis only when there's an actual conversion or a sale is made.

This makes affiliate marketing perfect for small enterprises on a tight budget.

Conclusion-

Digital marketing for small business has a number of advancement and improvements in its strategy. Customers and marketers have to learn the pros and cons of digital marketing to get the best out of its. In simple, we can say that digital marketing for small business is a wide platform where each and every businesses has the scope of improvement by investing a little it can display its product to every hook and nook corner of the world. A best outlet for the small businesses. As today's world is transferring itself to the digital world, to keep track with the market it is the best option to shift towards digital marketing which also helps in breaking the geographical boundaries. It's important that these **small businesses** understand that a strategic **digital marketing plan** and social media campaign management can greatly help in brand recognition and can show the people what they have to offer them.

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Digital Finance for Green Projects: Prospects of Assam

Dr. Rinti Dutta

1. Introduction:

The deteriorated environmental issues are presently threatening the global environment. Environment is the mutual relationship between land, water, air, plants, animal and people. The animals and people need to adjust with each other. Disparity among these creates unfavorable condition in the environment. The occurrence of any adverse change on the normal phenomenon threatens land, water, air, people and economy of the planet. At present these disparities are created by some not-so-environment-conscious people.

Digital finance is vital for present era. In this paper digital finance is suggested for green activity such as production and marketing. Digital finance must reach the producer and seller of green or environmentally safe products. Only then the aspects of safety of finance and environment friendly activity will be fulfilled.

Climate change is the biggest challenges of our time. The current environmental challenges are linked with technologies big data, institutional garbage etc. Digital green finance is an innovative solution to involve and extend sustainable finance and prospect in efficient projects. Green digital finance is the tool to finance initiatives with a sustainable development goal. The global financial system undergoing has immense changes through business innovation by digital finance. Digital finance which includes an ecosystem of technologies such as big data, mobile platform is a drive for environmentally sustainable growth.

Green finance is any structured financial activities that have been created to ensure a better environmental outcome. It is a system that creates values and transacts financial assets to serve the long term needs of an environmentally sustainable economy. Green finance is a method under the single goal of promoting a green economic transformation towards low carbon sustainable path. Green finance is the financing of investment in all financial sectors and assets that integrate environmental, social and governance criteria into investment decisions of a more sustainable economy.

Green finance relates to the investments that help improve the environment and climate. This activity is taken by private and public entities such as banks, governments, companies, nonprofit organization etc.

The main objectives of green finance is to take or start different types of activities and initiatives such as developing, implementing and promoting projects that can have sustainable impacts or sustainable business models. It has also objectives of making funds available for green projects. So green finance leads for a better environment. These activities could be loans or investment or any financial help. Green finance helps in supporting green activities such as producing, marketing of green products. Currently converting to green products

is an expensive one. Due to developing stage of technologies the cost of production is high as compared to similar products.

Impact of new technologies on the financing service industry is available. New methods of finance have arrived through device such as computers, tablets, Smartphone with the help of internet service.

It stores, transforms, process data, money electronically with utmost privacy and security.

Green digital finance is to promote and help green activities, projects, production and marketing through electronic process.

1.1 Objective of the paper:

The objective of the paper is to highlight some prospects of green activity such as production, marketing and other which are in need of finance. Digital finance is most vital form to reach and help the needy people of Assam and also can contribute for the eco-friendly activity and for sustainable growth.

2. Benefits of green finance:

1. Helps in renewable energy and energy efficiency projects
2. As a tool of pollution prevention and control
3. Maintain biodiversity conservation
4. Mode of sustainable use of natural resources
5. Simple and secured mode of finance
6. Encouraging and adopting green finance in a large scale means environmental initiatives get priority over the conventional concepts.
7. Focusing on these types of financing helps to transparency of transaction.
8. Creating environment friendly jobs
9. This leads to better human life without spoiling nature.

2.1 Role of green finance:

1. To provide financing for environmental goods and service such as protection of biodiversity

2. To prevent, minimize and compensate the damage to the environment and to the climate.
3. To provide financing to the projects this encourages the implementation of environmental issues.
4. To provide finance for production and marketing of green products.

It is highly recommended that digital finance to green activity is much sustainable than the conventional process. Assam has so many prospects to local products as green or organic. For that, awareness is to be made first. The cultivation of paddy, vegetables, fruits are practicing organically by the people of Assam since long. But the cultivator needs financial help to compete with national and global market through green product, for that they are in need of financial help. As the green products are very costlier these days, digital finance and green activity are very relevant these days to finance easily to the producer and seller. Marketing channel also need to be developed. Therefore awareness should be created for green marketing too. Green marketing is the study of all efforts to consume, produce, distribute, promote, package and reclaim products in a manner that is sensitive or responsive to ecological concerns (Dahlstrom, 2011). John F. Wasik defines green marketing as a guide to the complex issues involved in marketing and selling a product in an environmentally responsible way (Wasik, 1997).

The Green Marketing concept is designed not only for the present population but for the next generation too. So digital finance is most viable thing for such activity of production and marketing of green and local products. There is a growing interest among the consumers, producers and common people all over the world regarding protection of environment.

2.2 Green investments include the following:

1. Waste processing and recycling
2. Biodiversity protection
3. Climate change adoption
4. Renewal energies
5. Energy efficiency
6. Water sanitation
7. Industrial pollution control
8. Other climate change mitigation

2.3 How to promote green finance:

1. Making needful changes in nation's regulatory framework.
2. Encouraging different sector to participate such activity or financing
3. Boosting more investment in green technologies
4. Motivating towards green projects
3. Prospect green digital finance in Assam:

Assam has the prospects of green digital finance through organic tea and natural silk. Both have got GI registration. Assam is well-known for tea because the key plantation of Assam is Tea. Assam tea got the GI (Geographical Indication) registration after the Darjeeling tea. Assam produces both conventional tea and organic tea. Tea gardens of Assam can be made more sensitive and responsive to ecological concerns through the process of conversion of conventional gardens into organic gardens. The input of organic farming are natural and it makes a contribution to human health, economy and the planet. The market for organic food is increasing as the consciousness among people is growing strong. No doubt the organically produced tea of Assam will make good health, bring employment opportunities and revenue from national and international markets. The production process is the great contribution from the grower to the people, revenue and environment.

Assam tea sector has the prospects of getting green digital finance which will be under clause of green technology. It is utmost need to produce green product for environment protection. The input of organic farming are natural and it makes a contribution to human health, economy and the planet.

Production of organic tea is a type of green project. So financing through digital finance in production and marketing of green tea is green activity.

Assam has other possibility of producing organic foods such as vegetables, rice, fruits, tea, silk etc. Extending finance for such area is known as green finance and the marketing is known as green marketing. Green Marketing is more relevant. This marketing deals with natural and harmless products. Producing goods organically involves high cost of production at present. So it requires huge amount of investment.

3.1 Finance for awareness programme:

Green marketing of these products is possible only when the awareness is created among the common people. The products and the method of production which are associated with green marketing should be confirmed as green. NGOs, educational institutions are must be finance to make awareness among the people and students. It will need money flow among the organizations, institutions and people. Digital finance is necessary in this regard.

3.2 Finance for producing and marketing organic tea:

India is one of the world's leading producers of tea. The marketing of Indian tea has spread throughout the world's tea market. The yearly production statistics of Tea Board of India has proved the potentiality of tea market in India. The big as well as small tea producers of Assam have realized the value of Organic Tea and its international

demand of marketing. It is not easy to convert the conventional tea garden into organic garden. But Assam has a scope to make small tea garden as organic tea garden. Because the maintenance cost of small tea garden can be possible through finance. The strength of youth of Assam can be made aware and motivated to take step for producing organic tea. So the financial institution should make finance digitally for producing organic tea.

3.3 Finance for producing and marketing natural silk:

Assam silk has already extends its market to international level. Steps need to be taken for survival of sericulture in Assam and also for the expansion of the market. Sericulture is a village based traditional industry for the local people of Assam. The village people who are practically involve in this field are economically very poor. So they never think about the continuous production of natural silk and also unable to find proper channel of market to reach both national and international market. In this respect finance is most important. The international market of finished silk product is possible only when there is a parallel growth of rearing, reeling, spinning and weaving is maintained. The development of modern electronic machines for reeling can attract local people to start the culture. Since, it is difficult for reeler to reel Muga silk yarn through hand machine, the Sericulture Training Institute, Titabar is providing modern machineries and training on sericulture practice. The private rearers near to such institution can use the machines for reeling and spinning of cocoon. Finance is needed for purchasing the machinery and availing training for innovative sericulture activity.

3.4 Finance for producing other green products:

1. Bamboo and Cane products: Assam has sufficient production of bamboo and cane. Furniture and other utility products can be produced by these two natural products. Digital finance may

help in producing and marketing so many products. . There are currently thousands of commercial bamboo products on the market and new innovative uses and application are added every day. Construction of material of bamboo as medicine, musical instrument, fabrics, paper, utensils and so on. So these can be an industry or small business for the youth of Assam needs finance.

2. King chili and lemon: King chili and lemon is internationally established vegetable products of Assam. The farmers of cultivating chili and lemon are very poor economic condition. They need awareness and finance to help them to make the continuous production. Production of Pickle (*Aachar*) from chili and lemon is the prospect of industry
3. Banana stems and leaf products: Making of paper plate, water glass, straw, bags can be made from stem of banana. Banana leaf can be used to serve food for domestic and commercial purposes. Therefore the cultivation of banana has a immense opportunity for the youth of Assam to make it as a profession. Banana itself is a high demanded fruit in the market. Therefore a proper channels of finance is required.

3.5 Challenges of digital finance in green projects:

1. Green projects are very costlier these days
2. Lack of awareness of environmental issues
3. Negligence of environmental act

Conclusion:

Future of digital finance is a big subject which can change the financial industry. If it reaches the producer, seller and the customers of green products the demand will be fulfilled to maximum stage. Hence the digital finance and green projects is more relevant for today's world to save.

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Influence of Hinduism on Tribal Religious Tradition: A Case of the Dibangiya Deoris of Assam

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Abstract

The paper is a descriptive representation of the religious tradition of Dibangiya Deoris who are the inhabitants of Assam and Arunachal Pradesh. The Dibangiya Deoris take immense pride in their traditional heritage of being the priestly class under the Ahom and Chutiya kings and hence religion plays an indispensable role in their social as well as personal lives. However, despite being so deeply rooted to traditional religion and belief systems, evident changes have occurred in their religion over the course of time. The study throws light on the continuity and change of the pristine faith and beliefs, including representation of deities, and practices of the Dibangiya Deoris. It also gives an insight into the nature of influence of other religion specially, Hinduism on tribal communities with special reference to Dibangiya Deori community. The paper hence gives centrality to understand the

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two way exchanges with special reference to a few rites and rituals prevalent in both Deori and Hindu traditions.

Keywords: Dibangiya Deori, religious tradition, continuity and change, Hindu beliefs and practices, supreme deity, priest, purity and pollution

Introduction

Tribal religion are intrinsically connected with day to day life and natural events and life experiences and primarily based on oral traditions. Though different tribal communities have their own diverse ethnic and linguistic traits yet they have many things in common when it comes to religion. Religion permeates into every aspect of their life. Their rituals and ceremonies are aimed at helping and legitimising the day to day activities and solving the problems of life and sometimes performed in a collective way. The very essence of human life is change. Change manifests through various aspects and religion too being one of the major basis of any culture can be treated as a force which initiates revolutionary change in society. In the same way it also acts as a constant force of maintaining statuesque on prevailing social norms, beliefs and traditions. Hence this two phenomena viz., change and continuity though appears to be the exact opposite yet both are necessary for a precise understanding of any religion. "Change and continuity in itself is a diachronic process, a social mechanism that introduces dynamics into cultural process. But when change and continuity is viewed in a point of time, it presents a synchronic understanding of the dynamics. This situation manifests the cultural syncretism" (Behera, 2000). When two communities come in contact with each other then acculturation, assimilation, diffusion, etc., come into play which effects amalgamation in varying magnitudes. In Anthropological perspective this indicates to religious syncretism, an 'attempt to bring together and combine as harmoniously as possible diverse religious views' (Encyclopedia of Religion, Vol.IX:739).

Tribal's in India have been in a continuous process of assimilation with Hinduism and one obvious reason Hindus being in their neighbourhood since ages. 1961 census shows that 89% of the tribal's in India stated their religion to be Hinduism. The census report of 2001 shows that 88.2 percent of the scheduled tribes have declared themselves as Hindu. Vidyarthi and Rai (1976:238) claimed that majority of the tribals in India follows Hinduism and if not at least some form of Hinduism. There is strong undercurrent to unify themselves within the framework of those larger religious communities. As a result of cultural contact with such colossal meta-religions significant changes occur in the tribal life and culture. Due to long contact with the Hindus, the formidable religious community in India forced the tribal's to cast their religious traditions in the "Hindu way" by adopting a large number of Hindu cultural traits. Some examples are of part assimilation and some are of complete assimilation. The Tharu (Srivastava, 1958) and Khasa (Majumdar, 1961) are two tribes who are completely assimilated into Hinduism. They even identify themselves with the different caste Hindus and completely adopted the pan Hindu way of life. Similarly in Assam some tribal communities living far from their villages and primarily in urban areas has completely adopted the pan Hindu way of life. For example the Koch community (who were originally a tribal community) and some groups of the Kachari community have completely assimilated into Hinduism.

Since ages tribal and non-tribal communities in India co-exist and interact at different degrees. This interaction between tribal and non-tribal communities has been an interest of study by anthropologists or sociologists in different settings. For instance concepts like Sankritisation (Srinivas 1952 & 1963), **Tribe Caste** Continuum (Kumar,1999), Rajputisation (Koyal 1986, Chandra 2008 and Sinha 1962), Tribalization (Kalia, 1959), Hinduisation (Saha 1996), Hindu mode of tribal absorption (Bose 1941) and alike have come up which

throws insight into the nature of interaction and interconnectedness between tribal and non-tribal communities.

With this basic background the paper is designed over the influence of Hindu religion on the Deori community, a significant tribal community of upper Assam. This is an analytical and descriptive presentation of the syncretic religious tradition of the Dibangiya Deoris—a sub-tribe of Deori tribe who inhabit in nine districts of Upper Assam. The sub-tribe is selected for the present study as they are the only sub-tribe of the Deoris who is preserving their indigenous dialect and strictly maintaining their religious ethos. Further, the population of the Dibangiyas is bigger when compared to other sub-tribes. Deoris in general and Dibangiya Deoris to be specific belong to Mongoloid stock and hence this study is to understand the influence of non-Mongoloid Hindu neighbours, offers an opportunity of an interesting academic discourse.

Objectives

The main objective of this paper is to discuss the religious tradition of the Dibangiya Deoris and to scrutinize the influence of neighbouring Hindu traditions on it. It was found that Hinduism of the Deori is community unique and it is soaking up within traditional faith and belief system. The author being an Assamese Hindu and a permanent resident of Lakhimpur District has had the advantage of pinpointing the Hindu tradition in the form or spirit as prevalent among the Dibangiya Deori tribal community. The author also cautious to know whether a specific practice belonged to Hindu tradition or are of the Deoris, for two similar practices may exist in more than one cultures in the line of understanding a 'psychic unity of humankind'. The paper tries to analyse the case of the Dibangiya Deoris religious tradition that it is unique in absorbing some peripheral features of Hinduism, but fully adopted Hindu religious identity while abstaining from adopting pan Indian Hindu social structure or Brahmanical priesthood. This Hindu tradition of the Deoris invokes a critical analysis of the

frame of Hindu mode of tribal absorption as discussed by N.K.Bose.

Methodology

The present study is descriptive in nature and is based on field investigation. The data for the present paper was collected from two villages namely, Bahgora and Bordeori village situated in Lakhimpur District of upper Assam. The information was collected through anthropological field methods like observation methods, interview method, comparative methods, etc. which provides a glimpse on the Dibangiya Deori religious tradition. Primarily, the village priests and religious experts, some members of the village who are integrally related to the different religious activities and belonging to diverse socio- economic status and position were interviewed. The observation method was used for collecting data by attending marriage ceremonies, religious festivals and other rituals, which provides an understanding of their religion in practice. Comparative method was used to understand their religious practices against the neighbouring Hindu community as well as other cultures to find the variations and resemblances. The author further glimpsed into their folklore tradition and scrutinizes their language for clues and hints.

Apart from primary sources, secondary sources have been also thoroughly analysed to understand Deori tradition.

Pristine Belief and Practices :

The religious tradition of the Dibangiya Deoris consists of belief in a supreme deity and several of benevolent and malevolent spirits who are propitiated in different ways to seek blessings and to gain prosperity for the villagers. They are essentially polytheistic. Their polytheism is based on a hierarchical order of the deities. The supreme deity is placed first and others who are akin to the supreme deity and that all of them are members of one family. As mentioned by Verrier Elwin, "Religion is of a type common throughout tribal India, that is to

say there is very general belief in a Supreme God who is just, benevolent and good, the witness of truth. Beneath this mighty ruler of the unseen world there is a host of demons who prey upon mankind and to whose pacification most of the attention of the tribal priests and shamans is devoted" (Elwin, 1988: 23). The supreme deity of the Dibangiyas is Kundi-Mama or Gira-Girachi the dual entity of a male (Kundigira) and a female (Mamagirachi) of an old married couple. Besides the supreme deities, other significant deities are Aborchi or Agariarchi, the second wife of supreme deity Kundi, Pisadema or Balia Baba, the eldest son, Pisachidema also known as Kechaikhaity or Tamreswari, the eldest daughter and Kunwar Kundi-the youngest son of the supreme deities. Other than these important deities there are other minor deities and a whole lot of benevolent and malevolent spirits with fascinating characteristics who are worshipped by the Dibangiya Deoris.

The supreme deities and the other principal deities have their unique way of worshipping and are believed to live at specific places inside the village shrine called *kundiku* or *midiku*. The *midiku* is the visible and prominent feature of a traditional Dibangiya Deori village. In *midiku*, the ritual offerings in the form of animal sacrifice etc are performed for the collective as well as individual welfare of the villagers. However only the principal deities are worshipped inside the shrine. Other deities are propitiated in different location of the shrine in distinctive and different ways according to their status in the extended holy family. The role of priest is very important in all the rituals and ceremonies and traditionally there are four priests in the shrine. These priests are also the village priests and traditionally called *Bardeori*, *Sarudeori*, *Barbharali* and *Sarubharali* which also refers to their status as a priest. This traditional belief system of the Dibangiya Deoris functions as a significant force in strengthening unity and solidarity in the community. The *Bohagiyo Bishu* is the most important religious festival of the Dibangiya Deoris which involves community participation of the villagers which also serves as the building blocks

for group solidarity. Customs and rituals associated with the events of pregnancy, birth, marriage, puberty and death are also integrally connected with their religion.

Influence of Hindu Religion

Shiva worship and Tantricism are the first indication and manifestation of Hinduism in Assam. Kakati (2004:10) states, "Both in legends and history Siva-worship appears to have been the most popular form of religion in early Assam both amongst the aboriginal and the Aryanised peoples". Thus Assam has a long history of inception and continuous growth of Hinduism. For example, the Ahoms at the time of their entry to the Brahmaputra valley followed Mahayana form of Buddhism with traces of animism and propitiated their traditional gods and goddesses by making animal sacrifices (Sharma, 2010:243-247). Gradually they embraced Hinduism of different shades such as *Saivism* and *Shaktism* and *Vaishnavism*. The Deori tribe is also in a continuous process of transition from their indigenous pristine religion to Hinduism from ages and is an excellent example of religious syncretism. Acculturation is one of the forces of such changes. "Put in an analytical perspective, syncretism results from the process of *presupposition* or *parallelization*...In the process of *presupposition* the syncretism takes the forms of *symbiosis*, *acculturation* and *superposition* and manifests itself in one the three possibilities" (Behera, 2016:111-122).

The Deoris follow *Shaktism* (doctrine of energy) of the Hindus along with their own traditional religious flavour. Apart from their traditional deities they also belief in the Pan Hindu Gods and Goddesses such as Brahma, Vishnu, Ganesh, Saraswati, Laksmi, etc. They belief that their dual entity of the supreme deities are Hindu gods Shiva and Parvati. Other traditional Gods are also identified with Hindu Gods and Goddesses as well. For example, *Pisadema* is believed to be Lord Kartick, *Pisachidema*, *Kechaikhaity* or *Tamreswari* as Goddess Kali and

goddess *Mirushi* (goddess of wealth) as the Goddess Lakshmi of the Hindus.

The celebration of some Pan Hindu religious festivals is also popular among them. For example, they celebrate Diwali, Holi etc in the same way like their neighbouring Hindu population. Some exclusive non-Deori Hindu customs are also seen in their traditional festivals and rituals. For example, the worshipping of the basil plant by lighting earthen lamp before it on *Kati Bishu* day is a newly adopted belief as basil plant was not recognised as holi plant in their traditional belief. They use a sacred plant called *Khimaru* (*C. Macrophylla vahl*) for all their rituals and ceremonies. Again the method of construction of *meji* (a stack of woods for ritual burning) and offering prayers to the fire god during *Magiyo Bishu* is an universal practice among different neighbouring non Deori tribal and non tribal Hindu communities.

The concept of purity and pollution is an integral part of the Pan Hindu tradition. This is extensively seen among the Deoris as well. They use a holy water known as *suchi-ji*, kept in a small copper bowl where *tulashi* (holy basil leaves), *dubari* (doob grass) are added and a copper coin dipped in mustard oil for purification. This practice is similar to the use of *santijal* (holy water) which also has the same ingredients such as basil leaves and doob grass in a copper bowl which widely practised by neighboring Assamese non Deori Hindu communities as well. To perform any ritual or ceremony *saisik nima* or *santiyoni nima* which is a purification procedure is mandatory.

Due to the close interactions with other adjoining non-Deori Hindu communities, some socio-religious traditions of the latter have also entered into their social structure as well. *Sindoor* (vermillion mark), the sign of married women and removing the same after the death of the husband is another pan Hindu religious tradition of the neighboring Hindu communities which intruded in their society. In the same way, the ritual of *asthi bisarjana*, i.e., giving away of the ashes and bones of the deceased person in river is also a very important ritual among the Hindus.

Conclusion

It is seen from the above discourses that the Dibangiya Deoris are practicing both their indigenous tribal religion along with some Pan Hindu customs and traditions in an unique way. The present day Deoris, though Hindu, do not follow the Vedic Hinduism. Their priests do not belong to the Brahmin caste of Hindu social structure. Interestingly they also do not adhere to nature worship, ancestor worship with the same vigour as a traditional tribe would do. Even they do not worship all supernatural beings represented in iconography. Yet they have declared themselves as 'Hindu' as their religious identity. This religious affair of the Dibangiya Deoris provides a perfect example of religious and cultural syncretism. Though the traditional Dibangiya Deori society, their religious practice, traditional rituals and beliefs have undergone tremendous changes due to the new socio-economic and cultural forces yet they somehow preserved their traditional tribal religious framework with the Pan Hindu diaspora in an unique and distinctive way.

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Illegal Migration and Related Issues : With Special Reference to Assam

Nisha Rani Dutta

Abstract

In this present paper, I want to investigate the problems of illegal migration and how it made an impact in Assam. This study mainly investigated the issues which creat due to migration for a particular region. Movement of people from one place to another due to various reasons i.e. in search of job, better medical facilities, higher education etc. It is one of the important demographic variables all over the world. Peoples from neighbouring countries enter India causing problems as illegal migration. Illegal Migration in large scale affecting population of North-East India as this region is attached to country like Bangladesh which has high population density. State like Assam facing a lot of problems from illegal migration and this leads to un-balance situation in growing population. Beside this, Illegal migration has been posing a serious security threat to the identity of Assamese people. It adversely affects the social, economic and political environment of Assam. The

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flow of immigrants started during the rule of British and continued till today due to pull and push factor. The deportation of illegal migrants become difficult due to the lack of strong law and political will, as illegal migrants are used as a vote bank by different political parties. The illegal migration is one of the major reasons for social and ethnic violence in Assam. Therefore, it is high time that India takes stringent measures against the illegal migrants who have become a real threat to the security of the country.

KEYWORDS : Migration, Population Density, Pull and Push factor, Assam and Bangladesh.

Introduction :

Migration is one of the important demographic variable. It is a form of spatial mobility or change of usual residence of person from one well defined geopolitical area to another. The United Nations defines “Migration as the geographical mobility of persons between areas, generally involving a change of residence over a specific period of time.” It is a definition which is most applicable to relatively settled populations, and it presents problems when applied to movements of population in developing countries. It happens for a range of reasons; these can be economic, social, political or environmental. It is a global phenomenon and will continue to do so in the near future. In 21st century, migration is active and increasing rapidly all over the world. From India, people moving many parts of the world. Migration grew steadily to developed countries between 1950 and 2000. Nearly, 1.25 million Indians emigrated to the US, Canada, UK, Australia during this period to till now. Migration to middle-east countries increased rapidly between the late 1970s and early 1980s. Today, some three million Indians migrants live in Gulf countries. According to 2001 census, it has recorded that more than 5millions people migrated to India from the other countries, out of these, 96% came from Bangladesh followed by Pakistan and Nepal. Included in this are refugees from Tibet, Sri Lanka, Bangladesh, Pakistan, Afganistan, Iran and Myanmar. The volume of migrants increased from 98.3 millions in 2001 to 161.4 million

in 2011, an increase of over 64%. About 37.5% people migrated to India in the 2011 census which is higher than that of the 2001 census (30.8%).

When a person illegally crossed the international boundary to live permanently in another country by violating the existing emigration laws of a concerned country is known as an Illegal migrant. It is emerged as a major challenge to all over the world. The term illegal migration was first entered into the study of migration in the United States. Sometimes, terms like 'undocumented,' 'clandestine,' 'unauthorized,' or 'irregular' migrants are use to denote 'illegal migrants'. In large scale, illegal migration is affecting the population of India especially North-East India as this region is attached to a neighboring country like Bangladesh, it is the top most densely populated country in the world. The second largest North-Eastern state is Assam, facing a lot of problems from illegal migration and this leads to un-balance situation in growing population.

Assam is the most populous state in the North-East of India bordering seven states and two countries viz. – Bangladesh and Bhutan. It has an area of 78,438 km² extending from 89° 42' E to 96° E longitude and 24° 8' N to 28° 22' N latitude. The total population is 31,205,576 persons as per 2011 census and 2.59 percent of the total population of the country. The density of population has gone from 286 per sq. km. in 1991 to 398 per sq. km in 2011. This indicates heavy pressure of population on land. The demographic structure of Assam have modified because of the large volume of flow of migrants in respect of religious composition, occupational structure etc, which ultimately leads to great impact on the population and socio-economic condition in Assam during the last two, three decades.



Types of Migration

In general, migration can be broadly divided into two parts- **Internal migration and International migration**. When people migrate from one place to another within the country or region is called Internal migration, it is also known as in-migrant. While migration of people from one country to another country by legally or illegally is termed as international migration or immigration. According to the World Migration Report, 2003 migration includes the migration of refugees, displaced persons, uprooted people and economic migrants.

The place from where people move into another region is termed as 'place of origin' and the place they move to is termed as 'place of destination'. During a particular period of time, when a large number of migrants move from an area of origin and arrive at an area of destination is known as streams of migration. Under the internal migration, four streams are identified - 1. rural to rural, 2. rural to urban, 3. urban to urban, 4. urban to rural. There is another type of migration such as Intra-State Migration, which takes place between two regions of the same state. Another one is Inter-State Migration, which takes place in between two states. It is much smaller than the intra-

state migration due to increase in distance. Most of the inter-state migration takes place between two neighbouring states along the border.

Migration Streams	2011 (Volume Million)	2001 (Volume Million)	Growth rate (In %)
Rural-Rural	69.1	53.3	29.6
Rural-Urban	32.1	20.5	56.8
Urban-Urban	32.9	14.3	130.3
Urban-Rural	11.4	6.2	84.6

Causes of Migration

Generally, there are two sets of factors that influence migration - **Push and Pull factors**. The push factors make the place of origin seems less attractive for reasons like unemployment, poor standard of living conditions, unfavourable climate, natural disaster, epidemics, political disorder etc. The pull factors are those which make the place of destination seems more attractive for reasons like higher wages, better education and medical facilities, better job opportunities and living conditions, peace and stability, pleasant climate, security of life etc.

Among them, the most common social, economic, environmental and political factors are as follows:

1) **Social Factor** is one of the important factor of migration, which motivates the needs and desires of human being to achieve a better quality of life. People move to ensure better opportunities for themselves like sending their child to a better educational institution or finding a job that would have not only a sufficient salary, but also important benefits and career growth prospect. Marriage is another

important social factor of migration. After marriage, every girl has to migrate to her in-law's house in our society. So, the entire female population of India has to migrate over short or long distance, it is termed as inter-state rural- urban migration.

2) **Economic Factors:** People always wants to live in a place where they can find their basic needs for surviving. But in the rural or less developing area, they don't find the basic needs and work opportunities. That's why people migrate to a developing or developed areas where they'll get more job opportunities and higher wages easily. It is also common that people specially move from rural to urban areas because there is a vast scope for employment in the secondary and tertiary sectors.

3) **Environmental Factors** are those which could displaced the people from one region to another for their safety. For example: In some places where natural calamities such as- earthquake, landslides, tsunami are occurred frequently, most of the people lose their lives, homes, properties there. That's why they migrate to the other places for their safety and security. Crop failure and pollution are other environmental factors of migration. Due to crop failure, food scarcity occur and agricultural productivity lowered down, which promote people move to other places for better opportunities. Pollution of air, water and land make the whole environment polluted and also effect on living beings by various diseases. That's why people want to migrate to a better place where they can find clean environment beneficial for everything.

4) **Political factors:** People lives in a nation like India, where politics is a major factor to control the whole nation and citizens respectively. There is no doubt about that the politics and its government protect the people of its own nation but at some point the political factors create disturbances for the people even to live in that particular place. That kind of disturbances like war, widespread gang activities, terrorism etc. Therefore, people migrate from that disturbance place to a safe area where they can find mental peace and freedom over their living.

Consequences of Migration

Migration affects the country when population of a country undergoes or over populated. Under population and over population both cause instability situation in a country. Politically there is always an issue of original citizen identity. In present day Assam is very much affect by political issues like Bangladeshi people. Government of Assam is providing Adhar Card and NRC (National Register of Citizens) to the peoples with proper verification, to overcome this problem. Economically, migration affecting the market value prices of good due to increase in demand. Socially, migration led to unemployment in Assam as migration increases the population of Assam.

Due to increase of illegal migration in our state, people were cleared large area of forest for settlement and cultivation, which ultimately leads to declining percentage of land area under forest. The flow of immigrants creates a serious threats among the indigenous people of Assam and day by day the rate of unemployment is increasing. In the BTAD regions, recently Bodo-Muslims violence has taken place due to the issue of illegal migration. Financial burden has increased because of illegal migration. Now a days, the pressure of population has increased on land, similarly the expenditure on education and health facilities has also increased to the immigrants, and also the possibility of the wage level is decreased rapidly in our states.

Magnitude of migration

Illegal migration is a major issue in Assam. Since the independence of India, the affect of migration to Assam is growing day by day, specially from the neighbouring countries which is largely responsible for the demographic transformation of Assam. The decadal growth rate of population of Assam is high since 1901 to 2011, shows that the continuous migration would has taken place in Assam. From

the given table 1, it can be seen that the decadal population growth rate of Assam given in percentage +11.0 in 1901-11 and 16.93 in 2011. From the year 1901 to 2011 there are many up and down fall in the decadal growth rate.

Table 1: Decadal population growth rate of Assam,1901-2011

Period	Assam	India
1901-11	11.0	5.8
1911-21	20.5	-0.3
1921-31	19.9	11
1931-41	20.4	14.2
1941-51	19.9	13.3
1951-61	35.0	21.6
1961-71	35.0	24.8
1971-81	23.3	24.7
1981-91	23.6	23.5
1991-01	18.8	21.3
2001-11	16.93	17.6

Source: CMIF, basic statistics relating to Indian Economy.

Again ,According to the 2011 census data Assam recorded the highest increase in share of Muslim from 30.9 % (2001) of the state's population to 34.2% (2011).

Conclusion

Above all the migration issues from neighbouring countries especially from Bangladesh to Assam will continue to have serious implications on the society of Assam in terms of political, socio-economic and security of Assam. A large scale illegal migration of people from Bangladesh have create dangerous consequences both for the people of assam as well as the whole nation. These migrants are now rapidly spreads in different parts of the country such as- Rajasthan, Delhi, Madhya Pradesh, Maharashtra and so on. Pull and push factors of migration affecting the growing population of Assam. There is not a single fool proof mechanism to mention about the exact data of illegal migration from Bangladesh to do way with such issues but combine efforts as suggested to get her with strong political will may definitely minimize the problem. Thus, it is high time to solve the problems of illegal migration to save the indigenous Assamese people in their own land and save our nation from the threat of immigrants.

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Understanding The Kaibartas: An Anthropological Study in a Rural Kaibarta Village of Dhemaji District of Assam

Dr. Jyoti Hazarika

Abstract

The Kaibartas are considered to be the antique ethnic inhabitants of Assam which are still considered as a backward caste. The present study primarily concentrated to understand some aspects of demographic profile by giving special emphasis on education, occupation and family types among the Kaibarta population inhabiting in a rural Kaibarta village of Bordoloni block of Dhemaji District of upper Assam. An attempt was also made to understand the admixture rate among them. The data were collected using a structured household survey schedule; focused interview method and non-participant observations method. This study reveals that the socio-economic profile of the Kaibarta population inhabiting in Deodubi village are still not satisfactory. The frequency of graduate (5.84%) and post

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graduate (0.15%) level educated populations were found to be very less and education dropout rate is considerably high in high school level(24.58%) followed by higher secondary(23.04%) and primary level(22.27%). The frequency of people expose with different private (3.22%) and government jobs (5.38%) is tremendously very nominal where the proportion of the woman is hard to find. Highest proportion (9.06%) of village people earned their livelihood by doing various types of business such as selling fish, milk, cloths, vegetables .etc. They customarily prefer nuclear families (64.52%). Predominant proportion of Kaibarta population married within the same community (84.44%) for which the rate of admixture is found to be less (2.15) as compared to many other studied communities of Assam. Depending on the present findings, it could be said that government should paid special attention for the development of these people particularly inhabiting in rural areas by implementing special scheme. Awareness programmed should be organized in such villages to create consciousness among the population concerning the importance of education and accessible various developmental plans so that they can uplift themselves.

KEYWORDS: Kaibartas, Assam, Dependency ratio, Admixture rate, Demography, Socio-economic etc.

INTRODUCTION:

The Kaibartas are one of the vital and indissoluble segments of greater Assamese society who are considered as a backward caste (Bordoloi and Sharma Thakur, 1994). They are the significant constitution of the sixteen Scheduled Castes of the state as per Constitution (Scheduled Castes) Order, 1950. The Kaibartas are considered to be the antique ethnic inhabitants of Assam. However, their origin and migration still shrouded with dimness. Different historians and ethnographers opines differently about the origin and migration of the Kaibarta population. Risley (1891) traced the origin of

Kaibarta population in Bengal and stated that the Kaibartas were among the earliest inhabitants of Bengal and occupied a commanding position. According to Nath (1994) the Kaibartas are the earliest inhabitants of ancient Assam. He has mentioned that the Tezpur rock inscription of King Harjjara Varman (815-835 A.D.) of Salastambha dynasty; Gauhati copper-plate inscription of King Indrapal (1040-1065 A.D.) and Puspavardra copper-plate of King Dharmapala (1095-1120 A.D.) of Pal dynasty indicates the settlement of the Kaibartas in ancient Assam. However, the most established one about the origin of Kaibarta population is that they belong to Dravidian group who have been living in Assam since time immemorial. They believe to be the descendants of earliest Dravidians and the creator of Indus valley civilization at Harappa and Mohenjo-Da-ro. Anthropological analysis based on physical appearance such as the facial and skull shape of the Kaibarta people shows similarity with Dravidian people (Hazarika, 2016). Lakshminath Bezbarua and Kanaklal Barua, the eminent litterateurs of Assam also specified Kaibartas as Dravidians. Doley (1980) also documented that the Kaibartas are the descendants of the first Dravidian immigrants.

The Kaibartas primarily inhabit in the plain areas of Brahmaputra valley with other non-scheduled caste population of Assam. They are basically dependent on fishing and cultivating. As fishing was the traditional occupation of Kaibarta population, thus most of the Kaibarta villages situated either on the river bank or near the *beel* (natural large wetland) or streams where fishes are available. This may be the reason, the forefathers of Kaibartas were not intended to occupy agricultural land, for which the present generation are facing acute shortage of agricultural land. It also delays their economic development. Nowadays, apart from fishing they are also actively engaged with cultivation and various other activities. Sarma and Irshad Ali (2005) also stated that Kaibartas are not entirely dependent on fishing as there is visible shrinkage in terms of fishing population and

area of the wetlands in recent years, due to rapid urbanization and industrialization. To plan any pragmatic and need based development scheme for a community it is utmost essential to have knowledge about some aspects of their life and culture of that community. However, systematic scientific study on Kaibarta population particularly on their socio-economic and demographic aspects is very dearth. This study intends to understand some aspects of Kaibarta population especially about their education, occupation and family types among the Kaibarta population inhabiting in a rural Kaibarta village of Dhemaji District of upper Assam.

MATERIALS AND METHODS:

The present study is based on the data collected from Deudubi Gaon, a rural Kaibarta village of Dhemaji district of Assam. The village has been predominantly inhabited by Kaibarta population. Primary demographic data such as age, sex, educational status, occupational pattern and family pattern of the villagers were collected using a structured household schedule. Apart from it focused interviews and non-participant observations method were basically adopted to collect data on physical facet of the village and socio-cultural milieu.

A brief description of the study village:

Deodubi village is situated on the western fringe of Dhemaji town. It is approximately 32 km away from the Dhemaji town. The village is not directly connected with the National High way. Gogamukh chariali, a small multipurpose business place of Dhemaji district which is about six km away from the village linked the village with the State High way road No 22. The roads are though *Pokka* in terms are not well satisfactory. There is only one educational institution i.e. Deodubi Kaibarta Parthomic Vidyalay in the village. There is only one ICDS centre in the village which according to most of the villager is not working properly. For health care the people of the village mostly

depends on locally available medicines however, in severe cases they went to Gogamukh Government Hospital for better treatments. Despite of having electricity facilities in the village their drinking water systems are not satisfactory. Although Prime Minister, Shri Narendra Modi has announced Jal Jeevan Mission through which it is envision to providing safe and adequate drinking water to every rural household with a functional tap connection by 2024, it is observed that this scheme is also still not working in the village as a good number of the village people used to filter their drinking water by preparing handmade water filter by using white colored carton which is usually use to keep fishes. At the bottom of the carton they make a light layer by using two pieces of net. Above the net they keep some amount of sand and stones on the carton to complete the filter. Some village people also uses pieces of ash instead of stones in the filter.

RESULTS AND DISCUSSIONS:

Table 1 shows the distribution of Kaibarta population according to their age, sex and marital status. It has been apparent from the table that the frequency of child population in the study village is 29.8 percent. The proportion of population belonging to the reproductive age group i.e., 15-49 years is 62.06 percent while the frequency of aged population i.e., 50+ years is pretty less as compared to other age groups (8.14%). Considerably higher proportion of population in the category of 0-14 years and 15-49 years then in the category of 50+ years might be the result of higher rate of fertility and low life expectancy of the population under study. Apart from it the table also depicts that the frequency of married male and female are almost equal, it is 25.04 percent and 25.8 percent respectively in male and female. It is observed that maximum proportion of married male recorded in the age group 35 -39 years(4.9%) followed by 25-29 years(4.8%) while the proportion of married female found in the age group 20-24 years (4.9%).

Nevertheless, the quantity of widow found to be fairly higher (1.99%) then widower (0.5%).

The total frequency of male population is significantly higher(52.07%) as compared to female population(47.93%).The overall sex ratio i.e., a number of females per 1000 males (as per Indian Census) is recorded as 920.35 which is considerably lower than the sex ratio determined by the 2011 census for the state of Assam (958). This ratio is also lower as compared to the sex ratio reported by Borah and Sengupta(2013) among the Khampti population of Lakhimpur district of Assam.

Table 1: Distribution of population according to age, sex and marital status

Age group	UnmarriedMale		UnmarriedFemale		MarriedMale		MarriedFemale		DSW/Male		DSW/Female		Total(M+F)	
	No	%	No	%	No	%	No	%	No	%	No	%	No	%
0-4	40	6.14	31	4.8	-	-	-	-	-	-	-	-	71	10.9
5-9	29	4.45	31	4.8	-	-	-	-	-	-	-	-	60	9.23
10-14	30	4.6	33	5.07	-	-	-	-	-	-	-	-	63	9.7
0-14	99	15.2	95	14.6	-	-	-	-	-	-	-	-	194	29.8
S.R	959.59													
X ²	1.27													
15-19	40	6.14	24	3.7	1	0.15	13	1.99	-	-	-	-	78	11.98
20-24	25	3.8	10	1.54	13	1.99	32	4.9	-	-	-	-	80	12.29
25-29	6	0.92	2	0.3	31	4.8	28	4.3	-	-	1	0.15	68	10.44
30-34	3	0.5	-	-	30	4.61	31	4.8	-	-	1	0.15	65	9.98
35-39	-	-	-	-	32	4.9	19	2.92	-	-	-	-	51	7.83
40-44	-	-	-	-	16	2.46	19	2.92	-	-	1	0.15	36	5.53
45-49	-	-	-	-	17	2.61	9	1.4	-	-	-	-	26	3.99
15-49	74	11.37	36	5.53	140	21.5	151	23.2	-	-	3	0.5	404	62.06
S.R	887.85													
X ²														
50-54	-	-	-	-	6	0.92	8	1.23	-	-	-	-	14	2.15
55-59	-	-	-	-	8	1.23	2	0.3	-	-	2	0.3	12	1.84
60+	-	-	-	-	9	1.4	7	1.07	3	0.5	8	1.23	27	4.15
50+	-	-	-	-	23	3.53	17	2.61	3	0.5	10	1.54	53	8.14
S.R	1038.46													
X ²														
Total person	173	26.6	131	20.12	163	25.04	168	25.8	3	0.5	13	1.99	651	100
S.R	920.35													

Table 2 reveals the dependency ratio and index of aging among the study population. It is evident from the table that young age dependency ratio (45.12) is significantly higher as compared to old age dependency ratio (6.28). Young dependency ratio is the ratio of the

number of young people i.e. under 15 years of age .They are economically inactive and unproductive in nature and decidedly depend on their parents and other family members for their basic needs. The old age dependency ratio is the ratio of population ages 65+ years which is fairly less (it is as 6.28). However, the total dependency ratio, i.e. child and old age dependency ratio together, is recorded as 51.4 which could be said as considerably high that indicates the existence of fairly lower working population among them. The index of aging among the Kaibartas of present study is recorded to be 13.92 that reveal the minimum presence of elderly population in the studied population as the index of aging normally refers to the number of elderly population above 60+ years per 100 individuals younger than 14 years old in a specific population.

Table 2: Dependency ratio and index of aging among the population under study

Population	Young age dependency ratio	Old age dependency ratio	Total dependency ratio	Index of aging
Kaibarta	45.12	6.28	51.4	13.92

Table 3 displays the educational status of the Kaibarta population of the study village. Depending on the table it could be said that educational profile of the village people is far away from satisfactory where the frequency of graduate and post graduate people are very less .It is 5.84 percent and 0.15 percent respectively in graduate and undergraduate level. Highest frequency (24.58%) of village population irrespective to male and female has attained education up to high school level only. Apart from it the percentage of Kaibarta population who has attained education up to higher secondary level (23.04 %) and up to primary level (22.27%) is also remarkable which disclose that

Kaibarta population under study drop their education maximum at high school and higher secondary level due to multiple reasons among which economic problem and early age at marriage are most prominent. In a study conducted by Sarma and Irshad Ali (2005) also observed high rate of school drop-out among the Kaibartas of Boripara village of Guwahati city.

Table 3: Educational Status among the studied Population

Sex	Educational Level						
	Too Young	Illiterate	Up to Primary	Up to High School	Up to Higher secondary	Graduate	Post Graduate
Male	46	24	72	80	93	24	-
%	7.07	3.69	11.06	12.29	14.3	3.69	-
Female	33	54	73	80	57	14	1
%	5.07	8.29	11.21	12.29	8.75	2.15	0.15
Male+Female	79	78	145	160	150	38	1
%	12.13	11.98	22.27	24.58	23.04	5.84	0.15

Distribution of Kaibarta population according to the nature of occupation has been illustrated in the table 4. It is observable from the table that maximum proportion of economically active people of the village earned their livelihood by doing various types of business such as selling fish, milk, cloths, vegetables .etc. Their frequency recorded as 9.06 percent. Apart from such business another higher section of the village people engaged themselves in cultivation (6.91%). The frequency of people expose with different private and government jobs is tremendously very nominal. It is 5.38 percent and 3.22 percent respectively in government and private sector where the proportion of the woman is hard to find. The womenfolk of the village essentially remain busy in various domestic chores such as cooking, weaving, cleaning, and also in agricultural activities. Kaibarta females are though categorized mainly as housewives they sometimes support their families by earning through weaving also. Thus depending on their

types of present occupation, it could be stated that although the Kaibarta population traditionally thought to be a fishing community, they are no longer remains as earlier as they have switched over to various ways of earning at present.

Table 4: Distribution of population according to nature of occupation

Sex	Types of Occupation								
	Dependent	Student	Business	Wage Earner	Cultivator	Service (Govt.)	Service (Pvt.)	Driver	House Wife
Male	49	109	55	24	45	29	21	7	-
%	7.53	16.74	8.45	3.69	6.91	4.45	3.22	1.07	-
Female	47	98	4	2	-	6	-	-	155
%	7.22	15.05	0.61	0.3	-	0.92	-	-	23.8
M+F	96	207	59	26	45	35	21	7	155
%	14.75	31.8	9.06	3.99	6.91	5.38	3.22	1.07	23.8

Table 5 depicted the pattern of family types among the Kaibarta population residing in Deodubi Gaon. It is observed that the Kaibarta people of the village mostly favours nuclear families where the frequency recorded as 64.52 percent which is remarkably higher than the frequency of joint families(35.5%). The frequency of medium size families consisted four to six members is recorded to be maximum among them (63.7%).

Table 5: Pattern of Family type

	Family Types		Total
	Joint	Nuclear	
No	44	80	124
%	35.5	64.52	

Types of marriage among the studied population have been showed in the table 6. It is observed that the Kaibarta population primarily prefers endogamy marriage. Majority of Kaibarta population married within the same community (84.44%). The incidence of marriage outside the population is fairly less, it is 15.55 percent only.

Table 6: Type of marriage among studied population

Type of Marriages	No	%
a)Marriage within the population	152	84.44
b)Marriage outside the population	28	15.55

The rate of admixture at village level has been shown in the table 7. As majority of the village people marries within the same community therefore the rate of admixture is recorded as 2.15 only which is much lower as compared to number of earlier findings recorded among Ahom (10.82%), Mishing (8.91%) and Sonowal Kachari (9.88%) studied by Baruah (2007); Khamti (4.32%; Borah and Sengupta, 2013) and Ahom population (9.01%; Gogoi, 2016) of Assam.

Table 7: Admixture Rate: Village Level

Items	Results
a)Total Population	651
b)No of Parents whose one of the Parents is from another population	28
c)Total No of gametes	$651 \times 2 = 1302$
d) Total No of gametes coming from another population	$28 \times 1 = 28$
e) Admixture Rate=Total number of gametes coming from another population/ Total number of gametes X100	$28/1302 \times 100 = 2.15$

CONCLUSION:

It is observed that the socio-economic profile of the Kaibarta population inhabiting in Deodubi village are still not satisfactory. Majority of the village people earned their livelihood by doing some kind of small business such as vegetable vendor, selling fish, milk; cloths etc., Incidences of government service holders are pretty less. The frequency of educated people particularly graduate and post graduate level are very few whereas the rate of school drop-out in high school and higher secondary level is considerably high. Despite of having various scheme associated with education; students still drop their education at a high rate. Poor economic background of the family and their lack of interest towards education might be important reason in this regard. As we know education affects socio-economic profile of any community either directly or indirectly as education is the prime tool that makes people aware about every aspects of life through which a community or a society can upgrade. Although there are various scheme and strategy implemented by government to develop the population, most of the people from rural villages are still not aware about it. Thus, government should paid special attention for the development of these people particularly inhabiting in remote areas by implementing special schemes. Apart from it, awareness programmed should be organized in such rural villages to create consciousness among the population concerning the consequence of education and accessible various developmental plans so that they can uplift themselves.

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CONFLICT OF INTEREST:

None

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Hinduism : Annihilation or Assimilation of Local Tribes

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Abstract

This article throws light on the evolution of Hinduism in India through ages. It would throw light on both arguments and counter arguments regarding this process of incorporating the local tribes into Hinduism. We will consider various regional cults from Puri, Coorg, etc to trace their relation with mainstream Hinduism. The two way process of enrichment of both Hinduism and tribal religion will also be highlighted here. Again the complex process of social formation as well as emergence of various castes and sub castes as a result of Hinduization is also discussed here. Here some anthropological case studies of Santals, Munda, Juang tribes, etc. have also been discussed to get a clearer picture. The process of Hinduization and the nature of tribal reaction against it is also showed in this article. Finally the answer to the main

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question of this article "Hinduism : Annihilation or assimilation of local tribes ?" has been addressed at the end of this discussion.

Keywords- Integration, Little culture, Great culture, Hinduization, Sanskritization, *Lingantara*, Tribalization.

Introduction

The historical evolution of Hinduism may be called as a dynamic process of integration. As a historical notion 'Integration' requires a probing into how and in what historical contexts certain elements become dominant in relation to others. Whether some scholars blame Hinduism for the annihilation of local cultures some other scholar rather admire this as a process of appropriation and assimilation of local cultures. Here we may examine some aspects of the Hindu as well as tribal societies to arrive at a conclusion whether the expansion of Hinduism was a process of assimilation of tribal cultures or a process of appropriation and assimilation of them. These aspects are -

Objectives of the study

Firstly, this article aims at finding the link between Hinduism and local tribal religions of India.

Secondly, it wants to examine the diverse reactions of the tribes towards the process of Hinduization.

Lastly, here an attempt has been made to reach at a conclusion regarding the nature of incorporation of tribal religions into Hinduism, etc.

Methodology:

The sources used in this article are secondary sources. Here a comparative approach has been adopted to address the demand of the main question of this topic.

I)The Hindu and Tribal Cults -

In the words of Daniel Ingall, “ Within India’s diversified culture the worship of the Goddess never ceased. The two thousand year silence of the record may be explained by the fact that all our texts from that period are either in Sanskrit or closely related languages. Our earliest hymns to the Goddess...are the continuation of an old religion, not an invention. These first appear at the conjunction of *two historical processes* . On the one hand, Sanskrit, by the third century, had become the nearly universal language of letters in India. On the other hand, the pre-Aryan worship of the Indians had spread by that time very widely among the Aryans. From the third or fourth century, at any rate, the religion of the Goddess becomes as much part of the Hindu written record as the religion of God.”¹

Likewise the Jagannatha cult of Puri combines the tribal world, the Puranic mythologies, the Pancatantra rituals and possibly a higher philosophical interpretation. The unity of diverse aspects and levels of Hinduism concentrated in one cult and the nearly uninterrupted continuity from tribal beliefs to the highest philosophy is clearly traceable in the Jagannatha cult and it represents the uniqueness of the Hindu culture. In this context the anthropological sources can be of significant use.

From anthropological perspective the tribal culture and the Sanskrit culture may be respectively called as ‘Little culture’ and ‘Great culture’. The great-little traditions formulation has been suggested by Mandelbaum and he suggests that the high Sanskritic

¹Daniel H.H. Ingalls, ‘foreword’, in C. Mackenzie Brown, *God as Mother: A Feminine Theology of India* (an Historical and Theological Study of the Brahmavaivarta Purana), cited in B.D. Chattopadhyaya, ‘Reappearance of the Goddess or the Brahmanical Mode of Appropriation: Some Early Epigraphic Evidence Bearing on the Goddess Cult’, In B.D. Chattopadhyaya, *Studying Early India: Archaeology, Text and Historical Issues*, Delhi : Permanent Black. [DSA], p.173

Gods are almost invariably found to be benevolent and keep the world in order and bestow supernatural merit, while the lesser Gods grant specific boons pertaining to everyday existence but are inclined to be malevolent if displeased or defiled.

Unlike the Brahmanical Hinduism the Indian tribal religions have almost no anthropomorphic representations of deities relevant to the cult. Practically only elementary symbols of aniconic signs are relevant to the cult : trees, stones, posts decorated in a rudimentary way and also pots, etc. and sometimes literary nothing.²

It is decisive that the function of the icon in later Hinduism - namely, to mediate the real presence of the divinity with which the devotee can communicate - in the tribal religions is taken over to a large extent by a person who is the Shamanistic medium.³ Thus it is seen that the process of Hinduization is basically effected in two ways. Firstly, the Gods of tribal religions, with their symbols and cults are accepted in Hinduism, i.e., in some way or another, affiliated to or even incorporated into the temple cult. Secondly, tribal cults take up Hindu elements - names of gods, rites, conceptions - and through this, transient though this assimilation may be, are a matter of 'reputation' for Hinduism. It is into folk religion where Hinduism initially made its way.

The constant of Indian folk religion is the recurring possibility of epiphanies of the gods through aniconic signs and elementary symbols. The further development of such tribal cults like Khambesvari in the area of high Hinduism is normally initiated by the fact that a petty prince or king ensures for himself the support of the local deity and draws her cult into that of the court. Only very seldom does the process of transition from sign to

²Eschman, A. 1994, 'Sign and Icon : Symbolism in the Indian Folk Religions'. In G.C. Tripathi and H. Kulke (eds.), *Religion and Society in Eastern India*. Dekhi : Manohar. [DSA], p.214

³ Ibid. p.216

icon develop further until it reaches into a temple of inter-regional importance and with this right into the "Great Tradition".⁴ The Jagannatha temple of Puri carries such traces of transition. The Subhadra figure is quite similar with that of Khambesvari in Aska and certainly goes back to this type of Hinduised Goddess of the post. Likewise, the figure of Jagannatha is the product of Hinduization process. Hinduization of a tribal cult to the greatest extent possible is reached in the Jagannatha temple in Puri.

In these changes from sign to icon and vice versa the function of folk religion as the connecting link between tribal religion and "High Hinduism" becomes clear. Apart from cult the link can also be traced in the complex process of social formation and in the next part we have brought this point into discussion.

II) Creation of some new Castes -

The Varna order of the Indian society became increasingly complex by including the exterior communities or by creating divisions and subdivisions internally as a result of the improvement of the craft techniques or of the purification of the ritual customs of particular groups.

From the days of the Mahabharata instances of various communities entering into the Varna system are found. When the king's rule was weakened, various non-Aryan groups entered the different varnas by the process of *Lingantara*. It was prescribed as their duty to follow the rules, customs and sacrificial ceremonies established by the decree of the Brahmins.⁵

In this regard a tendency of the lower castes is seen to imitate the rites and rituals of the higher castes to achieve honour in society. As a result of these efforts change of customs and occupations emerged and it paved the way for the emergence of

⁴ Ibid. p.230

⁵ Ibid. p. 90

some new sub-castes. When such castes limit marriage to its own confines, such a sub-caste becomes a separate caste.

III) Acculturation -

M.N. Srinivas in his book '*Religion and Society Among the Coorgs in South India*' employed the term Sanskritization in two different ways. First, the Sanskritic tradition possesses enormous symbolic appeal, representing a norm of socio-cultural excellence worthy of emulation, and second, the Sanskritic tradition is not a monolithic entity but is involved in symbiotic interplay with many local traditions, so that Sanskritization is a very complex two dimensional process, drawing from, as well as feeding into, non-Sanskritic culture.⁶

Srinivas again defines Sanskritization as a process through which the low castes, tribal or other caste groups changes its customs, ritual, ideology, and way of life in the direction of a high, and frequently, "twice born" castes.

Reverse process is also seen in the acculturation process. S.L. Kalia presents an example of tribalization occurring in Jaunsar-Bawar kin U.P. and Bastar according to which high-caste Hindus, temporarily resident among tribal people have taken over the latter's mores, rituals, and beliefs, antithetical to their own. This intermingling of both the mainstream Hinduism and local tribal religions was quite visible in the context of *Vana* and *Ksetra*.

The dichotomy of *Vana* and *Ksetra* is not mutually exclusive, but it is rather complementary or a continuum similarly as the continuum from tribe to caste. With the slow spread of the *ksetra*, and the reduction of the *Vana*- whether we consider it in religious,

⁶M.N. Srinivas 1978 '*Religion and Society Among the Coorgs in South India*', Media Promoters and Publishers Pvt. Ltd., Bombay. Cited in Kunal Chakrabarti, 1992, 'Anthropological Models of Cultural Interaction and the Study of Religious Process', *Studies in History*, Vol.8, no.1, p.82

social, spiritual or in ecological sense-tribes were reduced to castes and assigned a place in the hierarchical system of the *ksetra*.⁷

Anthropologist Robert Redfield beautifully depicts this acculturation process regarding the epics as great epics have arisen out of elements of traditional tale-telling by many people, and again have returned to the peasantry for modification and incorporation into local cultures. Regional tradition plays the role of mediator between little and great traditions. Regional tradition is a legitimate, independent component of the great tradition.

A beautiful combination of the Tribal and Brahmanical cultures is seen among the Juang tribe who reside on the Southern bank of the river Mahanadi. In N.K.Bose's '*The Structure of Hindu society*' the readers come across many features of the ceremonies of the Juang village – the bath, the fast, the incense, the use of turmeric and sun dried rice, the invocation of names such as Lakshmiddevata and Rishipatni- give evidence of Brahmanical culture. On the other hand, the absence of a separate category of priests and of formalized prayers, the cock sacrifice, the worship of Barambura, Baramburi, etc, bear witness to an autonomous folk culture.⁸

Again we see that not only the productive organizations but also the social gradations of Brahmanical societies also made its way into the lives of the tribes like Kol speaking Mundas.. Though the Mundas of Chotanagpur accepted Brahmanical modes of worship they did not give up the worship of their own ancient village deities. In the place of their ancient deities they started worshipping Mahadev in their own way by practicing sacrifices which were not prevalent in Brahmanical religion.

Compared to the Juangs and Pauri Bhuyans, the influence of

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⁷ G.D. Sontheimar, 1994, 'The Vana and the Ksetra: The Tribal Background of Some famous Cults' , . In G.C. Tripathi and H. Kulke (eds.), *Religion and Society in Eastern India*. Dekhi : Manohar. [DSA], p. 164

⁸ N.K. Bose ,1975, '*The Structure of Hindu society*', pp.34-35

the Aryan or Brahmanical culture over the Mundas and Oraons were more visible.

IV)Reaction of the Tribal people to Hinduization -

Case studies of the santals, who form a significant section of the tribal population of Bengal, have shown resistance to Sanskritization. Sarita Bhowmick gave evidence of the penetration of Brahmanical ideas and styles of life into the lives of the Santals of Bengal, but at the same time an equally remarkable contra-process of absorption of local tribal culture by the Brahmanical system which, she thinks, might have been designated as tribalization.

The Hinduization of the tribes may be ascribed to three factors – i) The Hindu Mahasabha's energetic propaganda to return as Hindu every person whose religion could not be found to have originated outside India, ii) Agitations by the tribes like Gonds and Oraons to be returned as Hindu and iii) Actions of the overzealous enumerates mostly Hindus, particularly in the north east.

In spite of their long years of interaction with Hinduism the tribal religions have maintained their unique system of beliefs and practices including propitiation of spirits, magic and witchcraft, its priesthood and its calendar of fairs and festivals which reinforce the tribals' sense of solidarity.

The reaction of the tribal people towards the proselytization process of Hinduism can be traced in two directions. Firstly, they have been influenced by the resurgent forms of Hinduism in their area. They have joined the swelling ranks of Hinduism and adopted its norms and symbols.

Secondly, there has been a going back to the roots, a revival of the tribals' own way of life and their own traditional religion.⁹

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⁹ K.S. Singh, 'Hinduism and Tribal Religion: An Anthropological Perspective', *Man in India*, Vol.73, no. 1, p, 13

Conclusion

During the last few centuries these tribes have come out from their forests and got involved with the economic and cultural relations of the other communities. Their languages and cultures remain intact and they still carry the traces of their old cultures. A close analysis of these cultures which form a part of the Brahmanical Aryan society reflects the century long process of placing these communities within the bulk of the Varnashram system. As a result, many of them have almost given up their individual identities so as to nourish and enrich the wider Hindu society and to extend their own horizon and enrich their own lives. In spite of the growing influence of Brahmanism or Hinduism or Sanskritization of folk deities mediated by the local Brahmans a great deal of non-Brahmanical rituals and perceptions survive. This significant information should act as a corrective to the largely held view that there are strong, dominant centralizing influences swallowing up local forms of Hinduism. The relation between Hinduism and tribal religion can be examined in multiple ways. It can be seen in relation to the local forms of Hinduism as well as Shamanistic practices, rituals and propitiation of local deities are concerned. It may also be studied in regional context as symbols of cultural identity at the regional and national level in which local communities including tribes are involved. Again Tribal religion and Hinduism's relation can be seen in terms of the influence of Bhakti movements upon the tribal people. Hence, we may say that Hinduism appears to be neither a heterogeneous confusion nor a fortuitous conglomeration but a historical process that has articulated the pluralities of all types, structural ideological and processional. It has been an ongoing as well as an evergrowing process reaching out and subsuming traditions, structures and substratum at different historical levels without destroying their identity.¹⁰ From the above discussions I would like to say that to a great extent I am agree with the view that Hinduism expanded not by annihilating the local cultures but by assimilating and appropriating them.

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¹⁰Ibid,p.14

Contribution of Street Vending to the Society: An Analysis

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Abstract

The street vending business can be started with minimum capital and efforts. The present study highlights some of the important roles played by the street vendors in different aspects like creating additional employment opportunities, extending help to a section of people in the society, maintaining their family with their meager incomes etc. The study shows that majority of sample readymade garment vendors, fast food vendors and fruits vendors are providing additional employment opportunities.

The study also reveals that vendors are well aware about their environmental responsibility. A significant number of vendors in the both towns are showing their responsibility by maintaining cleanliness in and around their business places. Majority of the vendors in both towns are paying fees to the authority barring a few vendors.

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The present study is primarily based on primary data collected from field survey. Various secondary sources have been used for the present study.

Key Words: Street Vending, Employment Opportunity, Distribution Channel, Vending Profession, Environment.

1. INTRODUCTION:

Street vending in India has been existed since ancient civilization as evidence from old Haat, Mela, Exhibition etc. where goods were exchanged or traded by the people. Some vendors were found as Travelling Vendors who move from one place to another to sell their goods. Another kind of street vendors are selling their goods from the pavement of roads and they usually sit there temporarily which make convenient to the customer to buy goods from the vendors. Some of the vendors supply their goods even at the doorstep of the customers and resulted in saving time of the customers.

The street vendors have been played significant role in the society. The vendors are helping to the poor people like daily wage earners, domestic workers, labours etc. by selling goods at an affordable price. This shows that some types of customers are always depended on the street vendors for their livelihood. Moreover, the street vending has been creating employment opportunities for the unemployed people and they also helping the producers and whole sellers by working on a distribution channel. They also contribute something to the coffers of the state government and other local authorities in the name of fees, local taxes etc. and thus helping in the economic growth of the country.

2. LITERATURE REVIEW

The researcher has gone through some of the existing literatures in the area of entrepreneurship development, informal sectors, micro-

finance and others related books. Some of such available literature and their coverage are stated in the following paragraphs.

Arora, R. & Sood, S.K. (2004)¹, in their book entitled "Fundamental of Entrepreneurship and Small Business", observed different aspects for rural entrepreneurship development and the legal, financial, marketing problems of small business. However, this book has not focused anything on the street vendors.

Bhowmik, K. Sharit & Saha Debdulal (2012)² in their research article entitled "Street vending in ten cities in India", conducted their study in ten cities of India namely Bhubaneswar, Bangalore, Delhi, Hyderabad, Imphal, Indore, Jaipur, Lucknow, Mumbai and Patna. They found that around 30 percent of vendors comprised of female street vendors in all cities taken together. The study reveals that most of the vendors are married, high level of illiteracy, belong to OBCs caste, Hindu religion, belong to productive age group, financing from own savings etc. The study also reveals that around 60 to 70 percent of the vendors in all cities have paid bribes to the authorities on a regular basis. This study has made valuable contributions towards the vending profession by highlighting socio-economic status of street vendors in some selected cities of India.

Chaudhuri, Sreemoyee & Bhattacharyya, Jita (2013)³, in their research article entitled "Role of Micro insurance in Protecting Low-income People in West Bengal: An empirical study", assessed the role of micro-insurance in protecting low-income people in West Bengal. They conducted the study with 415 sample micro-insured households data collected from eight micro-finance institutions in West Bengal. They observe that most of the respondents are in the age group of 31-40 years, female, in service and do not have the basic education.

² Arora, R. and Sood, S.K., *Fundamental of Entrepreneurship and Small Business*, Kalyani Publishers, New Delhi, (2004)

³ Bhowmik, K. Sharit & Saha Debdulal, "Street vending in ten cities in India", *School of Management and Labour Studies, Tata Institute of Social Sciences, Mumbai* (2012)

Chopra, Saloni and Pudussery, Jessica (2014)⁴, in their research paper entitled “Social security pensions in India-An assessment”, highlights the status of pensions in India based on survey conducted in 10 states of India. The study found that most of the recipients of social security pensions are below poverty line have little family support and are unable to engage in remunerated work to sustain themselves.

Debdulal, S.⁵ observed that “They are targeted by municipalities and police in the urban areas as illegal traders, the urban middle class complains constantly on how these vendors make urban life a living hell as they block pavements, create traffic problems and also engage in anti-social activities”. This shows that the street vendors have been targeted by different sections of people in the society. The traffic police, municipal authority and the middle-class people of the society have often been found complaining against the street vendors.

Dreze, J. and Khera, R. (2010)⁶, in their research article entitled “The BPL Census and a Possible Alternative”, highlights the possibility of simple method for the identification of households eligible for social assistance. They explore possible uses of simple exclusion and inclusion criteria for identification a social assistance base for the beneficiaries. They suggest four simple ways of exclusion and inclusion criteria to construct a social assistance base list. This article is mainly concentrated devising approaches for listing of beneficiaries for social assistance.

Goswami, Manoj (2013)⁷, in his research article entitled “Financial inclusions of Street Vendors- A case study in Guwahati City, Assam”, examines the financial inclusion of street vendors based on 100 sample data collected from Guwahati city of Assam. He found that the extent

⁴ Chopra, Saloni and Pudussery, Jessica, “Social security pensions in India An assessment”, *Economic and Political Weekly*, Vol. XLIX, No. 19, (May-10, 2014)

⁵ Bhowmik, K. Sharit and Saha Debdulal, “Street vending in ten cities in India”, School of Management and Labor Studies, *Tata Institute of Social Sciences*, Mumbai, (June, 2012), p.5.

⁶ Dreze, J. and Khera, R., “The BPL Census and a Possible Alternative”, *Economic and Political Weekly*, Vol. XLV, No. 9, (Feb ruary- 23, 2010), Pp. 54-63

⁷ Goswami, Manoj, “Financial inclusions of Street Vendors- A case study in Guwahati City, Assam”, *Vaniyya*, Dibrugarh University, Vol. 23, (2013), Pp. 191-202

of financial inclusions was very low in the study area. He also observed that nobody could access the formal credit. The researcher concludes that NGOs could play important role to bring forward Government policy nearer to the target group and had an economic development of urban poor. This article has examined the extent of financial inclusions of street vendors.

Roy, Anup (2013)⁸, in his research article named “Operating Self Sufficiency Performances: A comparison of the MFIs of Assam with respect to the National MFIs”, compares the average performance of operational self-sufficiency of the MFIs of Assam with that of the average national OSS benchmark. He conducted his study with 34 top MFIs of Assam selected from 14 districts of Assam. He found that the average OSS of the sample MFIs of Assam over the last three years was 192.52 percent as against the average OSS benchmark of 114.5 percent for India. This study is mainly concentrated with the operating self-sufficiency of MFIs of Assam.

Swamy, N. R. (2013)⁹, in his research paper entitled “Social legislation and social security-A case study of MGNREGA” states that MGNREGA provides social protection through promoting gender equality, empowering workers, reduction of social exclusion. He also observes that literacy, health care, child and nutrition care, skill building, moving towards sustainable employment could be initiated through these schemes. However, he does not mention about social protection schemes of the street vendors.

These studies show that only a few existing literature give some thrust on the street vendors and that too in a very limited way. Most of the studies are not covering many aspects of street vendors.

⁸ Roy, Anup, “Operating Self Sufficiency Performances: A comparison of the MFIs of Assam with respect to the National MFIs”, *Lakhimpur Commerce College Research Journal*, Vol. 1(1), (April-September, 2013), Pp. 3-11

⁹ Swamy, N. R., “Social legislations and social security-A case study of MGNREGA”, *Kurukshetra – A journal on Rural Development*, Vol. 61, No. 4, (February, 2013), Pp. 33-40

3. OBJECTIVES OF THE STUDY

The main objective of the study is to analysis the contribution of street vendors to the society. The present study specifically addressed some issues to arrive at the general objectives. The issues undertaken are: -

1. To study the contribution of street vendors to the society.
2. To record our suggestions on the basis of findings of the study.

4. METHODOLOGY / RESEARCH DESIGN

The study is confined to Jorhat and Sibsagar town of Assam. Both the towns are selected purposively.

Sampling plan

The entire 'street vendors' of Jorhat and Sibsagar Town are considered as population of the study. The population of the present study is infinite as the total number of street vendors in the select towns under study is not available. The street vendors are casual in nature and they are moving from place to place to offer their goods and services. Due to lack of exact database of the population of street vendors of the both towns of Assam, the researcher could not decide how much sample is to be drawn from the population. To avoid this problem, the researcher has adopted the snowball sampling technique for selecting the sample items from the population of the present study. This is a non-probability sampling technique where 1st stage of sample is selected randomly, and then the respondents of 1st stage are asked to name of respondents to form the 2nd stage, the 3rd stage form from the respondents of 2nd stage and the process goes on to certain stages.

By adopting this technique we have selected 130 number of sample street vendors from Jorhat town and 120 number of sample street vendors from Sibsagar town for the purpose of the study.

Collection of data

The study is based on both primary data and secondary data. **Primary data** have been collected with the help of interview schedule method and personal interview methods. As the street vendors possessed low level of education, we selected interview schedule method for collection of primary data. Observation method used in some cases as the street vendors often remain busy with the customers. The researcher asked the questions to sample street vendors and filled the answers by himself. All these techniques have been selected so that accurate, reliable, representative data could be collected for the purpose of the study.

Since **secondary data** are not enough in the area under study an intensive survey was made. However, to collect information on all India basis and for global information some secondary sources like web sites, database maintained by some all-India level institutions like SEWA, NASVI etc. have been used. Secondary data also collected from books, journals, research articles, magazines, government/non-government records, newspapers etc.

Tools for Research

The following statistical tools and techniques are used for the analyzing of data: Simple percentage analysis and Graphical presentation

5. CONTRIBUTION OF THE STREET VENDING TO SOCIETY:

The street vendors are becoming integral part of the urban society. They are helping the common people of the urban areas by selling different goods and services at an affordable price. The roles of street vendors cannot be denied in urban areas. The street vendors sell daily requirement of the common people. This vending profession gives vast employment opportunities to the unemployed. As per National Alliance of Street Vendors of India (NASVI), more than 1 crore people

have been working as street vendors in urban and rural areas of India. As a result of rapid urbanization, the urban population in India has also been rapidly growing.

Table-1.1 reveals the **trend in urbanization in India and Assam**¹⁰

Table-1.1
Trend in urbanization in India and Assam
(Urban population as percentage of total population)

Year	India	Assam
1971	19.9	8.67
1981	23.3	9.88
1991	25.7	11.10
2001	27.8	12.90
2011	31.2	14.08

Source: Ministry of statistics and programme implementation, Central statistical office

Table-1.1 shows that in the year 1971 the percentage of urban population in India and Assam was 19.9 percent and 8.67 percent respectively. The percentage of urban population increased to 31.2 percent and 14.08 percent in India and Assam respectively in the year 2011. It can be observed from **Table-1.1** that more and more people have been migrated to urban areas. As a result of increasing trend of urban population, the role of street vendors has also been increased considerably. Sekar R. Helen¹ observed that “the increasing urban population with limited income to meet the needs of housing, food and garmenting themselves and their families generate a significant demand for a variety of products and services which can be supplied by informal sector vendors”. The demand of goods and services supplying by the street vendors has been increasing due to rising trends of urban population.

Some of the positive roles of street vendors have been analyzed below:

5.1 Additional Employment Generation

The street vending is an important source for the unemployed who are unable to get employment opportunities in the formal sector for various reasons like lack of adequate skills required for formal sector job, downsize of formal employment by the companies etc. Saha, D.² mentioned that “urban poor namely street vendors are providing the market for home based manufacturing products as well as agricultural products. In this way, street vendors are helping in sustainable employment in these home based and small scale industries and traditional sectors”. The street vendors act as intermediaries for the products of home based and small scale industries and other traditional industries and in this way they are helping another section of people to find employment opportunities by creating indirect employment. **Table-1.2** shows additional employment created by the sample street vendors in the study area.

Table-1.2
Additional Employment Generated by the sample street vendors

Towns	Self-employment (%)	Additional Employment created(%)	Total (%)
Jorhat town	110 (84.62)	20 (15.38)	130 (52)
Sibsagar town	107 (89.17)	13 (10.83)	120 (48)
Total	217 (86.80)	33 (13.20)	250 (100)

Source: Primary data collected from field survey

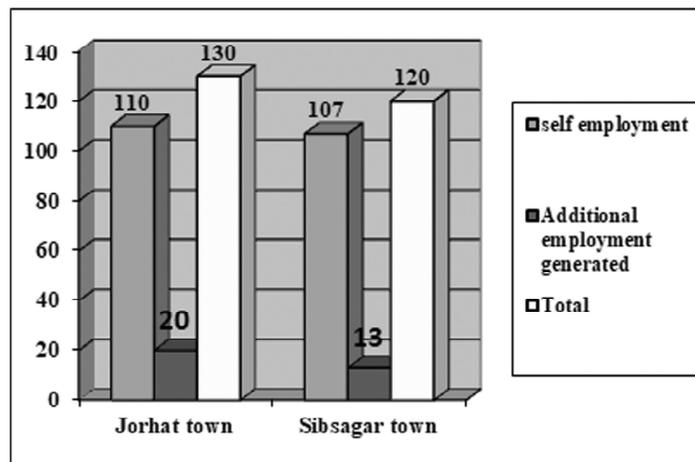
¹ Sekar, R. Helen, “Insecurities and vulnerabilities of informal sector vendors with special focus on street vending children of Noida”, *V.V. Giri National Labour Institute*, Noida, (2008), www.vvgnli.org/publications/veiws/498, Accessed on 14th July, 2013.

² Saha, Debdulal, “ Conditions of decent working life of street vendors in Mumbai”, *Discussion paper, Tata Institute of Social Sciences*, Mumbai (2009)

Table-1.2 reveals that 84.62 percent of sample street vendors in Jorhat town are fully employed and they are creating 20 (15.38 percent) additional employment opportunities to their family members and others. In case of Sibsagar town, 89.17 percent are fully employed while creating 13 (10.83 percent) additional employment opportunities to their family members and others. It has been observed from **Table-1.2** that majority (86.80 percent) of sample street vendors is self-employed and only 13.20 percent of total sample street vendors are creating additional employment opportunities to their family members and others.

Figure-1.1 has been prepared to depict the employment status of the sample street vendors in both of the towns of Assam.

Figure-1.1: Employment status of sample street vendors



Source: Primary data collected from field survey

Figure-1.1 shows that a significant number (110 nos. in Jorhat town and 107 nos. in Sibsagar town respectively) of sample street vendors are self employed in both selected towns of Assam. Small numbers of the total sample street vendors are providing additional job opportunities to others and their family members in both the towns.

¹³ Saha, Debdulal, " Conditions of decent working life of street vendors in Mumbai", *Discussion paper, Tata Institute of Social Sciences, Mumbai* (2009)

Table-1.3**Employment status according to the types of street vendors**

Sample street vendors	Jorhat town			Sibsagar town		
	Self employment (%)	Additional employment created (%)	Total (%)	Self employment (%)	Additional employment created (%)	Total (%)
Fruits street vendors	15(78.95)	4 (21.05)	19 (14.61)	28 (90.32)	3(9.68)	31 (25.83)
Vegetables street vendors	16 (66.67)	8 (33.33)	24 (18.46)	15 (78.95)	4 (21.05)	19 (15.83)
Fast food street vendors	14 (87.5)	2 (12.5)	16 (12.31)	6 (85.71)	1 (14.29)	7 (5.83)
Rickshaw pullers	7 (100)	0 (00)	7 (5.38)	16 (10)	0 (00)	16 (13.33)
Peddlers hawkers	11 (100)	0 (00)	11 (8.46)	11(100)	0 (00)	11 (9.17)
Panwalla	12 (100)	0 (00)	12 (9.23)	7 (100)	0 (00)	7 (5.83)
Readymade garment vendors	10 (71.43)	4 (28.57)	14 (10.77)	3 (60)	2 (40)	5 (4.17)
Stationery vendors	7 (87.50)	1 (12.50)	8 (6.15)	5 (83.33)	1 (16.67)	6 (5)
Chanawalla	5 (100)	0 (00)	5 (3.84)	7 (87.50)	1 (12.50)	8 (6.67)
Seeds and flowers street vendors	5 (100)	0 (00)	5 (3.84)	3 (100)	0 (00)	3 (2.5)
Cobblers	3 (75)	1 (25)	4 (3.08)	3 (100)	0 (00)	3 (2.5)
Ice cream street vendors	3 (100)	0 (00)	3 (2.32)	2 (100)	0 (00)	2 (1.67)
Other vendors	2 (100)	0 (00)	2 (1.55)	1 (50)	1 (50)	2 (1.67)
Total (%)	110 (84.62)	20 (15.38)	130 (100)	107 (89.17)	13 (10.83)	120 (100)

Source: Primary data collected from field survey

Table-1.3 indicates that majority (33.33 percent) of vegetable vendors have provided additional employment opportunities to their family members and others in Jorhat town, followed by readymade garment vendors (28.57 percent), cobbler (25 percent), fruit vendors (21.05 percent), fast food vendors (12.5 percent) and stationery vendors (12.5 percent). The panwalla, rickshaw pullers, peddlers and hawker, chanawalla, seeds and flowers vendors, other street vendors and ice cream vendors are not providing additional employment opportunities. In case of Sibsagar town, **Table-1.3** shows that a significant number (50 percent) of other street vendors are providing additional employment opportunities to their family members and others. The other categories of sample vendors in the town who provided additional employment opportunities are readymade garment vendors (40 percent), vegetable vendors (21.05 percent), stationery vendors (16.67 percent), fast food vendors (14.29 percent), chanawalla (12.5 percent) and fruit vendors (9.68 percent).

Majority of vendors are fully employed in the study area. **Table-1.3** highlights that 84.62 percent of total sample vendors in Jorhat town are employed by themselves and only 15.38 percent of total sample vendors are providing additional employment opportunities. In case of Sibsagar town, 89.17 percent are getting full employment as against 10.38 percent are creating additional employment.

It has been observed from **Table-1.3** that some tiny vendors like seed and flower vendors, ice cream vendors, peddlers and hawkers, rickshaw pullers, panwalla are unable to provide additional employment opportunities to their family members and others because of very smaller size of business which can be handled by a single person and in some vending like rickshaw pullers, peddlers and hawkers does not require any help from other persons. But all the street vendors are creating additional employments who are supplying goods to them collecting some from another whole seller.

5.2 Awareness about environment:

The vendors were asked some questions to know about their level of awareness about the environment. The street vendors are found well aware about the environmental responsibility in the study area. The study shows that a significant number of sample street vendors in the both towns are aware about disposal of wastage in the dustbins after closing their shops, cleaning of the surrounding of the shops on daily basis.

Table-1.4 reveals that in Jorhat town 80.77 percent of the total sample street vendors are aware about the environment while 19.23 percent of total vendors are unaware about the same. In case of Sibsagar town, 85.83 percent of the total sample vendors are showing awareness about the environment while 14.17 percent of total sample vendors are not showing awareness about the same. From **Table-1.4** it has been found that majority of street vendors are well aware about the environmental aspects like cleanliness of the surroundings of their establishments etc. The street vendors who are not aware about how to keep the area clean

and hygienic the fellow vendors are to take the pain of educating them so that they can run their business without creating much problem to them and the members of the society.

Table-1.4

Awareness about maintaining environmental cleanliness

Status	Jorhat town		Sibsagar town		Grand total (%)
	No	%	No	%	
Aware about maintaining cleanliness	105	80.77	103	85.83	208 (83.20)
Unaware	25	19.23	17	14.17	42 (16.80)
Total	130	52	120	48	250

Source: Primary data collected from field survey

Figure-1.2: Awareness and no awareness of sample street vendors



Primary data collected from field survey

Figure-1.2 reveals that 105 nos. of sample vendors of Jorhat town are involved in maintaining cleanliness and 103 nos. of sample vendors of

Sibsagar town are interested in the same while 25 nos. of sample vendors of Jorhat town and 17 nos. of sample vendors of Sibsagar town are not very much eager about maintaining cleanliness.

5.3 Payment of fees/fines

The street vendors have been contributing something to the government in the form of fees and fines. A significant numbers of sample street vendors are found paying fees to the local authority in the study areas. **Table-1.5** reveals that 97.69 percent and 95 percent of the total sample street vendors have been paying fees in Jorhat and Sibsagar town respectively. Only 2.31 percent and 5 percent of total sample street vendors are not paying any kind of fees to the local authority in Jorhat and Sibsagar town respectively. The street vendors who have not been paid fees include only two types of vendors namely panwalla vendors and readymade garment vendors. Panwalla vendors are very small and generally run by female street vendors and this type of vendors are very casual in nature compared to others street vendors. A few readymade garment street vendors have not been paid fees as they have been doing their business for the longest time and familiar with fees collectors. For these reasons the two types of street vendors are not paying any fees and fines to the local authority. It has been observed from **Table-1.5** that street vendors have remarkably been contributed for the economic development of the country by paying fees and fines to the local authority.

Table-1.5
Payment status of fees/fines

Payment status	Jorhat town		Sibsagar town		Grand total (%)
	No	%	No	%	
Yes	127	97.69	114	95	241 (96.4)
No	03	2.31	06	05	9 (3.6)
Total	130	52	120	48	250 (100)

Source: Primary data collected from field survey

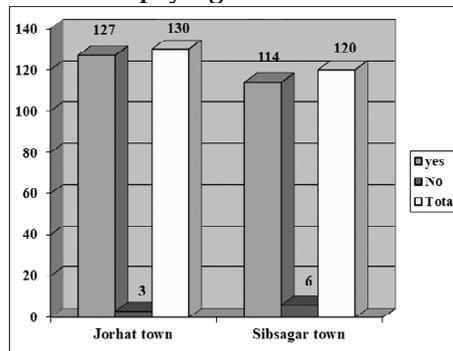
Table-1.6
Payment status of fees/fines according to payment ranges

Payment ranges (daily in ₹)	Jorhat town		Sibsagar town		Grand total (%)
	No	%	No	%	
Less than 5	03	02.31	23	19.17	26 (10.40)
Between 5 and 10	77	59.23	74	61.66	151 (60.4)
More than 10	47	36.15	17	14.17	64 (25.6)
No fees paid	03	02.31	06	05.00	9 (3.6)
Total	130	52	120	48	250 (100)

Source: Primary data collected from field survey

Table-1.6 shows that majority (59.23 percent and 61.66 percent in Jorhat and Sibsagar town respectively) of sample vendors have been paying fees in the ranges between ₹ 5 and 10 daily. 25.6 percent of the total street vendors have been paying fees more than 10 in both towns while 10.40 percent of the total street vendors are paying fees less than 5 per day. **Table-1.6** reveals that only a negligible section (3.6 percent) of street vendors have not been paying fees and fines to the local authority in the study area.

Figure-1.3: Number of vendors paying fees and fines to the local authorities



Source: Primary data collected from field survey

6. SUMMARY OF FINDINGS

The study highlights that the street vendors are playing very important role in different aspects like creating additional employment, extending help to a section of people of the society, maintaining their family with their meager incomes etc. A significant numbers of readymade garment vendors, fast food vendors, and fruit vendors are providing additional employment opportunities.

The vendors are well aware about their environmental responsibility. Majority of street vendors in the both towns are showing the responsibility through disposing of wastage in the dustbin after closing their shops, cleaning the surroundings of their shops etc. A significant number of sample street vendors in both towns are paying fees to the local authority barring a few vendors.

The **observations:**

The study highlights that 84.62 percent of total sample vendors in Jorhat town are engaging themselves and 15.38 percent of sample vendors are providing additional employment opportunities to their family members and others. In Sibsagar town, 89.17 percent of total sample vendors are creating employment for while 10.83 percent of sample vendors are successful in providing additional employment opportunities to their family members and others.

A significant number (33.33 percent) of vegetable sample vendors of Jorhat town are provided additional employment opportunities followed by readymade garment vendors (28.57 percent), cobbler (25 percent), fruit street vendors (21.05 percent), fast food vendors (12.5 percent) and stationery vendors (12.5 percent).

The study in Jorhat town shows that 80.77 percent of total sample vendors are aware of maintaining cleanliness while 19.23 percent of them are not aware about maintaining cleanliness in the town. In case

of Sibsagar town, 85.83 percent of total sample vendors are reported that they are concerned with maintaining cleanliness while 14.17 percent of them are not very much concerned about the maintaining cleanliness.

The study reveals that in Jorhat town 97.69 percent of total sample vendors are paying fees to the local authority and only 2.31 percent of them are not paying any fees to the local authority. 95 percent of total sample vendors in Sibsagar town are paying fees to local authority while 5 percent of them are not contributing anything to the local authority. A few sample vendors who are not paying fees to the local authority reported that they have been working for long time from the same place and familiar with the local authority so they need not pay anything.

7. SUGGESTIONS

The following broad policy implications have been suggested on the basis of the findings of the study-

The street vendors are integral part of the society particularly to the urban poor who are more dependent on the vendors for collecting daily necessities. In order to make effective functioning and continuity of the vending profession there is a need of consciousness among the street vendors about their right of vending and they should raise their voices collectively against the harassment or frequent eviction. The threat of eviction de-motivates the vendors to run the street business in a profitable style. The street vendors of this region should become member of national and international street vendors' organizations like NASVI, SEWA, and Street Net International etc. to protect their interests.

The study reveals that street vending has been creating self-employment opportunities as well as additional employment opportunities in the study area. Around 10 millions of street vendors

in India have satisfactorily been providing livelihood to themselves and their family members. The roles of street vendors are not adequately be recognized by the government. The government intervention through enactment of acts and schemes to protect the street vending business is very essential.

The study shows that the street vendors in the study area are not officially recognized. The municipal authority has not been maintaining of database of street vendors which create many problems to take any welfare measures for street vendors. The Act Street Vendors (Protection of livelihood and Regulation of Street vending) 2014, has included many provisions to protect and promote the street vending including licensing to street vendors among others. This requires complete enumeration of street vendors operating in the towns and cities. The investigator can undertake photo survey or census in this regard. The database of street vendors should be maintained by using computer system and this would be very helpful to take any measures including registration and licensing of the street vendors.

8. CONCLUSION:

The street vendors are generally conducting their business from public spaces which create problems for commuters and public in general. The customers in both of towns reveals that the vendors are creating some problems like selling of low-quality goods, high prices, short supply of quality goods etc.

The study shows that a significant number of vendors desire to expand their business. However, they are facing many problems like lack of sufficient funds, permanent spaces, management skills etc. to expand their business. Moreover, the vendors are also facing problems due frequent eviction by municipal authority, bribes charged from them.

The study highlights that the vendors are motivated by different factors to take the vending profession in the study area. The important

motivational factors are self-interest, family members, profit earnings, friends and relatives etc.

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মাধৱদেৱৰ অনুপম সৃষ্টি “নামঘোষা”– এক অৱলোকন

ড० মঞ্জুমণি শইকীয়া

ড० লিমা বৰুৱা

সংক্ষিপ্তসাৰ

অসমৰ সমাজ জীৱনক, ভাষা সংস্কৃতিক আধ্যাত্মিক চিন্তাৰে শান্তিৰ বাৰ্তা দি অজ্ঞানতাৰ অন্ধকূপৰ পৰা উদ্ধাৰ কৰা মহাপুৰুষ শঙ্কৰদেৱৰ আৰু মাধৱদেৱৰ দুয়োজনা গুৰুৱে মধ্যকালত ভক্তিৰ নিজৰা বোৱাই অসমক নতুনত্বৰ সন্ধান দিছিল। নৱবৈষ্ণৱ ধৰ্মৰ প্ৰসাৰ আৰু প্ৰচাৰৰ মাধ্যমেৰে অসমীয়া জন-জীৱনক কৃষ্ণ সংস্কৃতিৰে সম্পৃক্ত কৰি একতাৰ ডোলেৰে বান্ধিবলৈ তেৰাসৰে প্ৰান্তীয় ভাষাৰ সৈতে ব্ৰজাৱলী ভাষাৰ সংমিশ্ৰণ ঘটাই গীত, নাট-ভাওনা তথা পুথি ৰচনা কৰিছিল।

মহাপুৰুষ মাধৱদেৱে সমগ্ৰ জীৱনত ভক্তিৰ অমৃত মণ্ডন কৰি সেই অমৃতক “নামঘোষা” পুথি ভাগৰ জৰিয়তে জনগনলৈ আগবঢ়াই দিছিল।

“নামঘোষা” মাধৱদেৱৰ জীৱনৰ শ্ৰেষ্ঠ কীৰ্তি। শঙ্কৰদেৱৰ অনুগামী মাধৱদেৱে সমস্ত ৰচনাৱলীৰ মাজেৰে বিষ্ণু ভক্তিৰ মাহাত্ম্যই প্ৰকাশ কৰিছে। সকলো শাস্ত্ৰৰ সাৰস্বৰূপ মহান ভক্তিশাস্ত্ৰ “নামঘোষা”ৰ ১০০১এটা ঘোষাত মাধৱদেৱে শঙ্কৰদেৱৰ প্ৰতি তেৰাৰ গুৰুভক্তি, দাস্য ভক্তি, ঈশ্বৰৰ মহিমা তথা ৰহস্যবাদী দৰ্শনক অতি সাৱলীল আৰু সহজ সৰল ভাষা শৈলীৰে গভীৰ ভাৱে প্ৰকাশ কৰিছে। গুৰুজনাৰ অগাধ পাণ্ডিত্য, ধাৰ্মিক আৰু আধ্যাত্মিক চিন্তাধাৰা আৰু

শাস্ত্ৰজ্ঞান “নামঘোষা”ৰ মাজেদি প্ৰতিফলিত হৈছে।

বীজ শব্দ : মাধৱদেৱ, আধ্যাত্মিকতা, নামঘোষা, ভক্তিৰস

প্ৰস্তাৱনা

ধৰ্মৰ গ্লানি মৰিষুৰ কৰি সাম্য মৈত্ৰী প্ৰতিষ্ঠাৰ দ্বাৰা মানৱ সমাজক সুস্থ,সজ আৰু শুদ্ধ পথেৰে আগুৱাই নিবৰ বাবে ভাৰতবৰ্ষত যুগে যুগে মহান পুৰুষ সকলৰ আৰ্বিভাৱ ঘটি আহিছে। অসমৰ সমাজ জীৱনকো অজ্ঞান আন্ধাৰ ৰূপী কলিয়া ডাৱৰে আৱৰি ৰাখি দিশাহীন কৰি তোলাৰ সময়ত জনগনক উদ্ধাৰ কৰিবৰ বাবে পঞ্চদশ শতিকাৰ মাজভাগত দুগৰাকী মহাপুৰুষৰ আৰ্বিভাৱ ঘটিছিল।

সেই দুগৰাকী প্ৰাতঃস্মৰণীয় মহাপুৰুষ হ'ল অসমৰ ভাষা সংস্কৃতিৰ ধ্বজাবাহক শ্ৰী শ্ৰী শঙ্কৰদেৱ আৰু তেওঁৰ প্ৰিয় শিষ্য মাধৱদেৱ। মাধৱদেৱৰ জীৱনৰ মূলধন আছিল শঙ্কৰদেৱৰ পৰা পোৱা আদৰ্শ আৰু প্ৰেৰণা।

শঙ্কৰদেৱৰ আজ্ঞা অনুসৰি মাধৱদেৱে নামঘোষা ৰচনা কৰে নামঘোষা মাধৱদেৱৰ জীৱনৰ শ্ৰেষ্ঠ কীৰ্তি। শ্ৰীমন্ত শঙ্কৰদেৱৰ অনুগামী মাধৱদেৱৰ সমগ্ৰ ৰচনাৱলীৰ মাজেৰে বিষ্ণু ভক্তিৰ মাহাত্ম্যই উদাত্ত কণ্ঠে ঘোষিত হৈছে। সকলো শাস্ত্ৰৰ সাৰ গ্ৰহণ কৰি মাধৱদেৱে মহান ভক্তিশাস্ত্ৰ “নামঘোষা” ৰ ১০০১টা ঘোষাত শঙ্কৰদেৱৰ প্ৰতি তেওঁৰ অসীম গুৰু ভক্তি, ঈশ্বৰৰ অপাৰ মহিমা, মাধৱদেৱৰ দাস্য ভক্তি গভীৰভাৱে প্ৰকাশ কৰিছে। মাধৱদেৱৰ অগাধ পাণ্ডিত্য, কবিত্ব, আধ্যাত্মিক চিন্তাধাৰা আৰু শাস্ত্ৰজ্ঞান নামঘোষাৰ মাজেৰে প্ৰকাশিত হৈছে। আমাৰ এই পত্ৰ খনিত মাধৱদেৱৰ মহৎ সৃষ্টি “নামঘোষা” বিষয়ে অধ্যয়ন কৰাৰ প্ৰয়াস কৰা হৈছে।

পত্ৰ খনি প্ৰস্তুত কৰোতে বিভিন্ন কিতাপ আলোচনীৰ সহায় লোৱা হৈছে।

বিশ্লেষণাত্মক পদ্ধতিৰে গুৰুজনাৰ মূল “নামঘোষা” ভাগৰ বিভিন্ন পদৰ আধাৰত আলোচনা কৰিবলৈ লোৱা হৈছে।

“নামঘোষাত “মাধৱদেৱৰ ৰহস্যবাদী দৰ্শন :

নিৰাকাৰ ব্ৰহ্মৰ অলৌকিক সত্ত্বাৰ বিষয়ে সাকাৰ ঈশ্বৰৰ মহত্বক হৃদয়ংগম কৰি ভক্তকৰি সকলে অনুধাৱন কৰিছিল যে সমস্ত জীৱ জগত অসীম পৰম ব্ৰহ্মৰেই সৃষ্টি। তেওঁৰেই সকলোকে পালনো কৰিছে আৰু সকলোৰে অধিকাৰী।

মাধৱদেৱে ঘোষাত কৈছে---

জয় জয় ৰাম জগত কাৰণ
জগত জীৱন স্বামী

পৰম দেৱতা জানিয়া তোমাক
চৰণে ভজিলো আমি ।। ঘোষা নং১৮৮

মাধৱদেৱে ৰাম, কৃষ্ণ তথা ভগৱন্তক ধাৰনকৰ্তা আৰু পালন কৰ্তা বুলি জানি পদকমলত আশ্ৰয় লৈ ভজন কৰি কৃপা লাভ কৰিবলৈ প্ৰয়াস কৰিছে ।

ঈশ্বৰৰ পদযুগলক ভক্তি ভাৱেৰে অৰ্চনা, তথা বন্দনা কৰি কৃপা ভিক্ষা কৰা ভাৰতীয় ভক্তি আন্দোলনৰ আন আন ভক্তৰ বাণী বোৰতো পৰিলক্ষিত হয়। হিন্দী সাহিত্যৰ ভক্তি কালৰ কৃষ্ণ ভক্ত কবি সুৰদাসৰ —“চৰন কমল বন্দো হৰি ৰাই যাকি কৃপা পংগো গিৰি লংঘই, অন্ধে কো সবকুছ দৰশাই” ২পদ ফাঁকিত পৰম ব্ৰহ্মৰ কৃপাত অসম্ভবো সম্ভব হয় বাবে কবিয়ে তেৰাৰ শ্ৰীচৰনক বন্দনা কৰিছে বুলি কৈছে।

মায়া :

মায়া সম্পৰ্কীয় চিন্তাধাৰা সমগ্ৰ ভাৰতীয় ভক্তি আন্দোলনত বিশেষ স্থান লাভ কৰিছে । মায়া এনে এক পৰম শক্তি যাৰ সহায়ত পৰম সত্বাই চৰাচৰ জগত সৃষ্টি কৰিছে। মাধৱদেৱৰ নামঘোষাৰ বিভিন্ন স্তৱকত মায়াৰ স্বৰূপ ব্যক্ত হৈছে —

ব্ৰহ্মা আদি কৰি জীৱ য'ত
ৰাম ৰাম ৰাম ৰাম ৰাম
মায়া শয্যা মাজে আছয় ঘুমতি যাই.
তুমি সে চৈতন্য সনাতন
ৰাম ৰাম ৰাম ৰাম ৰাম,
আমি অচেতন নিয়োগ নাথ জগাহ

৩ ঘোষা নং-৬৬০

সংসাৰৰ সকলো জীৱই মায়াৰ কবলত পৰি কিদৰে নিদ্ৰামগ্ন হৈ পৰম সত্বাৰ অস্তিত্বক উপলব্ধি কৰিবলৈ অক্ষম হৈ পৰে, আৰু অচেতন জীৱক জাগ্ৰত কৰি পৰমব্ৰহ্মৰ জ্যোতিৰে আলোকিত কৰিবলৈও মাধৱদেৱে ঘোষাৰে আহ্বান জনাইছে।

নামঘোষাৰ অনেক ঘোষাত ঈশ্বৰৰ চৰু ছায়াৰে মায়াত নিমজ্জিত জীৱক উদ্ধাৰ কৰিবলৈ প্ৰাৰ্থনা জনাইছে।

হিন্দী সাহিত্যৰ ভক্তিকালৰ কৃষ্ণভক্ত কবি সুৰদাসে “সুৰসাগৰ সাৰ ” গ্ৰন্থত মায়াই কিদৰে ভগৱানৰ ভক্তিৰ পথত বাধাৰ সৃষ্টি কৰে সেইবিষয়ে উল্লেখ কৰিছে—

হৰি তেৰৌ ভজন কিয়ো ন জাই,
কহ কৰৌ ,তেৰি প্ৰবল মায়া

দেতি মন ভৰাই ,

সুৰ প্ৰভু কী সবল মায়া, দেতি মোহি ভূলাই ॥ ৪

কবীৰ দাসৰ বাণীসমূহতো মায়াজালৰ পৰা উদ্ধাৰ কৰিবলৈ ঈশ্বৰৰ কৃপা বিচৰাৰ আকাংক্ষা, মায়াৰ প্ৰকোপৰ পৰা জীৱ জগতক উদ্ধাৰৰ বিষয়ে বৰ্ণিত হৈছে। সাংসাৰিক জীৱনত কাম ,ত্ৰেণ্ড, লোভ অহংকাৰৰ ব্যাপকতাত দিশ হেৰুৱাই ককবকাই থকা জীৱক বক্ষা কৰিবলৈ অনুৰোধ কৰা অনেক বাণী কবীৰ দাসৰ দোহা, পদ সমূহত পৰিলক্ষিত হয়।

ঈশ্বৰৰ নাম মাহাত্ম্য প্ৰকাশ —

ঈশ্বৰৰ নাম মাহাত্ম্য প্ৰকাশ ভক্তি আন্দোলনৰ এক উল্লেখযোগ্য বৈশিষ্ট্য। ভাৰতীয় ভক্তিসাহিত্যৰ সকলো প্ৰনৈতাই ঈশ্বৰৰ নাম স্মৰণৰ জৰিয়তে সকলো বিপদ-বিঘিনিৰ পৰা পৰিত্ৰাণৰ পথ দেখুৱাইছে মহাপুৰুষ শঙ্কৰদেৱ, সুৰদাস, কবীৰদাস সকলোৱে ভগৱানৰ নাম স্মৰণৰ বিষয়ে উল্লেখ কৰিছে। মহাপুৰুষ মাধৱদেৱে নামঘোষাত পৰমপুৰুষ শ্ৰীকৃষ্ণৰ নামৰ মাহাত্ম্যৰ বিষয়ে অনেক ঘোষাত ব্যক্ত কৰি জনগনক মুক্তি লাভৰ সন্ধান দিছে —

অচ্যুত কেশৱ বিষ্ণু হৰি সত্য জনাৰ্দন,
হংস নাৰায়ন অষ্ট নাম।
পৰম মঙ্গল ৰূপ যিটো অহৰ্নিশে লৱে
তাৰ পূৰ্ণ হোৱে মনস্কাম ॥
৫ঘোষা নং ১০৫

মহাপুৰুষ মাধৱদেৱে ভক্তিবসৰ অমিয়া ধাৰা নামঘোষাৰ মাজেৰে প্ৰবাহিত কৰিছে, গুৰুজনাই সকলোকে ঈশ্বৰৰ নাম স্মৰণ কৰি ভগৱন্তৰ কৃপা লাভ কৰি জীৱন সাৰ্থক কৰিবলৈ উপদেশ দিছে। এইদৰে—

পৰম মঙ্গল ৰূপ মাধৱ মাধৱ নাম
যিটো মহাজনে উচৰয়।
তাৰ অমঙ্গল ৰূপ গুচয় সংসাৰ ভয়
মাধৱক নিকটে পাৱয় ॥
৫ঘোষা নং ১০৬

বৈষ্ণৱ ভক্তি মাৰ্গত ঈশ্বৰৰ ভজন, উপাসনা কৰিবৰ বাবে কোনো কাৰকৰো প্ৰয়োজন

নহয়, দেশ, কাল পাত্ৰ তথা কোনো নিয়ম-সংযমৰো প্ৰয়োজন নহয়। পবিত্ৰ হৃদয়েৰে ঈশ্বৰৰ নাম স্মৰণ কৰিলেই কৃপাসিন্ধু ভগৱানে দয়া কৰে। “নামঘোষা” ৰ ঘোষা সমূহত মাধৱদেৱে সেই কথাই স্পষ্টভাৱে প্ৰকাশ কৰিছে।

দাস্য ভক্তি

বৈষ্ণৱ কবি-সাহিত্যিক সকলে পৰম ব্ৰহ্মক কৰুণাময়, দয়াৰ সাগৰ, আৰু সৰ্বশক্তিমান ৰূপত প্ৰতিষ্ঠা কৰি নিজকে পাপী, মূৰ্খ অৰোধ বুলি মানি লৈ আত্মলঘিমাৰ দ্বাৰা পৰম পিতা পৰমেশ্বৰৰ কৃপা কামনা কৰে।

মহাপুৰুষ মাধৱদেৱে কৃষ্ণৰ কিংকৰ হৈ পুণ্য অৰ্জন কৰি ভাগ্যৱান হব বিছাৰে, গুৰুজনাৰ বিৰচিত “নামঘোষা” ৰ অনেক ঘোষাত ঈশ্বৰ কৃষ্ণক সৰ্বজ্ঞ, সৰ্বশক্তিমান হিচাপে সৰ্বোচ্চ স্থানত ৰাখি নিজকে দাসৰো দাস, কৃষ্ণৰ কিংকৰ, নীচ, অপৰাধী হিচাপে সামান্তৰাল শৈলীৰ দ্বাৰা অভিহিত কৰি ভগৱন্তৰ আৰ্শীবাদ কামনা কৰি দাস্য ভক্তিৰ সুন্দৰ অভিব্যক্তি প্ৰকাশ কৰিছে —

মোৰ সম পাপী লোক নাহিকেই তিনিলোক
তুমি সম নাহি পাপহাৰী
ই জানি গোবিন্দ মোক যেন যুৰাই কৰিয়োক
তুৱা পদে কৰোহো গোহাৰি ।।
৭ ঘোষা নং ১৩৬

সহস্ৰ সহস্ৰ ৰাতি অপৰাধ দিনে ৰাতি
কৰো মই মহা মূঢ় জন
আমি প্ৰভু তযু দাস তাকে জানি জগবাস
ক্ষমিয়োক শ্ৰীমধুসুদন ।
৮ ঘোষা নং ১৩৭

এই ঘোষা ফাঁকিত মাধৱদেৱে কৈছে যে ত্ৰিলোকত তেওঁৰ সমান পাপী এজনো নাই, দিনে-ৰাতিয়ে মূৰ্খৰদৰে তেওঁ পাপতেই নিমজ্জিত হৈ আছে, ঈশ্বৰতকৈ পাপ মোচন কৰোতাও ইহ সংসাৰত আন কোনো নাই, গতিকে ভগৱানৰ ওচৰত ক্ষমা ভিক্ষা কৰি কৃপা বিচাৰিছে।

গুৰু ভক্তি

গুৰু অবিহনে জ্ঞান সম্পূৰ্ণ নহয়। ভাৰতীয় ভক্তি আন্দোলনৰ সকলো ৰচনাকাৰে গুৰুৰ মহিমাৰ বিষয়ে লিপিবদ্ধ কৰিছে। কবীৰদাসে গুৰু আৰু গোবিন্দ দুয়োগৰাকীৰ ভিতৰত গুৰুকহে

প্ৰথমে প্ৰণাম কৰিবলৈ উপদেশ দিছে, কাৰন গুৰুৱেই ভগৱান প্ৰাপ্তিৰ প্ৰকৃত পথৰ সন্ধান দিব পাৰে।

মহাপুৰুষ মাধৱদেৱে নামঘোষাত ব্যক্ত কৰিছে যে বৈকুণ্ঠৰ পৰা প্ৰেম আৰু অমৃতৰ নিজৰা বোৱাই ভকতক ভক্তিৰ সাগৰত ডুবাই আধ্যাত্মিক জ্ঞানৰ সন্ধান দিওতা শ্ৰীমন্ত শঙ্কৰগুৰু ঈশ্বৰৰ দৰেই দয়ালু আৰু কৃপালু। গুৰুজনাৰ সান্নিধ্যলৈ আহি মাধৱদেৱৰ জীৱনৰ গতিয়েই সলনি হৈ গৈছিল। সৰ্ব গুণাকৰ শঙ্কৰগুৰুৰ পৰা দিক্ষা লৈ হৰিভক্তিৰ পথ অন্বেষণ কৰি নতুন জীৱনৰ সন্ধান পাইছিল, সেই গুৰুৰ প্ৰতি কৃতজ্ঞ হৈ মাধৱদেৱে অন্তৰৰ নিভৃত কোণৰ পৰা আন্তৰিক বন্দনা আৰু অভিনন্দন কৰিছে। গুৰুজনাৰ আদৰ্শ, চিন্তাধাৰা, ব্যক্তিত্ব, আধ্যাত্মিক বিচাৰধাৰা, কৃষ্ণভক্তিৰ স্বৰূপ “নামঘোষা”ৰ প্ৰতিতো স্তৱকত মাধৱদেৱে উপস্থাপন কৰিছে।

মাধৱদেৱে নামঘোষাত কৈছে—

যিটো মহামতি গুৰুজনে হৰিভক্তি পথ উপদেশ।

দিয়া দুঃখময় সংসাৰৰ পাৰ কৰে।

হেনয় পৰম গুৰু-ঋণ সুজিবাক প্ৰতি জানা নিষ্ঠ।

অন্যত্ৰ উপায় নাই অঞ্জলিত পৰে ॥

৯ঘোষা নং-৬৮০

দুঃখময় সংসাৰৰ পৰা পৰিত্ৰাণৰ উপায় দি জীৱন সাৰ্থক কৰা গুৰুৰ ঋণ পৰিশোধ কৰিবৰ নিমিত্তে মাধৱদেৱে তেৰাৰ শ্ৰীচৰনৰ ভক্তিৰ অঞ্জলি অৰ্পণৰ বাহিৰে আন কোনো উপায় বিচাৰি পোৱা নাই। মাধৱদেৱৰ বাবে শঙ্কৰগুৰুৱেই একমাত্ৰ সুহৃদ—

সেইহে তেওঁ কৈছে—

শ্ৰীমন্ত শঙ্কৰ হৰি ভকতৰ

জানা যেন কল্পতৰু।

তাহাস্ত বিনাই নাই নাই নাই

আমাৰ পৰম গুৰু ॥

১০ঘোষা নং ৩৭৫

নামঘোষাত নৱধা ভক্তি ক্ৰমে শ্ৰৱণ, কীৰ্তন, অৰ্চন, বন্দন, স্মৰণ, পাদসেৱন, দাস্য, সখ্য আৰু আত্মনিবেদনৰ প্ৰায় সকলো প্ৰকাৰৰ ভক্তিৰ সমাহাৰ ঘটিছে।

নামঘোষাত যুগ ধৰ্ম নিৰ্ণয়—

কবি সাহিত্যিকে সকলে জ্ঞানৰ চকুৰে অনাগত ভৱিষ্যতৰ স্বৰূপ দেখিবলৈ পায়। যুগৰ পৰিবৰ্তন লগে লগে ঈশ্বৰ পূজনৰ বিধিও পৰিবৰ্তিত হয়। মাধৱদেৱে নামঘোষাত যুগ অনুসৰি ভক্তিৰ বিধিৰ বিষয়ে উল্লেখ কৰি কৈছে—

সত্য যুগে ধ্যান ত্ৰেতা যুগে যজ্ঞ
দ্বাপৰ যুগত পূজা।
কলিত হৰিৰ কীৰ্তন বিনাই
আৰৰ নাহিকে দুজা

১১ঘোষা নং ৩৯৯

সত্য যুগত ধ্যানৰ দ্বাৰা, ত্ৰেতা যুগত যজ্ঞৰ জৰিয়তে আৰু কলিযুগত ঈশ্বৰৰ নাম কীৰ্তনৰ দ্বাৰাই ভগৱানক পাব পাৰি বুলি কৈছে।

মাধৱদেৱে “নামঘোষা”ত কলিৰ প্ৰভাৱত হ'ব পৰা অসূয়াৰ বিষয়ে অনুভৱ কৰি সুন্দৰকৈ বৰ্ণনা কৰি বিপদৰ পৰা উদ্ধাৰ পোৱাৰ উপায় অৱগত কৰিছে। মাধৱদেৱে নামঘোষাত কৈছে যে কলিৰ প্ৰভাৱত সংসাৰৰ জনগনৰ মন মগজু কলুষিত হৈ পৰিব, মনবোৰ দ্বিধাগ্ৰস্ত হৈ দুৰ্বাসনা আৰু সংশয়েৰে আঙুৰি ধৰিব, ভাল-বেয়া, সঁচা-মিছা, যুক্তি-অযুক্তিৰ নিৰ্ণয়ৰ ক্ষমতা নোহোৱা হৈ পৰি অবাটে গতি কৰিব, গতিকে তেনে বিপদসংকুল পৰিবেশ পৰা নিজকে উদ্ধাৰ কৰাৰ, মন নিৰ্মল কৰাৰ একমাত্ৰ ভৱযা ঈশ্বৰৰ নামৰ শ্ৰৱণ- কীৰ্তন কৰা। সাধু সংগত থাকি ভগৱানৰ নাম শ্ৰৱণ কীৰ্তন কৰি চঞ্চল আৰু কলুষিত মনলৈ শান্তিৰ অমিয় ধাৰা বোৱাই মন নিৰ্মল কৰিবলৈ মহাপুৰুষ মাধৱদেৱে ঘোষাৰে আহ্বান জনাইছে—

কলিত হৰিৰ কীৰ্তন এৰিয়া
আন মতে চাহে গতি।
যেন কুলবধু নিজ স্বামী তেজি
ভজে গয়া উপপতি

১২ঘোষা নং ৪০১

সংসাৰ তৰিতে ইচ্ছা আছে যাৰ
কৰিয়ো হৰি কীৰ্তন।
পৰম নিৰ্মল গতি পায় সুখে
ছিণ্ডিয়ো কৰ্ম বন্ধন

১৩ঘোষা নং ৪০২

নামঘোষাৰ নান্দনিক সৌন্দৰ্য্য :

কবিতাৰ সৌন্দৰ্য্য নিৰূপনৰ বাবে আন্তৰিক উপকৰণ ভাৱ, বস , বাহ্যিক উপকৰণ -ভাষা, শব্দ, অলংকাৰ ছন্দ তথা কলাপক্ষ আৰু ভাৱপক্ষৰ সুন্দৰ সমন্বয়ৰ প্ৰয়োজন। ভক্তিবসৰ অমৃত ধাৰাৰে সিন্ধু “নামঘোষা” ত মাধৱদেৱে আধ্যাত্মিক ভাৱক সুন্দৰ সাৱলীল ভাষাৰে ব্যক্ত কৰিছে। ঘোষা সমূহত উপমা, যমক, অনুপ্ৰাস আদি অনেক অলংকাৰৰ পয়োভৰ ঘটিছে।

নামঘোষা জাতীয় সুৰৰ ভঁড়াল সদৃশ।

ভাৱৰ প্ৰখৰতা, ভাষাৰ ছন্দোময় প্ৰাঞ্জলতা, আলংকাৰিক শব্দৰ ঝংকাৰৰ কাৰণে ভক্তকবিৰ কাতৰ হৃদয়ৰ পৰা নিগৰি অহা যেন লাগে। গুৰুজনাই “নামঘোষা” কাব্যখনত সহজ সৰল শব্দৰ প্ৰয়োগেৰে সাধাৰন পাঠকৰ হৃদয়ত আধ্যাত্মিকতাৰ প্ৰতি আকৃষ্ট কৰিবলৈও সক্ষম হৈছে। লয়াত্মক অভিব্যঞ্জনা আৰু সহজ শব্দযোজনাৰ বাবে ঘোষাসমূহ মনত ৰাখি সুৰ লগাই গাব পাৰি। অসমীয়া সমাজ জীৱনত প্ৰতিতো ধাৰ্মিক অনুষ্ঠানত, সকাম-নিকামত ভকত-বৈষ্ণৱক চৈতন্য মূৰ্তি ঈশ্বৰৰ জ্ঞান কৰি আঠু কাঢ়ি প্ৰণাম জনাই ঘোষা গাই গৃহস্থই ভগৱানৰ কৃপা ভিক্ষা কৰে। পুৰা-গধূলি ধূপ-ধূনা, চাকি-বন্তি লগাই মঙ্গল কামনাৰে ঘোষা গাই প্ৰাৰ্থনা কৰাটো প্ৰতিঘৰ অসমীয়াৰ দৈনিক কাৰ্য বুলিব পাৰি। তহু গধুৰ ভাৱেৰে পৰিপূৰ্ণ যদিও সহজ বাক্য, কোমল শব্দৰ ব্যৱহাৰৰ বাবে অৰ্থ নুবুজিলেও ঘোষা সমূহ খোকোজা নলগাকৈ গাই অমল প্ৰশান্তি লাভ কৰিবলৈ অশিক্ষিত জনো সক্ষম হয়।

“নামঘোষা” ৰ প্ৰসংগত ড ০ স্বাধীনতা মহন্তই তেখেতৰ ‘নামঘোষা’ গ্ৰন্থত কৈছে—
প্ৰবৃত্তিৰ পৰা নিবৃত্তি লৈ, সকামৰপৰা নিষ্কামলৈ, জড়ৰ পৰা চৈতন্যলৈ যোৱাৰ সাধন হিচাপে
নামঘোষাই কৃষ্ণভক্তিকে দেখুৱাইছে।” ১৪

সামৰনি

ভক্তিৰ অবিহনে ভগৱানৰ কৃপা লাভ কৰিব নোৱাৰি। ভক্তিবসত নিমজ্জিত, হৈ ঈশ্বৰৰ অস্তিত্বক হৃদয়ত স্থাপন কৰি আত্মা আৰু পৰমাত্মাক একাকাৰ কৰিবলৈ সক্ষম হলেহে মুক্তিৰ কথা চিন্তা কৰিব পাৰি।

মহাপুৰুষ মাধৱদেৱে “মুক্তিত নিস্পৃহ যিটো, সেই ভকতক নমো” বুলি ভক্তক প্ৰণাম কৰি ৰসময়ী ভক্তিৰ প্ৰাৰ্থনা জনাই নামঘোষা আৰম্ভ কৰিছে আৰু সেই ৰসতে ডুব গৈ, সেই ৰসকে গাই গাই “এহু ৰস মাধৱ মুৰুখ মতি গাৱে” বুলি পবিত্ৰ কাব্যগ্ৰন্থ খন সমাপন কৰিছে।

মাধৱদেৱৰ “নামঘোষা” আৰু ভক্তিৰ মতবাদ একশৰণ নাম ধৰ্মৰ বাবে এক আপুৰুগীয়া সম্পদ। অনেক ফুলৰ পৰা ৰস গোটাই মৌমাথিয়ে মৌচাক নিৰ্মাণ কৰাৰ দৰে মাধৱদেৱেও অনেক ভক্তিশাস্ত্ৰৰ পৰা ৰস আহৰণ কৰি সেই ৰসক মছন কৰি নিজা কলা- কৌশল আৰু পাণ্ডিত্যৰে, সহজ-সৰল শব্দ যোজনাৰে যি অবিষ্মৰণীয় কালজয়ী গ্ৰন্থ ৰচনা কৰিলে আৰু সমগ্ৰ জনতাৰ

সন্মুখত ঘোষণা কৰিলে যে ভগৱান শ্ৰীকৃষ্ণৰ গুণানুকীৰ্ত্তন কৰি, কৃপা লাভ কৰাৰ বাহিৰে কলিযুগত জীৱই সংসাৰৰ মায়া, মোহৰ পৰা উদ্ধাৰ পোৱাৰ আন কোনো পথ নাই — মানুহৰ অন্তৰত ঈশ্বৰৰ উপাসনাৰ বীজ ৰোপন কৰি আধ্যাত্মিকতাৰ শাস্ত-সমাহিত পথৰ সন্ধান দিয়া পবিত্ৰ গ্ৰন্থ খনেই হ'ল “নামঘোষা”।

অসমীয়া সমাজ জীৱনত “নামঘোষা” ই গীতা, উপনিষদৰ দৰে স্থান পাই আহিছে। ধৰ্মৰ চাৰি পুথি বুলিলে কীৰ্ত্তন, দশম, ঘোষা আৰু ৰত্নাৱলীক উল্লেখ কৰা হয়।

নামে অপাৰ আনন্দ প্ৰদান কৰে, নামেই মহাধন। সেই মহাধনৰ সন্ধানত ভক্তসকল আতুৰ হয়, আৰু পৰম ভক্তি ভাৱে “ঘোষা” শাস্ত্ৰভাগ পঢ়িবলৈ লয় আৰু ভক্তিৰসত আপ্লুত হৈ ব্ৰহ্মানন্দ লাভ কৰে।

একশৰণ নাম ধৰ্মত আধ্যাত্মিক জ্ঞান সাধনৰ পথ হৈছে ভক্তিভাৱে শ্ৰীকৃষ্ণৰ চৰণত শৰণাগত হৈ, সৎ সঙ্গত থাকি পবিত্ৰ হৃদয়ৰে ঈশ্বৰৰ নাম স্মৰণ আৰু শ্ৰৱণ-কীৰ্ত্তন কৰা, নামঘোষাই সকলোকে এই পথেৰে অগ্ৰসৰ হৈ জীৱন সাৰ্থক কৰিবলৈ অনুপ্ৰেৰণা যোগাই আহিছে।

মুঠতে কবলৈ গ'লে মাধৱদেৱৰ “নামঘোষা” এনে এক অপূৰ্ব কীৰ্ত্তি-যত্ন ভাৱ, ভক্তি, ৰস আৰু তত্ত্বৰ চৰম ৰূপ মূৰ্ত্তিমান হৈ পৰিছে।

নামঘোষাৰ দৰে এখন তত্ত্বগধুৰ গ্ৰন্থৰ বিষয়ে আমাৰ দৰে অল্পমতিৰ সাধাৰণ মানুহে আলোচনা কৰাটো অতি দুঃসাহসিক কাম। তথাপি নগন্য জ্ঞানোৰে থুলমুলকৈ পত্ৰখনৰ জৰিয়তে অধ্যয়ন কৰিবলৈ প্ৰয়াস কৰা হৈছে।

প্ৰসংগ-

নামঘোষা-মূল পুথি-মিনতি প্ৰকাশ, তেজপুৰ

ঘোষা নম্বৰ--১৮৮

সুৰসাগৰ সাৰ — পৃষ্ঠা ২

ঘোষা নম্বৰ-৬৬০

ঘোষা নম্বৰ-১০৫

ঘোষা নম্বৰ-১০৬

ঘোষা নম্বৰ-১৩৬

ঘোষা নম্বৰ-১৩৭

ঘোষা নম্বৰ-৬৮০

ঘোষা নম্বৰ- ৩৭৫

ঘোষা নম্বৰ-৩৯৯

ঘোষা নম্বৰ- ৪০১

ঘোষা নম্বৰ-৪০২

সচ্চিদানন্দ-স্মৃতিগ্ৰন্থ, শ্ৰীমন্ত শঙ্কৰদেৱ, সংঘ ৯১ সংখ্যক বাৰ্ষিক অধিবেশন.

পৃষ্ঠা-৮৪

সহায়ক গ্ৰন্থপঞ্জী :

নামঘোষা

- মহাপুৰুষ মাধৱদেৱ বিৰচিত

মিনতি প্ৰকাশ. তেজপুৰ

সচ্চিদানন্দ-স্মৃতিগ্ৰন্থ,

শ্ৰীমন্তশঙ্কৰদেৱ সংঘ ৯১ সংখ্যক

বাৰ্ষিক অধিবেশন

সম্পাদক:নৰেন্দ্ৰ মাহেলা

২৫,২৬,২৭ ফেব্ৰুৱাৰী ২০২২

শ্ৰী শ্ৰী মাধৱদেৱ-

যোগেশ্বৰ বৰা, অঞ্জনা বৰা

উপনিষদ, বৰগীত আৰু নামঘোষাৰ ৰহস্য---বিপিন চুতীয়া

হিন্দী সাহিত্যৰ ইতিহাস

— ড० নগেন্ৰ

বৈষ্ণৱ সাহিত্য অধ্যয়ন

— ড० ইন্দিৰা শইকীয়া বৰা

সুৰসাগৰ সাৰ সটীক

— সম্পাদক-ধীৰেন্দ্ৰ বৰ্মা ।

অসমীয়া সাহিত্যৰ ৰূপৰেখা

— মহেশ্বৰ নেওগ

নামঘোষা বাক্যমৃত,

— সম্পাদনা আৰু বাখ্যা-

ভূপেন্দ্ৰ নাথ ওজা, প্ৰকাশক— বাণী প্ৰকাশ

শিশু সাহিত্যত পৌৰাণিক আখ্যানৰ প্ৰভাৱ সম্পৰ্কে এক আলোচনা

ড০ বিভা দত্ত

সংক্ষিপ্তসূচী :

সাহিত্যৰ সহায়ত হৃদয়ৰ অনুভূতি প্ৰকাশ কৰা হয়। সাহিত্যৰ বিভিন্ন শাখা বা বিভাগৰ ভিতৰত সবাতোকৈ আকৰ্ষণীয় হ'ল শিশু সাহিত্য। শিশুৰ মানসিক ক্ৰিয়া-প্ৰক্ৰিয়াৰ প্ৰতি লক্ষ্য ৰাখি শিশু উপযোগীকৈ লিখা সাহিত্যকে মূলত শিশু সাহিত্য আখ্যা দিয়া হয়। কল্পনাৰ অবাধ বিচৰণ শিশু সাহিত্যৰ প্ৰধান বৈশিষ্ট্য। শিশু সাহিত্যৰ ইতিহাস যদিও প্ৰাচীন তথাপি যথার্থ ৰূপত শিশু সাহিত্যৰ বাবে আধুনিক যুগলৈ অপেক্ষা কৰিবলগীয়া হয়। অৰ্থাৎ ক'ব পাৰি শিশু সাহিত্য আধুনিক যুগৰ সৃষ্টি। সময়ৰ পৰিৱৰ্তনৰ লগে লগে শিশু সাহিত্যত গতি সলাবলৈ প্ৰয়াস কৰা দেখা যায়। সাহিত্যৰ প্ৰাকঃ মুহূৰ্তৰ কথা কবলৈ হ'লে মৌখিক বা লোক সাহিত্যৰ কথাকে ক'ব পাৰি। এই ক্ষেত্ৰত শিশু সাহিত্যকো বাদ পেলাব নোৱাৰি। নিচুকনি গীতৰ চলেৰে জীৱনৰ পুৰতি বেলাতে শিশুসকলৰ সাহিত্যৰ বতৰা প্ৰদান কৰা হয়। আলোচনাৰ সুবিধাৰ বাবে অসমীয়া সাহিত্যক প্ৰাচীন যুগ, মধ্য যুগ, প্ৰাক-শংকৰী যুগ, শংকৰোত্তৰ যুগ আৰু আধুনিক যুগ এই কেইটা ভাগত ভাগ কৰা হৈছে। প্ৰাচীন যুগৰ সাহিত্যত শিশু সাহিত্যৰ উপস্থিতি বিশেষভাৱে দেখা নাযায়। প্ৰাক-শংকৰী যুগ আৰু শংকৰোত্তৰ যুগত ইয়াৰ আভাস পোৱা যায়। বিশেষকৈ শংকৰদেৱ আৰু মাধৱদেৱৰ সাহিত্যৰ মাজত শিশু সাহিত্যৰ পোন প্ৰথম নিদৰ্শন পোৱা যায় বুলি কলেও অত্যাধিক কোৱা নহ'ব। কিন্তু লোক সাহিত্যৰ যাউতিয়ুগীয়া সম্পদ নিচুকনি গীত, ওমলা গীত, সাধুকথা লোক

কাহিনীবোৰ শিশু সাহিত্যৰ অন্যতম সম্পদ।

বীজ শব্দ : শিশুসাহিত্য, সাধুকথা, নীতিবচন।

০.০.১ অধ্যয়নৰ বিষয়বস্তু :

পৌৰাণিক সাহিত্যক চেৰাই আধুনিক সাহিত্য কল্পনাৱীত। শিশু সাহিত্যও ইয়াৰ ব্যতিক্রম নহয়। শিশু সাহিত্যৰ বিশেষকৈ নিচুকনি গীত, সাধুকথা আদিৰ মাজেৰেই পৌৰাণিক আখ্যানসমূহে প্ৰথম ভুমুকি মাৰিছে বুলি ক'ব পাৰি। ৰামায়ণ, মহাভাৰত, পুৰাণ, পঞ্চতন্ত্ৰ, হিতোপদেশ আদিৰ কাহিনীবোৰ সাধুৰ চলেৰে আজিৰ শিশু জগতৰ মাজতো প্ৰচলন হৈ আছে। আক্ষৰিক জ্ঞান লাভ কৰাৰ আগতেই আইতাক, ককাক বা তেনেস্থানীয় লোকৰ মুখৰ পৰাই সাধুৰ আকাৰে কাহিনীবোৰৰ বিষয়ে অৱগত হয়। 'তেজীমলাৰ সাধু' ৰ পৰা আৰম্ভ কৰি অন্যান্য পৌৰাণিক কাহিনী যেনে ৰামৰ কথা, ভীমৰ চৰিত্ৰ, হনুমানৰ বীৰত্ব, বকাসুৰৰ খাদ্যভ্যাস আদিয়ে পৃথক পৃথক স্বাদ প্ৰদান কৰে। এনেদৰে পৌৰাণিক সাহিত্যৰ প্ৰভাৱ সম্বলিত বিশেষ পুথিৰ উল্লেখৰে শিশু সাহিত্য সম্পৰ্কে অধ্যয়ন কৰাই আলোচনাৰ মূল বিষয়।

০.০.২ অধ্যয়ন পৰিসৰঃ

অধ্যয়নৰ ব্যাপ্তিয়েই অধ্যয়নৰ পৰিসৰ। বৰ্তমান সময়ত শিশু মানসিকতাই বিৰল পৰিৱৰ্তন লাভ কৰা দৃষ্টিগোচৰ হয়। যান্ত্ৰিক সমাজ ব্যৱস্থাত মাতৃ সকলে, যৌথ পৰিয়ালত মাকৰ পৰিৱৰ্তে ককাক আইতাক বা তেনে স্থানীয় লোকে সাধুকথা, নিচুকনি গীতেৰে শিশু সকলক এখন কল্পনাৰ জগতত বিচৰণ কৰাবলৈ সক্ষম হৈছিল। পৌৰাণিক সাহিত্যত সন্নিবিষ্ট নীতি কথাই শিশুক সবল মানসিকতা গঢ়াত যথেষ্ট পৰিমাণে সহায় কৰে। আলোচনা পত্ৰৰ সীমাবদ্ধতালৈ সৃষ্টি ৰাখি আধুনিক যুগৰ নিৰ্দিষ্ট সময়সীমাৰ সাহিত্যৰাজিক ইয়াত সন্নিবিষ্ট কৰা হৈছে।

০.০.৩ অধ্যয়নৰ গুৰুত্ব :

আধুনিক জগত যান্ত্ৰিকমুখী। শিশুসকলো ইয়াৰ ব্যতিক্রম নহয়। অধ্যয়নৰ মাজেৰে লাভ কৰা মাদকতা আন একোৰে অধিকাৰ কৰিব নোৱাৰে। পৌৰাণিক আখ্যান কিছুমানৰ আধাৰতে শিশুৱে ধৰ্ম আৰু নৈতিকতাৰ প্ৰতি ধাৰিত হয়। সাধু, কবিতা, গল্প, উপন্যাসৰ মাজেৰে লাভ কৰা শিক্ষাই শিশুসকলক অনুপ্ৰাণিত কৰে। আধুনিক শিশু সাহিত্যিকসকলে মহাভাৰত, ৰামায়ণ, পঞ্চতন্ত্ৰ, হিতোপদেশ আদিৰ কিছুমান কাহিনীক গদ্যৰূপ দি পাঠ্যপুথিতো সন্নিবিষ্ট কৰিছে। সিবিলাকে শিশু মনোজগতত বহু প্ৰভাৱ পেলাবলৈ সক্ষম হৈছে। সেয়েহে শিশু সাহিত্যত পৌৰাণিক আখ্যানৰ গুৰুত্ব সৰ্বাধিক।

০.০.৪ অধ্যয়নৰ পদ্ধতি :

আলোচনা যুগুত কৰোঁতে উপেন্দ্ৰ কটকীৰ 'অসমীয়া শিশু সাহিত্যৰ সংক্ষিপ্ত ইতিহাস' কে আদি কৰি কেইবাখনো আলোচনীত সন্নিবিষ্ট প্ৰবন্ধৰ কাষ চপা হৈছে। পত্ৰখনি আলোচনাত বিশ্লেষণাত্মক পদ্ধতিৰ সহায় লোৱা হৈছে।

১.০.০ আধুনিক শিশু সাহিত্যত পৌৰাণিকতাৰ প্ৰভাৱ :

শিশু সাহিত্য আধুনিক সাহিত্য সম্পদ। লোকসাহিত্যৰ মাজতে শিশু সাহিত্যৰ জন্ম হয় যদিও সিবোৰ মৌখিক ভাবেহে প্ৰচলিত আছিল। আধুনিক শিশু সাহিত্যই ইয়াক এক পৃথক মৰ্যদা প্ৰদান কৰে।

১.১.০ সাধুকথা শিশু জগতৰ অমূল্য সম্পদ। সাধুৰ মাজেৰে সমাজ জীৱনৰ খাদ্যভাস, সাজপাৰ, বিজ্ঞান, মেজিক আদি সকলো বস্তুকে বিচাৰি পোৱা যায়। সাধুকোৱা বা বৰ্ণনাত থকা কোমলতাই শিশুৰ বিশেষ আকৰ্ষণীয় সমল। সাধুত বৰ্ণিত ৰাম্ফস, অসুৰ, শিয়াল, বগলী আদি চৰিত্ৰবোৰে একো একোটা নীতিশিক্ষা বুটলি আনে। বেজবৰুৱাৰ 'বুঢ়ী আই সাধু' ৰ পৰা আৰম্ভ কৰি বৰ্তমান নৱকান্ত বৰুৱা, নিৰ্মল প্ৰভা বৰদলৈ, ভবেন্দ্ৰনাথ শইকীয়া, গগনচন্দ্ৰ অধিকাৰী আদিৰ লেখনিৰ মাজতো যেন পুৰণি সাধু চৰিত্ৰসমূহেই নতুন সাজ পিন্ধি ভুমুকি মাৰে এনে ধাৰণা হয়। সাধু কথাক নিৰ্দিষ্ট সময়ে বান্ধি ৰাখিব নোৱাৰি। শিশুৰ মন যেনেকৈ সৰল আৰু পৱিত্ৰ এনেদৰেই সাধুকথাসমূহো স্বাদযুক্ত। সেয়েহে তেজীমলা, তুলা আৰু তেজা, চিলনীৰ জীয়েক আদিক আজিৰ শিশুসকলেও আদৰি লোৱা দেখা যায়। লক্ষ্মীনাথ বেজবৰুৱাই মৌখিকভাৱে প্ৰচলিত হৈ অহা সাধুসমূহক সুসংহতভাৱে লিখিতৰূপত সংকলন কৰাৰ কামটো প্ৰথম আৰম্ভ কৰে তেওঁৰ তিনিখন সাধুপুথিৰ মাজেৰে। পৰৱৰ্তী কালত পৌৰাণিক আখ্যানৰ আলমত ৰচনা কৰা কেইখনমান সাধুকথাৰ পুথি হ'ল — মহেশচন্দ্ৰ কটকী — বেতাল পঞ্চবিংশতি, তাৰানাথ বৰপূজাৰী — মহাভাৰতৰ বহুধাৰা, মহাভাৰতৰ মৌ বিচনী, ৰামায়ণ কথা। তেনে ধৰণৰ আৰু কেইখনমান গ্ৰন্থ হ'ল —

- (১) মিত্ৰদেৱ মহন্ত — মৌ মহাভাৰত
- (২) হেমন্তকুমাৰ শৰ্মা — কিংবদন্তীৰ সাধু
- (৩) কৰবী ডেকা হাজৰিকা — প্ৰাচীন ভাৰতৰ আখ্যান
- (৪) ভূপালী দেৱী — পদ্মপুৰাণৰ সাধু
- (৫) সমীৰ কলিতা — ভাগৱতৰ সাধু

- (৬) ভবানন্দ ডেকা — বঘুবংশ
 (৭) অৰুণ চন্দ্ৰ বৰপূজাৰী — পিতামহ ভীষ্ম
 (৮) প্ৰভাত চন্দ্ৰ শৰ্মা — পঞ্চতন্ত্র
 (৯) নিৰ্মলপ্ৰভাৰ বৰদলৈ — কথা সাৰিৎ সাগৰ আদি

বৰ্তমান অন্যান্য জাতি জনগোষ্ঠী বিলাকৰ সাহিত্যতো কিছুমান নিজস্ব ধ্যান ধাৰণা সম্বলিত সাধুকথা পুথি ৰচিত হৈছে। সিবিলাকে আধুনিক শিশু সাহিত্যলৈ এক নতুন বাৰ্তা কঢ়িয়াই আনিবলৈ সক্ষম হৈছে। তদুপৰি প্ৰতিটো কাহিনীয়ে বহন কৰা নীতিশিক্ষাসমূহে শিশুৰ মনস্তাত্ত্বিক, বৌদ্ধিক, আধ্যাত্মিক, নৈতিক আদি দিশসমূহৰ প্ৰতি শিশুসকলক সজাগ কৰি তুলিছে। পৌৰাণিক কাহিনীবোৰত অৰ্জুনৰ একাগ্ৰতা, ভীমৰ শক্তি আৰু বুদ্ধিমত্তা, ৰাম-যুধিষ্ঠিৰৰ সত্যনিষ্ঠতা, ভীষ্মৰ ত্যাগ, পিতৃভক্তি আৰু ব্ৰতপালন আদিৰ শিক্ষা নিহিত থকা দেখা যায়। সাধুসমূহত বৰ্ণিত পাপ-পুণ্যৰ কাৰণ, বন্ধুত্ব-শত্ৰুতা, জ্যেষ্ঠজনৰ প্ৰতি কৰ্তব্য কৰ্ম, অক্ষমক সহায় কৰা, দুৰদৰ্শিতা জ্ঞানীৰ গুণ, ধূৰ্তৰ ধূৰ্তালি আদিবোৰে শিশু মনোজগত চিৰকালৰ বাবে গভীৰ প্ৰভাৱ পেলায়।

১.১.১ শৈশৱৰ খণ্ডচিত্ৰৰ কাহিনী বা ঘটনাক সাহিত্যিক প্ৰমূল্যৰ মাজত ধৰি ৰখা গদ্যকে শিশু চুটিগল্প আখ্যা দিয়া হয়। বাস্তৱ জগতৰ চৰিত্ৰসমূহৰ উপৰিও ভূত-প্ৰেত আদি চকুৰে নেদেখা অতিকাল্পনিক চৰিত্ৰও চুটিগল্পৰ চৰিত্ৰ হ'ব পাৰে। বন্য বা পোহনীয়া বা ঘৰচীয়া প্ৰাণীও শিশু চুটিগল্পৰ চৰিত্ৰ হ'ব পাৰে। সাধাৰণতে শিশু চুটিগল্পসমূহ কাহিনীপ্ৰধান। তদুপৰি শিশু চুটিগল্পত স্থান পোৱা বয়স্ক চৰিত্ৰবোৰে শিশু চৰিত্ৰ বিকাশত প্ৰত্যক্ষভাৱে অৱতাৰণা কৰাহে পৰিলক্ষিত হয়। শিশু সাহিত্যত শিয়ালী, বগলী পুৰণি প্ৰতীক। বৰ্তমান শিশু চুটিগল্পসমূহে প্ৰত্যক্ষভাৱে পৌৰাণিক আখ্যান, উপাখ্যানৰ আলম নল'লেও পৰোক্ষ প্ৰভাৱৰ কথা নুই কৰিব নোৱাৰি। সৰু কালতে পঢ়া একোটা সাৰ্থক গল্প ওৰে জীৱন মনত ৰৈ যাব পাৰে। কিছুমান চুটিগল্পই শিশু মনোজগতত প্ৰভাৱ বিস্তাৰ কৰি শিশুৰ স্বভাৱ আৰু চৰিত্ৰও পৰিৱৰ্তন আনিব পাৰে। কোনো কোনো গল্পই শিশুক পঢ়াৰ আনন্দ দিয়ে। কোনোটোৱে শিশুক উচিত-অনুচিত শিক্ষা দি চৰিত্ৰৰ সংশোধন ঘটায়। এনে কিছুমান গল্পও আছে, যি সমাজ আৰু পৰিৱেশক নতুন দৃষ্টিৰে চাবলৈ শিকায়।

অসমীয়া শিশু চুটিগল্প সমৃদ্ধিশালী কৰাৰ ক্ষেত্ৰত শিশু আলোচনীসমূহে বিশেষ ভূমিকা লোৱা দেখা যায়। বিশেষকৈ মৌচাক, সঁফুৰা, মুকুতা আদি আলোচনীত শিশু সাহিত্যৰ বিভিন্ন ধাৰাৰ বিকাশত অৰিহণা যোগাইছে। জনগণৰ মুখত প্ৰচলিত হৈ থকা কিছুমান চৰিত্ৰ যেনে-

শিয়ালী, বগলী আদি আধুনিক চুটিগল্পটো স্থান নোলোৱাকৈ থকা নাই। ড° তৰুলতা ঠাকুৰৰ ‘বগলী সবাহলৈ নগ’লি কিয়’, ‘শিয়ালী নাহিবি ৰাতি’ আদি গল্প সংকলনৰ কথা ক’ব পাৰি।

১.১.২ গীতি নাট্যৰ ক্ষেত্ৰত অসমীয়া শিশু সাহিত্য বিশেষ চহকী নহ’লেও একেবাৰে অৱদানহীনো নহয়। বিংশ শতিকাৰ তৃতীয়-চতুৰ্থ দশকত অসমীয়া নাট্য সাহিত্যত এক নব্য ৰীতিৰ সূচনা হ’ল। গতানুগতিক নাট্যৰীতি পৰিহাৰ কৰি এচাম নাট্যকাৰে প্ৰাচ্য-পাশ্চাত্য আৰু ৰূপক নাটকৰ আৰ্হিত গীতি নাটকৰ সৃষ্টি কৰিলে। জড় প্ৰকৃতিত সজীৱতা আৰু মানৱীয় বৃত্তি আৰোপ তথা নৈসৰ্গিক অৱস্থা বিশেষক নাটকীয় ৰূপদানৰ প্ৰচেষ্টা এই গীতি নাটকৰ উল্লেখযোগ্য বৈশিষ্ট্য। প্ৰাচীন অসমীয়া মহামোহ কাব্যখনক প্ৰথম অসমীয়া ৰূপকধৰ্মী গীতিনাটক বুলি উল্লেখ কৰিব পাৰি। ১৯২৯ চনত দুগৰাকী বিশিষ্ট ব্যক্তিয়ে আধুনিক অসমীয়া গীতি নাটকৰ সূচনা কৰে। পাৰ্বতি প্ৰসাদ বৰুৱাৰ প্ৰতীকধৰ্মী গীতি নাটক ‘সোণৰ সোলেং’ আৰু কীৰ্তিনাথ বৰদলৈ আৰু মুক্তিলাথ বৰদলৈৰ যৌথ সৃষ্টি ‘বাসন্তীৰ অভিষেক’ গীতি নাটক দুখনে অসমীয়া নাট্য সাহিত্যত এক বিশেষ ধাৰণাৰ সৃষ্টি কৰিলে। তদুপৰি অতুলচন্দ্ৰ হাজৰিকাৰ ‘দাতাকৰ্ণ’ ও এখন পৌৰাণিক আখ্যান প্ৰভাৱিত গীতি নাটক। পৌৰাণিক কাহিনীৰ আধাৰতে সৃষ্টি হোৱা গীতি নাট্যৰ আৰ্হিৰে পৰৱৰ্তী কালত জ্যোতিপ্ৰসাদ আগৰৱালা, নিৰ্মলপ্ৰভা বৰদলৈ আদি ভালেসংখ্যক ব্যক্তিয়ে নতুন আৰ্হিৰে গীতি নাটক ৰচনা কৰাৰ প্ৰয়াস কৰা দেখা যায়।

১.১.৩ জীৱনীমূলক সাহিত্যতো শিশু সাহিত্য যথেষ্ট চহকী। শিশুসকলৰ মাজত বীৰপূজাৰ প্ৰভাৱ ব্যাপক। বীৰপূজা হ’ল কোনো বিশেষ ব্যক্তিৰ প্ৰতি আকৃষ্ট হৈ তেওঁৰ জীৱন আৰু কৰ্মৰাজি অনুধাৱন। আধুনিক অসমীয়া সাহিত্যত সাহিত্যিক, শিল্পী, বিজ্ঞানী, মহাপুৰুষ, নেতা, ক্ৰীড়াবিদ আদিৰ জীৱনী প্ৰকাশিত হৈছে। জীৱনীমূলক শিশু সাহিত্যতো পৌৰাণিক আখ্যানৰ প্ৰভাৱ নুই কৰিব নোৱাৰি। তেনেধৰণৰ কেইখনমান উল্লেখনীয় পুথি হ’ল — হৰেন্দ্ৰনাথ শৰ্মা — ‘সাবিত্ৰী’, ‘নল দময়ন্তী’, সুৰেন্দ্ৰ কুমাৰ দাসৰ — ‘অসমৰ চাৰিজন মহাপুৰুষ’, দিলীপ কুমাৰ বৰুৱা — ‘অকণিৰ শিল্পী মহাপুৰুষ মাধৱদেৱ’ আদি।

এনেদৰে শিশু সাহিত্যৰ বিভিন্ন স্বৰূপৰ মাজত পৌৰাণিক আখ্যানৰ প্ৰভাৱ দৃষ্টিগোচৰ হয়। তদুপৰি বৰ্তমান প্ৰাথমিক পৰ্যায়ৰ স্কুলীয়া পাঠ্যপুথিত পৌৰাণিক সাহিত্যৰ আলমত কিছুমান গদ্যাংশ সন্নিবিষ্ট কৰা দেখা যায়। দৃষ্টান্তৰূপে — ৰামায়ণ, মৎস্য অৱতাৰ, বকাসুৰ বধ, বুদ্ধদেৱ আদি। গতিকে শিশু সাহিত্যত পৌৰাণিক আখ্যান-উপাখ্যানৰ প্ৰভাৱ সুস্পষ্ট।

উপসংহাৰ :

নিচুকনি গীত আৰু লোকগাথাৰ মাজেৰে অসমীয়া শিশু সাহিত্যৰ আৰম্ভণি ঘটে। 'আমাৰে মইনা শুবএ' নিচুকনি গীতৰ পৰা আৰম্ভ কৰি সাধুকথা, ওমলাগীত, গল্প, উপন্যাসিকা, গীতিনাট্য আদিৰে শিশু সাহিত্যৰ উঁহাল চহকী। প্ৰাচীনক পৰিহাৰ কৰি নতুনক কল্পনা কৰা অসম্ভৱ। সেয়েহে শিশু সাহিত্যৰ প্ৰতিটো দিশ অনুধাৰন কৰিলে পৌৰাণিকতাৰ প্ৰভাৱক অস্বীকাৰ কৰিব নোৱাৰি। বৰ্তমানে বহু শিশু সাহিত্যিক জাতি জনগোষ্ঠীৰ মাজত প্ৰচলিত আখ্যানসমূহকে সাধুকথাৰ ৰূপত পুথি আকাৰে উলিয়াবলৈ সক্ষম হৈছে।

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সাম্প্ৰতিক সময়ত সত্ৰীয়া নৃত্যলৈ প্ৰতিবন্ধকতা অহাৰ প্ৰধান কাৰণ আৰু সমাধানৰ উপায়

মৃদুস্মিতা হাজৰিকা

সংক্ষিপ্তসাৰ :

১৫ শ শতিকাৰ শেষৰ ফালে মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱৰ হাতত সত্ৰীয়া নৃত্যৰ সৃষ্টি হৈছিল। নৱবৈষ্ণৱ ধৰ্ম প্ৰচাৰ কৰিবলৈ শংকৰদেৱ আৰু মাধৱদেৱে প্ৰতিস্থা কৰা সত্ৰ সমূহত এই নৃত্য গীতৰ চৰ্চা হৈছিল। দুয়োজনা গুৰুৱে সত্ৰীয়া নৃত্যৰ সৃষ্টি, প্ৰচাৰ আৰু প্ৰসাৰত গুৰুত্ব দি এই নৃত্যক এক অনন্য মাত্ৰা প্ৰদান কৰি থৈ গৈছে। পূৰ্বতে এই নৃত্য সমূহ কেৱল পুৰুষৰ মাজতে সীমাবদ্ধ আছিল যদিও পৰৱৰ্তী সময়ত নাৰী সকলেও এই নৃত্য গীতৰ অনুশীলন কৰিছিল। শংকৰদেৱে ওজাপালি, ঢুলীয়া ভাওনা, দেৱদাসী নৃত্য, কুশানগান আদিৰ আৰ্হি লৈ সত্ৰীয়া নৃত্য সমূহৰ সৃষ্টি কৰিছিল। সত্ৰ আৰু নামঘৰ সমূহত সত্ৰীয়া নৃত্য আৰু গীতৰ চৰ্চা হৈছিল। সত্ৰীয়া বা শংকৰী নৃত্যৰ নিজস্বসম্পদ আৰু বৈশিষ্ট্য দেখা পোৱা যায়। সত্ৰীয়া নৃত্য সত্ৰীয়া সংস্কৃতিৰ অবিচ্ছেদ্য অংগ। আধ্যাত্মিকভাৱক মূল সম্বল স্বৰূপে লৈ সত্ৰৰ চৰ্চা আৰু অনুশীলন কৰি ভগবৎ সন্তোষ্টিৰ অৰ্থে সত্ৰত নিত্য নৈমিত্তিক অনুষ্ঠানৰ অংগ হিচাপে এই সত্ৰীয়া নৃত্য পৰিৱেশন হৈ আহিছে। বৈষ্ণৱ যুগত সত্ৰ সমূহত এই নৃত্য প্ৰচলন হোৱাৰ কাৰণেই সত্ৰীয়া বুলি জনাজাত হ'ল। সত্ৰীয়া নৃত্য সমূহ হ'ল- সূত্ৰধাৰী, বুমুৰা, নাদুভংগী, চালি, মেলা নাচ, ভোজনবাহাৰ, নটুৱা, ৰজাঘৰীয়া চালি, গোপভংগী, কৃষ্ণভংগী আদি। সত্ৰীয়া নৃত্য শিকিবলৈ যথেষ্ট শ্ৰম, সাধনা, অধ্যয়ন আৰু

চিত্তাৰ প্ৰয়োজন বুলি সুৰেশ চন্দ্ৰ গোস্বামী উল্লেখ কৰিছে। সত্ৰীয়া নৃত্য গীত সমূহ অসমীয়া জাতিক বিশ্ব দৰবাৰত প্ৰতিষ্ঠা কৰিব পৰাকৈ অনুপম ৰূপত গুৰু দুজনাই সৃষ্টি কৰি থৈ গৈছে।

অসমীয়া জাতিৰ এই সম্পদ ৰাজিত কিছু প্ৰতিবন্ধকতা অহা দেখা পোৱা গৈছে নতুন প্ৰজন্মৰ সত্ৰীয়া নৃত্যৰ প্ৰতি আকৰ্ষণ কম যেন দেখা যায়। সত্ৰীয়া নৃত্য-গীতৰ প্ৰচাৰ আৰু প্ৰসাৰৰ বাবে উপযুক্ত পৰিবেশৰ লগতে শিক্ষাদান দিব পৰা লোকৰো অভাৱ যেন লাগে। বৰ্তমান সময়ত ঠায়ে ঠায়ে সত্ৰীয়া নৃত্যৰ প্ৰশিক্ষণ কেন্দ্ৰ গঢ়ি উঠিছে যদিও সেয়া পৰ্যাপ্ত নহয়। সত্ৰীয়া নৃত্যৰ অনুশীলনৰ বাবে নতুন প্ৰজন্মক আকৰ্ষিত কৰি এই নৃত্যৰ বাবে উপযুক্ত পৰিবেশ গঢ়ি তুলিলে সত্ৰীয়া নৃত্যই পূৰ্বৰ মৰ্যদা ঘূৰাই পাব।

বীজশব্দঃ সত্ৰ, লোকনৃত্য, ভাওনা, অভিনয়।

আৰম্ভণি :-

বৈষ্ণৱ আন্দোলনৰ পটভূমিত সৃষ্টি হ'ল সত্ৰীয়া নৃত্য। মানৱ জীৱন সফল কৰাৰ উদ্দেশ্যে ইষ্ট দেৱতাৰ সন্মুখত নৱধা ভক্তিৰ আচৰণ কৰা যি উপাসনাৰ ক্ৰম তাৰ ভিতৰত দেৱতাৰ প্ৰিয় আঙ্গিক আৰাধনাই ঠাই পালে সত্ৰ নামঘৰত ভাৰতীয় শাস্ত্ৰীয় নৃত্যৰ চানেকী শাস্ত্ৰীয় হস্ত মুদ্ৰা বিবিধ অঙ্গচালনাৰ ৰীতি আৰু থলুৱা নৃত্যৰ উপাদান সমূহ আগত লৈ মহাপুৰুষ শ্ৰীমন্ত শংকৰদেৱে মৌলিক সৃষ্টিৰে সত্ৰীয়া নৃত্যৰ পাতনি মেলিলে। মাধৱদেৱ আৰু দামোদৰদেৱে সত্ৰীয়া নৃত্যৰ সংখ্যা পৰিবৰ্ধন ঘটালে। বৃৎপত্তিগত অৰ্থ আৰু ব্যৱহাৰিক দিশৰ প্ৰতি লক্ষ্য ৰাখি গায়ন-বায়ন, ওজাপালি, নটুৱা, বুমুৰা, চালি, অম্পৰা, নাদুভংগি, মানচোক, ভোৰতাল নৃত্য আদি ইয়াৰ অন্তৰ্ভুক্ত নৃত্যৰূপে চিহ্নিত হৈছে। ইয়াৰ লগতে অংকীয়া ভাওনাৰ পৰা উলিয়াই আনি পৰিৱেশন কৰা সূত্ৰধাৰ নৃত্য, বেহাৰ নাচ, গোসাই প্ৰৱেশৰ নাচ, সন্নিবিষ্ট হৈছে। ইয়াৰ উপৰিও ভাওনাত ব্যৱহৃত ভাৱৰীয়াৰ প্ৰৱেশ, যুদ্ধ নাচ আদিও সত্ৰীয়া নৃত্যৰ অন্তৰ্ভুক্ত। ইয়াৰ ভিতৰত সত্ৰত প্ৰধানত নৃত্য-প্ৰসঙ্গত গায়ন-বায়ন আৰু ওজাপালিহে ব্যৱহাৰ হয়। বাকী সমুদায় নৃত্য নৈমিত্তিক পৰ্ব বা উৎসৱ উপলক্ষ্যেহে পৰিৱেশন কৰা হয়।

অধ্যয়নৰ পদ্ধতি আৰু উদ্দেশ্য :- এই গৱেষণা পত্ৰখন প্ৰস্তুত কৰিবলৈ বিশেষকৈ বিশ্লেষণাত্মক পদ্ধতি অনুসৰন কৰা হৈছে। সত্ৰীয়া নৃত্যলৈ অহা বিভিন্ন প্ৰতিবন্ধকতা সমূহ আলোচনা কৰাটোৱে গৱেষণা পত্ৰখনৰ মূল উদ্দেশ্য।

আলোচনাৰ বিষয়বস্তু :- শ্ৰীমন্ত শংকৰদেৱে আৰু মাধৱদেৱৰ অশেষ শ্ৰম আৰু সাধনাৰে সত্ৰীয়া নৃত্য-গীত সৃষ্টি কৰি অসমীয়া সমাজলৈ দি গৈছিল। এই অনুপম নৃত্য-গীত এৰি বৰ্তমান শতিকাৰ অসমীয়াই বাছি ল'লে বাহিৰৰ পৰা আমদানি হৈ অহা বিভিন্ন নৃত্য-গীত।

অসমৰ প্ৰাচীন নাট্য-নৃত্যকলা বুজিবলৈ ভৰতৰ নাট্য শাস্ত্ৰৰ অধ্যয়নৰ একান্ত প্ৰয়োজন

অসমৰ যিবোৰ শংকৰী নাট্য-নৃত্যৰ চৰ্চাৰ অনুষ্ঠান বা সত্ৰ আছে তাৰ ওজা, বায়ন বা শিক্ষক আছে। এই সকলে গভীৰ অধ্যয়ন কৰিব লাগে। বৰ্তমান সময়ত সত্ৰীয়া নৃত্যলৈ নানা বাধা অহা দেখা পোৱা গৈছে সেইবোৰ হৈছে -

ঠাই বিশেষে প্ৰশিক্ষকৰ অভাৱ, বাদ্য-যন্ত্ৰ বজাব পৰা সীমিতলোক, নতুন প্ৰজন্মৰ হিন্দী বা অসমীয়া আধুনিক নৃত্য সমূহৰ প্ৰতি থকা আকৰ্ষণ, নতুন প্ৰজন্মক সত্ৰীয়া নৃত্য শিকাৰ পৰাকৈ শিক্ষানুষ্ঠানৰ অভাৱ, চৰকাৰী পক্ষৰ অমনোযোগীতা, কৰ্ম সংস্থাপনৰ বাবে পথ সুচল নোহোৱা অৰ্থাৎ জীৱিকা হিচাপে লব পৰা কৰ্ম ক্ষেত্ৰৰ অভাৱ, সত্ৰভেদে থকা প্ৰভেদ আদিয়ে সত্ৰীয়া নৃত্যলৈ প্ৰতিবন্ধকতা আনিছে।

সত্ৰীয়া নৃত্যৰ বিকাশৰ হেঙাৰ স্বৰূপ এই প্ৰতিবন্ধকতা সমূহ দূৰ কৰিবলৈ, শংকৰদেৱৰ যি অমূল্য সৃষ্টি ৰাজি সেই কলা সংস্কৃতিক জীয়াই ৰাখিবলৈ হ'লে সত্ৰ আৰু নামঘৰ সমূহক সত্ৰীয়া সংস্কৃতিৰ কলাকেন্দ্ৰ ৰূপত আৰু অধিক সক্ৰিয় কৰি গঢ়ি তুলিবলৈ চৰকাৰ তথা সত্ৰৰ বিষয়ববীয়া সকল দৃঢ় সংকল্পবদ্ধ হ'ব লাগিব।

বাদ্যযন্ত্ৰ সমূহৰ লগতে নৃত্যগীতৰ প্ৰশিক্ষকৰ চৰকাৰী ভাৱে নিযুক্ত কৰিব লাগিব। হেৰাই যাবলৈ ধৰা নৃত্যবোৰ দ্ৰুত প্ৰচলনৰ বাবে প্ৰয়োজনীয় সা-সুবিধা সমূহ প্ৰদান কৰিব লাগিব। সত্ৰীয়া নৃত্যৰ প্ৰতি আকৰ্ষণ বৃদ্ধিৰ বাবে বিদ্যালয়, মহাবিদ্যালয় সমূহত এটা প্ৰতিযোগিতা অনুষ্ঠিত কৰাৰ বাধ্যতামূলক চৰকাৰী নিৰ্দেশনা থাকিব লাগিব। আধুনিক নৃত্য-গীতৰ প্ৰদৰ্শনমূলক যিবোৰ অনুষ্ঠান দূৰদৰ্শন বা অন্যান্য অনুষ্ঠান সমূহে কৰে তেনে অনুষ্ঠানৰ আয়োজন কৰিব লাগিব আৰু শ্ৰেষ্ঠহোৱা সকলক আকৰ্ষণীয় পুৰস্কাৰৰ ব্যৱস্থা কৰিব লাগিব। অসমৰ যিকোনো নৃত্য-গীতৰ সাংস্কৃতিক সন্ধিয়াৰ আৰম্ভণিত সত্ৰীয়া নৃত্যপ্ৰদৰ্শনৰ বাধ্যতামূলক ব্যৱস্থা কৰিব লাগিব।

অসমৰ অঞ্চলভেদে তিনিটা মাৰ্গ বা ধাৰাৰ নৃত্য অনুমোদিত আৰু গৃহীত হৈছে এই তিনিটা হৈছে বৰপেটা, বৰদোৱা আৰু মাজুলীৰ ধাৰা নৃত্য যিহেতু পৰিৱেশ্য কলা, গতিকে অসমৰ বিভিন্ন সত্ৰৰ ভিন্নতা নাইকীয়া কৰি একধৰণৰ নৃত্য শৈলীৰ সৃষ্টি কৰি বিজ্ঞানসন্মত ভাৱে নৃত্যভংগীমা সমূহৰ শাস্ত্ৰীয় ৰূপ দি লিখিত ৰূপত প্ৰস্তুত কৰিব লাগিব লগতে ব্যৱহাৰিক ৰূপতো কিছু সংখ্যক লোকক প্ৰশিক্ষণ দি নৱ প্ৰজন্মক সেই সকলৰ দ্বাৰাহে শিকোৱাৰ ব্যৱস্থা গ্ৰহণ কৰিব লাগিব।

মাজুলীৰ কমলাবাৰী উদাস সত্ৰ সমূহত সত্ৰীয়া নৃত্যৰ ঐতিহ্য ৰক্ষাৰ কৰাত গুৰুত্ব আৰোপ কৰা দেখা যায়। মাজুলীৰ উদাস সত্ৰ সমূহত সত্ৰীয়া নৃত্যৰ অনুশীলনত যিদৰে গুৰুত্ব আৰোপ কৰা হয়। গৃহস্থী সত্ৰ সমূহত সত্ৰীয়া নৃত্যৰ চৰ্চা আৰু অনুশীলনত তেনেদৰে গুৰুত্ব আৰোপ কৰা নহয়। সত্ৰৰ নাদুভংগী, ঝুমুৰা নাচ, বেহাৰৰ নাচ, চালি নাচ আদিৰ গৃহস্থী সত্ৰৰ সমূহত নিয়মিত ভাৱে চৰ্চা হোৱাৰ পৰিৱেশ লাহে লাহে কমি আহিল। নাচ শিকাৰ বৈয়াকৰণিক পদ্ধতিৰ বিলোপ ঘটাত পূৰ্বৰ সুন্দৰতা নৃত্য সমূহত কমি আহিবলৈ ধৰিলে। চৰ্চাৰ অভাৱত বহু নৃত্য কালৰ বুকুত হেৰাই যোৱাৰ উপক্ৰম হ'ল। গুৰু দুজনাৰ এই অনুপম সৃষ্টি ৰাজি অসমীয়া সমাজৰ বাবে অতুলনীয় অৱদান। সত্ৰীয়া নৃত্য-গীত সমূহ বিকৃত নকৰাকৈ জীয়াই ৰাখিবলৈ প্ৰতিজন সংস্কৃতি প্ৰেমী অসমীয়াই

সহযোগিতা আগবঢ়ালে সত্ৰীয়া নৃত্যই নিজৰ পূৰ্বৰ গৰিমা পুনৰ ঘূৰাই পাব।

সামৰণি :- শ্ৰীমন্ত শংকৰদেৱে বিভিন্ন ভাষা-ভাষী সম্প্ৰদায়, বিভিন্ন জাতি আৰু ভিন্ন ধৰ্মৰ লোক সকলৰ ভিতৰত অন্তৰৰ সমন্বয় ঘটাই এক মহান সংস্কৃতি সম্পন্ন অসমীয়া জাতি গঢ়ি তুলিলে, সেইদৰে অসমৰ বিভিন্ন থলুৱা নৃত্য আৰু নৃত্যৰ সম্বলবোৰৰ লগত ভৰতৰ নাট্য শাস্ত্ৰৰ নাট্য নৃত্যৰ সম্পদৰ সমন্বয় ঘটাই এই মহৎ সৃষ্টি কৰিলে।

সত্ৰীয়া নৃত্যই সমাজত বিশেষ ভাৱে প্ৰভাৱ পেলায়। নৃত্যৰ ভংগিমা প্ৰয়োগ আৰু ভাব প্ৰকাশত আধ্যাত্মিক চিন্তা জড়িত হৈ আছে। সত্ৰীয়া নৃত্যৰ সাধাৰণতে পৰিৱেশন পদ্ধতিয়ে নৃত্যকাৰ আৰু উপস্থিত দৰ্শকক এটা আধ্যাত্মিক ভাবলৈ লৈ যায় ভগবৎ আৰাধনাৰ অন্যতম মাধ্যম সত্ৰীয়া নৃত্যৰ অসমীয়া জনমানসত এক বিশেষ স্থান আছে। প্ৰতিজন সাংস্কৃতিক কৰ্মীয়ে সত্ৰীয়া নৃত্যৰ প্ৰয়োজনীয়তাক স্বীকাৰ কৰি এই নৃত্য প্ৰশিক্ষণ আৰু প্ৰদৰ্শন কৰোৱাত গুৰুত্ব আৰোপ কৰিলে নতুন প্ৰজন্মই নিশ্চয় ইয়াৰ প্ৰতি আকৰ্ষিত হ'ব আৰু হেৰাই যাবলৈ ধৰা নৃত্য সমূহে পুনৰ সমাজ জীৱনত আগৰ অস্তিত্ব ঘূৰাই পাব।

গ্ৰন্থপঞ্জী :-

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