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EXPLORE

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Dr. Bijoy Kr. Nath
Sarat Kumar Nath
Arabinda Medhi
Biswajit Nath

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Socio-Economic Status Of Tea Tribe : With Special Reference To Assam

Anamika Devi *
Sarat Kumar Nath **

Abstract

Tea tribes of Assam are primarily the labor of tea industry and are regarded as one of the exploited and backward community of Assam. But at present the younger generation of tea tribes are comparatively literate. At present there are few intellectual, academic and professional are emerged in various fields. Tea tribes generally live in very hazardous places. Tea companies usually exploit the tea tribes in every possible ways and hence their conflict with the management is very common. There are few instances in which the tea companies did not even supply the life saving drugs when workers were dying out of epidemic. Poverty, backwardness, illiteracy and addiction of alcohol, poor standard of living and lack of health facilities are inherent problems of Assamese tea tribes. Although government of Assam undertook various programmes to develop the tea tribes, yet desired result is not achieved. This paper is concerned with the Social condition of tea tribes in Assam.

keywords: Poverty, illiteracy, socio economics status.

1. Introduction:

It is assumed that various income related measures can be effectively used in measuring a nation's the development experience. Measures like Gross Domestic Product (GDP), Gross National Product (GNP), Net National Product (NNP) ect. are used in measuring the development path. The principal problem behind these measures is that they cannot reflect the actual development scenario. They fail in showing the socio economic and political dimensions along with institutional and cultural change of each and every strata of the society. World Development Report (1991) asserted, "*The challenges of development is to improve the quality of life. Especially in* the world's poor countries, a better quality of life generally calls for higher incomes- but it involves much more. It encompasses as ends in themselves for better education, higher standard of health and nutrition, less poverty, a cleaner environment, more equality of opportunity, greater individual freedom and a richer cultural life.*" Thus, development is in fact multidimensional, which incorporates changes in institutions, popular attributes, and various social structures, as well as the poverty eradication, reduction of inequality, maximum human welfare, holistic approach to nature, less global environmental

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Perspective

International Book Of Multidisciplinary Studies



Unity Education Foundation
Guwahati

Edited by
Dr. Safiqur Rahman

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Market and Competition : A Brief Analysis

Sarat Kumar Nath

1. Meaning of Market :

In an ordinary sense, market means a particular place or locality where goods are sold and purchased. However, in economics, the term 'market' does not mean a particular place or locality in which goods are bought and sold. It implies the process of intersection between buyers and sellers in exchanging a well defined commodity. Thus, market may be the whole region or country or the whole world. Moreover, the contact between buyers and sellers is not necessarily to be face to face contact. The communication may be through letters, telephone or telegraphs, email, social media, mobile application etc. According to Cournot, a French economist, "Economists understand by the term market not any particular place at which things are bought and sold but the whole region in which buyers and sellers are in such a free intercourse with one another that price of the same good tends to equality easily and quickly." According to Chapman, "the term market refers not to a place but a commodity or commodities and buyers and sellers who are in different competition with one another".

Essentials of Market: The following are the essential features of market:

- a) There must be buyers and sellers. Buyer's preference is modeled through demand function while the sellers' preference is modeled through supply function.
- b) There must be the interaction between buyers and sellers. Here buyers want to maximize the level of satisfaction while the seller wants to maximize the level of profit.
- c) There should be a well defined commodity or service. In case of ill defined commodity there is no revealed preference.
- d) There should exist free competition between buyers and sellers.

2. Classification of Markets:

Now we have seen what a market is. Let us learn more about the classification of markets. Broadly there are two classifications of markets – the product market and the factor market. The factor market refers to the market for the buying and selling of factors of production like land, capital, labor, etc. The other classifications of markets are as follows:

On the Basis of Geographic Location:

- a) **Local Markets:** In such a market the buyers and sellers are limited to the local region or area. They usually sell perishable goods of daily use since the transport of such goods can be expensive.
- b) **Regional Markets:** These markets cover a wider area than local markets like a district, or a cluster of few smaller states
- c) **National Market:** This is when the demand for the goods is limited to one specific country. Or the government may not allow the trade of such goods outside national boundaries.

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Volume III, Issue I



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Edited by

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Dr. Safiqur Rahman

Market and Competition : A Brief Analysis

Sarat Kumar Nath

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Sustainable Development : Meaning and Measures

Sarat Kumar Nath

1. Meaning Of Sustainable Development:

The International Union for the Conservation of Nature and Natural Resource firstly presented the term 'Sustainable Development' in 1980. The meaning of the term is quite different from economic development, by considering all negative impact of human activities on environment. One of the most common definition of sustainable development was forwarded by Brundtland Report as - "Sustainable Development is development that meets the needs of present generation without compromising the ability of future generation to meet their own needs". It is the modified part of development which is continuous and everlasting. It can ensure quality life with the improvement in social environment. Pearce and Watford quoted, "Sustainable development is a process in which nature resource base is not allowed to deteriorate. It emphasizes the hitherto unappreciated role of environmental quality and environmental inputs in the process of rising real income and quality of life."

Sustainable development can be seen in terms of three domains, pillars, spheres, or dimensions, i.e. the environment, the economy and society. This framework was initially proposed by the economist Rene Passet in 1979. It can also worded as "economic, environmental and social" or "ecology, economy and equity". This has been expanded by Table 1.

Table 1

Aspects	Criteria
Social sustainability	Empowerment, equity, participation, Cultural identity, stability
Economic sustainability	Growth, development, trickle down effect, productivity
Environmental sustainability	Biodiversity, ecosystem, carrying Capacity, afforestation

Source : Kahn in Basigo, 1990.

some economists and include a fourth pillar of culture, governance or institution or alternatively reconfigured as four domains of the social ecology, economics, and culture politics

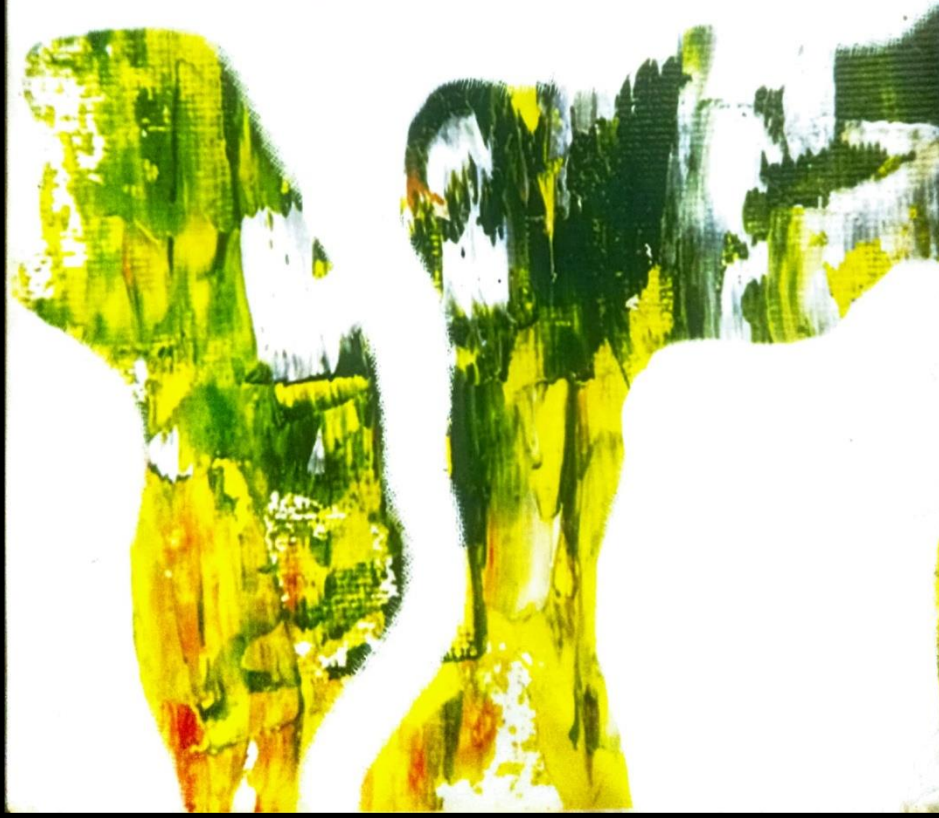
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Ethical Concepts in Islam and Humanity

Dr. Arshad Laskar

Asst. Professor

Department of Arabic

Lakhipur College, Goalpara

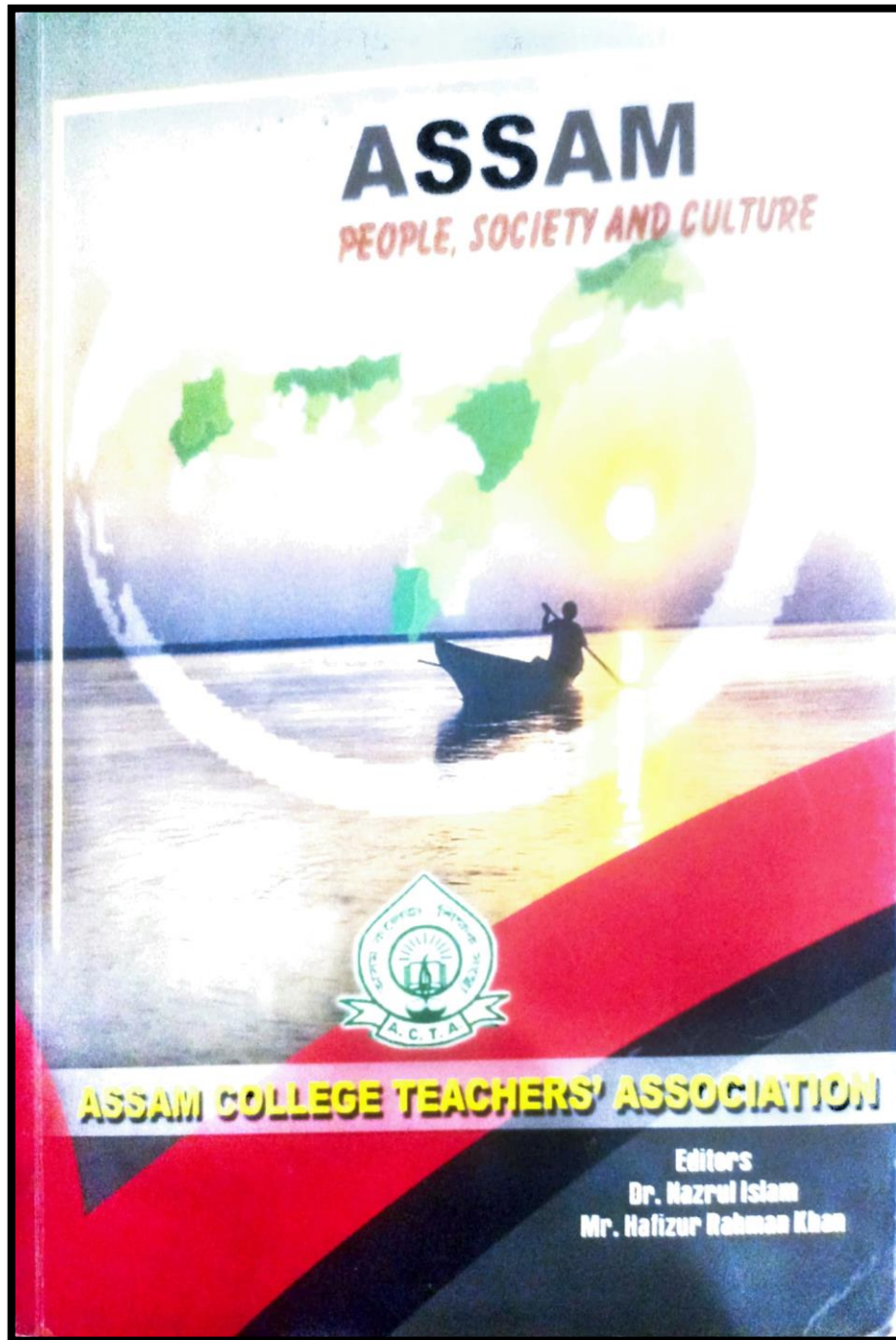
Abstract

Islam means peace and brotherhood, Islam is not just a religion, it is the right and easiest way defined by the Almighty Allah for all human being to be dedicated to establish and maintain humanity and universal brotherhood and also to please Him. Islam is that particular source of everyday life through which one can make his life the best, the purest one. Thus who follow it and fully dedicate his life through this path is called Muslim. It is the only way to maintain humanity and brotherhood in this universe. Now-a-days lots of misconception have been spreading by many unethical individuals or groups without having the knowledge and study of Islam and also under some political influence. But in fact, Islam never supports cruelty, exploitation or any act against the humanity. To know Islam, let us know and acquire the knowledge from the Islamic scriptures i.e. The Holy Quran and Hadith, not to follow a person so called as Muslim or embraced in Islam whether he is actually performing the Islamic ethics. Many of the aspects of humanity extracted from the Quran and Hadith are studied and compared with various opinions by different individuals to overcome the misconception about Islam and to reflect the actual message of Islam.

Key words: *Islam, peace & brotherhood, humanity, misconception, Quran and Hadith.*

Introduction

According to Wikipedia the free Encyclopedia, Islam is monotheist and Abrahamic religion articulated by the holy Quran considered by its adherence to be the verbatim word God i.e. Allah and adherent to Islam is called Muslim. Islam is not just a religion; it is the way which touches every aspect of life and society providing guidance from childhood to old age, from



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British Wildlife Policy in Colonial Assam

*Heerak Jyoti Nath **

Abstract: Wildlife is a part of human ecology and they live in close proximity. They did not affect the life of each other till their food chain was disturbed but once it was disturbed they started killing each other. The discovery of tea in 1836 in Assam led to the clearance of huge area of jungle for its cultivation. This led to the commodification of wild animals under the British Empire which resulted in the killing of a large number of wildlife. Some of the species rhinoceros, lion, cheetah, were brought to the verge of extinction and others like elephants and leopards wiped out from the areas in which once they were numerous. For the destruction of wild animals, the British government used the methods of Reward giving, appointment of professional shikarees, gun licenses etc. in colonial Assam. This caused the increasing human-wildlife conflict and eventually the destruction of wild animals and vice-versa. In this paper an attempt will be made to discuss the British policies towards wild life and its consequences, various measures adopted by the British viz, reward giving for the destruction of wild animals and poisonous snakes, liberal issue of gun licenses and guns to kill the wild animals, calling of professional shikarees, encouragement of shooting parties etc.

Keywords: Wildlife, Shikarees, Gun Licenses, British, Colonial Assam

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The Brahmaputra: An Important Entity Depicted in The Dr. Bhupen Hazarika'S Songs

Manash Jyoti Nath¹ & Heerak Jyoti Nath²

Abstract:

Dr. Bhupen Hazarika, the legendary figure of Assamese songs and lyrics always identifies himself with the river Brahmaputra which happens to be the soul mate for him. The mighty Brahmaputra and Dr. Bhupen Hazarika are two embodiments of the identity of Assamese people the world knows about. There is hardly any song and any lyric of this world famous composer which doesn't say about the river Brahmaputra. The Assamese culture and Assamese rustic life are incomplete and inadequate without these two iconic resources which are just like the two inseparable sides of one coin. Not only the Brahmaputra, but many rivers and rivulets around the world often find an important place in his songs. Sometimes his songs draw the historical portraits of a place and the like. The Assamese people have been indebted to this evergreen balladeer who takes pride in calling himself a homeless wanderer to travel far and wide in order to touch every nook and cranny of the world.

Keywords: Brahmaputra, Culture, Song, Assamese

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Introduction:

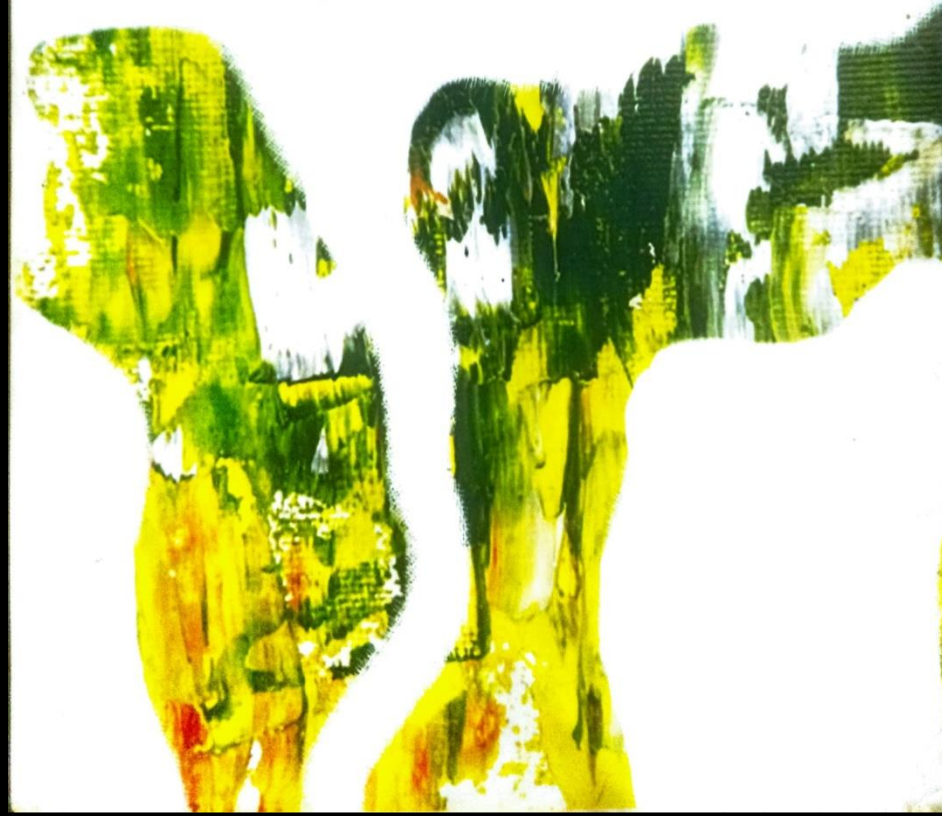
The geological, geographical, ecological, historical, cultural, social condition of Assam cannot be determined without the references of the river Brahmaputra. Both Assam and Brahmaputra are interlinked to each other that without one the rest is not possible to discuss or study. All the events that have taken place in Assam from its earlier to present time are connected to the existence of the Brahmaputra. The whole country is boat proudly on this mighty river ever since its rise. Born in the glacial womb of the Kailash range of the Himalayas, south of the Rake Kanggyen Tso (Gun Kyud) lake in south-west Tibet at an elevation of 5300 meters, it traverses the Tibetan Autonomous Region of China, passes through the Indian states of Arunachal Pradesh and Assam, before cutting across the length of Bangladesh to meet the other great Indian river, the Ganges, and finally plunge into the Bay of Bengal. The people around the river Brahmaputra are mostly migration of different ethnic groups into the region from different places and with the passage of time, through a recurrent process of conflict and assimilation, a composite society with tribal base and Hindu superstructure evolved (Dutta, p.197). These people had different culture, religion as well as social bases. But apart from that they managed to enrich the Assamese society with their unique variations. People, rather than clashing with each other, expressed themselves through folk-cultural channels such as festivals, songs, dances and folklore. This culture, embodied in folklore, social customs and beliefs, way of life, festivals like Bihu, dances, songs and music, dress, food habits, cottage industries such as sericulture and handloom, language and literature, is intimately related to the environment in general and the Brahmaputra river system in particular. The Brahmaputra or the *Burha-Luit* evokes in the people an entire gamut of emotions- awe, wonder, reverence, fear, love. Assamese people used to call the Brahmaputra as, Luit, Burha-Luit, Bor-Luit. The Modern Assamese literates, singer, composer depicts various moods of the Brahmaputra. In this context, the names of Lakshminath Bezbaruah, Jyotiprasad Agarwala, Parvati Prasad Baruah, Bhupen Hazarika are noteworthy. One of the poems written by Jyoti Prasad Agarwal, named "*Asamiya Dekar Ukti*" and sung by Bhupen Hazarika- defines Assam and the Brahmaputra in totality-

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Women's Employment in Higher Education : A Case Study of South Kamrup, Assam

Niranjan Saikia¹

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"When a man gets educated, only the man learns. When a woman gets educated, the entire generation learns"

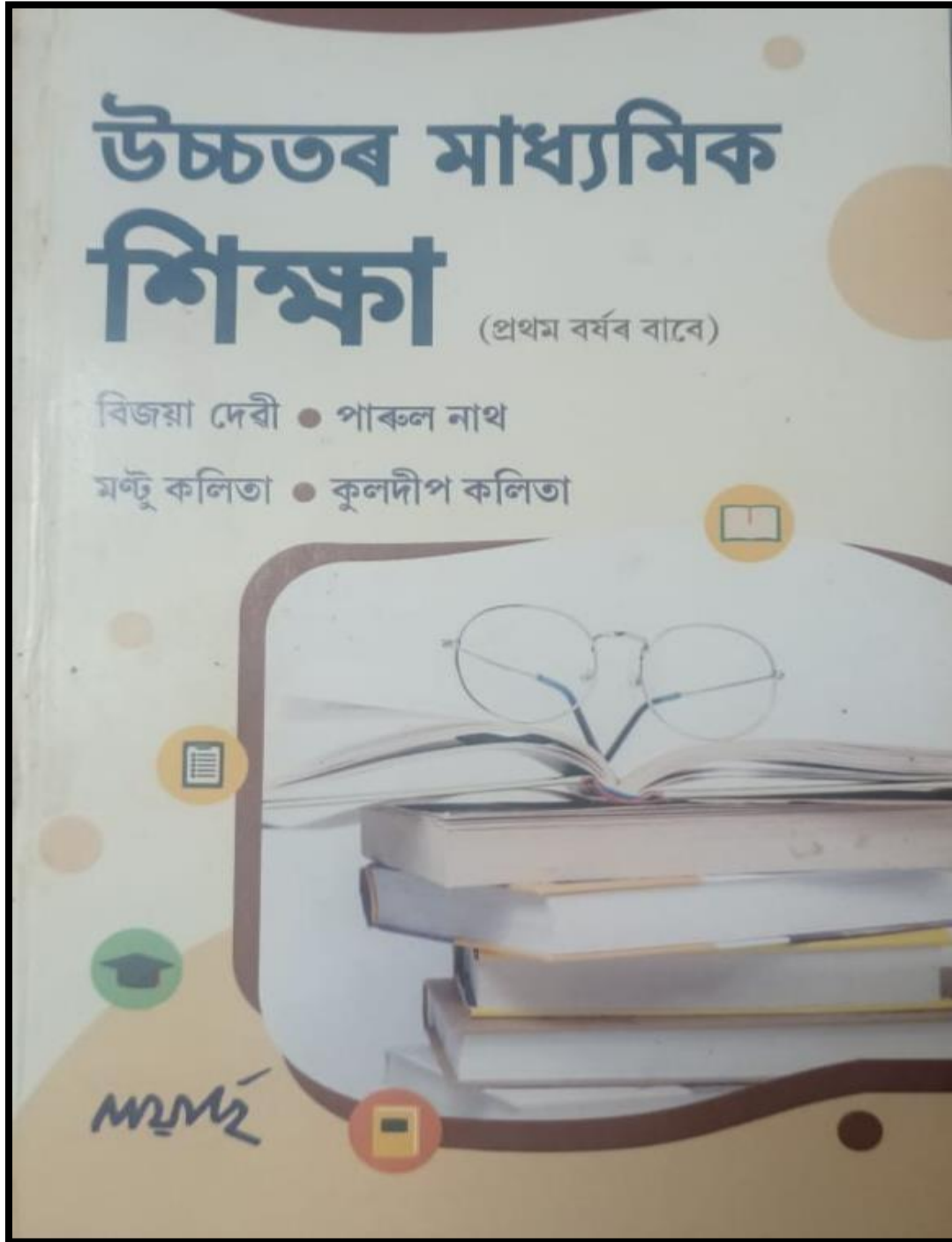
- Prophet Muhammad

Abstract

In India, women had a high level social status in early Rig Vedic society. However, in later vedik period, this status of women was not retained constant in the society. However, this trend, now, seemed to be altered with growing civilization. In recent time, the topic on "Women Empowerment" or "Women Equality with men" is a burning issue all over the world. Women empowerment refers to increasing or improving the spiritual, social, economic, political and legal strength of women. It refers to the creation of an environment for women where they can enjoy equal right as men, and could educate themselves so as to improve their reasoning capability and can make decision of their own for their personal benefits as well as for the society.

Women empowerment, now a days, is very important from the view point of inclusive growth, overall development, improving competition, reduction in domestic violence, reduction in poverty and altogether for national development. However, participation of women in various social, economic, political, religious and public activities actually measures the empirical empowerment of women.

Dr. Bijaya Devi, Associate Professor, Dept. of Education, Lakhipur College, Lakhipur



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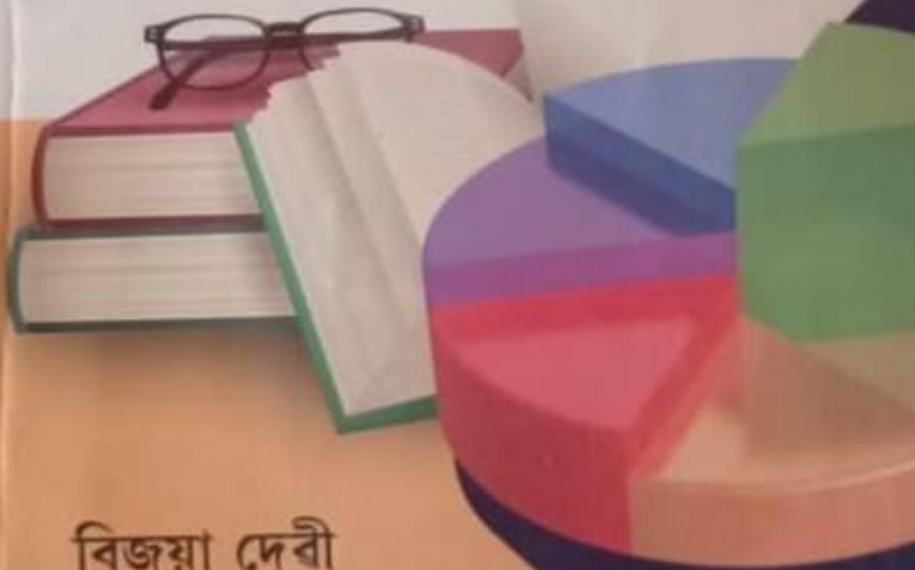
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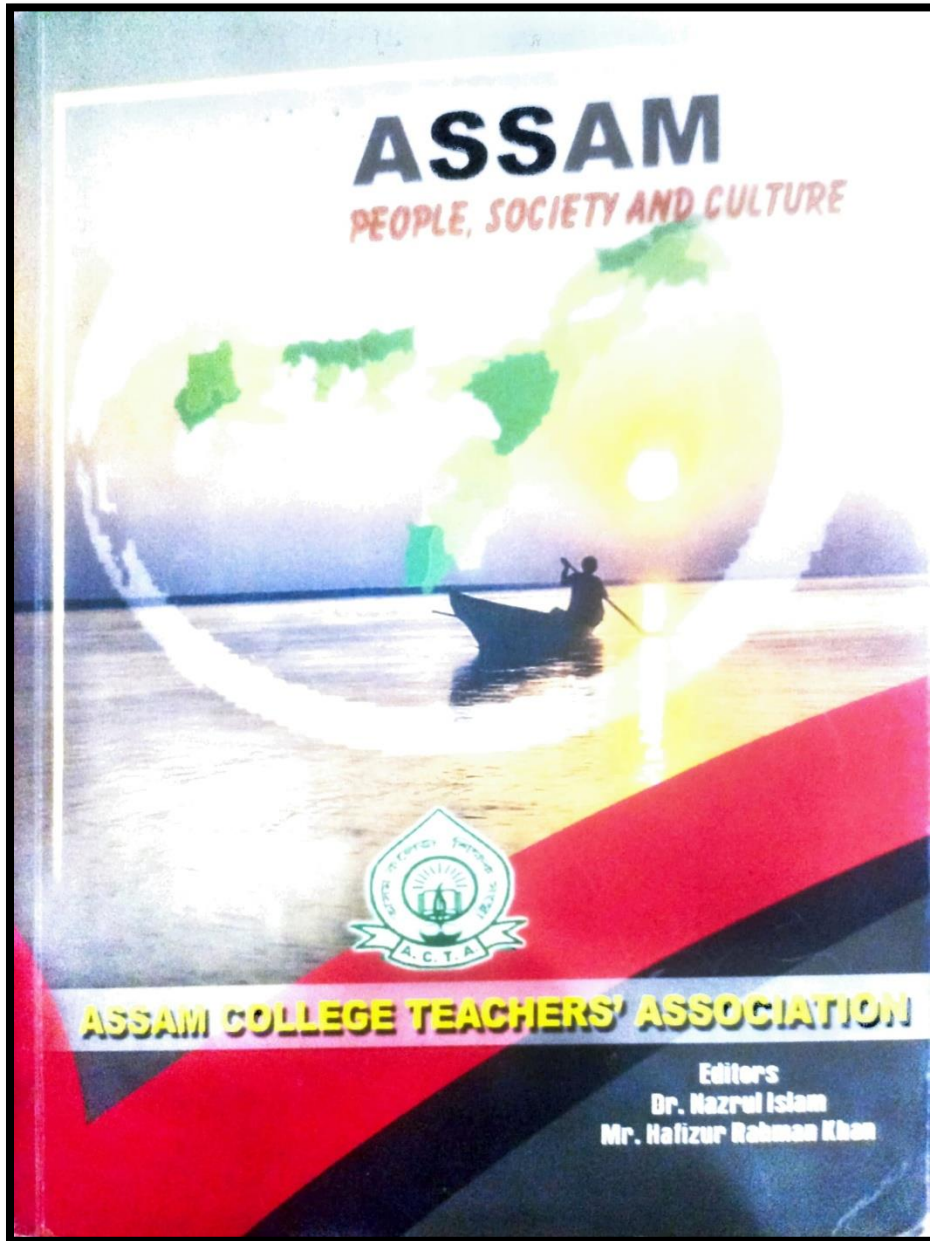
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Shifting Cultivation and Cultural Traditions of Karbi: A Study on Oral Narratives

Dr. Rupali Rongpipi *

Abstract: This paper mainly deals with importance of shifting cultivation in northeast India in general and Karbi Anglong in particular. It intends to introspective the importance of shifting cultivation in the hill areas of Karbi Anglong which is related to culture. Since shifting cultivation plays an important role in cultural life of the Karbi, this paper has discussed cultural importance of shifting cultivation by exploring oral narratives in connection with the socio-cultural life of the Karbi.

Keywords: Karbi Anglong, Karbi, Shiftig Cultivation

Introduction

Karbi Anglong district with its Headquarter at Diphu, represents one of the hill districts of Assam. The district lies latitudes 25°30' to 26°36' N and longitudes 92°30' to 93°54'E covering a geographical area of 10,434 sq. km. It is bounded by Nagaland in the East, Meghalaya in the west, Golaghat and Nagaland districts in the North and Dima Hasao district in the South. The district comprises of two detached parts-the Western part also referred as Hamren subdivision (now West Karbi Anglong district) with its headquarter at Hamren and the eastern part comprising of Diphu and Bokajan subdivisions with their respective Headquarters at Diphu and Bokajan.

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Environment and Karbis : Cultural Importance of Bamboo

Dr. Rupali Rongpipi

Asst. Professor
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Lakhipur College, Lakhipur
Goalpara, Assam

Abstract

The main objective of this paper is to construct the environmental view of Karbi people. Since environmental view of Karbis remains by and large inception stage while much work has been done especially on other tribes in Northeast India. The socioeconomic activities of Karbis are greatly influenced by forest and forest resources. The present study mainly focus on the environmental view of Karbi people in study of bamboo and bamboo made products that have been closely related to rituals, traditions and customs of the people. Bamboo is one of the rituals traits which are utilized in almost every rituals performance of the Karbis such as the rites of passage or the rite of intensification.

Key words : Karbis, Kaipho, Culture, Chomangkan, Ritual Practices

Introduction

The tribals and nature have close interactions in the past. Environmental factors had an extensive impact on the human civilization and culture in history. The socio-economic activities of tribals are generally influenced by forest and forest resources. The present study mainly focus on the environmental view of Karbi people in study of bamboo and bamboo made products that have been closely related to rituals, traditions and customs of the people. The environmental history of 'Karbi Land' remains by and large in its inception stage while much has been done in the rest of the country. The study lies on, in promoting environmental consciousness by looking of the past; more importantly investigate the important of forest and resource use in study of relation between Karbi people and ecology.



Tribal Integration in India

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The Status of Forest Policies in Sixth Schedule Areas

*Reflections on the Role of Karbi Anglong
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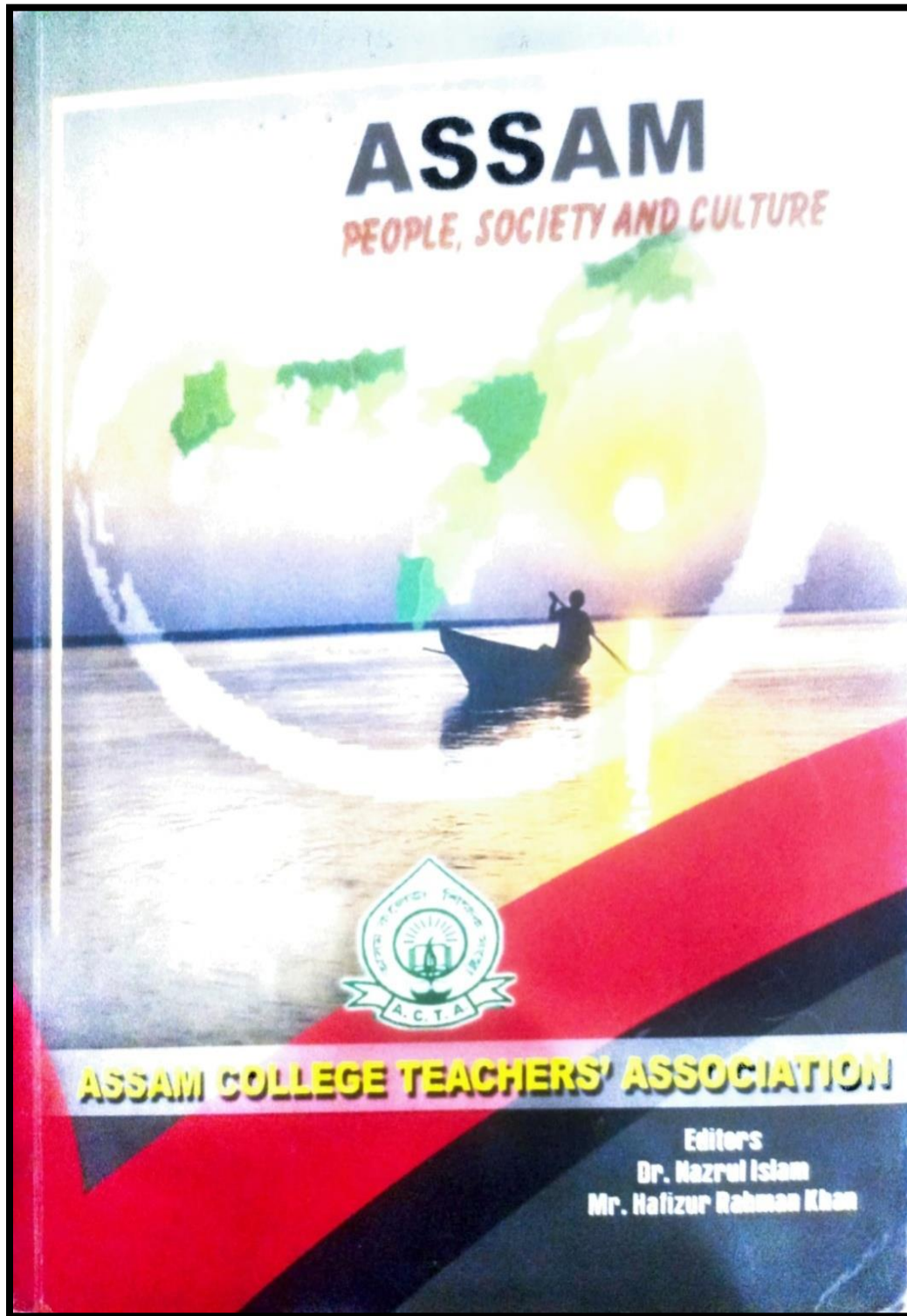
Vulli Dhanaraju and Rupali Rongpipi

Introduction

The forest management has been considered as a key issue in the protection of the forest which is an essential to the state as well. The importance of environment protection and conservation of natural resources has been given wide attention at state and national level. As a result various institutions with the forest department have come forward to protect and maintain the forestry sector of the state. It is true that the various tribes of India since time immemorial have also depended upon the forests to meet their daily needs. However, the management of forest laws in pre-independence period have tried to address many issues pertaining to forest with the objectives of conservation, management and regulation of forest by the colonial state which are largely state centric in essence (Basar 2006).

In this context the paper explores the nature of constitutional framework of forest in Karbi Anglong district of Assam. This district is administered under Karbi Anglong Autonomous Council (KAAC). It is one of the oldest autonomous councils created under Article 244(A) under Sixth Schedule to the Constitution of India. Formerly Karbi Anglong was popularly known as Mikir Hills district. It is mentioned here that for the formation of Mikir Hills district, the areas predominantly inhabited by Karbis were carved into United Mikir and North Cachar Hills (N.C. Hills) on 17 November 1951 from the erstwhile Sibsagar, Nagaon and United Mikir and North Cachar Hills. The creation of the district fulfilled the long felt need of the present Karbis to have a separate district of their own. Subsequently, under para 2 of the Sixth Schedule of the Constitution Mikir Hills district

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THE ISSUES OF EDUCATIONAL DEVELOPMENT AMONG MINORITY MUSLIM IN INDIA WITH SPECIAL REFERENCE TO ASSAM

Sarat Kumar Nath*

Abstract: Education is the most influential instrument for the upliftment of social political and economic condition of a country. Education of minorities is very vital for the balanced development of a society. The ministry of Human Resource Development has focused on the inclusive development by ensuring human development among the minorities with equity and excellence. The Muslims constitutes a significant portion of Assam's total population. The community is facing various problems including lack of education. Improving the education among them is very essential for balanced economic growth. This paper tries to analyze the problems faced by Assam's minority Muslim in case of education.

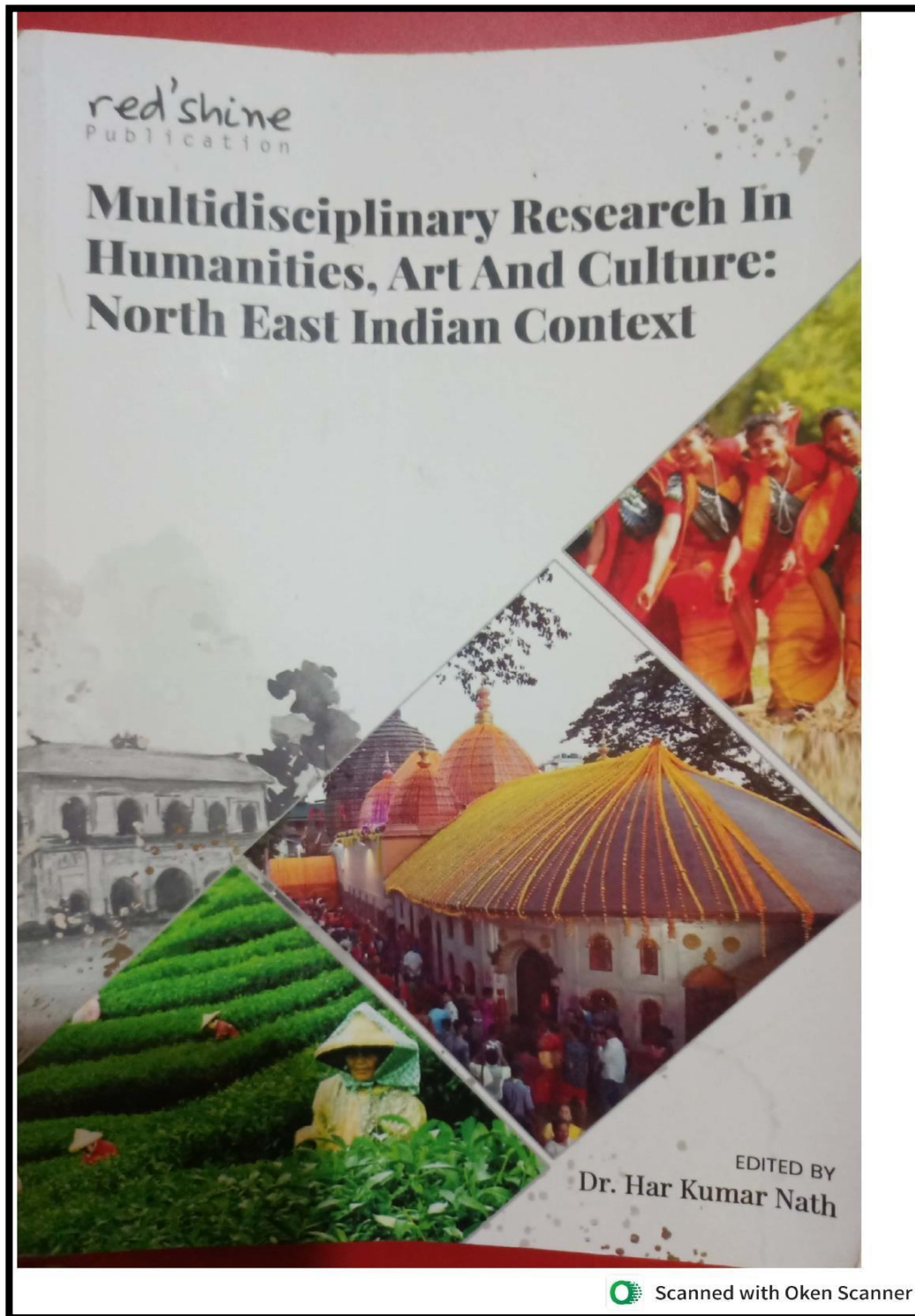
Keywords: Inclusive growth, Balanced development, Equity.

1. Introduction:

Assam is a diverse state of diverse nation, i.e. India, having various linguistic, religious, ethics, cultural and social groups. Educational status or attainment of education varies from group to group. Indian constitution provides the basis of equal educational opportunity to all strata of the society to bridge the gap between them. Among all the six religious minority group Muslim minority is the largest group. On the contrary, the Muslim

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CHAPTER 19

Folk performing arts of Lower Assam: Special reference to Goalpara District

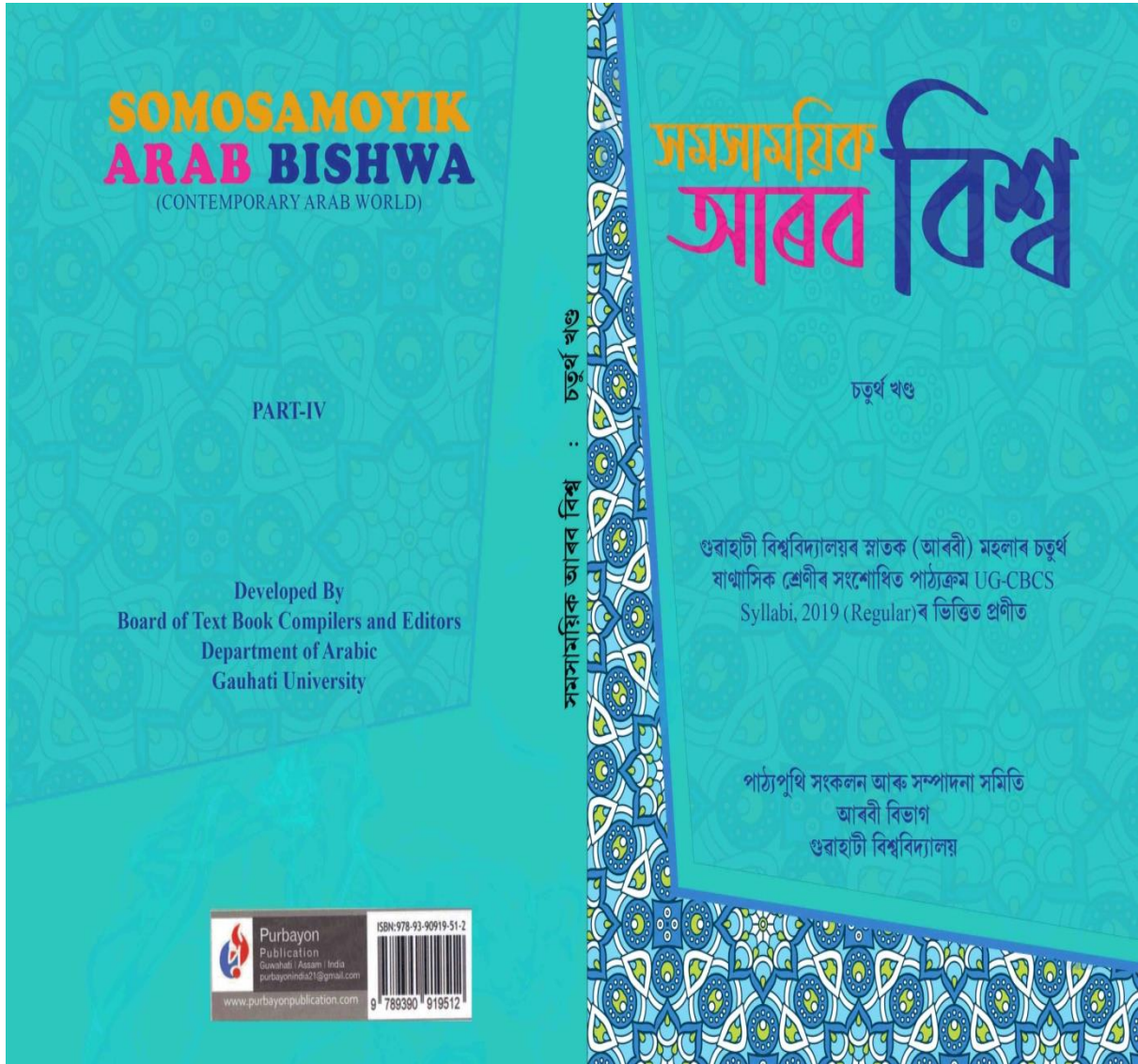
Asma Easmin

Summary

This article is about the folk performing arts of lower Assam specially Goalpara district. Assam is a land, rich in cultural heritage and performing arts. Goalpara is one of the districts of Assam and has been a treasure house of folk songs, folk dances, folk festivals distincts from those of Kamrup, Darrang, Sivasagar districts. The songs and dances of Kartika puja of Gauripur, Charakpuja, Kushan gaan, Pala gaan, Bhari gaan, Keochabandi, Disha and Pad, the songs ogf elephant driver (Mahut) and the buffalo keeper (Moishal) and many other songs and dances are prevalent in Goalpara. inspite of our negligence and the onslaught of modern civilization these have survived and at the height of their voice they proclaim the vitality of folk life.

Assam is one of the seven sister state of north-east India. It is considered among the progressive state by its arts and cultures. Geographical location is undoubtedly a very important factor in shaping the culture of a place. The location of Assam is unique in the sense that it is situated at the casp of two great civilization, the Indian and East and South East Asian. Lower Assam is a region situated in western Brahmaputra Valley encompassing undivided Kamrup and Goalpara region. Anyway in this context I am going to explain shortly about the folk performing arts of lower Assam. The Assamese culture is a

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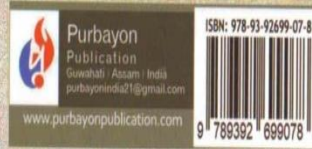
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