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The characteristic spirit of
a culture or community in
its attitudes and
aspirations



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EDITORIAL

It is with great pleasure that we launch the inaugural issue of ETHOS, a platform dedicated to fostering intellectual curiosity and scholarly exchange across disciplines. As we embark on this journey, we recognize the complexities of our modern world, where boundaries between fields are increasingly blurred. Our journal seeks to reflect this reality, providing a forum for scholars to share innovative research, challenge assumptions, and forge connections between seemingly disparate areas of study. This inaugural issue showcases the diversity of our academic community, featuring contributions from scholars across various disciplines. From explorations of social justice to cutting-edge scientific research, our authors demonstrate the power of interdisciplinary collaboration. This Journal aims to provide a platform for scholars to share innovative research and ideas, foster collaboration and knowledge-sharing across disciplines and promote critical thinking, intellectual curiosity, and creativity to showcase the academic excellence of Melamora College.

We extend our gratitude to our authors, reviewers, and editorial board members for their tireless efforts to bring this issue to life. Your dedication and passion are the lifeblood of ETHOS. As we look to the future, we remain committed to creating a platform that amplifies diverse voices, sparks meaningful conversations, and inspires positive action. Thank you for being part of the ETHOS community.

As we begin this journey, we quote the words of interdisciplinary scholar, Edward O. Wilson: "The greatest of all intellectual challenges is to integrate the knowledge of the natural sciences, social sciences, and humanities into a cohesive and meaningful whole". May this journal serve as a catalyst for such integration, inspiring new perspectives, discoveries, and collaborations.

Sincerely

Editors,

Biswajit Bora

Aparna Hazarika

ETHOS Magazine

Melamora College, Golaghat

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Ancient Indian Education System

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Abstract:

Ancient Indian education system is known as the outcome of the Indian theory of knowledge and scheme of life and values. In ancient time the pupil learnt everything staying in Guru's Ashram. Two systems of education in ancient India, Vedic and Buddhist were developed through the learning of knowledge and religion. The medium of Vedic and Buddhist period were Sanskrit and Pali respectively. All-round development particularly spiritual, mental and physical, was the main aims and objective of the education of Gurukul system. It was the oldest education system of India and the centre of knowledge, religion, yoga etc. The main concern of Gurukul system was of moral as well as intellectual aspects of life. Education, the real power of all, enables the pupil to realize the true value of life removing the darkness. During Vedic era the main goal of the education system was to acquire wisdom and to keep physical sound as believed that sound mind resides in sound body. The practices of Brahmanical education of Veda, Astadhayi and Sutra literature were the part of learning as text during ancient time. It was obvious that the pupil learnt what Guru taught in Gurukul. At that time gurudakhina was important as the part of completion of education or acknowledgement to a spiritual guide in Gurukul system. The pupil moved door to door to collect food etc for their teacher (Guru). Begging was the usual rule of Brahmacharin as well as practices of living in ancient India. Moreover, the preparation of the brain as well as thinking power was the feature of education system of that time. The present study shows the education system of ancient India particularly Vedic, Buddhist period, the Gurukul system and the relationship between teacher (Guru) and disciple.

Keywords: Ancient, Education, Indian, Vedic, Gurukul,

Introduction: Education is not only a process but also the progression of human being and it consists of the way of human being from infancy to maturity. The ancient Indian education system stands as a testament to the profound wisdom and holistic approach that characterized

the civilization's pursuit of knowledge and enlightenment. Rooted in spirituality, philosophy, and a deep understanding of human nature, this system laid the foundation for a well-rounded education that extended beyond the mere transmission of information. The most important contribution of ancient India to the world is education. The ancient Indian education developed by the Vedas and 'upanisads' was imparted at centre of learning called gurukuls, ashrams etc. Gurukul was a type of institution in ancient India where pupils lived with teacher (guru). The ancient Indian education system determined the subjects and occupations that one could pursue. The education system was divided into two main streams: Vedic and Buddhist. The Vedic system focused on the study of the Vedas, Vedangas, Upanishads, and other religious and philosophical texts in Sanskrit, while the Buddhist system taught the doctrines and practices of various Buddhist schools in Pali.

This paper is formulated to deal with the education system of ancient India and the gurukul, the relationship of teacher and pupils. The paper also tries to establish that the ancient education system was best in India comparing the present education system. The study is a literary work using secondary sources based on literary resources like reference books and internet also.

The education system of ancient India aimed at the holistic development of the individual including the physical, mental, spiritual, and moral aspects of life. It emphasized on values such as truthfulness, discipline, self-reliance, and respect for all creation. In his book 'Ancient Indian Education', the prominent writer, Radha Kumad Mookerji writes "Vedic education is to be studied as an integral part of Vedic Taught and Life. It will be best understood in the light of certain concepts and technical terms in which are concealed and stored up traditions governing the general philosophy and scheme of life of the Vedic age." The ancient Indian education system followed the gurukul system, where students lived with their teachers or gurus in their homes or ashrams and learned through oral instruction and memorization. The gurus taught everything from language, literature, mathematics, astronomy, medicine, law, ethics, art, music, and martial arts. The students also had to perform various duties and services for their gurus as a mark of respect and gratitude. It also taught students to appreciate the balance between human beings and nature and to perform their duties towards self, family, and society. The ancient Indian education system was open to both men and women during the early Vedic period, but later became more restricted for women due to social and cultural factors. However, there were some exceptions such as Gargi and Maitreyi who were renowned female scholars and philosophers in the Vedic tradition. The Buddhist system allowed women

to join monasteries and become nuns. In the book, 'Education in Ancient India', Hartmut Scharfe expresses "The teacher's role was to instruct him in the conduct becoming a Buddhist monk and basic Buddhist doctrine," The ancient Indian education system produced many eminent scholars and thinkers who made significant contributions to various fields of knowledge such as Aryabhata, Panini, Patanjali, Charaka, Sushruta, Kautilya, Varahamihira, Brahmagupta.

Central to the ancient Indian education system was the Gurukul that symbolized the intimate and familial nature of the student-teacher relationship imbibing not only knowledge but also the guru's way of life. The Vedic teaching was related with one particular caste leaving others. This personalized approach allowed for tailored instruction that catered to each student's strengths, weaknesses, and interests. The curriculum of the ancient Indian education system was vast and diverse, encompassing a wide array of subjects. These included the study of sacred scriptures such as the Vedas, Upanishads, and Puranas, which formed the spiritual and philosophical foundation of Indian society. Additionally, mathematics, astronomy, grammar, logic, and music were integral parts of the curriculum. This multidisciplinary approach aimed to nurture well-rounded individuals who could contribute meaningfully to society in various ways.

Pedagogical methods within the ancient Indian education system were deeply rooted in experiential learning and the oral tradition. Students engaged in active discussions, debates, and dialogues to develop critical thinking skills. The art of memorization and recitation played a significant role in learning and passing down knowledge. Complex philosophical concepts were often conveyed through allegorical stories and parables, making them accessible to learners of all ages. One of the remarkable aspects of the ancient Indian education system was its inclusivity and accessibility. Education was not confined to a particular social class or gender. Students from various backgrounds, including different castes and socio-economic strata, were welcomed into the Gurukuls. This egalitarian approach challenged societal norms and contributed to a more inclusive and enlightened society.

The ancient Indian education system made space for notable women scholars who defied traditional gender roles and made significant contributions to various fields. Gargi Vachaknavi, Maitreyi, and Lopamudra are a few examples of women who participated actively in philosophical debates and intellectual discourses. Their presence serves as a testament to the system's willingness to embrace diversity and promote gender equality in education. Integral

to the ancient Indian education system was the emphasis on character building and ethical values. The scriptures and texts that formed the core of the curriculum imparted not only knowledge but also timeless principles of righteous living. Students were guided to develop qualities such as compassion, empathy, humility, and self-discipline, which were deemed essential for leading a meaningful and purposeful life.

The legacy of the ancient Indian education system continues to resonate in various aspects of modern education. The emphasis on holistic development, critical thinking, and ethical values finds parallels in contemporary education. The Buddhist education system was a form of monastic education that emerged in ancient India based on the teachings and life experiences of Lord Buddha. It aimed to provide a holistic development of the students' personality, intellect, morality, and spirituality. The Buddhist education system was open to all people regardless of their caste, gender, or social status. The students had to voluntarily present themselves to a teacher or a monk who would accept them as disciples and initiate them into the Buddhist order. The students had to take an oath stating, "I take refuge with the Buddha. I take refuge with the religion. I take refuge with the order". The main centers of learning were the monasteries or viharas, where the students lived with their teachers and followed a strict discipline and routine. The monasteries were also places of worship, meditation, and community service. Some of the famous monasteries that became renowned centers of Buddhist education were Nalanda, Taxila, Vikramshila, and Valabhi.

The Buddhist education system used various methods of teaching and learning, such as oral instruction, recitation, memorization, discussion, observation, experimentation, and practical application. The teacher or the monk was the main source of knowledge and guidance for the students. He taught them the basic principles and doctrines of Buddhism, such as the Four Noble Truths, the Eightfold Path, the Three Jewels, the Five Precepts, etc. He also taught them various subjects such as logic, grammar, philosophy, psychology, ethics, medicine, astronomy, mathematics, art, literature, etc. The teacher also encouraged the students to ask questions, express their opinions, and challenge their assumptions. The students were expected to respect their teacher and learn from his example. The Buddhist education system aimed to produce students who were well-rounded in both knowledge and character. The students were expected to develop a clear understanding of themselves and the world around them. They were also expected to cultivate virtues such as wisdom, compassion, kindness, generosity, honesty, self-control, etc. The ultimate goal of the Buddhist education system was to help the students attain nirvana or liberation from suffering and ignorance.

The ancient Indian education system and the present Indian education system have some similarities and differences. The ancient Indian education system focused on the holistic development of the students, comprising both inner and outer self that would prepare them for life. The present education system is more oriented towards career and professional success, but it also aims to develop the personality and skills of the student. The ancient Indian education system was based on oral transmission of knowledge from teachers to students, using hymns, symbols, and stories. The students had to memorize the texts and recite them in front of the teachers. The present education system is based on written transmission of knowledge, using books, notes, and digital media. The students have to read, write, and understand the texts and answer questions in exams. The ancient Indian education system had a broad and diverse curriculum, covering various subjects such as philosophy, religion, literature, grammar, mathematics, astronomy, medicine, law, etc. The students could choose their field of interest and specialization according to their aptitude and inclination. The present education system has a more standardized and uniform curriculum, following the guidelines of the central and state boards of education. The students have to study a common set of subjects till a certain level, and then opt for streams such as science, commerce, arts, etc. The ancient Indian education system used Sanskrit as the medium of instruction for most of the subjects, as it was considered the language of the gods and the scholars. However, there were also other languages such as Pali, Prakrit, etc., that were used for some subjects and regions. The present education system uses English as the medium of instruction for most of the subjects. The ancient Indian education system had different types of institutions such as gurukuls, ashrams, viharas, universities, etc., where the students lived with their teachers and learned from them in a close and intimate relationship. The students had to follow strict rules of discipline and conduct, and respect their teachers as their parents. The present education system has different types of institutions such as schools, colleges, universities, coaching centers, etc., where the students attend classes with their teachers and learn from them in a formal and structured relationship. The students have to follow certain rules of attendance and performance, and respect their teachers as their mentors.

The education system of ancient India has its own merits and demerits, and ancient education system was superior to improve the quality and relevance of education in India. From above discussion it is clear that the pupils learned different subjects that are important from the significance of life and spirituality. The gurus taught everything from language, literature,

mathematics, astronomy, medicine, law, ethics, art, music, and martial arts. The Vedic teachings as well as Buddhist were for the disciple to attain wisdom.

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REPRODUCTIVE HEALTH AND WELLBEING OF TEA ESTATE WOMEN: AN EXPLORATORY STUDY IN ASSAM'S GOLAGHAT DISTRICT

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0.00 ABSTRACT:

This study tries to assess the women in tea gardens regarding their knowledge of reproductive health care as well as awareness. Reproductive health care also covers the social aspect of the concerned individual and should be treated with the healthcare system from all development stages of all individuals. This derives certain key components such as family planning means, prenatal care and other similar aspects, postpartum care, and screening of sexually transmitted diseases and health education on sex. There are health issues that are more or less gender dependant, for instance, knowledge about related women health that is showcased in reproductive health education that allows women to make healthy choices concerning the sexual relations. As a result of advanced education and provisions on reproductive health services, individuals are able to exercise reproductive choices without fear and barriers. Unfortunately, a range of issues like false information, self-financing, and physical location can undermine utilization of these essential services. It is thankfully an area of increasing focus and studying the why aspects of better sexual health awareness, and women's empowerment, tackling disparities, helps people lead better and more educated lives. For improvement in their general health and empowerment of women in tea gardens, reproductive health care, and awareness among women is very important. These women often face unique challenges, including limited access to health services, cultural stigma surrounding reproductive health, and economic constraints.

Complete reproductive health services including family planning, pregnancy care and education regarding sexually transmitted infections can improve their life immensely. Outreach and educational programs can increase awareness, dispel myths, and encourage people to make informed choices about reproductive health. These localized needs must be met so as to create healthier families and communities in the tea garden regions and, in doing so, empower women and recognize the important roles they play in their homes and the economy.

Key words: health care, health awareness, reproductive, tea garden, women

0.01 INTRODUCTION:

“Health is the general condition of a person in which every aspect of the individual is functional and there is no disease or medical issue present. Everyone has the right to the highest level of health that one can reach. It is a right which should be privileged to all regardless of their race, religion, political beliefs, social or economic status.”(Preamble to Constitution of WHO as adopted in the International Health Conference New Work (1946) 19th June-22th July). Especially when it comes to health, that notion has transformed over the decade more comprehensively concerning rejoinders given at early medieval ages, biomedically construed health was defined by the famous imperatives of the working of a body. Health in that biomedically constructed viewpoint meant nothing other than a normal state of functioning which on several occasions was interrupted by illness. Reproductive health has been a great concern and is an integral part of universal health that is essential for the advancement of humanity. The tea industry is one of the oldest industries in India. With Assam on the forefront of tea production, India stands as the second tea producer in the world. The British had moved into the tea-growing regions of Assam, brought workers from various Indian states, West Bengal, Bihar, Madhya Pradesh, and Orissa as these states had lots of forests for clearance. Tea plantation women are the class of women who have been classified as the residents of the tea plantation areas. In normal circumstances they stay in specific domiciliary areas, termed as line or basti and seasonally work in the plantation under particular tea estates. Women’s awareness of matters surrounding reproductive health is important in enhancing their health and making individuals take responsibility for their health. It includes knowledge regarding mound health, family management, sexually transmitted diseases, and care during pregnancy and also reproductive health education and access to correct health information help women identify their problems in health and obtain services which improve health.

However, several constraints, such as cultural aspects, education level and health care provision are among the reasons that restrict access to these elements, it is precisely about a range of factors – socio cultural and biological on one hand and quality of delivery system and delivery system’s compliance to women’s needs on the other. It is critical to foster reproductive health education and enhance healthcare delivery as the primary means of improving women’s health quality, particularly for the underserved communities that are likely to face the aforementioned challenges more so. There are gaps which if bridged, advocate women health and health rights in a friendly environment.

0.02 OBJECTIVES OF THE STUDY:

1. To recognize the configuration of health and hygienic conditions during pregnancy period

2. Examine the established facts and recognition of reproductive health challenges among tea garden women.

3. Examine how cultural beliefs and practices effect reproductive health behaviours and decision-making among tea garden women.

0.03 METHODOLOGY:

The study will employ a mixed method approach, combining qualitative and quantitative data collection. The relevant information was collected through a review of literature and various report of the government and non-government agencies. Primary and secondary data were used for collecting information. We will purposively select all those areas of tea garden which are homogenously dominated by tea garden population and after that we will purposively categories the women into reproductive health group. The research will be conducted in selected two villages predominantly inhabited by the tea garden community in Golaghat district of Assam. A purposive sampling technique will be used to select 50 women of reproductive age between 18 to 49 years. In depth interviews and focus group discussions will be conducted to understand cultural practices, beliefs and barriers related to maternal health care.

0.04 FINDINGS AND DISCUSSION:

Golaghat district, located in the middle part of Assam, India, is popularly known for its green tea gardens which are a major source of economy and culture of the area. The district is characterized by rugged hills and abundant vegetation and is bioclimatically diverse, supportive of agriculture as well as tea growing. The wide tea estates that have been established since colonial Britain now stretches across vast portions, employing thousands of local workers, most of whom are women who are the backbone of tea production. The tea gardens situated in Golaghat district include - Abhoyjan tea state, Athabari, Anandapur, Borkathoni, Borting, Balijaan, Borabari, Bhagwan, Borguri, Bukhial, Bogidhola, Bhagudabari, Bokakhat, Bihora, Borsapori Bhugdabari, Bonwaripur, Chipahibari, Dukhinhengera, Digholihola, Doyang, Doria, Dalowjan, Dholaguri, Deffloo, Furkating, Golaghat, Gorunga, Govindapur, Ghiladhari, Halmira, Hamiramookh, Hatigarh, Matikhula, Hautly, Hatikhuli, Jamuguri, Krishna, Kathon, Koomti, Koopohating, Lattakoojan, Marangi, Messamara, Mani, Murphulani, Maheema, Mokrung, Methoni, Nandapur, Nawka, Negheriting, Naharbari, Neetinnagar, Naharjan, Numoligarh, Nilgiri, Oating, Probhakor, Padumoni, Pragati, pabhojan, Rangajaan, Rengma, Rajabari, Rungagara, Radhabari, Rungamatty, Sockeiting, Shamnating, Shyamraipore, Sengajan, Singimari, Udayan, Woka. These gardens further are of great advantage to Assam's economy but also formed the bioscope of the social and cultural area of the region.

Tea garden societies are often compelled to confront developmental adversities such as poor healthcare, education, access to basic facilities and so on due to cultural barriers and socio-economic factors. Even though they work hard and contribute towards the sector tea garden women in developing countries still have to deal, sadly, with reproductive health and health issues making it possible for the need for specific health programmes. This interplay concerning the activities of the women engaged in tea cultivation creates the want to comprehend the needs of the women in the quest for a better healthy living.

Assam's tea plantations, especially in Golaghat district, are not only rich in economic potential but also serve distinctive social purposes. These gardens are largely manned by females and they have their own challenges, especially in the reproductive health care and health awareness. Assam's tea plantations, especially in Golaghat district, are important in as much as they serve various economic purposes as well as interesting social structures. Assam's tea plantations, especially in Golaghat district, are of concerns to other possible and economic gains, well social structures too. Considering these matters is important in order to impact positively the situation and health of these women.

People who work in the tea gardens are typically drawn from the less privileged sections of the society with very little or no education and healthcare. Most of the women would be young mothers that are of reproductive age, hence psychosexual health is very important for women as health and wellness of mothers determine the well-being of children and families and even communities at large. For the sake of the study, the respondents normally raised a query on what age is considered fit to achieve maximum puberty attainment for a woman, menopause and its methods with regards to the latter query it was found that only 33% had the correct age of a pubescent girl. Where the female workers are usually poor, they live by doing wage work and do not have minimal self-resources and health conditions which are often found to worsen health conditions.

The contemporary era has witnessed a heightened importance of the 'Reproductive Rights'. World Health Organization has noted that six months postpartum is the earliest, a child can handle complementary foods apart from breast nursing.

Challenges in Reproductive Health Care

1. Access to Services. Even though many tea garden women would appreciate reproductive health services, there are some hindrances that affect their provision.

These include:

- i) Geographic Barriers. Most of the tea gardens are deep into the countryside where transportation is not effective as is widely expected.

ii) Financial Constraints. Nevertheless, even if the services are presented, the prices might be too much for the low-class workers.

2. Lack of Information: Due to some cultural conditions, reproductive health education is not imparted for such issues:

i) Family Planning: Scantly if any information on contraceptives methods or family planning alternatives is provided.

ii) Sexual Health: Quite a number of women are not educated on sexually transmitted diseases and how to prevent them including safe sex practices.

3. Maternal Health Issues: Quite significant proportions of maternal morbidity and f morbidity are due to:

i) Poor Prenatal Care: Unavailability of uptake of antenatal services results to problems during pregnancy.

ii) Nutritional Deficiencies: Due to low socioeconomic status, many people suffer from malnutrition in turn affecting the pregnancy.

iii) Cultural Barriers: Old women custom forbid women from additional connecting seeking western medication.

Health Education Programs:

There have been several attempts to raise reproductive health care and knowledge of tea garden women in Golaghat which include:

Community Health Programs: Non-governmental organizations (NGOs) and Health Department personnel are implementing the following:

1. Mobile Health Camps: Health check-ups for women and children, vaccinations as well as health education are given periodically at the gardens.
2. Workshops: The education strategy includes program concerning family planning, healthy practices, and nutrition.
3. Education and Training: Knowledge about the certain area especially reproductive health can be shared by training the community health workers and peer educators from the tea gardens.
4. Collaboration with Local Health Institutions: Cooperative ventures with a healthcare provider at this locality make it easier for the women to obtain certain services like prenatal care, counseling, emergency services, etc.
5. Awareness Campaigns: Helping women to understand their rights and responsibilities, things they need for their health, and what treatment is available can help them significantly.

1.Borsapori Tea Estate

Borsapori Tea Estate is one of the best tea estates in Golaghat and has employed a good number of women. Many workers face issues like reproductive health issues as most of them do not have relevant health services information and healthcare facilities. Cooking, clearance completion these women do suffer from improper family planning me

2.Ghiladhari Tea Estate

This tea estate which is situated almost 15 km from the town of Golaghat is noted for its vast tea plantations and a high female employee ratio. The females have a poor level of reproductive health care especially at the time of pregnancy and childbirth. There are societal barriers which contribute to their problems such as talking about reproductive health.

3.Singimari Tea Estate

Singimari is also famous as one of the most historical tea nurseries of Assam with many female workers. Still a majority of the women are unaware of the basic reproductive health care education even with the attempts of local NGOs which makes their health considerably poor.

4.Negheriting Tea Estate

There is also negheriting tea estate as well which lies slightly ahead of the district, but due to geography i.e. workforce, forth, the factor is relevant. The women who work here complain of insufficient prenatal care and sterilization facilities leading to a worrying trend that demands attention towards health facilities.

5.Sockeiting Tea Estate

It is also a tea garden with extensive tea growing and mostly female labour. Many women face a lack of awareness about reproductive health RA and SRH services which often results in unplanned pregnancies and complications in maternal health.

6.Dooria and Dakhinhengra Tea Estate

In the Doria and Dakhinhengra tea gardens, the sanitation facilities are very unhygienic and unhealthy.

Consequently, women in these tea gardens oftentimes do not have healthcare availability and rather poorly stocked. Cultural barriers are a vestige where there is a talk regarding reproductive health which makes it less known. Education is low to many women thus limiting the clarity of issues, available services on reproductive health to them.

0.05 CONCLUSION:

The women in the tea gardens of Golaghat district, in particular face other big hurdles of aspects of reproductive health. The result of this study highlighted that among the tea gardening women of Assam, awareness regarding reproductive health is not satisfactory. They fail to appreciate the essentials and comprehension of the different facets of reproductive health. There are

children in tea gardens, and pregnant women fast for months as well. Their age and educational status has been found to have some correlation with their level of understanding regarding reproductive health. Looking into these gaps is not one person's accountability; hence it calls for the joint responsibility of health professionals, NOG's and the leaders of the community in order to enhance information flow and services hence women are made aware of the control of their reproductive health. Women empowerment in tea gardens plays a significant contribution to reproductive health in the tea garden area. Education and skills expansion programs can enable women to be sensitized on their health needs to press for services.

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ROLE OF WOMEN IN ASSAM IN ENVIRONMENT CONSERVATION WITHSPECIAL REFERENCE TO DR. PURNIMA DEVI BARMAN

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Abstract:

Environmental pollution is a very sensitive and frequently discussed issue now- a-days. The problem of environmental pollution is taking a serious form in almost all parts of the country. As a result, plants, animals, birds including humans are threatened. It is the duty of every responsible and conscious person to keep the environment pollution free as far as possible.

Women have played an important role in environmental conservation since ancient times. Like women in other parts of the world, women in Assam, especially from endogenous communities, have been contributing to environmental conservation in various ways, such as, through sustainable agriculture, forest conservation, craft and eco- friendly industries, water resource management, leadership in environmental movements, promotion of endogenous seeds and farming practices, etc. One of the most prominent example in this field is Dr. Purnima Devi Barman whose efforts in wildlife conservation have gained international recognition. She started her journey from a backward area of Kamrup in Assam to the red carpet of the Green Oscars in the United Kingdom. Dr. Barman is a rare example of love for the environment and birds. In this article, we want to highlight something about Dr. Purnima Devi Barman, an entrepreneurial woman with exceptional ideas of Assam who works for the conservation of the greater adjutant stork, locally known as “Hargila”.

Keywords: Environment, Pollution, Conservation, Contribution, Endanger, Recognition.

Objectives

- To explore the initiatives taken by Dr. Barman to conserve the endangered Hargila species and their natural habitats, especially in Assam.
- To analyze her unique community-based conservation model, particularly the mobilization of local women through the 'Hargila Army' to protect the storks and raise awareness.
- To Study the ecological and societal impact of her conservation programs, including changes in local attitudes towards wildlife and the success of habitat restoration efforts.
- To identify the challenges faced by Dr. Purnima Devi Barman in conserving the Hargila.

- To evaluate the role of educational campaigns, workshops, and awareness programs in promoting the conservation of Hargila.
- To examine the recognition received by Dr. Barman.

Introduction:

The term “environment” refers to the surrounding conditions or factors that affect the life and development of organisms, ecosystems, or even inanimate objects. It includes all living and non-living things, such as air, water, soil, plants, animals, and human-made structures, as well as natural forces like weather and climate.

In a broader context, environment can also refer to social, cultural, economic, and technological conditions in which individuals or communities live and operate.

Environmental conservation supports the well-being of all living organisms and the planet's long-term sustainability.

Women in Assam significantly contribute to preserving the environment and promoting sustainable practices through Forest and Biodiversity Protection, Water Management, Agriculture and Sustainable Farming, Grassroots Environmental Movements, Crafts and Handloom Practices, Climate Change Adaptation etc. Among the women of Assam who are contributing to environment conservation, Purnima Devi Barman is also one of them. She is a wildlife biologist and conservationist, currently known for her pioneering work in the conservation of the endangered Greater Adjutant Stork in Assam, popularly known as Hargila. She has proved that women can play a strong role in conservation of nature. He has been awarded and recognized for this work with various awards. She did what was considered a man's job even as a woman.

Discussion

Dr. Purnima Devi Barman was born at Pub MajirGaon, Kamrup region, Assam. She grew up with her grandmother. His father is an army official. She is the wife of Rathirn Barman, Joint Director of Kaziranga Wildlife Trust and a son of Pathsala and a daughter-in-law of Bajali. She has two daughters, namely, Sampriti and Sanskriti, who, in the field of bird conservation, have followed their mother's progress.

Dr. Barman earned a Master's degree in Zoology from Guwahati University with a specialization in Ecology and wildlife Biology. She later obtained a Ph. D in 2019, focusing on the ecology and conservation of the Greater Adjutant Stork. At present, she continues her work as a senior conservation biologist and environmental activist in the Avifauna Research

and Conservation Department of Aranyak, a non-governmental organization for biodiversity conservation, where he worked as the Coordinator of Aranyak Hargila Conservation Project .She is a member of the Women in Nature Network (WiNN) India and the IUCN Stork, Ibis and Spoon Bill Expert Group.Dr.Barman has dedicated her career to studying and conserving the Greater Adjutant Stork, which has faced significant threats due to habitat loss and human-wildlife conflict. She has led numerous field studies and conservation initiatives to protect this species and its habitat.

The Hargila, also known as the greater adjutant stork (*Leptoptilos dubius*), is a large bird native to South and Southeast Asia. It is primarily found in Assam, India, and Cambodia. Dr. Barman is known as the Hargila Baideu for working in the field of Hargila. Hargilas are listed as 'Endangered' on the UNCN list.

They often nest in trees and sometimes live in garbage dumps. The Hargila is critically endangered, with less than 1,200 mature individuals left in the wild. Its population is under severe threat due to habitat loss, human-wildlife conflict, and cultural stigmas, as it is often considered a bad omen or a disease-carrying creature.

Hargilas are often seen in wetlands, garbage dumps, and around rivers, where they feed on carrion, small animals, and fish. They are important for maintaining ecological balance by cleaning up animal remains and reducing the spread of diseases.

Dr. Purnima Devi Barman's work in mobilizing the village community, especially women, through the Hargila Army has been instrumental in wildlife conservation, particularly in saving the endangered greater adjutant stork (*Leptoptilos dubius*), locally known as hargila in Assam. Dr. Purnima Devi Barman represents India in international conferences and workshops in China,Cambodia, United States, UK,France, Argentina, Mexico, Guyana,Malaysia, Germany, New Zealand,Canada, Thailand and many others.

Transition from a researcher to a Conservationist of the Hargila

Dr. Barman's transition from a researcher to a conservationist of the Hargila (Great Adjutant) was a gradual yet transformative journey driven by her deep connection with nature, her passion for birds, and a critical need for action. Dr. Barman started her journey as a wildlife biologist. During her Ph. D research on the breeding ecology of the Greater Adjutant Stork at some places in Assam, for example, Dadara, Pasaria and Singimari, she discovered that this critically endangered bird was being pushed closer to extinction due to habitat destruction, poaching, and negative public perception. The stork was often seen as a nuisance or bad omen, and people in Assam cut down trees where the birds nested to avoid any association with them.

It was 2007. Dr. Barman was a Ph. D student at the time. She often went to the village of Dadra to collect the necessary data on Hargila bird for her research work. A man was cutting down a tree in the compound of his house which contained the several nests of the bird and the nests of the birds broke and fell down to the ground. She was shocked and begged the man to stop cutting down the trees. But he ignored her and started laughing and making fun of her. She could not sleep peacefully thinking of the matter. She realized that people may lack awareness of the need for the bird or why it should be conserved. So, she decided to create awareness among these people for the conservation of the bird. She thought that the first thing she had to do was to instil love for the bird in the minds of the people. She also realized that her education, her degree would have no value if she was not committed to environmental awareness. Then she would temporarily stop his PhD.D studies for the time being and concentrate on this particular struggle and thus she embarked on this struggle.

The challenges faced by Dr. Purnima Devi Barman in conserving the Hargila

Dr. Purnima Devi Barman, a conservationist known for her work in protecting the Greater Adjutant Stork (Hargila), faced several challenges during her conservation efforts:

- **Cultural Beliefs and Superstition:** The Hargila stork was traditionally viewed as a bad omen or a sign of misfortune in many parts of Assam. Local communities often destroyed their nests, and this negative perception made it difficult for Dr. Barman to convince people of the bird's importance in the ecosystem.
- **Habitat Loss:** The rapid loss of wetlands and nesting trees posed a significant challenge. These storks rely on large trees for nesting, but deforestation and urbanization have reduced their natural habitats.
- **Community Resistance:** Initially, locals were resistant to her efforts. Convincing villagers, especially women, to take an active role in conservation was challenging because of societal norms and lack of awareness.
- **Destruction of Nests:** People used to cut down trees where the storks nested to avoid the mess they created or because of superstitions. Dr. Barman had to educate and persuade communities to protect these nesting sites instead.
- **Financial Constraints:** Like many grassroots conservation projects, securing funding for her efforts was difficult. She had to rely on limited resources and often worked under financial pressure.

- **Raising Awareness:** Changing the mind-set of a large community, especially in rural areas, required persistent outreach, awareness campaigns, and innovative approaches to involve women, children, and community leaders.

Key Roles or Initiatives of conservation:

- **Community Involvement:**

Dr. Barman understood the importance of involving the local community in conservation efforts. She focused on villages where greater adjutant storks nested in people's backyards. These stocks were once considered a nuisance by villagers, but Dr. Barman worked to change their perception of the bird. She knew that to protect the stork, first of all, it is necessary to change the perceptions of the bird and she has promoted awareness about the stork and its ecological role, advocating for sustainable practices that benefit both wildlife and local livelihood.

Empowering Women:

She mobilized local women to form a group called the Hargila Army. Today, the “Hargila Army” consists of over 10,000 women. These women became the core advocates for protecting the birds. Their goal is to remove obstacles to Hargila conservation. The Armyworm for protection of nesting sites, rehabilitate injured storks which have fallen from their nests and arrange “baby showers” for celebration of the arrival of new-born chicks. Through the Hargila Army, Dr. Barman has not only contributed to conservation efforts but also empowered women by teaching them skills like weaving, handicrafts, and other trades. They create eco-friendly products and spread environmental awareness in their communities, combining both conservation and economic development. She focused on Hargila conservation as well as women's empowerment. She thought that a daughter-in-law would need money to go outside the house. So she provided weaving machines and yarn to women to make them financially self-reliant. The women started making mekhela shawls, bags, cushion covers, churidars, shawls etc. and these fabrics are in great demand in India as well as abroad. By involving them in conservation, she created a sense of ownership and pride in protecting the stork. Dr. Barman's Hargila Army has become a model of how conservation can be successfully achieved through community involvement, particularly by empowering women to take the lead in protecting their environment.

Cultural Integration:

Dr. Barman integrates Assamese culture with environmental education, creating folklore, songs, and other traditional mediums to convey the importance of conservation and to foster a

sense of responsibility towards the bird. This innovative approach makes the conservation message accessible and relevant to rural women, ensuring greater involvement. She tied conservation to social and cultural practices, organizing baby showers for newborn storks and celebrating the birds' presence as part of the village's identity. Hargilas have been included in local folk songs, traditions and cultural festivals. The villagers perform the same rituals for the Hargila as they do for an Assamese woman. For example, they hold the Panchamrit ceremony for the hargila. She led several conservation campaigns. Conservation campaigns included presenting conservation messages during religious ceremonies, cooking competition, street dramas and group dances. Other strategies included involving movie stars to spread conservation awareness.

Skill Development and Livelihood Support:

To ensure sustainable conservation, she provided women with training in weaving and other handicrafts, which were inspired by the hargila. This initiative not only gave them financial independence but also helped spread awareness about wildlife conservation through the sale of these products.

- **Education and Advocacy:**

Dr. Barman organized awareness campaigns, workshops, and school programs to educate the younger generation and the wider community about the importance of conserving the greater adjutant stork and the wetlands that they rely on. She stopped landowners from cutting down their nesting sites and taking matters to the court for the protection of the wetlands from rampant concrete construction. Scholarships have been prepared for the children of nesting tree owners.

Advocacy and Research:

Dr. Barman collaborates with government bodies, international organizations, and researchers to advocate for stronger protection measures, conducts scientific studies on the species, and creates policies to aid in the long-term survival of the Hargila. She also received support from the Kamrup District Government by inviting government officials to inspect the Hargila's habitat. She also urged the forest and police departments to participate directly in the conservation work and was successful.

Impacts of the initiatives of conservation:

Dr. Purnima Devi Barman's conservation initiatives for the Hargila (Greater Adjutant Stork) have had significant ecological and societal impacts, especially in Assam, India.

Ecological Impact: The ecological impacts of her conservation initiatives are:

- **Protection of the Greater Adjutant Stork (Hargila) Population:**

The population of the greater adjutant stork in Assam has seen significant improvement due to these efforts. Dr. Barman's efforts have led to a significant increase in their numbers, particularly in Assam. Through the protection of nesting trees and awareness campaigns, she has helped conserve a species that was once on the brink of extinction. When conservation efforts were launched in 2007, only 28 Hargila nests were found in the Kamrup district colony. However, as of 2019, more than 200 nests have been found. When she started the expedition, there were about 400 to 450 Hargilas in Assam. But now there are more than 2,000. They are currently found in Dadra, Nagaon, Morigaon, Sibsagar and Jorhat in Kamrup district of Assam.

Preservation of Wetlands and Biodiversity

Since the Hargila largely depends on wetlands for feeding, Dr. Barman's conservation efforts also emphasize the importance of preserving wetlands. Wetlands are critical for maintaining biodiversity, as they support a variety of flora and fauna. Protecting them indirectly leads to the conservation of entire ecosystems.

- **Nesting Trees and Habitat Conservation:**

Protecting the large trees where Hargilas nest has also been a key part of the conservation program. Many of these trees were once cut down, but now, with community engagement, these trees are safeguarded, promoting a healthier environment for various species that rely on these habitats.

Societal Impact: The societal impacts of her conservation initiatives are:

- **Community Empowerment (Hargila Army):**

One of Dr. Barman's most remarkable contributions is the creation of the Hargila Army, an all-women group that works to protect the stork and its habitat. These women, primarily from rural and marginalized communities, have gained recognition, training, and a sense of purpose through their involvement in conservation. They not only protect the stork but also become community leaders in environmental education. The initiative empowered rural women, giving them a voice in the conservation space and improving their economic well-being.

- **Economic Upliftment:**

The conservation programs have led to economic benefits for local women through skill development initiatives. Women in the Hargila Army are trained in weaving and handicrafts, integrating Hargila motifs into their products. This has provided them with new income

streams, improving the economic status of entire families while fostering a sense of environmental stewardship.

- **Cultural Shift and Awareness:**

Traditionally, the Hargila was seen as a bad omen in Assamese culture. Through Dr. Barman's education and outreach efforts, perceptions have shifted. The bird is now celebrated, and community festivals around Hargila conservation have become common. Hargila is now part of their culture- making plays and songs about bird as well as printing their motifs on clothes. This change in societal attitude is vital for long-term conservation success, as people now take pride in protecting the bird and its environment.

- **Education and Capacity Building:**

Through workshops, street plays, and school programs, Dr. Barman has educated thousands of people, particularly children, on the importance of biodiversity and conservation. This educational outreach ensures that future generations remain committed to protecting the Hargila and other wildlife species.

Awards and Recognition

Dr. Barman has received several awards for her contributions to wildlife conservation. She has also been featured in various media for her impactful work and has become a role model for aspiring conservationists.

The awards are listed below:

In 2006: Earth Hero Award of Royal Bank of Suiden.

In 2009: The future conservationist award.

In 2015: The Leadership Award from the Conservation Leadership Programme

In 2016,

- UNDP India Biodiversity Award from the United Nations,
- Royal Bank of Scotland RBS "Earth Hero Award"
- Balipara Foundation "Green Guru Award"

Hargila Day is celebrated on 2nd February every year.

In 2017:

- FIICIFLO Women Achiever award from North-east,
- Bharat Sanchar Roll of Honour from BSNL,
- a Whitley Award also known as a Green Oscar, by Anne, Princess Roya of the United Kingdom,

- Nari Shakti Puraskar (highest civilian award for Indian Women) presented by the President of India, Ram Nath Kovind
- **In 2018**
- Yamin Hazarika “Women of Substance award
- Shri Satya Sai “Award for Human Excellence”

In 2022,

The UN Environment Programme’s (UNEP) Champions of the Earth award in the Entrepreneurial Vision category. This is the highest environmental honour given by the UN.

In 2024,

Dr. Purnima Devi Barman is awarded her second Whitley Gold Award, also known as the Green Oscar for her efforts to conserve the endangered Greater Adjutant Stork, locally known as Hargila and its habitat.

Dr. Barman has been consistently recognized for her community-driven, gender-inclusive conservation efforts, particularly in preserving the endangered greater adjutant stork and empowering rural women in Assam.

Published Works

Conservation Initiatives for Greater Adjutant in Assam, India (2011)

Greater Adjutant conservation through community participation in Assam, India. (2014)

Largest breeding colony of Greater Adjutant, *Leptoptilos dubius* Gmelin, in Dadara- Pasariya-Singimari Villages in Assam, India. (2015)

Rescue, Treatment, and Release of an Endangered Greater Adjutant *Leptoptilos dubius*.

Behavioural ethogram of endangered greater Adjutant Stork *Leptoptilos dubius* (Gmelin) (2017)

Foraging analysis of Endangered Greater Adjutant Stork *Leptotilus dubios*(Gemlin) in the certain habitat of Assam, India. (2020)

Conclusion

Every living thing is closely intertwined with each other. Wildlife will survive along with humans only if we continue to coexist with nature and wildlife. But now it is seen that instead of coexisting, our society is moving towards destroying nature and this has become a threat to wildlife. Dr. Purnima Devi Burman's efforts to bring such a society forward through Hargila conservation are truly commendable. Her dedication and innovative community-driven conservation model have not only saved the Hargila but also gained international recognition. Dr. Purnima Devi Barman’s work exemplifies how a single individual's efforts, combined with

community engagement, can protect endangered species. Assamese women, exemplified by Dr. Purnima Devi Barman, contribute significantly to environmental conservation through a blend of traditional practices, community-driven efforts, and innovative conservation methods. Purnima Devi Barman's work is a prime example of how community-led conservation can bring about meaningful change, not just for the Hargila but also for broader environmental preservation. She has proved that if we do anything with faith and concentration, we can achieve success. We just have to be strong in our goals and objectives.

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ANTI BIG DAM MOVEMENTS IN ASSAM: SPECIAL REFERENCE TO SUBANSIRI DAM

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Abstract: Assam is an alluring place surrounded by mountains and rivers. As a riverine state, various rivers enhance the beauty of the place and meet the needs of the residents. Rivers are also the centres of hydropower generation through dam which have various impacts on the ecology and the survival of the people or other living organisms. In general dam is like a water reservoir or an obstruction which resists water flow, retards and directs the flow of water. The Subansiri river dam which is known as Subansiri Lower Hydroelectric Project is an iconic project of hydropower production of Assam has impacts on social, cultural and environmental like displacement, ecological problems, soil erosion, extinction of species, degradation of forests and wildlife etc. Although there are some positive impacts of the project, Anti big dam movements arise because of such problems faced by the residents of that area. Anti big dam movements are to protest against the construction of a dam which is being built by the government or any other company. In this article, we will discuss about the advantages and problems created by the Subansiri dam and the causes and consequences of the Anti-big dam movements against the project.

Keywords: River, Dam, Hydropower, Project, Movement.

0.0 Introduction: Assam is a riverine state. Brahmaputra is the main river of Assam and there are many tributaries of Brahmaputra which fulfil the various needs of the residents. Subansiri river is a northern side large tributary of the Brahmaputra River. It originates from Himalayan and flows through Tibet's Lhntse Country in the Shannan Prefecture, and the Indian states of Arunachal Pradesh and Assam. The length of the river is 442 km long. It is the biggest tributary of upper Brahmaputra which is known as 'gold river'. In ancient time, it was a prospective mining spot for gold as there was presence of gold in its riverbed. Adam is a barrier or obstruction which resists flowing of water, directs or retards the flow. It is like a water reservoir and also acts as a great divider of flowing freshwater ecosystem. The Subansiri Lower Dam is officially known as Subansiri Lower Hydroelectric Project. The project is located 2.3 km upstream of Subansiri river on Arunachal Pradesh. The project is stands for production of

2000MW of power. The building of dams has helped human civilization by generation of hydroelectricity, supply of irrigation water for agriculture and it is also useful for flood control. But the project is faced many problems and interrupted by some movements which are against the construction of the dam. The construction of the dam is threatening to the lives of the people and wildlife. Soil erosion, displacement, ecological problems, changes of socio-economic life are happened because of the construction of the dam. So, some political parties and regional parties and some NGO are against of the construction who oppose the dam and lead to Anti big dam movements. This article covers about the movements and their consequences and attempts to draw conclusion.

0.1 Objectives of the Article: The main objectives of the article are as following-

1. To know about Anti big dam movements.
2. To examine the advantages and disadvantages of the Subansiri dam.
3. To know about the consequences of Anti big dam movements.

0.2 Methodology: This article will be prepared in descriptive and analytical process. It will be written with the help secondary data. Secondary data is collected from various books, articles, magazines and from internet and attempted to reach a conclusion.

1.0 Analysis: A Dam is an impermeable hydraulic construction which is built across a river to create a reservoir on its upstream side for confiscating water for various applications. The Subansiri dam which is known as The Subansiri Lower Hydro Electric Power Project is being built at Gerukamukh on the border of Arunachal Pradesh and Assam. It is an under-construction gravity dam located 2.3 km upstream of Subansiri river on Arunachal Pradesh. The dam is designed to be 116m tall, measured from the riverbed and 210m from the deepest foundation. The project aims to generate around 2000MW of power and expected to provide power to the NE region and the other parts of the country. Subansiri Hydro Electric Power Project is a large dam. International Commission on Large Dams (1998) have categorised Dams as Major Dam, Large Dam, and Small Dam on the basis of height, volume and storage capacity.

(a). Major Dam: Major dams fulfil at least one of the following criteria-

- (i) Height should be at least 150 meters from the foundation to the crest.
- (ii) At least 15 million m³ of volume.
- (iii) Water reservoir capacity should be at least 25km³.
- (iv) Electricity generation capacity at least 1000MW.

(b). Large Dam: The criteria are-

- (i) Height should be 15 meters from deepest foundation to crest.

(ii) 500 meters crest length.

(iii) One million m³ reservoir storage capacity.

(iv) Flood discharge capacity at least 2000m³ per second.

©. Small Dam: 15 metres height from the foundation to the crest.

The Subansiri Lower Project is a big dam started in 2005, which is being constructed by NHPC. NHPC is National Hydro Electric Power Corporation which is an Indian private sector company of dam building that generates hydropower and also involved in other energy sources. At first the project was commenced under Brahmaputra Flood Control Commission which was primarily for flood control and irrigation. The Subansiri project is expected to provide flood moderation, irrigation facility and drinking water benefits to the downstream areas. The Subansiri Lower Hydroelectric Power project has many advantages as following-

- 1. Hydropower generation:** The main benefit of the project is Hydropower generation. It is a big project which has the capacity to generate around 2000MW of power. It is expected that the project will fulfil the power supply of the NE region and also provide power supply to the other parts of the country.
- 2. Flood Control:** Rivers are big threat in monsoon season for the dwellers of the riverbank. Floods can occur due to heavy rain and overflowing of the rivers. The project is helpful for flood moderation of Subansiri river. In monsoon season, Subansiri dam reduce the risk of downstream flooding by regulating river flow.
- 3. Irrigation and Drinking Water Facility:** Irrigation facility is a primary aim of the project. At first the project was taken by Brahmaputra Flood Control Commission mainly for flood control and irrigation facility to the downstream area and constructed 122m high dam. It is expected that it will provide good irrigation facility and fresh drinking water to the dwellers of downstream area which will help in agriculture and will reduce scarcity of drinking water.
- 4. Economic Development:** The Subansiri project helps in economic development also. It is a large project commenced by NHPC which provide job opportunities during construction and operation. The project creates various jobs for physical labourers or jobs for others also. The local people get the opportunity to engage in various jobs in construction. It helps in the development of local economy.
- 5. Energy Security:** The project enhances energy security of the region by increasing the share of renewable energy. It includes a concrete gravity dam which has the capacity to generate 2000MW power. It increases the energy security and reduces dependence on fossil fuels.

- 6. Infrastructure Development:** Infrastructure development also an advantage of the project. Infrastructure development is beneficial for Arunachal Pradesh. The project will provide large infrastructure network in the region.
- 7. Tourism Potential:** The Subansiri Lower Hydro Electric Power project helps to develop the area as a tourist place. Many people from various region specially students from different schools and colleges come to see and know about the project. The dam and the reservoir can attract the tourists to visit the place. The project offers opportunities for recreational activities which helps in economic development.

In parallel, there are many disadvantages of the project which should be also under discussion. Some disadvantages of the Subansiri Lower Hydro Electric Project are as following-

- 1. Environmental Impact:** The Subansiri big dam can affect on the eco-system of that particular area. Loss of biodiversity, degradation of forest lands, displacement of habitants can create problems for the dwellers and wildlife. It is said that the project would affect protected areas like Kamlang Wildlife Sanctuary, Dibru-saikhowa National Park, various grasslands and forests. The release of water by the dam has changed the nature of the river which destroy the seasonality of rivers in the region. It affects on the earn of living and the lifestyle of the people of that region.
- 2. Displacement of communities:** Sometimes displacement happens for developmental works. For the construction of the Subansiri dam, dwellers of that area are displaced to another place which changed their lifestyle. They have to loss their community land for the project and demanded jobs and compensation but ignored by the project authorities.
- 3. Cultural Impact:** The project has affected on the culture of the indigenous communities of the region. Due to displacement and the land use by the project, the living style has changed. The livelihood of the people attached with the river. They earned their livelihood by fishing, flood plain farming, driftwood collection, grazing etc. and the culture was formed through it. But the project has changed the cultural scenario of the region by changing economic condition of the families. People of different places of different community has come to work in the project and they have impacts on the local culture.
- 4. Siltation Issues:** Another disadvantage of the project is that there may be siltation issues for the downstream dwellers.
- 5. Seismic Risk:** The location of the hydropower generation project is geologically and seismologically sensitive. The construction of dam in such an area is in seismic risk. Earthquake may occur and it could affect the project and also a risk for inhabitants of the region.

6. Political and Social Tensions: The Subansiri project occurs political and social tension in the region. For their own interest there arise disputes among various stakeholders including local communities, organizations, environmentalists and governmental bodies which led to social unrest.

1.1 Anti Big Dam Movements and Consequences: Anti big dam movements are to protest against the construction of a dam which is being built by the government or any other company. The movement has gathered remarkable impulse against a project that endangers devastating environmental, demographic and socio-economic impact. Due to some problems created by the dam construction or because of the disadvantages of the dam some organisations or inhabited groups have been raising claims to stop the construction of Subansiri Dam which led to Anti big dam movements in Assam. Subansiri Dam which is called Subansiri Hydro Electric Power project is in advance stage of construction. It is the largest hydroelectric project of India in terms of installed capacity. At first Brahmaputra Flood Control Commission started the project work and later handed over the work to National Hydroelectric Power Corporation (NHPC). NHPC is a public sector dam builder, started construction of the project in January 2005. Anti dam movements stand against the construction of the project from the beginning. The construction has been facing obstacles through anti dam movements by various inhabited groups under the leadership of All Assam Students Union which is known as AASU. Due to uncertainties about the socio-ecological impact of the project, AASU started campaigning against the big dams. AASU led protests in Dhemaji and Lakhimpur districts and demanded an assessment of the impact of Subansiri Lower project. To discuss about the claims, a tripartite meeting seated involving AASU, NHPC and Assam government in December, 2006. An expert committee formed to investigate the project. After many agitations launched by AASU, the committee started to study about downstream impact in September 2008. In June 2010, the report of the expert committee stated that the selected site is geologically and seismologically sensitive region and recommended not to construct mega dam in the site. Despite the protests, NHPC continued the construction of the Subansiri dam. After it, AASU allied with KMSS and 26 ethnic organisations including Mising bodies such as Takam Mising Porin Kebang (TMPK) and Mising Sangram Porishad known as MMK and gave more strong and full-fledged agitations. KMSS-Krishak Mukti Sangram Samity is a major organisation under the leadership of Akhil Gogoi, known as peasant leader and the general secretary of KMSS. Akhil Gogoi had the support of 500000 fishers depended on the Brahmaputra. The protest against the dam construction was led by pressure groups – AASU, Krishak Mukti Sangram Samity (KMSS) and Assam Gana Parishad (AGP) as an opposite party of the then government. On 17th July

2010, the house committee of Assam Legislative Assembly asked the Assam government to follow the recommendation and take necessary action about the project.

After 50% of work had been completed, in March 2011, due to raised complaint by Assam Experts Groups (AEG) that the location of the project is geologically and seismologically sensitive and halted the construction work in December 2011. Assam Experts Groups and the National Green Tribunal raised hydrological issues of downstream and stand against the dam construction work.

Assam is on the edge of a movement due to the upstream of the dam is constructed in Arunachal Pradesh. When Union Minister of Environment and Forest Jairam Ramesh came to Assam to consult about the Subansiri Hydro Electric Project which is the biggest of three dams being constructed in Arunachal Pradesh, there held a number of protests in Assam.

On 1st December 2011, a fully-fledged state-wide disquiet broke out against the project, more than 3000 activists led by AASU and KMSS filled the Lakhimpur town to block a 14-wheel jumbo carrier which carries equipment towards the Subansiri project. The protest remained for one month and a forceful blockade against NHPC in Lakhimpur and Dhemaji districts have launched the Assamese public imagination, and given birth to a regional movement.

AASU assigns that as Assam's water resources may serve to the other parts of the country also or national interest and the project is to a distorted profit-making motive of the centre, without addressing the decades-long problems of its people. It is unconsidered by the government that devastating floods and soil erosion create damage every year in Assam. From the total proposed project 168 mega dams in Arunachal Pradesh the total estimated power generation would be around 75000MW, much of which will be driven out of the region. Assam will receive only 50MW as a royalty 25MW from the Lower Subansiri project and 25MW from the Kameng Project despite having equal rights over the inter-state rivers. AASU claims it as injustice for Assam. Samujjal Bhattacharya, the adviser of AASU said that Arunachal Pradesh would get revenue for the projects but Assam would be only responsible for damages or loss of the project.

After leading a massive opposition more than a month-long blockade, turning disruptive at times, KMSS general secretary Akhil Gogoi is invited for the first-round talks, in Guwahati, Assam's capital city and Gogoi says, "Although we appreciate Government's wish to hold talks, there was no indication that they were ready to draw the project to a halt. In fact, experiences from all other anti-dam movements across the country tell us that centre will use this as a strategy to calm the protests and delay the process".

Combining all concerns on dam safety and downstream impact the National Green Tribunal (NGT) gave its final report on July 31,2019. After 8 years, construction resumed in October 2019 with all modifications as recommended by the committees. On 24th September, a flood struck collapse the guard wall of the project and this led protests demanding the cancellation of the project. The 85% Of work of the project construction had been completed till October 2022. Frequent landslides on 11th October and 27th October 2022 collapsed in to the reservoir, blocked a tunnel and stopped water flowing to the Subansiri river which fuelled protests.

Allying to other opposition parties of the dam construction, the Assam Jatiyatabadi Yuba Chhatra Parishad (AJYCP), is a regional students organisation also protests the construction work of the project. The AJYCP organised public meetings to discuss and highlight the threat to downstream areas of the project. AJYCP complained that the construction of dam had been resumed without consulting with 965 villages. However, the project has been facing multiple delay and opposition since its inception in 2005. It is expected to be commissioned by December 2024 and will increase India's energy security.

1.2 Conclusion: The Subansiri Lower Hydroelectric Power project is the largest project of India in terms of the capacity of reservoir. The Project offers an obscure reciprocity of benefits and challenges. It has been facing multiple obstacles from its beginning through various anti big dam movements. Various anti -dam movements are held under the leadership of AASU, KMSS, AJYCP, TMK and so many NGOs and other organisations to stop the construction. The construction of big dams may occur frequent earthquakes, serious changes to the earth's surface and can lead to geological damage. The project has many threatens from the ecological, seismological and from various organizations. In spite of various problems like displacement, disruption of ecosystem, sedimentation, decrease of forest and agricultural lands etc. the construction of the dam is going through ups and down and expected the completion by December,2024. Modern technology, planning and designs of dams have reduced the possibility of occurrence of certain disaster. It is expected that after completion of the construction the project will generate 75000MW of power which will reduce scarcity of power in to the whole country. The anticipation of the project is promise of significant energy generation and economic development of the region and other parts of the country. But it will be under consideration about the environmental, cultural impacts of the project for balanced decision making and sustainable development.

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WOMEN'S POLITICAL EMPOWERMENT IN ASSAM: CHALLENGES AND OPPORTUNITIES

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Abstract:

Despite constitutional guarantees, women's political empowerment remains elusive in Assam. This seminar examines the status of women in Assam's politics, focusing on representation in legislative assemblies, local governance, and obstacles faced in patriarchal societies. It analyzes historical context, socio-cultural barriers, and policy initiatives, highlighting successes and challenges. Expert panellists will discuss strategies for enhancing women's political participation, addressing gender-based violence, and promoting inclusive governance.

Keywords: Women's empowerment, Political representation, Legislative assemblies, Local governance, Patriarchal societies

Introduction:

Assam, a state known for its rich cultural heritage and complex socio-political landscape, reflects many of the broader challenges India faces when it comes to women's political participation. Despite making up nearly half of the population, women in Assam remain significantly underrepresented in the political arena. This underrepresentation is not only a matter of numbers but speaks to deeper systemic issues of gender inequality and marginalization in decision-making processes. Historically, women's roles in Assam have been confined to domestic and socio-cultural spheres, with limited engagement in formal political institutions. The dominance of patriarchal norms, coupled with a lack of access to education and economic opportunities, has constrained women's ability to assert their political rights and contribute meaningfully to governance.

Ultimately, the underrepresentation of women in Assam's political institutions is not just a gender issue; it is a governance issue. Ensuring that women have a seat at the table is essential for creating policies that are inclusive and responsive to the needs of all citizens, particularly marginalized groups. Empowering women politically is thus crucial for achieving a more equitable and just society in Assam.

Aims & Objectives:

- To assess women's political representation in Assam's legislative assemblies and local governance.
- To identify socio-cultural and structural barriers hindering women's political participation.
- Examine policy initiatives and interventions promoting women's empowerment.
- Strategies for addressing gender-based violence and promoting inclusive governance.

Methodology: This seminar paper is descriptive only and data collected for the study from various books, journals and internet.

Key Areas of Discussion:

Since India's independence in 1947, women in Assam have been active participants in various social and political movements, yet their engagement in institutional politics has remained minimal. Although there have been notable female leaders and activists, the proportion of women in elected bodies such as the Assam Legislative Assembly remains low. The same trend is evident at the national level, where women's representation in Indian politics continues to lag behind global averages. This gap between women's potential and their actual participation in formal political structures poses a significant challenge to the ideals of democracy and inclusive governance. The marginalization of women's voices in Assam's political institutions not only undermines gender equality but also limits the state's ability to address issues that disproportionately affect women, such as education, healthcare, and gender-based violence.

In recent years, however, there has been a growing recognition of the need to enhance women's participation in politics, both at the national and state levels. The introduction of the 73rd Constitutional Amendment in 1992, which reserved 33% of seats for women in Panchayati Raj Institutions (PRIs), marked a significant step toward political empowerment for women, particularly in rural areas. In Assam, this has led to increased visibility of women in local governance, with more women occupying leadership positions in village councils and district boards. Yet, challenges persist, as patriarchal attitudes and social norms often limit women's actual influence in decision-making, even when they hold formal positions of power.

The push for women's political empowerment has also gained momentum with ongoing debates around the Women's Reservation Bill, which proposes to reserve 33% of seats for women in national and state legislatures. This bill, if passed, could significantly alter the political landscape in Assam by ensuring a greater presence of women in the state assembly and potentially leading to more gender-sensitive policymaking. However, legal reforms alone are not sufficient to bring about substantive change. To truly empower women politically, there must be a concerted effort to address the socio-cultural barriers that hinder their participation.

This includes improving access to education, fostering economic independence, and challenging patriarchal norms that view politics as a male domain

The historical context of women's political participation in Assam reveals a long-standing gender disparity. Since India's independence in 1947, women in Assam have been generally confined to secondary roles within both domestic and public spheres. This limited their presence in institutional politics. For many decades, the region's political landscape was dominated by men, a reflection of deep-rooted patriarchal structures. Despite this, women's activism in social and cultural movements has been prominent, though their institutional political involvement remained low. In the last two decades, however, there has been a concerted effort to address these disparities, with a growing focus on policies aimed at increasing women's political representation and participation. This push has largely stemmed from broader national and global discussions on gender equality, political empowerment, and the need for inclusive governance.

Representation in Legislative Assemblies: Numbers, Trends, and Impact

Women's representation in legislative assemblies is widely acknowledged as a cornerstone of inclusive and democratic governance. However, in Assam, like in many parts of India, the numbers tell a different story. Female representation in the state assembly has historically been low. For example, in the Assam Legislative Assembly, the percentage of women has consistently fallen short of a significant proportion, fluctuating between 5% and 10% over various electoral terms. This underrepresentation hampers the creation of gender-sensitive policies and limits women's ability to address issues directly affecting them, such as gender-based violence, health, and education. However, studies indicate that the presence of even a small number of women in legislative bodies can positively impact policy discussions, bringing more focus on social issues, family welfare, and community health.

Local Governance: Women's Role in Panchayati Raj Institutions

The Panchayati Raj Institutions (PRIs), introduced as part of India's decentralization efforts, serve as vital platforms for local governance and grassroots democracy. The 73rd Constitutional Amendment Act of 1992 marked a transformative moment for women's participation in these institutions by reserving 33% of seats for women. This has led to a substantial increase in women's involvement at the local government level, especially in rural areas of Assam. Women are now more visible in village councils (Gram Panchayats) and district councils (Zilla Parishads), contributing to decision-making processes on issues like education, healthcare, and community development. Despite these legal provisions, challenges

persist, such as male dominance in leadership roles, proxy representations, and the undermining of women's decision-making authority.

Socio-Cultural Barriers: Patriarchal Norms, Education, and Economic Empowerment

The participation of women in politics in Assam is constrained by deep-seated socio-cultural barriers. Patriarchal norms continue to limit women's autonomy, reinforced by traditional expectations that prioritize their roles as caregivers. These norms are further compounded by a lack of access to quality education and economic opportunities for women, especially in rural areas. Educational disparities leave women with less knowledge about political processes, while economic dependence on male family members discourages many from pursuing political roles. Women in Assam often face stereotypes that paint them as incapable of handling leadership positions, reinforcing a cycle of exclusion and underrepresentation.

Policy Initiatives: Reservation Policies, Women's Welfare Schemes, and Gender-Sensitive Budgeting

To address gender disparity in politics, various policy initiatives have been implemented at both the national and state levels. The 73rd Amendment to the Constitution, which reserves 33% of seats for women in local governance, is one of the most notable. Additionally, several women's welfare schemes and gender-sensitive budgeting programs have been introduced to improve the socio-economic conditions of women, creating an enabling environment for their political participation. The proposed Women's Reservation Bill, which seeks to reserve 33% of seats for women in parliament and state legislatures, has long been advocated for but remains pending. If passed, it is expected to create a significant shift in the political landscape by providing women a greater platform in mainstream politics.

Addressing Gender-Based Violence: Legal Frameworks, Support Services, and Awareness Campaigns

One of the major barriers to women's political participation in Assam and across India is the prevalence of gender-based violence (GBV). Women who aspire to political roles often face harassment, intimidation, and even physical violence. Legal frameworks, such as the Protection of Women from Domestic Violence Act (2005) and the Sexual Harassment of Women at Workplace Act (2013), provide important safeguards. However, the effectiveness of these laws depends on implementation, which is often weak in remote and rural areas. In response, NGOs have taken up the mantle by organizing awareness campaigns and providing support services to survivors of gender-based violence. These initiatives help in building safer environments for women, empowering them to pursue political careers without fear of violence or retaliation.

Inclusive Governance: Strategies for Promoting Women's Participation and Leadership

To further promote women's participation and leadership, several strategies can be adopted.

- Leadership training and capacity-building programs are essential in equipping women with the skills and confidence to take on political roles.
 - Mentorship programs can also play a significant role, connecting experienced women leaders with new entrants to politics.
 - Additionally, creating political environments where women's voices are valued and respected is crucial.
 - Empowerment initiatives, such as gender advocacy campaigns, can shift public perceptions and dismantle stereotypes about women in leadership roles.
 - These efforts, combined with legislative reforms, can help build a more inclusive governance structure where women can actively contribute to political decision-making and leadership.
- Women's political empowerment in Assam faces numerous challenges that hinder their participation in the political sphere.

Challenges: Women's political empowerment in Assam faces numerous challenges that hinder their participation in the political sphere.

- **Limited Access to Education:** Female enrolment rates remain below 50% despite universal primary education and mid-day meal schemes ¹. This lack of education restricts women's ability to engage in politics and make informed decisions.
- **Patriarchal Norms:** Dominant societal norms confine women to domestic and socio-cultural spheres, limiting their participation in politics.
- **Economic Constraints:** Limited economic opportunities hinder women's ability to engage in politics, perpetuating their dependence on others.
- **Social Barriers:** Women are often relegated to secondary roles in both domestic and public spheres, undermining their authority and influence.
- **Low Representation in Government Services:** Women make up only 16.65% of government employees, with most employed in lower categories ¹. This underrepresentation perpetuates gender inequality.

Opportunities:

- **Policy Initiatives:** Implementing policies that promote women's empowerment and address gender-based violence can create a more inclusive environment.
- **Increased Representation:** Enhancing women's representation in legislative assemblies and local governance can ensure their voices are heard.

- Education and Awareness: Promoting education and awareness about women's political rights can empower them to participate in the political process.
- Constitutional Amendments: The 73rd Constitutional Amendment reserved 33% of seats for women in Panchayati Raj Institutions, providing a platform for women to participate in decision-making.
- Empowerment through SHGs: Self-Help Groups provide women with a platform to participate in decision-making processes and access economic opportunities

Expected Outcomes:

- Enhanced understanding of women's political empowerment in Assam.
- Identification of key challenges and opportunities.
- Recommendations for policy reforms and interventions.
- Networking among stakeholders, researchers, and practitioners.

Conclusion:

Women's political empowerment in Assam remains an elusive dream despite constitutional guarantees. The state's complex socio-political landscape and rich cultural heritage have contributed to the underrepresentation of women in politics. Historically, women's roles have been confined to domestic and socio-cultural spheres, limiting their engagement in formal political institutions. Patriarchal norms and lack of access to education and economic opportunities have hindered women's ability to assert their political rights. This underrepresentation is not just a gender issue but also a governance issue, as women's participation is crucial for creating inclusive policies. Empowering women politically is vital for achieving a more equitable society in Assam. To achieve women's political empowerment in Assam, it's essential to address these challenges and capitalize on opportunities. This requires a multi-faceted approach involving policy initiatives, education, and awareness campaigns. By empowering women politically, Assam can move towards a more inclusive and equitable society.

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DEMOCRACY IN DISTRESS: ANALYZING INDIA'S CONTEMPORARY CHALLENGES

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Abstract:

India, a democracy known for its rich culture and diverse population, is grappling with numerous challenges in its contemporary political landscape. The country is grappling with the rise of authoritarianism, communalism, religious intolerance, economic divide, social inequality, corruption, and environmental issues. The ruling government's censorship and crackdown on media outlets have raised questions about the state of democracy. The rise of communal violence and discrimination, particularly against women and the lower caste, further erodes the nation's secular fabric. The economic divide and social inequality have led to widespread poverty, illiteracy, and lack of access to basic amenities. Corruption and lack of accountability in the government have weakened the rule of law and citizens' faith in the justice system. Environmental issues like air pollution, deforestation, and water scarcity threaten India's democracy. As citizens, it is our responsibility to hold leaders accountable and demand the protection and preservation of democratic values and principles.

Keywords: India, democracy, hybrid regime, democratic backsliding, civil liberties, media intimidation, executive power, anti-Muslim violence, democratic institutions.

Introduction: India's democratic status has been downgraded to a "hybrid regime" by organizations like Freedom House and the Varieties of Democracy project due to the erosion of democratic institutions, norms, and practices under the current government led by Narendra Modi since 2014. India, the largest democracy in the world, has always been a beacon of freedom and fairness. Still, in recent years, it has been facing challenges such as political turmoil, corruption, economic disparities, and social inequality. Political turmoil, characterized by coalition governments and frequent leadership changes, has led to policy paralysis and hindered progress in crucial areas. Corruption has eroded people's trust in the system, weakened the rule of law, and hindered economic growth. Economic disparities have also widened, leading to a sense of alienation and marginalization among certain sections of society. To overcome these challenges and protect democratic values, more steps need to be taken,

including stricter laws to combat corruption, stronger policies for inclusive growth, and a more robust judicial system.

Aims and Objectives:

The primary aim of this paper is to provide a platform for discussion and analysis of the challenges facing India's democracy, including the rise of authoritarianism, communalism, and social inequality. Specific Objectives are

- **Raise Awareness:** Highlight the erosion of civil liberties, media intimidation, and centralization of executive power in India.
- **Promote Research:** Encourage research on the intersection of culture, education, and democracy in India.
- **Foster Collaboration:** Bring together academics, policymakers, and practitioners to share experiences and evidence relevant to evaluating India's democratic challenges
- **Develop Strategies:** Explore possible strategies for addressing India's democratic challenges and promoting democratic values and principles.
- **Empower Citizens:** Educate citizens on their role in holding leaders accountable and demanding the protection and preservation of democratic values.

Methodology: This paper is descriptive only and data collected from various sources books, journals and the internet

Expected Outcomes

A deeper understanding of India's democratic challenges and their implications.

Increased awareness among citizens of their role in promoting democracy.

Development of strategies for addressing India's democratic challenges.

Strengthened collaboration between academics, policymakers, and practitioners.

Key Challenges:

India's democracy, once hailed as the world's largest is facing unprecedented challenges. The country's democratic status has been downgraded to a "hybrid regime" due to the erosion of democratic institutions, norms, and practices under the current government, led by Narendra Modi since 2014. This paper examines the key challenges confronting India's democracy, including the erosion of civil liberties, intimidation of media and opposition, centralization of executive power, the rise of anti-Muslim violence and discrimination, and undermining of democratic institutions. The international community's concerns over India's democratic backsliding are also discussed, highlighting the need for urgent reforms to protect democratic institutions and ensure the rights of all citizens.

- **Erosion of Civil Liberties:** India's civil liberties ranking has indeed seen a decline, as reported by organizations like Freedom House and Reporters Without Borders. Key concerns include restrictions on freedom of expression, digital surveillance, and the use of laws like sedition or anti-terrorism legislation to curb dissent.
- **Intimidation of Media and Opposition:** Independent media outlets, opposition politicians, and civil society organizations have raised alarms about increasing government pressure, including raids by enforcement agencies and restrictions on foreign funding for NGOs. This has created an atmosphere of fear and self-censorship.
- **Centralization of Executive Power:** Under the Modi government, there has been a trend toward centralizing authority, with critics arguing that this has undermined the independence of various institutions. The concentration of power in the executive branch has raised concerns about weakening democratic checks and balances.
- **Rise of Anti-Muslim Violence and Discrimination:** Muslims in India have faced growing hostility, often manifesting in mob violence and discriminatory practices. The Citizenship Amendment Act (CAA) and the proposed National Register of Citizens (NRC) have been particularly controversial, with critics arguing that they target Muslims and threaten the secular fabric of the country.
- **Undermining of Democratic Institutions:** Allegations have been made about the government's influence over key democratic institutions, including the judiciary and the Election Commission. This has raised concerns about the erosion of institutional autonomy and the weakening of democratic safeguards.
- **India's democracy is facing significant challenges, and its democratic status has been downgraded to a "hybrid regime".** This shift is attributed to the erosion of democratic norms and practices, rather than a dramatic coup or sudden overthrow. The current government, led by Narendra Modi, has been criticized for its treatment of opposition, media intimidation, and centralization of executive power ¹.

Consequences:

India's democratic decline has far-reaching implications, both domestically and globally. As the world's largest democracy, India's shift towards authoritarianism sends a worrying signal to other democracies ¹. The country's economic growth and social development are also at risk due to the undermining of democratic institutions.

Reversing the Decline:

To address these challenges, India needs to strengthen its democratic institutions, protect civil liberties, and promote media freedom. The government must also address social inequality and

promote inclusive growth. Ultimately, India's democratic future depends on the collective efforts of its citizens, civil society, and political leaders to uphold democratic values and principles.

India's democratic decline is attributed to several key factors, including:

- **Centralization of Executive Power:** The concentration of power in the central government has weakened checks and balances, enabling the government to exert significant control over various institutions ¹.
 - **Erosion of Civil Liberties:** There's been a decline in freedom of speech, assembly, and media independence, restricting citizens' ability to express dissent and hold leaders accountable ¹.
 - **Rise of Authoritarianism:** The government's increasing intolerance to opposition and criticism has created a climate of fear, with laws like the Unlawful Activities Prevention Act being used to silence critics ¹.
 - **Social and Economic Inequality:** Persistent poverty, illiteracy, and lack of access to basic amenities continue to plague the country, exacerbating social and economic disparities
- To address these challenges, urgent reforms are necessary:
- **Strengthen Democratic Institutions:** Ensure the independence of the judiciary, media, and electoral bodies to promote accountability and transparency.
 - **Promote Inclusive Governance:** Foster citizen participation and address social and economic disparities through inclusive policies.
 - **International Community Engagement:** Continue monitoring India's democratic trajectory and engage with the government and civil society to promote democratic values and practices.

Conclusion:

India's democratic decline has significant implications for the country's future and the global democratic community. Urgent reforms are needed to protect democratic institutions and ensure the rights of all citizens. The international community must continue to monitor India's democratic trajectory and engage with the country's government and civil society to promote democratic values and practices.

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IMPACT OF DIGITAL MEDIA ON CULTURAL IDENTITY

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Abstract:

The advent of digital media has revolutionized the way individuals and communities express, maintain, and evolve their cultural identities. Social media platforms, online communities, multimedia, and web-based applications have redefined communication, perception, and expression of cultural identities. In today's globally interconnected society, cultural boundaries are increasingly fluid, giving rise to complex intersections where digital media serves as both a platform for cultural preservation and a catalyst for change.

This seminar delves into the dynamic relationship between digital media and cultural identity, examining how digital platforms influence the evolution, preservation, and commercialization of cultural identities. It explores the tensions between cultural authenticity and digital representation, highlighting the opportunities and challenges presented by digital media.

Keywords: Digital Media, Cultural Identity, Global Connectivity, Representation, Hybridity

Introduction:

Digital media, encompassing social media platforms, online communities, multimedia, and web-based applications, has transformed the way people communicate, perceive, and express their cultural identities. In a globally interconnected society, cultural boundaries are increasingly fluid, leading to complex intersections where digital media acts as both a platform for cultural preservation and a catalyst for change. This seminar aims to explore how digital media has influenced the evolution, preservation, and even commercialization of cultural identities, providing insight into how these interactions shape individual and communal identities.

Aims & Objectives:

- To examine the impact of digital media on cultural identity formation, expression, and evolution.
- To analyze the opportunities and challenges presented by digital media in terms of cultural representation, visibility, and authenticity.

- To investigate the role of digital media in shaping global connectivity, cultural exchange, and hybridity.
- To explore the tension between cultural preservation and commercialization in the digital age.
- To develop a nuanced understanding of the complex intersections between digital media and cultural identity.

Methodology: This paper is descriptive only and data collected for the paper from various books, journals, articles and internet

Discussion Points:

Global Connectivity and Cross-Cultural Interactions

Digital media enables unprecedented cross-cultural exchange, creating platforms like Instagram, Twitter, and YouTube where individuals can share traditions, values, and practices with a global audience. Through these platforms, individuals adopt and adapt cultural elements, leading to the formation of hybrid identities and enhanced cultural diversity.

Facilitation of Cross-Cultural Exchange: Digital media functions as a modern marketplace where diverse cultural practices—such as fashion, music, and values—are shared and popularized globally. This fosters a broader appreciation for cultural diversity.

Hybrid Identities and Cultural Diversity: Individuals can blend multiple cultural influences into their identities, resulting in hybrid identities that promote inclusivity but may challenge traditional cultural integrity.

II. Representation and Visibility

Digital media has amplified the voices of marginalized communities, providing visibility to underrepresented cultural identities and challenging dominant, often exclusive, narratives.

Amplification of Marginalized Voices: Platforms empower minority groups to share their cultural narratives. For instance, Indigenous communities use digital media to document traditions and engage in dialogues on cultural preservation.

Preservation of Cultural Practices and Histories: Digital archives and social media channels act as repositories, helping to document and preserve cultural practices, ensuring that future generations have access to their heritage.

III. Identity Formation and Self-Expression

Social media has enabled users to create curated personas, allowing them to express various facets of their cultural identities or even develop new identities. This intersection of personal and cultural identity offers both opportunities and challenges in maintaining cultural authenticity.

Curated Online Personas and Community Building: Platforms offer users the freedom to explore and selectively present cultural backgrounds, creating a unique identity reflective of their heritage and personal expression.

Intersection of Personal and Cultural Identity: Many users navigate complex intersections between their offline cultural heritage and the influences they encounter online, crafting digital personas that represent both.

IV. Language Evolution and Preservation

Digital media plays a dual role in language preservation and evolution. While it encourages new linguistic expressions, it also helps preserve endangered languages by providing online spaces for their usage and study.

Language Mixing and New Vernaculars: Social media and digital platforms have contributed to new vernaculars, from memes to slang, reflecting the linguistic evolution driven by digital communication.

Preservation of Endangered Languages: Initiatives like digital dictionaries, language apps, and online communities support the preservation of endangered languages, giving communities a space to maintain their linguistic heritage.

V. Cultural Consumption and Commercialization

Digital media offers users access to diverse cultural products, which broadens cultural understanding. However, increased consumption sometimes leads to the commodification of cultural elements, posing risks to cultural integrity.

Access to Diverse Cultural Content: Digital platforms provide access to films, music, and art from various cultures, fostering a deeper understanding of global diversity.

Risks of Cultural Homogenization and Commodification: This access may inadvertently promote homogenization, where cultural elements are commercialized in ways that dilute their significance, creating concerns around cultural appropriation.

VI. Social Movements and Activism

Digital media is a powerful tool for mobilizing social movements, which are often rooted in cultural identity. Through hashtags, virtual campaigns, and digital storytelling, activists raise awareness of cultural issues, promote social justice, and challenge power dynamics.

Mobilization of Social Movements: Hashtag activism and online communities have brought global attention to issues affecting cultural groups, such as Black Lives Matter and Me Too.

Discussions on Identity Politics and Representation: Digital platforms facilitate nuanced discussions on identity politics, enabling complex dialogues about representation and the intersections of culture and social justice.

Conclusion:

Digital media's impact on cultural identity is complex, offering opportunities for inclusivity and cultural exchange while presenting challenges related to cultural integrity and preservation. The accessibility of digital spaces makes sharing and celebrating cultural identities easier but raises questions about representation, appropriation, and homogenization. As digital media continues to evolve, so does its role in shaping cultural identities. Engaging critically with these dynamics is essential for navigating the intersection of technology and culture responsibly.

Recommendations

- ❖ **Critical Digital Literacy Education:** Educate individuals on critically engaging with digital media to better navigate issues of representation and cultural authenticity.
- ❖ **Community-Led Digital Initiatives:** Community-led initiatives can support cultural identities in a way that respects and honors unique perspectives.
- ❖ **Inclusive Representation in Media:** Ensure diverse cultural representation in digital media to prevent homogenization and promote cultural understanding.
- ❖ **Language Preservation Programs:** Integrate language preservation initiatives into digital platforms to promote linguistic diversity.
- ❖ **Nuanced Discussions on Cultural Identity and Representation:** Foster open, respectful dialogues about cultural identity to promote inclusivity and understanding.

Future Research Directions

- ❖ **Digital Cultural Heritage Preservation:** Explore digital media's role in preserving cultural heritage, addressing challenges related to digital archiving.
- ❖ **Impact of social media on Cultural Norms:** Study how social media influences cultural norms and behaviours, particularly in multicultural societies.
- ❖ **Digital Activism and Social Movement Mobilization:** Examine the effectiveness of digital activism in promoting cultural and social awareness.
- ❖ **Language Evolution in Digital Communication:** Investigate how digital communication affects language evolution and its implications for cultural identity.
- ❖ **Culturally Sensitive Digital Media Practices:** Develop frameworks guiding the creation and consumption of culturally sensitive digital media.

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EMPOWERING RURAL WOMEN: PROBLEMS AND PROSPECTS

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Abstract:

Empowering rural women is important for the well-being of individuals, families and rural communities. It can contribute to inclusive and sustainable economic growth, poverty reduction and food security. But they are concentrated in low-skilled, low productivity and unpaid jobs with long working hours, poor working conditions and limited social protection. There is enormous potential for rural women to contribute to raising GDP as well as revitalization of agriculture and rural economies, but to acquire that barriers to equality should be addressed. Addressing gender equality and promoting decent work for rural women as a priority will get economic and social gains for all.

Keywords: Sustainable, productivity, potential

0.0 Introduction:

Empowerment means that people are equal citizens. Women empowerment includes women taking control over their lives, solving problems, developing self-reliance. Again, it implies the equal position of women in the world of work and to enable them to participate equally in all societal activities and decision making at all levels.

0.1 Aims & Objectives of The Study: The aim of women empowerment is to identify and promote the strong leadership and growth of women as individuals in their own right. Through this paper the rural women empowerment is emphasised and to empower them what are the challenges they are facing and what are the prospects and opportunities are seen, all these things are tried to be discussed.

0.2 Methodology: To write this paper generally descriptive method is adopted and data collected from various sources like books, journals and internet etc.

0.3 Discussion: Empowering rural women is important for the well-being of individuals, families and rural communities. Earlier women were facing a lot of problems because of male-dominated, patriarchal society system, practice of traditional believes etc. Women were responsible to the traditional roles like child bearing and child rearing. But in the modern world although women status has been improved a little, still they are facing problems. They have to

suffer a lot in their daily life to nourish their career as well as saving their family relationships. They have manifold roles as care taker, as farmers, as mothers and they work hard for the well-being of the society and rural development. As Mahatma Gandhi said, '“Everyone in rural India is a weaver.”

As poverty in rural areas is more widespread compared to urban areas, so the rural women engage themselves in low productive jobs to support the livelihood of their families. Every year 15th October is celebrated as 'International Women's Day of Rural Women', yet women are not free from discrimination. Women are not allowed to have the same ownership of land as men, so what they have earned it does stay under their control because of gender discrimination. There are some problems which are frequently noticed among rural women

- Rural women are lack of education, healthcare and infrastructure.
- To talk about gender – based violence they face a high risk of abuse, sexual harassment and other forms of gender-based violence.
- Women have to take their family responsibility and this prevents them from being a successful entrepreneur.
- Despite constitutional equality it is seen the discrimination against women. In rural areas women have resistance not only from males but also from elderly females who have accepted inequality.
- Rural women suffer from inadequate financial resources and working capital which hampers them to dedicate fully in their works.
- Again, rural women are vulnerable to the impacts of environmental disaster and climate change. It also becomes one of the hindrances regarding empowering women in rural areas. Although there are some challenges to empower women in rural areas yet there are prospects which would help in empowering them.

There is enormous potential for rural women to contribute to raising GDP as well as revitalization of agriculture and rural economy, if barriers to equality are addressed. Again, if women are given same access to agricultural assets, education and markets as men then agricultural production could be increased and the number of hungry people would be reduced. Some kind of decent jobs, entrepreneurship training, protection of rural women from unacceptable forms of work, enhancement of social protection, ensuring their voices are the key elements to achieve 2030 Agenda for sustainable Development. Education is one of the most powerful tools for empowering women, because it can help them to gain knowledge, skills and confidence and this can help them to improve their families and communities. Digital advancement can help women to manage their finances more efficiently and challenge

patriarchal norms. Introducing technology in rural areas can empower them by expanding their access to information, markets and educational resources. Besides these, community led innovations can help to mitigate their challenges. Awareness campaign can educate women about rights, empowering them to assert claims. Land ownership would enhance women's decision-making power within their families and communities. The importance of women participation in various spheres, as in workshop, seminar, and media campaign can create more supportive community environment. We should encourage communities to recognise and value the contribution of women.

There are some of the important schemes for empowerment of rural women-

The government gives priority to the safety, security and empowerment of women including rural women. Through the 73rd amendment to the constitution of 1/3rd seats in the Panchayati Raj Institutions have been reserved for women. The government is also providing training for their capacity building.

Under National Rural Livelihood Mission (NRLM) nearly 9.00 crore women are connected with around 83.5 lakhs women's self-help groups. MGNREGA mandates that at least 1/3rd of job generated under the scheme should be given to women.

NAM (National Agriculture Market) is helping women overcome the barriers they face in accessing markets.

To ensure economic independence of women through skill development and vocational training the government has also introduced Skill India Mission.

The ministry of women and child development implements 'Mission Shakti' an integrated woman empowerment programme, as umbrella scheme for the safety, security and empowerment of women.

Conclusion:

Women empowerment in India is not just a matter of gender equality, but an investment in powerful progress. When women are empowered communities' flourish. Again, education and skill development for rural women lead to enhanced livelihoods and improved family well being. Empowering women involves fostering an environment which can exercise control over their lives and make choices that shape their destinies. Rural women contribute a lot to the economic growth and poverty reduction of the country. If they are given all opportunities to empower, then they would be able to overcome their difficulties and they would expect bright future ahead. Our government also have implemented many schemes regarding the empowerment of women. Especially rural women face a lot of problems than the urban women.

Yet the rural women are doing their works with dedication and care. We are optimistic. We want the empowerment of rural women as well as the development of our nation.

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INCLUSIVE EDUCATION AS ENSHRINED IN NEP-2020: REFLECTING CHALLENGES AND OPPORTUNITIES

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Abstract:

The National Education Policy (NEP) 2020 aims to transform India's education system by promoting inclusive education and ensuring access, equity, and quality for all learners. The policy emphasizes socially and culturally responsive pedagogy, recognizing diverse student needs. Despite commendable efforts, challenges persist, including inadequate infrastructure, insufficient teacher training, and societal stigma. NEP 2020 presents opportunities for inclusive education through teacher training, curriculum flexibility, technology integration, and community engagement. Successful implementation requires addressing resource constraints, societal attitudes, and monitoring mechanisms.

Keywords: National Education Policy (NEP) 2020, Inclusive Education, Sustainable Development Goals (SDG-4), Opportunities, Challenges

Introduction:

The National Education Policy (NEP) 2020 marks a significant shift in India's education landscape, prioritizing inclusive education to ensure equal opportunities for all students. This vision aligns with global initiatives like the Sustainable Development Goals (SDG-4), emphasizing inclusive and equitable quality education². NEP 2020 addresses the needs of marginalized groups, including children with disabilities, socio-economically disadvantaged groups, and girls. According to the National Education Policy 2020 (NEP-2020), inclusive education is vital for ensuring that all students, regardless of their background, abilities, or disabilities, have access to high-quality education. This vision presents both challenges and opportunities for India's education system. In this article, we will dive into the key aspects of NEP-2020's inclusive education vision and reflect on the hurdles and possibilities that lie ahead.

Objectives:

- Analyzing NEP 2020's Inclusive Education Framework: Examine the policy's provisions for marginalized groups.
- Identifying Challenges: Discuss infrastructure, teacher training, and societal stigma challenges.

- **Exploring Opportunities:** Investigate teacher training, curriculum flexibility, technology integration, and community engagement.
- **Recommendations for Successful Implementation:** Address resource constraints, societal attitudes, and monitoring mechanisms.

Nep-2020's Inclusive Education Vision: NEP-2020 firmly believes in creating an inclusive education system that provides equitable access to education for all. It emphasizes the need for socially and culturally responsive pedagogy, recognizing the diverse needs of students from different backgrounds. The policy also highlights the importance of inclusivity, stressing the need to create an education system that caters to the needs of every student.

Challenges: While NEP-2020's vision for inclusive education is commendable, there are several challenges that need to be addressed. One of the significant hurdles is the lack of proper infrastructure, such as ramps and wheelchair accessibility, which makes it challenging for students with disabilities to access education. Furthermore, teacher training and capacity building are crucial aspects of inclusive education, but the current system lacks proper training programs, hindering the implementation of inclusive practices.

Moreover, the curriculum and pedagogical methods used in most schools are not inclusive, making it difficult for students with disabilities or from marginalized communities to thrive. Additionally, social attitudes and stigma towards students with disabilities are still prevalent, leading to their exclusion from mainstream education. Resource constraints are also a significant obstacle to providing an inclusive education system.

- **Infrastructural Barriers:** Despite the policy's vision, there are significant infrastructural challenges in implementing inclusive education, particularly in rural and remote areas. Many schools lack the physical infrastructure (like ramps, accessible toilets, etc.) to accommodate students with disabilities. This could hinder the realization of truly inclusive schools.
- **Teacher Preparedness:** While NEP 2020 promotes teacher training for inclusivity, the current state of teacher preparedness is lacking. There are few teachers with adequate skills to support children with diverse learning needs. Without robust training and support systems, many educators may struggle to deliver inclusive education effectively.
- **Resource Constraints:** The lack of resources—both financial and material—poses a major hurdle. The development and distribution of assistive technologies, learning materials, and accessible infrastructure require significant investment. Underfunded schools may
- Societal and Cultural Attitudes:** In many parts of India, societal stigmas around disability, caste, gender, and socioeconomic background persist, which can deter inclusion efforts. Shifting mindsets to embrace diversity in education requires long-term efforts in awareness and advocacy.

- **Monitoring and Evaluation:** The success of inclusive education largely depends on effective monitoring mechanisms. The policy does not clearly define how inclusivity will be measured or how schools and educational systems will be held accountable for implementing inclusive practices. The absence of clear evaluation frameworks could dilute the impact of these reforms.
- **Overcoming the Digital Divide:** While the use of technology is a major opportunity, it also presents challenges in terms of accessibility. Many students, particularly in rural areas, do not have access to digital devices or stable internet connections. This digital divide can exacerbate existing inequalities rather than promote inclusion.

Opportunities: Despite the challenges, NEP-2020's inclusive education vision presents several opportunities for India's education system. By creating an inclusive education system, it becomes more accessible and enables the participation of students from diverse backgrounds. It also fosters diversity and inclusivity in classrooms, promoting a culture of acceptance and respect for individual differences. Moreover, NEP-2020 emphasizes the need for teacher training and professional development, providing teachers with the necessary skills and knowledge to cater to the needs of all students. With the advancement of technology, there are innovative resources and technologies that can make education more inclusive and accessible for students with disabilities. The policy also encourages community engagement and partnerships, which can play a significant role in promoting inclusivity. Opportunities in inclusive education under NEP 2020-

- **Equity and Access:** NEP 2020 strongly advocates for the inclusion of all children, including those from marginalized groups, into mainstream education. It calls for creating a barrier-free environment to enhance participation and learning outcomes for children with disabilities. Initiatives like free education for underprivileged children up to the age of 18 and scholarships for disadvantaged students also reflect the policy's commitment to inclusivity.
- **Early Childhood Care and Education (ECCE):** The policy focuses on foundational literacy and numeracy, providing early intervention for children who need special educational support. NEP 2020 proposes setting up special provisions for differently-abled children, ensuring they receive the same opportunities in early childhood education.
- **Teacher training and capacity building:** To foster inclusive education, NEP 2020 emphasizes specialized training for teachers. Teachers are to be equipped to handle diverse classrooms, integrating students with varied learning needs. The policy suggests establishing new methods for capacity building and continuous professional development for teachers, particularly regarding inclusive pedagogies and assistive technologies.

- **Curriculum Flexibility:** NEP 2020 stresses the importance of flexible curricula that cater to different learning needs, allowing for individualized education plans (IEPs). This is crucial in inclusive education, where students with disabilities may require tailored learning pathways. The flexibility also extends to vocational training, offering all students pathways based on their abilities and interests.
- **Use of Technology:** The policy encourages the use of assistive technology and digital platforms to facilitate learning for students with disabilities. Accessible educational resources, including digital textbooks and audiobooks, are envisioned to bridge learning gaps. Technology-based education also enhances the reach of education to rural and remote areas, making education more inclusive.
- **Gender Inclusivity:** NEP 2020 highlights the need for gender inclusion, promoting girl-child education, and ensuring the safety and well-being of girls in school environments. Special attention is given to dropout rates, child marriage, and other factors that inhibit girls' education.

Policy Recommendations: To fully realize NEP-2020's vision for inclusive education, several policy recommendations need to be implemented.

- Strengthening inclusive education infrastructure, enhancing teacher training and capacity building, and developing inclusive curricula and pedagogies.
- Promoting social awareness and community engagement can also help in breaking down barriers and promoting inclusivity.
- Finally, ensuring proper budget allocation and resource management is crucial for the successful implementation of inclusive education.

Conclusion:

NEP-2020's vision for inclusive education is a step in the right direction towards building an equitable and just society with a focus on creating a holistic, accessible, and equitable educational environment. However, the success of these reforms depends on overcoming key challenges such as resource constraints, societal attitudes, and the readiness of schools and educators. With adequate support, funding, and monitoring, NEP 2020 has the potential to bring about meaningful change in inclusive education in India. However, realizing this vision requires collective efforts from all stakeholders, including policymakers, educators, and communities. By working together, we can create an inclusive education system that provides every student with an equal opportunity to learn and thrive. As the saying goes, "Education is the key to unlocking the golden door of freedom."

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THE EROSION OF LINGUISTIC PURITY: MISUSE OF ASSAMESE LANGUAGE IN SOCIAL MEDIA AND ELECTRONIC MEDIA:

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Abstract:

The rapid expansion of information technology has transformed the world into a global village. Electronic media and social media platforms, particularly Facebook, have become powerful tools for promoting and communicating information. Since its introduction in Assam in 2005, electronic media has contributed significantly to the dissemination of news, language, literature, and culture. However, the improper usage of the Assamese language by media outlets poses a challenge. Facebook, launched in India in 2006, has emerged as a vital platform for promoting Assamese language, literature, and culture. The COVID-19 lockdown has further accelerated online discussions on literature and culture. This study aims to explore the characteristics of the Assamese language and its usage in electronic media and Facebook, highlighting the importance of language preservation and promotion in the digital era.

Keywords: Assamese Language, Electronic Media, Social Media, Facebook, Language Preservation.

0.01 Introduction:

The Assamese language, a prominent member of the Indo-European language family, has a rich history and cultural significance in Northeast India. Recognized as a Standard language by the Constitution of India, Assamese serves as the primary state language of Assam and a vital communication medium for the North East region. Linguistically, Assamese exhibits a systematic structure, comprising essential components such as phonology, morphology, syntax, and semantics. Its grammatical framework, influenced by Indo-Aryan languages, adheres to specific rules governing sentence formation, word order (Subject+Object+Verb), and grammatical elements like prefixes, suffixes, and inflection.

However, despite its linguistic robustness, the Assamese language faces challenges in its usage, particularly in electronic media and social platforms like Facebook. Many users and media professionals neglect or are unaware of proper punctuation, grammar, and linguistic conventions established by Assamese grammarians and researchers. This inconsistency threatens the language's integrity, especially as younger generations and non-native speakers

acquire language skills through these mediums. If incorrect forms become the norm, the language's very existence may be endangered.

This paper aims to explore the significance of proper language usage in Assamese, examining the implications of linguistic negligence in electronic media and Facebook. By discussing these critical issues, we hope to raise awareness about the importance of preserving the Assamese language's integrity and promoting its accurate usage in the digital era.

0.02 Aims and Objectives:

The main purpose of this discussion is:

- To examine the prevalence of misuse of the Assamese language in electronic media and Facebook.
- To identify the linguistic inconsistencies and errors committed by users and media professionals.
- To raise public awareness about the importance of proper language usage and its impact on the preservation of the Assamese language.
- To encourage responsible language practices among electronic media professionals and Facebook users.
- To contribute to the preservation and promotion of the Assamese language in the digital era.

0.03: Area of Study:

The scope of this study is confined to the examination of the misuse of the Assamese language on Facebook, a prominent social media platform. Due to the vastness and diversity of electronic and social media outlets in Assam, it is impractical to comprehensively discuss language misuse across all platforms.

0.04: Methodology:

This study employs a mixed-methods approach, combining analytical and cognitive methods to examine the misuse of the Assamese language on Facebook.

0.05: Sources of Data:

This study utilizes both primary and secondary sources to gather relevant information. Only breaking news, media Facebook pages, and Facebook comment boxes are the main sources of information.

0.06: Discussion on The Topic:

Social media is a powerful means of communicating with others through computers, laptops, or mobile phones through Internet connections. Facebook, Twitter, WhatsApp, YouTube, Instagram, etc. are the most popular social media platforms among the Assamese people. The free economy policy adopted by India in the last decade of the twentieth century (1991) and

the impact of globalization gradually brought about rapid changes in the social life of India and Assam. Industrial development and the advancement of science and information technology also brought about a wave of change in people's thinking and consciousness. Facebook, the most popular social media platform of today, was created in the first decade of the 21st century. Facebook, a social media platform created in 2004, was launched in India on 26 September. Gradually, this social media became popular among people of all walks of life. Facebook is not only a means of communication but also a larger platform for the promotion and dissemination of the Assamese language, literature, and culture. This is a very good sign for the Assamese language, literature, and culture.

The title and theme of the paper mention that the electronic media and social media in Assam have brought bad signs for the future of the Assamese language in recent times. First, let us come to the context of electronic media and portal media. T.V. And mobile phones are considered to be the most powerful mass media. Electronic media and portal media publish news, information, or other related topics through these two popular mass media through audio-visual media. In the present day, TV. The popularity of mobile phones has grown to such an extent that the demand for print media or other media is declining day by day. Therefore, it is important to take into consideration the fact that the present situation in the country is not the same as the previous situation. Therefore, it is important to take into consideration the fact that the present situation in the country is not the same. Most of these news outlets in Assam have their own Facebook pages. They share the news with the public on their Facebook pages shortly after the market at the headquarters of a news agency. This results in TV viewing. Without looking at or reading newspapers, many people can get news or important and unimportant information instantly through their mobile phones. Such media have played an important role in providing information or news. Everything was fine up to this point. However, many people involved in the news services do not pay much attention to the use of Assamese language when delivering news. They make headlines with the wrong sentences and release them to the public. The language they often use, for whatever reasons of sort sightedness, ignorance, inattention, or haste, often leaves many language lovers in doubt about the future of the language.

Until 2005, Assamese people often turned to the print media for news, entertainment, or literature and culture. The print media tries to maintain the correct form of the language. People in the media are often afraid of open criticism. However, the current electronic media is not afraid of criticism and such criticism cannot deter journalists. They therefore do not pay much attention to the correct use of the language. They often make mistakes in sentence formation, not to mention claims and commas. Even when there are enough Assamese words,

news headlines are prepared by unnecessarily adding English words in the middle of the sentences and trying to slow down the language. They avoid the rules of grammar, suffixes, inflection, etc., and form sentences. Such things seem to bring bad news to the language. Here are a few examples for clarity.

"Charaideot Antrajatik Ahinsha Divash"

"Saboloi nepahoribo sondhiyar prime time"

"Upoja Matir poroshere prathamtu setelight senel"

"PrantePranteDurga Puja Bishes Karjayashuci"

Looking at the above sentences, some of them have no verbs, some have omitted inflection, and some have English words. It should have been a sentence like 'International Day of Non-Violence in Charideo' or 'International Day of Non-Violence in Charideo' The third sentence should have been "The first satellite channel revived by the grace of the native land" and the last sentence does not use an inflection. That sentence should have been " Durga Puja special programs in every corner"

These are just a few examples. Many times, journalists use the same word wherever they want. For example-

" Guwahatit Dhumuhar Tandab"

"Morongit Boinyahostir Tandab"

"Mohanagarit sur-Dokaitr Tandab"2

The word 'tandav' is used in two senses. The original word tandava refers to a special type of dance practiced in Tapushuni.

Another meaning of the word is 'destructive' The word 'Tandab Leela' means disaster or destruction. The use of the word 'tandav' in three sentences is noteworthy.

Punctuation or temporary punctuation is used as needed to form Assamese sentences. These are often avoided by media personnel. such as-

"Bill nidile bidyout bivage uthai loi jai freeze fan"

"UpayuktorkonvoiyrKhundatnihataSoptomsrenirchatrarvognirkhuvArokshirBirudhe." 3

"Jorhatot Egoraki Mohilar jote rati tote kati putra-koinai Alagi korar Aviyug Vugdoi thanaloiu goicil mohila goraki koinai manoshik rugor oushadh diyar aviyug Arokhiyar pora sohai nupua buli bishfuron ghar-mati bikri kori dhon loi pahorile matrik."

"Prashanga:Morigaut amohiya shontanor matrik hoitya mritya Nikita Devir Swami Pinku Nathok greptar amohiya shontanor sonmukhote hoitya koricil potnik hoitya kori dhorshonr rup dicil posotiat hoicil aikanda." 4

The above sentences show the use of punctuation by journalists. There is no mentality of using punctuation, let alone spelling mistakes. Can we assume that such things will secure the future of the Assamese language?

I would like to give a few more examples of the use of Assamese language by the media for the sake of clarity.

"42 Boshorr urdha kunu biyokti ASSUr hodoishya hobo nuwaribo."5

"Ratir vitorote holoni hol Swiggy delivery boy Lokesh Kumaror jibon, Anshohol Biswa Cupor babe aoha Netherlands cricket teamr" 6

Looking at the two sentences above, you can see that the first sentence is syntactically incorrect. The sentence should have been " No person over the age of 42 can or shall be a member of the ASSU. Similarly, in the next sentence, 'What part of Lokesh Kumar is the Netherlands cricket team that came for the World Cup?'

Portal media is even more active in bringing bad news to the Assamese language. Many of the journalists working in the portal media that have grown like fruit in cities and villages of Assam have no journalism courses. You can easily become such a portal journalist with two classes and a little language knowledge. Therefore, many young people in Assam are easily involved in such media. Such media bobs naturally often make mistakes in the use of language. A few examples will make this clear.

"Shu-Swadu byanjonere ahaj khuwar kotha vabise neki tene hole ahok Golaghat Jilar Numolighar shomipor..."

"Golaghatot kun Ai supori mafiya? Golaghatot punor Aromvo Barmij suporir Surang beha gudamot uddhar bostai bostai."

"Ekhon Sorkari schoolr Pradhan shikhokor Gayanor nomuna sauk.Bidiotu sai comment koribo."

"Vim kolor pora bishesh podhotire Gur aru Ata. Antorashtriya porjayot ujjali uthise Narayanpurr chatri"etc. 7

The sentences are not correct in terms of syntax, except for the spelling mistakes in the following sentences. If the sentences were like this, 'think of having a meal with delicious dishes? Then let's go near the Numaligarh refinery in Golaghat district. The rest of the sentences are the same. Spelling errors and unnecessary English words are used. The first of the last two sentences is not complete in itself. Sentences without verbs are not correct in English. 'Jaggery and flour are ready' could have been written like this. No journalist pays attention to such things.

Social media Facebook has also brought bad news to the Assamese language. As I mentioned earlier, Facebook is very popular among people from all walks of life in Assam. From the birth of a child to birthdays, wedding anniversaries, achievements, travel, concerts, paintings, architecture, sculpture, knowledge exploration, literature, culture, news, etc., everything is easily available in today's Facebook world. Initially, users used Roman script to present all these aspects, but later they started using Assamese script when writing technology became available on the 'Assamese Front' However, there are still some people who write Assamese words or sentences in Roman script due to spelling mistakes. There is a difference between spoken language and written language. We cannot write in the way we usually do or can do the tasks of daily life by speaking. Therefore, it is important to understand the importance of these grammar rules. However, many Facebook users ignore these things and use the Assamese language at will. This seems to be due to ignorance as well as the invasion of English, Hindi, Bengali, and other languages. They have made the Assamese language 'khichiri' by adding words from English or other languages to the words written in the Assamese script. The use of Assamese character combinations is disrupted.

There are many more such examples but for the sake of time and description, here are a few examples- 'Ring Ceremony', 'Next Year', 'Cute', 'Thank You', 'Congratulations', 'Zindagi', 'Hamecha', 'Good Morning', and 'Good Night' Words have become inevitable words in our daily lives. Many of the rising generation of students Since leaving Assamese medium schools and adopting English medium schools as the medium of instruction, English and Several Hindi words gained precedence in Assamese. We indeed need knowledge of English, Hindi, or multiple other languages to survive in today's competitive society, but at the same time, we need knowledge of our mother tongue. It is a shame not to know how to speak or write your language correctly. These factors have also indirectly encouraged the use of the Assamese language in its incorrect form on Facebook.

Nowadays, Facebook has become a huge platform for literary discussion. There are no special obligations for literary practice on Facebook. Many people who practice literature on Facebook lack language skills. Many confusions range from incorrect spelling to syntax. In addition, it has become a style of Facebook literature to unnecessarily combine words from English, Hindi, and other languages in sentences.

0.07: Conclusions:

- The correct usage of the Assamese language requires adherence to dictionary and grammatical standards.

- Thorough proofreading and editing are essential for error-free publication.
- Mastery of Assamese language techniques and skill development are crucial.

0.08: Recommendations:

- To promote the correct usage of the Assamese language:
- Journalists and social media users should consult dictionaries and grammar guides.
- Publish articles only after thorough review and verification.
- Participate in workshops and training programs on Assamese language and spelling correction.
- Engage in constructive feedback by pointing out errors in comment sections.
- Media professionals should prioritize knowledge acquisition of Assamese dictionaries and grammar.

0.09: Future Directions:

- To further promote the preservation and development of the Assamese language:
- Conduct regular language workshops and training programs.
- Develop and disseminate language resources (e.g., style guides, language manuals).
- Encourage collaborative efforts among language experts, media professionals, and educators.

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