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Present teaching and office staff of the College :
1993-94

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Babul Boro



Principal J. C. Nath welcoming the Chairman
of the Study Group II of Parliamentary
Committee on the welfare of
SC & ST with 'phulam
gamocha' on its august
visit to our
college on
January 6,
1994



The Chairman of Study Group II of Parliamentary Committee on the welfare of SC & ST addressing the gathering in the college on the occasion.



Sri Gomeswar Pegu, honourable Minister of State for WPT & BC, Assam addressing the gathering on the occasion of the visit of the members of the Study Group II of Parliamentary Committee on the welfare of SC & ST to our college on January 6, 1994.

The Status of Woman in the Past and the Present

Mrs. J. Bhuyan

Lecturer in Anthropology

The status of woman in a country, it is said, indicates the standard of its civilization. In this sense the Indians may feel proud of their ancient standard of civilization. Ancient India venerated woman and gave her the status which the ancestors of the civilized western people could not even imagine. In the then Hindu society she enjoyed perfect equality of freedom and status with man.

The status of woman is mostly determined by the structure of the society or the family. Generally the two types of society are found. They are patriarchal and matriarchal. In a patriarchal society the descent is traced through father, while in a matriarchal one the descent is traced through mother. It is gene-

rally believed that the status of woman in a matriarchal society is higher than that of woman in a patriarchal one. But a survey of the matriarchal societies shows that it is not so. In India among the Khasis the daughter inherits the property of her mother. In their mythology the creator is female. Man's earnings belong to his mother's family before marriage, and after marriage they belong to his wife's family. Most of the ancestors who are worshipped are women. Women act as priests on the religious occasions. They also become leaders in the social and religious fields. In Khirin kingdom a woman is the highest priest and administrator. Though a woman has so much power, one finds few cases of her misbehaviour towards man. On the

otherhand a Khasi woman regards her husband as her master.

In the primitive patriarchal societies the status of woman was determined by the restrictions attached to her functions. If the socio-economic functions of the woman were higher and more valuable in a tribe, her status was naturally higher. On the otherhand if her economic functions were not very important, she did not enjoy a high social status. For example, among the Todas the dairy is the central place of the economic and ritual activities of the tribe. But women never visit the dairy. Even they are not allowed to do any important jobs in the dairy-farming. The result is that their status is much lower.

It is observed that in various societies men and women have equal control over their economic activities. In such societies the status of both is more or less the same. For example, in Kadar tribe there is the division of labour between man and woman and so, the status of woman is equal to that of man.

Amongst the Gond also both men and women have equal freedom, and their activities are also similar.

It is believed that a woman's place is the home. She is also regarded as the property of others because she has to leave her parental house after her marriage and serve her husband and his family. Besides, the common feeling is that a girl is financially a burden on her parents. It is because of the fact that in her marriage she is to be given costly furniture, ornaments and other valuable things by her parents. In addition, there are still atrocities on women, dowry-death, rape, violence, eve-teasing etc. in our society. This certainly lowers the status of woman, and as such the recurrence of such ugly things should be prevented at all casts.

There is no denying the fact that women are now occupying positions of repute and responsibility. They are also showing their worth in all walks of life. This shows that they are capable of attaining the highest rung in the ladder of perfection in social life. Needless to say, in many

societies of the different parts of the world women are found showing their efficiency as social workers, lawyers, doctors, teachers, higher officers, etc. It must also be admitted that in some cases women show more efficiency than men. This shows that in almost all societies the status of woman is more or less undergoing a remarkable change. So the views held by a great thinker that 'Woman is an unfinished man left standing at a lower step in a scale of development' and also Nietzsche, the German philosopher, that 'Woman was God's second mistake' do not convey the truth about woman. They are certainly the views of the misogynists. In the early days of man's civilization enslavement to parents, husbands and other members of the family was decreed to women. But those days were the dark days of humanity, and the civilization of today cannot pride itself on it.

The modern world now eagerly looks forward for the remarkable improvement of the status of woman.

Women are not to be regarded as only the properties of others. They are to be given ample opportunities of showing their efficiency in various ways. No country can progress unless her entire population including women-folk takes an active part in all her development works. Men and women are to work in co-operation for the creation of a new world.

Our country India in her march for progress cannot unduly obstruct any change in the ideal of her womanhood. On the otherhand the ideal of her great women of the past should not be forsaken. She cannot also sacrifice her ancient culture to an unreasoning love for the western ideal. It is worth mentioning that ancient India revered woman as a living epitome of grace, sweetness and beauty. She accorded the highest social status to the qualified women then. Gargee and Maitrayee were learned scholars, and their great learning was a matter of pride for the people of ancient India. The Rigveda bears evidence that

women were fully the equals of men in regard to access to, and capacity for the deepest knowledge—even knowledge of the Absolute or Brahma. It refers to the young maidens completing their education as Brahmacharinis and then having husbands in whom they are merged like rivers in the oceans. It also mentions that learned and young daughters should be married to learned bridegrooms. The Yajurveda also states that a daughter who has completed her Brahmacharyya should be married to one who is learned like her. It cannot be denied that women had a more honoured place among the ancient Hindus than they had among the ancient Greeks and Romans. It is also to be noted that in the then Hindu society she enjoyed full religious right with her husband. We also find that a grown-up maiden was allowed to make the free choice of her husband at a 'Sayamvara'. Women had, then, really an enviable position, and it was due to people's distinct and noble notion of woman and woman-

hood. Buddhism too kept up the tradition of the Brahmanical religion in according to women an honoured place in their social life. Women were made eligible for admission to the Order of Nuns, that opened to them an avenue of culture and social service and also an opportunity for public life.

It is certainly a strange logic to regard women as inferior to men. The result of the University examinations in the different parts of the world amply demonstrate that girls if properly guided and helped may outshine boys in the different branches of learning. Given proper scope, they can show efficiency in any work. They can build up the family, the society and also the new world as a whole. In fact they need better opportunities which will ultimately help create better mothers, better housewives and better citizens. It is said that God's most perfect creation is woman and as such, she should be treated well and be accorded the highest social status she deserves. Manu, the great teacher, had his

wise saying "Where women are and where they are not honoured, honoured, there the Gods rejoice, there all rites are fruitless." □

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Ozone Layer – The Cause and Effect of its Depletion

— P. Sarma
Lecturer in Physics

Ozone is a form of oxygen with a strong but refreshing smell. It is produced by electricity and is present in the air. It largely occurs in the atmosphere from 20 to 25 kilometres above the surface of the earth. In ozone (O_3) three oxygen atoms are combined instead of the usual two atoms (O_2). It is also produced by the action of ultraviolet rays upon the ordinary oxygen atoms.

One of the drastic impacts on our earth's ecosystem is that of the depletion of ozone layer popularly known as ozone hole. It was first observed over the Antarctica in 1985. Ozone layer extends from the upper stratosphere to the mesosphere. It is a thin region of the concentration of the form of oxygen molecule

known as ozone (O_3).

Ozone layer is the earth's only defence mechanism against the harmful rays of the sun. It also controls the thermal budget of the earth. It is to be noted that the ultra-violet rays are biologically harmful to animals, plants and human beings. If these rays reach the earth's surface in full intensity, it will cause a serious ecological damage by destroying animal tissues. So the presence of ozone in the air is very essential to the earth's ecosystem.

The manufactured chemicals released by man destroy ozone layer faster than nature can replenish it. They also create ecological imbalance on earth. The chemical mainly responsible for the depletion of ozone layer is 'Chloro-Fluro-Carbon'

better known as C. F. C. In 1930 Dr. Thomas Midgley, an American scientist, demonstrated to the American Chemical Society, the first synthesis of C. F. Cs. It is worth-mentioning that one form of C.F.Cs is known as Freon, and it is used in foam production, refrigeration, fire extinguishers, solvents for pharmaceuticals and electric industry. Unlike several other chemicals the transparent, insoluble and non-reactive C. F. Cs cannot be removed from the atmosphere by the scavenging processes such as photo-dissociation, rain-out and oxidation. This gives them a residence time in the atmosphere for as long as 40 to 150 years. During this time they rise by random diffusion from the lower atmosphere to an altitude of 25 to 40 kilometres. Here the ultra-violet rays break down the C. F. C. to release free chlorine atoms. The reactive chlorine atoms attack ozone; breaking it down into oxygen molecules and chlorine monoxides. It is to be noted that a single chlorine atom can destroy as many as 100,000 ozone molecules. Again

oxygen like ozone cannot act as a shield. Thus through a series of catalytic chain reactions the chlorine atom causes a significant depletion of the ozone layer.

The scientists are much concerned with the depletion of the ozone layer and also the serious biological damage on earth for it. It may be mentioned that the exposure to high doses of ultra-violet rays has harmful effect on both the plants and animals. Among the visible harmful effects of the exposure to doses of such rays as observed by the reduced size of leaves, the stunted growth of plants and also the poor quality of seeds. Again the scientists have shown that the higher incidence of ultra-violet rays as a result, reduces algae productivity. It also causes damage to various forms of aquatic larvae and other organisms. The long term effect of such changes may be catastrophic. It is known that waters reduce the productivity of phytoplankton. If phytoplankton is affected, it will affect the krill, the tiny

animals that feed on algae and as a result, it will affect fish, sea-birds and marine animals including Seals and Whales and eventually it will also affect the human beings who greatly depend on sea-food for their livelihood. There will be such catastrophic effects on both the plants and animals as a result of the depletion of the ozone layer, caused by the chlorine atoms that are released by the ultra-violet rays by breaking down the C. F. Cs at a high altitude.

It is known that the direct exposure to ultra-violet rays can damage the immune system of human beings, cause cataract and increase the incidence of skin cancer. What is more, while in the upper atmosphere the C. F. Cs eat up the ozone layer, at the lower altitude they heat up the earth much in the manner of other green house gases such as carbon-di-oxide, nitrozen-di-oxide etc. and effect the climate on earth. A gradual warming of the earth threatens increased melting of polar ice-caps and flooding of coastal

regions. It is estimated that the warming of the earth from 1.5 to 5.5°C can cause the rise of the sea-level from 20 to 165 centimetres. It is to be noted that the sea-level rises by 10 cms. in 100 years. It is also estimated that a rise of this magnitude in the Indian ocean can make the Lakshadweep Archipelago quite vulnerable.

It is worth mentioning that over a large part of the Indian sub-continent the ozone content is much lower than that in the mid-latitude, and the ultra-violet rays' doses are higher. But there is no evidence of higher incidence of skin cancer or other harmful effects of the higher doses of ultra-violet rays. However any appreciable decrease in the present ozone level over India may have serious consequences.

The first global conference to counter the threat was held in Vienna in 1985. But a proper protocol could only be drawn up in 1987 when as many as 48 nations met in Montreal and signed what has come to be known as the Montreal

Protocol. India also along with other developing countries became a party later to this International Agreement. It was decided to reduce the consumption of C. F. Cs by 50 percent by 1999. It is to be noted that if C. F. C. emission is not controlled practically, the ozone layer may deplete by the middle of the 21st century and if so, it will push the human race into an era of ecological devastation. □

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Landuse and Landholding Sizes of Different Communities in Boko Circle and their Economic Condition

[CASE STUDY]

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Landholding is very important in the life-style of human beings. It is a fact that more than 80% of people live in rural areas, and basically their way of life and economic condition depend on agriculture. Besides, the quality of soil and its nature determine their choice of production. In this sense an attempt is made to study the categories of landuse and the sizes of landholdings of different communities in Boko circle and their economic condition.

Boko circle comprises three gaon Panchayats viz. Boko, Bekely and Luky gaon panchayats. It also consists of 113 (one hundred and thirteen) revenue villages with a population

of nearly 90,500 according to the census of 1991. There are again three physiographic divisions such as

- i) The old alluvial plain zone,
- ii) The foot-hill zone &
- iii) The middle flood plain zone

in this circle. People belonging to the scheduled caste, the scheduled tribe, the hill tribe and the general caste have been living together in all the three zones.

To verify the nature of landuse and landholdings of different communities in Boko circle only 14 (fourteen) villages (more than 10% of the total villages) viz. Namtarabari, Hahim, Matia, Hashi, Mauman, Moirachora, Jalukbari, Kajigaon, Bogaikhas, Darisatra,

Nagopara, Dakshin Sekhadari. Uzanpara, and Dhekiabari (Bhalukghata) may be selected. Again we may observe and analyse the distributive character of different categories of landuse and sizes of landholdings of the main four communities such as scheduled caste, scheduled tribe, hill tribe and general caste. In this regard eight villages -two from each community may be selected to have a vivid picture.

The locational sites of the villages are different. The village Darisatra is located in the extreme north-eastern corner of the area. It is in the old alluvial plain, and about 80% of its inhabitants are of the scheduled caste community. Jalukbari is another village in the north-western part of the area. It is only about 12 (twelve) kms. away from the heart of Boko township. The people living in this village belong to the scheduled caste and scheduled tribe communities. It is also in the old alluvial plain zone. Nagopara is a village in the middle flood plain zone and is only 4 (four) kms. away

from Boko township. The National Highway No 37 forms its northern boundary. Almost all the inhabitants of the village are the Rabhas and they belong to the scheduled tribe community. Kazigaon is another tribal village about 6 (six) kms. away from Boko bazar. This village is in the middle flood plain zone of the area.

Dhekiabari village which is also known as Bhalukghata is a village of the inhabitants of general caste. It is only 5 (five) kms. away from Boko township. It is situated in the middle flood plain zone. Uzanpara is another village 20 (twenty) kms. away to the north-west of Boko block. Namtarabari is also a village in the foot hill zone. It is on the border of Assam and Meghalaya, and is nearly 25 (twenty five) kms. away from Boko. It is situated to the south-west of Boko and is inhabited by the Garos who are recognized as the hill tribes. Hahim is about 14 (fourteen) kms. away from Boko. It is to the south of Boko township.

Landuse is the product of human culture on the physical endowment of land comprising relief, drainage and soil. The intensity and type of landuse change from community to community to comply with the interest, aptitude and skill of people. So a humble venture is made below to see the nature of landuse and the sizes of landholdings of the four communities mentioned above.

Of all the eight selected villages, only the village Nagopara has a forest landuse cover of about 213 (two hundred and thirteen) acres (1991-92) as shown in table No 1 below. Barren and uncultivable land that exists is about 7 (seven) acres in each of Darisatra and Kazigaon villages. Dhekiabari has 35 acres of barren and uncultivable land, while Hahim village has 17 acres of land under the barren and uncultivable landuse category. About 5% of the total land of Nagopara village remains barren and uncultivable. In the category of land put to non-agricultural uses, the eight village Hahim differs in magnitude.

Darisatra has the least share of 3% allocation as it is the most remote village of the study area. Jalukbari and Namtarabari use only 8% of land in non-agricultural landuses. Same is the case with Kazigaon village. Dhekiabari and Uzanpara villages are in higher level as more than 20% (twenty) of the total land put to non-agricultural landuses are used in these villages. In the other two villages namely Nagopara and Hahim 12% of the total land is used.

The potential agricultural land in the form of cultivable waste land varies from 0 to 4% in the eight selected villages. There is no cultivable waste land in Nagopara village, and it is only 4% (four) in Namtarabari village. The rest of the villages have 1 to 2% of the total land as cultivable waste land. It is worth mentioning that grazing land to feed the livestock in the villages is a problem. Almost half of the villages do not possess any grazing lands. It is mostly confined to Darisatra, Nagopara and Jalukbari

Serial No.	Name of Villages	Total household											Community		
		Surveyed household	Surveyed population	Forest land	Barren & uncultivated land	Land put to non-agricultural use	Cultivable waste land	Grazing land	Land under misc. Tree crops and groves	Fallow land	Current Fallow land	Net sown area		Total Land	
1	Darisatra	99	10	50	—	—	1.32	0.66	—	5.95	1.68	—	7.60	17.52	Scheduled caste
2	Jalukbari	180	18	82	—	—	1.32	0.33	—	4.29	—	—	8.59	14.53	
	Total	279	28	132	—	—	2.64	0.99	—	10.24	1.98	—	16.19	32.04	
3	Dhekiabari	149	15	106	—	3.14	3.47	0.66	—	8.92	0.82	—	33.05	50.09	General caste
4	Uzanpara	97	10	81	—	0.49	1.98	1.05	0.49	10.90	0.99	—	26.11	42.01	
	Total	246	25	187	—	3.63	5.45	1.74	0.49	19.82	1.81	—	59.16	92.10	
5	Kazigaon	45	5	44	—	—	1.15	0.49	—	0.99	0.36	—	18.18	21.17	Scheduled Tribe
6	Nago para	77	10	51	—	—	1.34	—	—	8.59	0.16	—	11.23	21.32	
	Total	122	15	95	—	—	2.49	0.49	—	9.58	0.52	—	29.41	42.49	
7	Namtarabari	20	5	35	—	—	1.32	—	0.40	33.49	—	0.66	17.19	53.37	Hill tribe
8	Hahim	250	25	117	17	1.15	3.96	—	—	15.20	—	0.16	14.71	52.18	
	Total	270	30	152	17	1.15	5.28	—	0.40	48.69	—	0.82	31.90	105.55	

Landuse In Selected Villages (In Acres)

Table No—1 Source :- Household Survey