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POLITY, AN ANNUAL JOURNAL OF POLITICAL SCIENCE, PUBLISHED BY DEPARTMENT OF POLITICAL SCIENCE, KAMRUP COLLEGE, CHAMATA .BOTH THE FIRST AND SECOND ISSUE OF POLITY WERE NOT PUBLISHED ON REGULAR BASIS. HOWEVER, NOW IT IS DECIDED TO PUBLISH POLITY ANNUALLY ON REGULAR BASIS. POLITY WILL BE PUBLISHED AS A BILINGUAL JOURNAL FROM THIS ISSUE ONWARDS AND THE MAIN OBJECTIVE OF POLITY WILL BE TO ADDRESS THE DIVERSE ISSUES OF POLITICS IN GLOBAL, NATIONAL AND REGIONAL LEVEL. HOPE, THE JOURNEY OF POLITY WILL CONTINUE FOREVER....

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Women: The Chief Protector and Manager of Environment An analysis in Indian Context

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Growing population and technological advancement are continuously vanishing the environment and country's natural resources. Over-exploitation of resources like land, water, fuel etc has resulted in degradation of resources mainly due to industrial pollution, soil erosion, deforestation and urbanisation. Hence, it is very important to conserve and promote the natural resources and environment because today 'Quality of Life' has become an important concern of all people. Environmental quality is considered as an important parameter in assessing the quality of life. Women and men share the environment equally; but if we talk of natural management from a global perspective, it is the women whom we find in the forefront of the race for protection and preservation of the resources. Women have direct contact with natural resources; particularly those living in rural areas or mountain areas have special relationship with the environment .They share more close relationship to the nature than men and this close relationship makes them perfect manager of an eco-system. Women living in mountain areas are so much interwined with the environment that whole eco-system revolves around her and she can't even think of her survival without it .For her forest is her mother's home as she is entirely dependent on the forest to meet her daily needs such as water, fodder, fuels ,minor forest product etc. Therefore women are more close to the nature .Somewhat 85% of the rural women are dependent on their livelihood from land and water activities.

Relationship between violence of Nature and Women –

Both women and nature have been considered as a subordinate entity throughout history .There is a correlation between the degradation of the environment and the subordination of women. Vandana Shiva, environment activist wrote that there is a connection between dominance of women and dominance of nature. Both the women and environment have been viewed as exploitable resources that are significantly under-valued. This argument supports eco-feminism in that traditionally women are responsible for resource mobilization and management. Fuel, fodder and water collections are the accepted responsibilities of women for survival. But with the destruction of the environment, these basic necessities become difficult to collect, which results in elimination of women's method of survival. One study showed that new developments in technology and developments in land access are denied to women, furthering their subordination and inequality.

Role of women in Conservation of Environment in Indian context –

Though women rarely get the credit for nurturing life support systems, but traditionally it is women who have been responsible for subsistence and survival for water, food, fuel, and fodder and habitat .Women have always been the principal conservers of bio-diversity. Even today they perform duties such as seed selection, multiplication and conservation .The on-farm conservation traditions of rural and tribal women with reference to agrobiodiversity are well-known. In developing areas of the world, women are

considered as the primary users of natural resources (land, forest, water) for gathering food, fuel, and fodder. Although in these countries, women mostly can't own the land and farms outright, they are the ones who spend most of their time working on the farms to feed the household. Shouldering this responsibility leads them to acquire more knowledge about soil, plants and trees and other environmental features and not misuse them. This close relationship of the rural women with land and other natural resources promotes a new culture of respectful use and preservation of natural resources and the environment, ensuring that the following generations can meet their needs. By establishing domestic and international non-governmental organisations, many women have recognised themselves and acknowledged to the world that along with the right to participate in environmental dilemmas, they also have different relationship with environment including different needs, responsibilities and knowledge about natural resources. This is why any changes in the environment have the different effect on women than men. Women are often the most directly affected by environmental issues, so they become more concerned about environmental problems. Studies have shown the direct affects of chemicals and pesticides on human health. According to UN's Chronicle Journal, researchers have found an association between breast cancer and the pesticide DDT and its derivative DDE and also one study by the WHO has found that women who are exposed to pesticides face a higher risk of abortion. These kinds of health problems cause women to feel more responsible regarding environmental issues.

Throughout history men have looked at natural resources as commercial entities or income generating tools, while women have tended to see the environment as a resource supporting their basic needs. As an example, rural Indian women collect the dead branches which are cut by storm for fuel wood to use rather than cutting the live trees. Hence, it can be said that women play a key role in the protection of biological diversity through their varied

responsibilities. They have identified the need not only to protect the biodiversity, but also to recreate it.

The Indian women were always ahead in the matter of prevention of pollution and protection, preservation, conservation, promotion and enhancement of the environment. They have made greater sacrifices; have exhibited greater love than man in the areas of environment protection. The strong desire, devotion and dedication towards better environment made Indian women a crusader against environment pollution.

Major Environmental Movements initiated by Women in India –

There have been many environmental movements in India which are mostly initiated by women to save the environment and lives of those dependent on it. Actually, repeated studies have shown that women have a stake in environment and this stake is reflected in the degree to which they care about natural resources.

The direct concern of Indian women with environment protection can be traced long back to 1731 AD, when Amrita Bai of Khejaralli village of Jodhpur district of Rajasthan sacrificed her life for saving the trees of her village. In order to save the trees, she embraced the trees and was cut as per the orders of the then Maharaja. Her three daughters and later her husband came forward and one by one 363 people were killed and the trees remained untouched because of villager's strong resistance.

This movement started by Amrita Bai in 1731 AD was revived by Bachni Devi and Gaura Devi of Uttar Pradesh in 1972 in the name of Chipko Movement by snatching the axe from the wood cutters and warned contractors

not to cut the trees. They gave a slogan which means forests bear soil, water and air and the three substances are basic requirements of our life. An example of prominence of female in the defence of natural forests comes from India in 1906. To thwart resistance to the forest clearing, as it was expanding conflict between loggers and government and peasant communities, the men were diverted from their villages and loggers were sent to the forests. The women left in the villages, however, resisted by physically hugging themselves to the trees to prevent them being cut down, giving rise to what is now called the Chipko Movement, an environmentalist movement initiated by these Indian women. This conflict started because men wanted to cut the trees to use them for industrial purposes while women wanted to keep them to safeguard their lifestyles since it was their food resource and deforestation was a survival matter for local people. Though deforestation could qualitatively alter the lives of all village residents, but it was the women who agitated for saving the forests.

Again a mass movement led by a woman environmentalist, Medha Patkar in connection with the Narmada Valley Development project has created awareness among the public regarding the project's social and environmental impact on local population. She has been fighting for what she terms it as 'Environmental Socialism'. Her crusade for environment is known as 'Save Narmada Agitation'.

We can also talk about 'Navdanya', a movement for earth democracy based on the philosophy of 'Vasudhaiv Kutumbakam' (The Earth as one family). Navdanya is an Indian based non-governmental organisation which promotes bio-diversity conservation, organic farming, the rights of farmers and the process of seed saving. One of Navdanya's founders and outspoken members is Vandana Shiva, an environmental activist.

Women in India are not satisfied with mass movements against environmental

degradation .They also knocked at the doors of legal courts for justice to protect the environment. Therefore ,it is important to recall the names of Indian women who have fought legal battles for environment protection, as Mrs. Sarla Tripathi of Indore ,Kinkari Devi of Sirmour district,Krishna Devi of Rajasthan etc. These are only examples of the determination of Indian women fighting for the protection of environment. But the problem of present day environment protection requires a global involvement of the entire community of womenfolk instead of a few selected groups of women. Today, there is need of participation of every woman of every class/every locality, and any woman should not underestimate her role. The Rio Declaration also says that women have a vital role in environmental management and development. Hence, full participation of women is essential to achieve sustainable development (Rio 1992). According to Ban Ki Moon, ''The world's women are the key to sustainable development, peace and security''.

Therefore, women play a crucial role in environment protection, management and development because they are closer to nature than men are .This closeness makes them more nurturing and caring towards their environment. Some scholars are of the opinion that women would protect the Earth better than men if in power, because women are more sensitive to the Earth and its problems. Women in our country have brought a different perspective to the environment debate because of their experience base. Their experience reveals to them that soil, water and vegetation, necessary for their day-to-day living requires care and good management. Along with biosphere, environmental degradation is related to the social sphere as well. It is believed that harmful split between nature and culture can only be healed by the feminist instinct such as reciprocity, nurturing and co-operation for holistic knowledge of nature's process .So, women's role is considered as the most familiar manager, collector and protector of forest as we have seen in different instances above in the paper .Now in the present era as women's role is being recognized in every

field, so their role in ecology management must also be recognized.

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WEB RESOURCES

<http://www.womenenvironment.org/detail.php?pageID=45>

<http://www.womenenvironment.org/detail.php?pageID=230>

Extremist Activities and Human Rights in Assam

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In last fifty years, Assam is passing through a critical stage of extremist activities which directly violate the human rights. These 'Extremist Activities and violation of Human Rights' have become most controversial and debatable issue and relevant one among the scholars, educationists, intellectuals, politicians, political thinkers, journalists, public activists etc. all over the world after the declaration of U.N General Assembly - 'The Univesal Declaration of Human Rights'.

Meaning of Human Rights :

Human Rights are the rights of human being and necessary for the full-fledged growth. The human rights are those rights which are essential for every individual and which he is entitled to enjoy by virtue of his being a member of the human family. Human rights, being the birth right, are therefore inherent in all the individuals irrespective of their caste, creed, race, religion, sex and nationality. These are the rights inalienable without which no man can live with their freedom and dignity and are conducive to physical, moral, social and spiritual welfare. These are fundamental as they provide suitable conditions for the material and moral up-lift of the people. The most precious to any man is his life and next to his personal liberty. That is why, life and liberty are two basic components of human rights which can be enjoyed in democratic system of society. Some- times, human rights are referred to as fundamental rights, basic rights, inherent rights, natural rights and birth rights.

The term 'Human Rights' is of recent origin. Though some scholars have traced back it to the Magna carta in England, French Revolution, American war of Independence, Babylonean king Hammu Rabi, to the concept of Roman Civil Law, in the writings of Sophecles, in the teachings of Confusius, in the Hindu, Budhist and Jain, Scriptures in the Bible and also in the teachings of other faiths which south justice and protection of inherent dignity of man. But human rights has achieved its stage from the second world war which had witnessed the inhuman acts committed by certain totalitarian regimes of the period. The U.N.O of international community, adopted the UN Charter in 1945 in Sanfranciso as international legal document for the first time that has used the term 'Hu- man Rights' and specifically mentioned - no discrimination between man and woman for enjoyment of the basic freedom. All these rights have been annunciated and embodied in Art. No. 1 - 30th of Declaration.

On 10th December, 1948, the U.N. General Assembly adopted and announced the universal declaration of human rights which is being observed as a 'World Human Rights Day' every year. This declaration laid down a common standard of human dignity - a code for the people of the world to live by. This declaration represents the core aspirations by recognizing the inherent dignity and of equal and inalienable rights of the members of human family so as to ensure freedom, justice, and peace. Following this

U.N. Charter almost all democratic countries have embodied the human rights in their own constitutions. As such Indian constitution is not exception to it. The main objectives of the rights are to ensure equality and dignity of the individual and to protect him against any attempt to deprive him of these rights. For this end in view, in october, 1993, the National Human Rights commission was formed which was enacted as the protection of Human Rights. The Assam Human Rights commission was constituted on 19th March,

1996 and is performing its duty to protect the rights of the people of Assam.

Meaning of Extremist Activities:

Extremism can be termed as activities of all the terrorist groups which are causing social tension among the different groups of people of the society. It is a greatest threat to life, liberty, peace and development. It harms the peace, security and stability of the society as well as brings evil impact on socio-economic and cultural development. Their activities always attack on democratic set-up, erodes human values and cause huge loss of life and property and lead to violation of human rights.

Extremist Activities in Assam :

Like in almost all countries in the world, widespread of human rights violations have been occurred in state like Jammu-Kashmir and North-East specially in Assam by extremist activities in various forms.

Since 1980s Assam has become a grazing field of a good number of anti-national extremist groups as a revolutionary organisation. Due to a number of social hatred, political negligence and economic exploitation of the center, un-employment problems fear for losing self identity and heinous motive of foreign elements, the various forms of extremist groups are cropped up in the region and by adopting certain extremist activities - such as killing of innocent people, bomb-blasting, looting, fund raising by extortion, torching of dwelling houses, kidnapping, assassinating, firing and ethnic clashes, they are creating terror in the minds of the people and harming economic growth and causing social tension among the different groups of people and frequently violating human rights of the people of Assam.

In Assam, a large number of extremist groups have been working actively, such as ULFA, NDFB, BLT, DHD, ANLA, KLNLF, KLO, MULTA, KOBRA, BTF, BLACK WINDOW, etc.

Here we should like to mention certain most brutal and ghastly acts of kidnapping and killing that have happened in Assam at different times which reflected the violations of human rights. A good number of innocent, dignified and distinguished persons have been killed by the extremists. Girish Goswami, Manabendra Sharma, Kamala Saikia, Kundanmal Agarwala, Harlalka, Kalipada sen, T. Raju, Sergei Gritechnke, Shabanam Kalita, Rashmi Bora, Sanjoy Ghose, Girish Dev Choudhury, Anil Baruah, Kumud hazarika, Dugdha Hazarika, Indra Mohan Hakasam, Nagen Sharma, Pannalal Oswal, Dr. Phool Chand Ram, are some prominent persons of such unarmed victims.

Another example of human rights violation by the extremist groups can be mentioned the discover of mass graves at Lakhpathar and Charaipung during Bajrang operation against ULFA created a reign of terror in Assam. Assam was made virtually a killing field and a mass grave yards.

Bomb blasts are also the most diabolic and brutal incidents which were taking place in Assam and were losing of huge lives and properties. The most tragic act of the extremist was the bomb blast of Dhemaji incident on 15th august 2004 which killed 12 children and one woman. On 30th october 2008 a serial bomb blasts had exploded in Gauhati, Barpeta and Kokrajhar claiming more than 85 innocent people killed and other 300 injured, experienced as violation of human rights. The Bhimajuli's incident on 04/10/2009 under Biswanath Chariali sub division is another inhuman activities of extremists groups in which innocent seven villagers were gun down.

There also occurred certain ethnic clashes among caste and communities, such as between dimasas and karbis, bodo and adivasis. The clashes between Bodo and adivasis killed more than 1000 people and more than 3 lacs people became homeless in year 1993, 1996, 1998 and 2006, violating human rights.

Extremist activities like bombing in public places and transport

system, disruption of communication by burning and bombing bridges, killing kidnapping, punishment for defying their orders, frequent calls for bandhas etc. have created a grave situation in Assam.

Violation of human rights not only by Extremist groups but also our police, para- military forces, especially Indian Army have been doing activities of human rights violation in Assam for checking and dominating extremist activities. At the conduct of their operation against these groups, they have killed the extremists in the name of encounter. Even some innocent youths were being killed by the forces - namely Bhaskar Barman of subashpara, Bangaigaon, Dulan Baruah of Himapam Village, sibsagar, an innocent person - namgharia of Moranhat. Torturing of innocent people, disappearance of arrested people from army camps, deaths in Army and police custody etc. are examples of human rights violation. Even, the forces do not observe the religious rites and rituals to the dead bodies.

Though some extremist groups are doing such cases with violent means but other non-violent democratic organisations such as AASU, ABSU, ATSA, AMSU, ARSA, AASSA are doing violent activities at the time of their agitational programmes. AASu at their long term six years agitation regarding the foreign national issues, various kinds of extremist activities in some places of Assam took place. Likewise, ABSU in their agitation regarding the issue of ethnic problems have done some extremist activities.

On the issue of NRC, PILOT project, AMSU has done brutal destruction in Barpeta by adopting violent means for which four AMSU activities were shot dead by police firing. Likewise in CAB and CAA agitation five innocent persons were shot dead by police firing for the destruction of certain public properties.

In this way in Assam human rights are being violated by the non-government organisations, Govt. organisations and some by domestically

and personal enmity.

Suggestions for protection of human rights :

For protecting human rights some proper steps should be taken. People should be aware of extremist activities of its dangerous efforts and they should fight against all kinds of violent activities collectively, Govt. should take peaceful means for its solution politically, not militarily. Police and Para military forces should be conscious at the time of operation so that the innocent people should not be tortured. These activities must be checked as early as possible. Otherwise it will be great threat to the life and property of the people of Assam which ultimately lead to the prevention of establishment of peace, ensuring security and socio-economic development of the society.

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HUMAN RIGHTS EDUCATION AND WOMEN EMPOWERMENT

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Current epoch of history can be marked by gross human rights violation, may be for *war on terror, establishment of democracy or maintaining law and order situation*. Ultimate result of these situations is large scale violation of rights of the common people. It is true that every civilized and democratic country of the world has made provisions in their constitution for rights of its citizen, but reality reflects a very reverse picture as we all know. In such a situation having knowledge about human rights has attained utmost importance as it is observed that most of the people do not know what constitute their rights and how can their rights be protected. Here lies the significance of HRE that aims to convey ideas and information concerning human rights and nurturing the values and attitudes that lead to the support of those rights.

In the same way, the issue of empowerment of women is also confronting with some problems. Countries specially the developing countries like India has adopted various measures for the empowerment of women but an opposite picture has come out, although there are some exceptions. It is true that literacy rate of both male and female are increasing day by day but crime against women. Women rights violations are also

increasing along with it. Under such a situation human rights education that aim to promote awareness and respect for rights can go a long way in empowerment of women as consciousness is the most practical way for protection of rights.

Present paper is an attempt to highlight the relation between human rights education and women empowerment.

This paper is divided into two parts. First part deals with the concept of Human Rights Education; second one introduces the concept of women empowerment and tries to establish a visible relation between HRE and Women Empowerment.

HRE implies imparting knowledge about rights of the people which are inherent and inalienable. Rights are necessary for the development of personalities of human being. every democratic country of the world including India has made provisions for rights in their constitutions. Here rises the question. Is it sufficient...The answer will certainly be negative if we remember the ongoing scenario of our society where violation of rights is more common than enjoyment of rights. Lack of knowledge and lack of awareness constitute another important cause of human rights violation along with other factors. Under such a situation imparting knowledge about rights and contributes towards creating an environment where every people can enjoy their rights can go a long way both in protecting rights of the people of every section and in creating a just society.

Amnesty International believes that learning about human rights is the first step towards respecting, promoting and defending the rights of all people. Teaching human rights means both conveying ideas and information

concerning human rights and nurturing the values and attitudes that lead to the support of those rights. The knowledge of the rights ,responsibilities and freedoms of one self as well as of others is considered a fundamental tool to guarantee the respect of all rights for each and every person.

The main rationale behind HRE is that education should not only aim to form trained ,professional workers ,but also at contributing to the development of individuals who possess the skills to interact and act in a just society where every individual will be able to fulfill their basic needs as education is seen as the way to empower people, improve their quality of life and increase their capacity to participate in the decision making process leading to improve social, cultural and economic policies. It is true that HRE should provide information about treaties and instruments but it should also inculcate the qualities like tolerance, equality and friendship among the people so that everyone respects the rights of others.

HRE does not mean providing information about rights through curricula, it embraces the full range of learning processes and experiences which enable children and adults both individually and collectively to develop their full personalities within societies. So, HRE should be addressed from a Holistic approach as is done in the Western countries where children from the very beginning are imparted knowledge about rights through various methods.

Thus, HRE has emerged as one of the most practical way towards the protection of rights.

The word empowerment generally means expansion of capacity or capability of a person(may be male or female)in the realm of personal,familial,economical,political etc .So empowerment of women implies having a greater part in various area of the society. The issue of

empowerment of women has received world wide attraction since the 80s of the last century. Accordingly various measures have been identified for empowering the women such as economic independence, greater political participation, providing education etc. But what we have seen is the growing marginalization of women. True empowerment measures therefore must aim to remove the barriers to women's mobility in the social, political and economic spheres. For instance if we take the example of India, it seems that literacy rate of both male and female have increased in a significant way which is a very good sign of development. Table 1.1 reveals the literacy rate of India from 1951 to 2011.

Table 1.1-Literacy rate of India

Year of census	persons	Male	Female
1951	18.33	27.16	8.86
1961	28.30	40.40	15.35
1971	34.45	45.96	21.97
1981	43.57	56.38	29.76
1991	52.21	64.13	39.29
2001	64.84	75.26	53.67
2011	74.04	82.14	65.46

Source: Census report of India

The table clearly shows that literacy rate of the country as a whole has increased from 18.33 in 1951 to 74.04 in 2011. Along with it literacy rate of both male and female has also increased. But has it contributed towards improvement of status of women or in empowerment of women? Has it been able to decrease violence against women? Has it been able to have a greater voice of women in decision making process? The answer will be mostly

negative. Following tables will give a clear picture.

Table1.2: work participation rate

Year of census	Male	Female
1991	51.6	22.3
2001	51.93	25.7

Source: Census of India

Table 1.3: Women's participation in Lok Sabha 1952-98

Year	Total Number	Total Contestants	Total women contestants	Number of women members	%of the total seats
1952	499	864	51	22	4.4%
1957	500	1951	70	27	5.4%
1962	503	1985	68	34	6.7%
1967	523	2396	66	31	5.9%
1971	521	2784	86	22	4.2%
1977	544	2439	70	19	3.4%
1980	544	4520	142	28	7.9%
1984	544	5481	159	44	8.1%
1989	517	6160	189	27	5.3%
1991	544	8699	325	39	7.16%
1996	543	14274	599	39	7.18%
1998	543	4693	252	41	7.1%
2019	-	-	-	-	14.4%
2024	-	-	-	-	13.6%

Source: Election Commission of India,

Table 1.4: Number of crime against women

Year	Number of crime against women
2004	1,54,333
2005	1,55,553
2006	1,64,765
2007	1,85,312
2022	4,45,256

Source: National Crime Records Bureau.

Table 1.1 reflects a very bright picture that literacy rate of women along with men is increasing day by day. But the most depressing thing is that crime against women is also increasing in an alarming rate. Again increasing rate of literacy has not been able to have sufficient number of women legislator that can influence the decision making process. Hence, it becomes clear that higher rate of literacy, political rights, economic rights etc are not the only way for the empowerment of women. For the true empowerment of women an environment has to be created where everyone respect the rights of others, where everyone is aware about his or her rights and where everyone get a chance for development of one's personality. Women's lack of awareness, skill, and training are the main cause their disempowerment. And HRE aims to contribute to the development of individuals who possess the skills to interact and act in a just society. HRE will certainly help in abolishing problems like gender based discrimination because for having a society that provide equal status to both the sexes ,members of society must realize that everyone in the society has got equal

rights for their development.

In conclusion it can be stated that HRE is about acquisition of habits and attitudes respectful of human rights, so efforts should be made towards providing knowledge about human rights both through formal and informal way. Then only the dream of empowerment of women will turn into reality.

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Tribal Development Schemes in India: A study in Assam

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Tribes are the social groups of people living in a land from the prehistoric period. They are usually poor, alienated, economically backward and politically marginalised group. Therefore, different approaches have been taken by different governments for promoting the economic and educational interests of the tribes to protect them from social injustice and exploitation. However the worldwide experiences show that the modern development policies are often leading to conflict and destruction of tribal lifestyles. India is a land of diverse tribes. In India, after the invasion of non-tribe groups, tribal people started taking shelter in the forests and made themselves alienated from other people. During the colonial period, British implemented the policy of non-interference to isolate the tribal from mainstream politics. After independence the government of India initiated many steps to accommodate the tribes, ensure tribal development and make them a part of mainstream India. The main objective of this paper is to analyse the schemes for tribal development adopted by the Government of India with special reference to Assam.

Key words: Tribes, Tribal development, alienation, accommodation, marginalise

Tribal studies and tribal development become a subject of growing importance among the social scientist and policy makers from the colonial period. However no serious attempts have been made in the British era and even in the post-independence period to conceptualize the term 'Tribe'. In many cases tribes are defined as those who are included in the Scheduled tribes list of the constitution of India. The 414 tribes listed following the 1956 presidential notification differ greatly in their habitants, modes of production, degree of isolation, degree of acculturation, level of development, social customs, beliefs and so on. Thus failure to take cognizance of identities of various tribes, their necessities, social and

political tradition have been responsible for evolving inappropriate strategies for tribal Development.

Tribal in India are not only numerous but also differ widely in their habitat, level of development, modes of production, exposure to wider world, traditional values customs beliefs etc. There are some tribes living in inaccessible hill tops having minimal contact with the world beyond them. There are some tribes in the plains living with non-tribal population and obviously have a large degree of independence. There are some tribes practising diverse modes of production, rights from hunting, fishing, and fruit gathering to being engaged as industrial workers. Some tribes have gone far ahead of others educationally. There are tribes with collective ownership of land and forest resources ensuring an egalitarian and unstructured social setup and exhibiting a strong sense of solidarity. There are also tribes having individual ownership of property leading to a structured society a kin to our own. With such diversities, attempt to evolve a general scheme of tribal development, having universal application to all tribes in India are bound to be abortive North East India is a hub of different groups of tribe. Tribes of this region may be divided broadly in two categories- hill tribe and plain tribe with distinct economic, social and political problem. The economic problems of plain tribe of this region are basically same with the Indian peasantry in general. In most aspects of their life they are assimilated with the other non tribes. Greater assimilation create threats to their protection of cultural distinctiveness and land rights. Tribes living in the hill areas have some exceptions. Their contacts with the non tribes are minimal largely because of their habitation. As a result the hill tribes always make themselves alienated from the national politics as well as national economy.

The issues involved in the development of tribes became a core point of discussion in constituent assembly. They identified the problems of tribal development from two perspectives: tribe as ethnic community and tribe as a status class. With the conceptual framework when the tribal situation in north east India is examined, some constraints in the development of proto national process among many tribes of north east India comes out in sharp focus. The first is the historical memory of the tribes. It is to be noted that during the 19th century and early part of 20th

century, they carried out a number of armed resistance against the colonial encroachment, but they did not receive any understanding from the neighbours. Therefore they tend to look upon the transfer of power from Britishers to the state apparatus of India in temporal sense. They made themselves alienated from this process and tried to keep their identity separately. Second is the affective cognitive difference about the cultural rights and about the structure of resources mobilization.

To address the problems of tribe of north east India, the interim government of India appointed subcommittee under the chairmanship of Gopinath Bordoloi which is popularly known as Bordoloi Committee. The members of the committee toured different tribal areas and met the representatives to develop a model of administration for these areas. The committee in its report took three things into consideration for proposing a separate scheme of administration for these areas, which is ultimately known as Autonomous Council.

- The distinct social custom and tribal organization of the different people as well as their religious belief.
- The fear of exploitation by the people of the plains on account of latter's superior organization and experience of business.
- The fear unless suitable financial provisions were made or powers were conferred upon the local councils, the provisional government might not, due to pressure of plain people, set apart adequate funds for development of tribal areas.

In final consideration, the constituent assembly accepted the recommendation of Bordoloi Committee and adopted the Sixth Schedule to the constitution of India, which provided for Autonomous District Council in the hill districts of North East. Since Independence the Councils have been functioning and managing land, forest, market, primary school, planning activities and so on and impacted traditional institutions like tribal chiefs, tribal councils etc. However the plain tribes of North east are not covered under these privileges. As a result a section of tribal people specially the bodos of plain areas started agitation for similar privileges. As the movement took violent turn both the central government and

state government tried to manage the agitation and in result Bodo community achieved the privileges under Sixth Scheduled. At present there are 10 autonomous council functioning in North East India including three in Assam.

In addition, the government of Assam has constituted 6 other Autonomous Council i.e..Missing autonomous Council, Rabha Hasong Autonomous Council, Tiwa autonomous council, Deori Autonomous Council, Thengal Kachari Autonomous Council, Sonowal Kachari autonomous Council through enactment of law in the state legislature for social, economic, cultural and ethnic advancement of other tribal communities which are not covered under sixth schedule. These autonomous councils are entrusted with the responsibility of formulating integrated development schemes and programmes in adherence to the general policy of the government. The council is also authorised to guide customs and traditions of their community according to traditional laws.

Besides these constitutional provision, there are some legal provisions i.e. acts, rules and policies which ensure protection as well as development of tribes. Some of those are-

- The Scheduled caste and Scheduled Tribes (Prevention of Atrocities) Act, 1989 :The act provides for specific provisions to prevent atrocities on the Scheduled Castes and the scheduled tribes and suggests state government to frame rules for the same. The state government is required to set up a Scheduled caste and Scheduled Tribes Protection cell under the charge of Director General of police. This cell is responsible for conducting surveys of the identified area, maintain public order etc.
- The Scheduled Tribes and other traditional Forest Dwellers (Recognition of Forest Rights)Act, 2006 : This forest right act is an important watershed in the history of tribal development in India. This Act recognises both individual and community rights of tribal of land for cultivation in forest areas and community rights/ other customary rights, rights to use minor forest produce, right to collect product from water bodies, grazing right, right to habitation and right to protect, conserve or manage community

forest resource which they have been traditionally protecting and conserving.

- Assam Land and revenue Regulation (amendment) Act, 1947: This act is the amendment of Assam land and revenue Act, 1886. It inserted a chapter, which aimed to protect the land of indigenous people from encroachment. The protective measures include constitution of compact areas i.e. tribal belt and blocks in regions predominantly inhabited by indigenous people. This provision barred from transferring land to any person who is not a permanent resident of that area.
- Institutional Arrangement for Tribal development in Assam: Government of Assam has formed two institutional machinery to look after the development of tribes separately i.e. Department of Welfare of Plain Tribes and Backward Classes and Office of the Development Commissioner for Hill Areas of Assam. Both these machineries are formed to implementation the schemes, programmes and development projects for the tribes.

Tribal welfare scheme of government of India

1 .Article 275 (1) of the Constitution of India: According to the Article , infrastructure works such as Foot Over Bridges, Link Roads, Electrical Connection, Check Dams and Screening of Sickle Cell Anaemia are being carried out in the tribal areas.

2. Development of Particularly Vulnerable Tribal Groups (PVTGs): Under this Scheme provides Construction of traditional houses, Fishing nets, Two-wheelers, Drinking water facilities and street lights to the Paliyar and Katunayakkan tribes living below the poverty line.

3 .Special Central Assistance to Tribal Sub Plan: This scheme provides Dairy Cows to the tribal groups living below the poverty line. Dairy cows are provided to groups who have pledged to supply milk only to the Tamil Nadu Milk Producers Co-operative Society.

4. Comprehensive Tribal Development Programme (CTDP): This Scheme provides Land development activities, Improvement of Roof houses, Road work, Improvement of infrastructure in GTR schools, Drinking water, Economic

development Schemes and training skills to the Tribal people living below poverty line.

5. Schools and Hostels: Government Tribal Residential Schools are given for tribal students.

6. Provision of Drinking water facility: This Scheme provides Bore wells, open wells, Drip irrigation, Sprinkler, pipe linings, oil engine, Electrical motors and Solar power Water pump to the tribal people living below the poverty line.

7. Industrial Training Institutes: Through this Scheme, Industrial Training Institutes exclusively for the Scheduled tribes are functioning in Karumanthurai – Salem District, Kolli Hills – Namakkal District, Jamunamarathur – Thiruvannamalai District, Anaikatti – Coimbatore District, Gudalur – Nilgiris District and Sankarapuram – Villupuram District to the Tribal peoples.

9 .Development of Horticulture: This scheme provides Tree saplings, seeds and fertilizer to tribal people who own one acre of land.

10. Sericulture Scheme:Under this scheme, full subsidy is given to the tribal people who own half (1/2) acre of land for raising of Mulberry plantation and Rearing Silk worms.

11. Provision of Minor Irrigation:The Scheme will be useful for construct of Check dams, Sprinklings etc. for irrigation facilities in areas inhabited by more than 50 per cent of the tribal population.

12. Animal Husbandry: This scheme provides full subsidy to the tribal peoples for the purchase and rearing of Goats, Health cover to the animals and artificial insemination etc.

13. Development of Agricultural lands:Through this Scheme, Development of Agricultural lands held by Tribal in hilly and sloppy areas by providing Soil Conservation measures free of cost to the tribal people.

14. Supply of Beehives: Under this scheme 10 Beehives are provided free of cost to the tribal people living in hilly and wild areas to increase their income through beekeeping.

15. Afforestation Programmes: The scheme provides incentives to the tribes in forest areas to increase the forest resources and to maintain the plants.

16. LAMP Societies: This scheme to tribal peoples provides interest free loans, through Multipurpose Co-operative Societies (LAMPS), sale of produce at good prices, supply of essential commodities such as rice, salt and kerosene at reasonable prices, distribution of inputs for agriculture at reasonable prices and loans for economic projects.

17. Street Lights: Through this Scheme, street lights will be provided to tribal habitations that do not have street lights.

18. Formation of Link Road: This Scheme provides tribal village without road facilities are connected to the main village or plain.

19. Free houses: Through this Scheme, Construction of free houses for tribal who are having free house site patta.

20. Vocational Guidance: Under this scheme, a Vocational Guidance Centre is functioning at Udhagamandalam for guidance of tribal youths for employment purposes.

21. Employment Opportunities: Through this Scheme, job placement training are provided to Educated Tribal Youth for unemployed tribal youth through the district employment centres.

22. Providing training for women development: Through this Scheme, tribal women are given training in tailoring, bamboo basket knitting, etc.

23. Special Area Development Programme (SADP): In order to provide special attention to Hill Areas of Tamil Nadu, the Government in the Budget 2015-16 announced a new programme called "Special Area Development Programme" with an outlay of Rs.75 Crores. The project will improve the livelihood of the tribal people, Establish livelihoods in the villages for the tribal people, provide safe drinking water facilities for the hill tribes and provide additional buildings to the GTR Schools, Community halls, Computers, Driving licences, Footpath etc.

On the Occasion of [Janjatiya Gaurav Diwas \(15th November\)](#) the Prime Minister (PM) has launched three key Initiatives to ensure last-mile welfare scheme delivery and protection for [Particularly Vulnerable Tribal Groups \(PVTGs\)](#). The PM launched 'Viksit Bharat Sankalp Yatra', Pradhan Mantri Particularly Vulnerable Tribal Groups (PM PVTG) Development Mission and Pradhan Mantri

Janjati Adivasi Nyaya Maha Abhiyan

Assam Government Welfare Schemes for Schedule Tribes

(i) **Pre-matric Scholarship for ST** : This is a State Govt. scheme where 100% fund is provided by the Govt. of Assam.

(ii) **Assam Bikash Yojana & CM's Special Employment Generation Programme** :- Under the scheme, fund Programme were allocated for self-employment of ST unemployed youths. Various schemes are taken up for generating self-employment to ST unemployed youths.

(iii) **Grants to patients suffering from TB/Cancer and other malignant diseases**: - The aim of the scheme is to provide financial assistance to those poor scheduled tribe patient was who are suffering from TB/Cancer and other malignant diseases and unable to bear the cost of medicines for their treatment.

(iv) **Grants to ST meritorious students**: under this scheme financial incentive is provided to meritorious ST students who have secured 60% and above in HSLC and HSSLC examinations.

(v) **Stipend for Craftsman Training**: This is a state scheme and stipend is provided to the students of Scheduled Tribes who are admitted in the ITI's of Assam.

Proper implementation of any kind of schemes, acts actually leads to the realisation of the goals. In India, most of the schemes lack proper implementation and actual evaluation. As a result of this, the issue of tribal development has remained a dream for the country.

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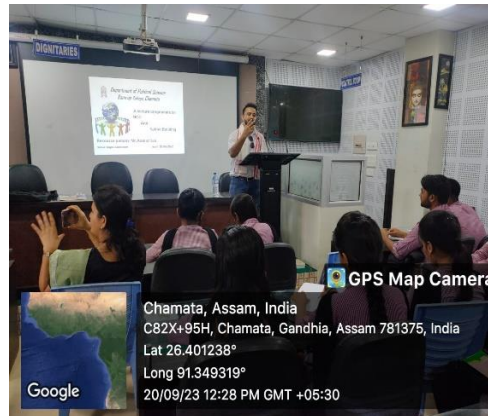
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DEPARTMENT AT A GLANCE IN 2023-24

Voter awareness campaign and EVM demonstration



Lecture programme on NCC and Nation Building



Observation of World Environment Day



Celebration of Independence Day of India



Cleanliness drive with NSS Unit



Poster presentation by Students



Departmental Alumni Meet



Departmental Wall Magazine



Community service at an Anganawadi Centre



Participatory Learning



Students interaction with Panchayat Representative



Observation of National voters Day



