

To

The Principal

B.H.B. College, Sarupeta

Date: 11-05-2023

Sub: Application to approve the funds sanctioned to the departments for completing the research project undertaken by them in 2022

Respected Sir,

I most humbly would like to present before you the list of departments who have submitted their research projects that were undertaken by them in 2022. I request you to kindly sanction the amount of Rs. 2000/- assigned to them for completion of their research projects.

List of Research Projects Submitted:

1. Doul Utsav and Holi Geets of Barpeta Satra: A Study --- by Principal Investigator-Dr. Kalpana Baishya , Co-investigator- Dr Namita Das
2. Green Growth: A Study of Flora, Fauna and Agricultural Resources of B.H.B. College, Sarupeta---Principal Investigator- Swastishree Saikia Co-investigator- Nabamani Saikia
3. Problem of Woman Education in Puran Bhawanipur Village--- Principal Investigator-Dr. Purabi Talukdar Co-investigator-Sobita Tokbipl
4. Socio-Economic and Educational awareness Programme in Puran Bhawanipur Village--- Principal Investigator-Dr. Purabi Talukdar , Co-investigator-Sobita Tokbipl
5. The Humanistic Philosophy of Rabindranath Tagore and its relevance to Modern Society--- Principal Investigator- Mr. Mrinal Dutta Co-investigator-Minakshi Das
6. Women Participation in PanchayatiRaj System in the Chaullabari Gaon Panchayat of Bhabanipur Development Block---Principal Investigator-Dr.Dipti Kalita Co-investigator- Rajiv Thengal, Silpashree Das, Bhupali Deka
7. Organic farming in Assam: A Grassroots Level Investigations from Pahumara FPCL---Principal Investigator Prabodh Kalita , Co-investigator-Sumit Ghosh
8. Najo a Place of Religious Synchronization---Principal Investigator-Mr. Mofazzal Hussain Co-investigator- Mr. Pradipta Barua
9. Status of Science, Mathematics and English in Secondary Schools of Sarupeta Area---Mr. Bhaskar Kakati and Mr. Nayan Jyoti Talukdar

Thanking You,

Yours sincerely

Kalpana Baishya  
Kalpana Baishya

Convenor, Research and Extension Cell

Sanction in payment  
of Rs 18000/- from  
Corporate fund

13/5/23  
Principal  
B.H.B. College, Sarupeta



punjab national bank

A/C PAYEE

सरुपेटा (बार्पेटा) असम  
SARUPETA (Barpeta) Assam - 781318  
RTGS/NEFT IFS Code : PUNB0310900

एक रुपैयां या उरु पावबल अट अल ब्रान्चस

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BY Kalpna Baishya  
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For B H B COLLEGE SARUPETA GENERAL

27937

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Authorized Signatory(ies)  
Please sign above

Principal  
B.H.B. College, Sarupeta

279637 7810245081

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বৰপেটা সত্ৰৰ দৌল উৎসৱ আৰু হোলী গীত : এটি অধ্যয়ন  
(Doul Utsav and Holi Geets of Barpeta Satra : A Study)

**A Minor Research Project  
Department of Assamese  
B.H.B. College, Sarupeta**

**Guide : Dr. Kalpana Baishya  
Associate Professor & HOD  
Deptt. of Assamese  
B.H.B. College, Sarupeta**

**Dr. Namita Das  
Asstt. Professor  
Deptt. of Assamese  
B.H.B. College, Sarupeta**

**Submitted By : -**

**Barasha Das  
Pinki Das  
Anuradha Devi**

**B.A Fifth Semester, Assamese (Honours Students)  
B.H.B. College, Sarupeta  
Barpeta, Assam-- 781318  
Year : 2023**

13-07-2023

Received

Principal  
B.H.B. College, Sarupeta

ক্ষেত্ৰ অধ্যয়নৰ ওপৰত যুগুত কৰা  
ক্ষুদ্ৰ গৱেষণা গ্ৰন্থ

(Minor Research Project)

বিষয় : বৰপেটা সত্ৰৰ দৌল উৎসৱ আৰু হোলী গীত : এটি অধ্যয়ন  
(Doul Utsav and Holi Geets of Barpeta Satra : A Study)

অসমীয়া বিভাগ  
বি, এইচ, বি, মহাবিদ্যালয়, সৰুপেটা  
জিলা : বৰপেটা (অসম)  
পিন : ৭৮১৩১৮  
২০২৩ চন

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## প্ৰথম অধ্যায়

### ১.০ বৰপেটা সত্ৰৰ ইতিহাস আৰু অৱস্থিতি :

অসমৰ বৈষ্ণৱ পৰম্পৰাৰে প্লাৱিত এটি অন্যতম অঞ্চল বৰপেটা । মহাপুৰুষ দুৰ্জনাৰ (শংকৰ - মাধৱ) পদৰেণুৰে সমৃদ্ধ বৰপেটা অঞ্চল ইংৰাজ শাসনৰ পূৰ্বে কোচ অথবা আহোম শাসনৰ অন্তৰ্গত আছিল বুলি বুৰঞ্জীয়ে তথ্য দাঙি ধৰে । কামৰূপ পৰগণাৰ অন্তৰ্গত এই ভূমিখণ্ড বিস্তৃত আছিল আৰু কামৰূপৰ দুৱাৰ পৰগণাৰ শাসনৰ দায়িত্বত তৰুৱা দিঙ্গিয়া ৰাজখোৱা আছিল বুলি সূৰ্য্য কুমাৰ ভূঞাই 'কামৰূপ বুৰঞ্জী'ৰ পাতনিত উল্লেখ কৰি গৈছে ।<sup>১</sup>

আহোম ৰাজ শাসনৰ শেষ সময়ছোৱাত অসম ৰাজ্য মানৰ আক্ৰমণৰ বলী হয় । স্বৰ্গদেৱ চন্দ্ৰকান্ত সিংহৰ ৰাজত্ব কালত মানৰ প্ৰথম আক্ৰমণ হয় । আহোম স্বৰ্গদেৱ পুৰন্দৰ সিংহই মানসকলক খেদিবলৈ 'ইষ্ট ইণ্ডিয়া কোম্পানী'ৰ লগত ১৮২৬ খ্ৰীষ্টাব্দৰ ২৪ ফেব্ৰুৱাৰীত 'ইয়াণ্ডাবু সন্ধি' কৰিবলৈ বাধ্য হয় । ইয়াৰ ফলত অসম ব্ৰিটিছ চৰকাৰৰ শাসনৰ আওতাত সোমাই পৰে । ১৮৪১ খ্ৰীষ্টাব্দত ব্ৰিটিছ শাসনে বৰপেটাৰ সদৰ মহকুমাৰ প্ৰথম শাসকীয় প্ৰশাসক আছিল জন বাটলাৰ । ১৮৮৩ খ্ৰীষ্টাব্দৰ জুলাই মাহত বৰপেটা মহকুমাই জিলাৰ মৰ্যাদা লাভ কৰিবলৈ সক্ষম হয় । উত্তৰ অক্ষাংশৰ ২৬° ৫'১ পৰা ২৬° ৪৯' লৈ পূব দ্ৰাঘিমাংশৰ ৯০° ৩৯'ৰ পৰা ৯১° ১৭'লৈ সামৰা ভূমিখণ্ডই বৰপেটা অঞ্চল অৰ্থাৎ বৰপেটা জিলা ৰূপে সামৰি আছে ।<sup>২</sup>

১৫৪৭ খ্ৰীষ্টাব্দৰ মাজভাগত শংকৰদেৱ আৰু মাধৱদেৱৰ পদৰেণুৰে বৰপেটা অঞ্চল (তাঁতী কুছি) ধন্য হৈছিল । আহোম ৰাজ্যৰ অন্তৰ্গত ধুৱাঁহাট বেলগুৰিতথকা সময়ছোৱাত বিভিন্ন ধৰণে ৰাজ নিৰ্যাতনৰ বলী হৈ কোচ ৰাজ্যলৈ ভটিয়াই অহাৰ সিদ্ধান্ত লৈছিল । যাৰ ফলত ধন্য হৈছিল বৰপেটা - পাটবাউসী - বাৰাদি আৰু সুন্দৰীদিয়া ।

১৫৪৭ খ্ৰীষ্টাব্দত মাধৱদেৱে মাতৃ সমন্বিতে আত্মীয় আৰু ভকতৰ বিয়োগত বৰপেটা অভিমুখে ৰাওণা হয় । চৰিত পুথিত উল্লেখ থকা অনুসৰি মাধৱদেৱে বুঢ়া লুইতেৰে ভটিয়াই গৈ চৰ্পটেশ্বৰ নামৰ ঠাইত থকাৰ উপযোগী নহয় বুলি বিবেচনা কৰি গয়া জানেৰে বৰপেটা বিলত উপস্থিত হয় । এই ঠাইৰ সৌন্দৰ্য আৰু মাছ - কাছৰে পৰিপূৰ্ণ দেখি মোহিত হৈ পৰিল । বৰ নাগেশ্বৰ কৃষ্ণ বাড় হৰিণ , বৈষ্ণৱ - ব্ৰাহ্মণ আৰু হৰিভক্তি পৰায়ণ লোক - এই চাৰিওটিত শুভ

১. ৰায়চৌধুৰী , ভূপেন্দ্ৰ : 'বৰপেটা জিলা : এক ভৌগোলিক পৰিচয়', বৰপেটাৰ ঐতিহ্য

(সম্পা.ভূপেন্দ্ৰসৰায়চৌধুৰী) , ২০১০ , পৃ. ১ - ২

২. উল্লিখিত প্ৰবন্ধ , পৃ. ২

৩. ৰায়চৌধুৰী , ভূপেন্দ্ৰ : 'মহাপুৰুষৰ মিলনভূমি বৰপেটা', বৰপেটাৰ ঐতিহ্য (সম্পা.ভূপেন্দ্ৰসৰায়চৌধুৰী) , ২০১০ , পৃ. ১২



**B.H.B. COLLEGE, SARUPETA**

**ACCREDITED BY NAAC (SECOND CYCLE) WITH B++ GRADE**

PRESENTS

**PERFORMANCE RECOGNITION AWARD**

to

*Deptt. of Assamese*

for successful completion of the Research Project "Doul Utsav and Holi Geets of Barpeta Satra: A Study." The College bestows the honour to award the endeavour of the individuals involved.

**DR. NAYAN JYOTI DAS**

Principal

**Green Growth: A Study of Flora, Fauna and  
Agricultural Resources of B.H.B. College, Sarupeta**



Conducted by Department of English

*Supported by: Research Committee of B.H.B. College, Sarupeta*

13-09-2023

Received

Principal  
B.H.B. College, Sarupeta



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## 1. Introduction

B.H.B. College is located in Barpeta district amidst the three mouzas namely Bhawanipur, Hastinapur and Bijni. The college is spread in an area of 68 bighas and only of the land contains infrastructures used for academic and co-curricular activities. The college is located in a rural community and most of the population of the surrounding area is depended on agriculture, Therefore, the college has over the years decided to adopt a sustainable approach for the development of the neighbouring community. To attain this, the college has opened different skill-based and add-on courses that will enable the students to develop a sustainable approach. The skill-based courses like Vermicompost and Mushroom Cultivation have been introduced in 2016 and 2021 respectively. The objective for introducing these courses is to improve the quality of the soil, produce organic food products and to ensure that the students who are enrolled in the programmes get the scope to learn sustainable agricultural farming.

The college is surrounded by a variety of flora. Over the years, the institute has conducted numerous plantation programmes. The college has 7 gardens which include flower gardens, medicinal garden and fruit and vegetable garden. The flowers and plants in the college campus enrich the environment and help in the maintenance of ecology of the area.

### Objective:

- To assess the nature and the type of vegetation suitable for the area
- To identify the variety of plants available in the area
- To assess the cultivation of mushroom and its process of cultivation
- To assess the process of vermicompost production and its usage
- To identify the variety of birds available in the area.

### Methodology:

- Generation of primary data by systematic ecological study of the area.
- Discussion with the course conveners and gardener to elicit information regarding the variety of plants available, vermicomposting process and mushroom cultivation.



**B.H.B. COLLEGE, SARUPETA**

**ACCREDITED BY NAAC (SECOND CYCLE) WITH B++ GRADE**

PRESENTS

**PERFORMANCE RECOGNITION AWARD**

to

*Deptt. of English.*

for successful completion of the Research Project "Green Growth: A Study of Flora, Fauna and Agricultural Resources of B.H.B. College." The College bestows the honour to award the endeavour of the individuals involved.

**DR. NAYAN JYOTI DAS**

Principal

# Project Report

on

## Problems of Women Education in

### Puran Bhawanipur Village



*13-09-2023*

Department of Education

B.H.B College, Sarupeta

Dist.- Barpeta, Assam

Pin-781318

*Received*

Principal  
B.H.B. College, Sarupeta

## **Project report on Problems of Women Education in Puran Bhawanipur Village.**

### **1. Introduction:**

The world education is very old. It is continues and never ending process. the process of education starts from birth to death. Education is important for all round development. Education is the key that leads to be successful career in life. Education can make an individual to be a better person as well as good member of citizenship. In modern time, every citizen realized the important of education. The constitution ( Eight- scheduled Amendment) Act, 2002 inserted Article 21-A in the constitution of India to provide free and compulsory education of all age group of 6 to 14 years as a fundamental right. In 21<sup>st</sup> century, every society realized the important of Primary, Secondary and Higher education for both boys and girls. But in India, there are still major issues and problems of girls education in every corner of the country. It is noticed that in some parts of our country less importance is given to girls education. In India majority of girls are deprived of going to school. Similarly, District like Barpeta is also facing the major problems of girls education.

Education system plays a major role in development of society and modern economics. Understanding how education system work and how it evolve over time has been one of the most important work to do. The education system of any economy performs following main tasks first, it handles the basic and higher education; second, it provides better opportunities of income; third it enhances the living standard and helps in social development. Education is one of the most important drivers of social and economic development. Higher levels of literacy lead to greater economic output, higher employment levels, better health, better social structure, and number of other development indicators. More specifically, the impact of education has been shown to result in rapid improvement in family planning, nutrition, health, and income and is seen as one of the best tools for promoting and social development. It stresses that education form the base of all activities in life and social development. Hence, education is encouraged to foster the economic growth and social development. The middle section focuses on the challenges of education system especially in developing countries like India. Education is one of the primary resources of change; its role is to help people acquire knowledge and skills, which can, in term, be used to acquire jobs. Households with educated people stand a better chance of lifting themselves out of poor living condition than households without educated people in them.



**B.H.B. COLLEGE, SARUPETA**

**ACCREDITED BY NAAC (SECOND CYCLE) WITH B++ GRADE**

PRESENTS

**PERFORMANCE RECOGNITION AWARD**

to

*Deptt. of Education*

for successful completion of the Research Project "Problems of Women Education in Puran Bhawanipur Village." The College bestows the honour to award the endeavour of the individuals involved.

**DR. NAYAN JYOTI DAS**

Principal

# Project Report

on

Socio-Economic and Educational Awareness  
Programme in Puran Bhawanipur Village.



*13-09-23*

Department of Education

B.H.B College, Sarupeta

Dist.- Barpeta, Assam

Pin-781318

*Received*  
*[Signature]*

Principal  
B.H.B. College, Sarupeta

## Project

On

### Socio-Economic and Educational Awareness Programme in Pura Bhawanipur Village.

#### 1. Introduction:

Education system plays a major role in development of society and modern economics. Understanding how education system work and how it evolve over time has been one of the most important work to do. The education system of any economy performs following main tasks; first, it handles the basic and higher education; second, it provides better opportunities of income; third it enhances the living standard and helps in social development. Education is one of the most important drivers of social and economic development. Higher levels of literacy lead to greater economic output, higher employment levels, better health, better social structure, and number of other development indicators. More specifically, the impact of education has been shown to result in rapid improvement in family planning, nutrition, health, and income and is seen as one of the best tools for promoting and social development. It stresses that education form the base of all activities in life and social development. Hence, education is encouraged to foster the economic growth and social development. The middle section focuses on the challenges of education system especially in developing countries like India. Education is one of the primary resources of change; its role is to help people acquire knowledge and skills, which can, in term, be used to acquire jobs. Households with educated people stand a better chance of lifting themselves out of poor living condition than households without educated people in them.

#### What is Socio-economic?

Socio-economics is a social science and a branch of economics that focuses on the relationship between social behavior and economic. Social economics is also referred to as socio economics. Social economics is primarily concerned with the interplay between social





**B.H.B. COLLEGE, SARUPETA**

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**PERFORMANCE RECOGNITION AWARD**

to

*Deptt. of Education*

for successful completion of the Research Project "Socio-Economic and Educational Awareness Programme in Puran Bhawanipur Village." The College bestows the honour to award the endeavour of the individuals involved.

**DR. NAYAN JYOTI DAS**

Principal

# Departmental Research Project

By

Dept. of Philosophy

B.H.B. College, Sarupeta

TOPIC: "The Humanistic Philosophy of Rabindranath Tagore and its relevance to Modern Society"



13-09-23

Received  
Principal

Principal  
B.H.B. College, Sarupeta

*Submitted by:*

**Mrinal Dutta, Assistant Professor  
&  
Minakshi Das, Assistant Professor**

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## CHAPTER-I

### 1.1 Introduction:

Humanism' a term that implies interests in human beings and their values. The word "Humanism has a numbers of meanings, and because authors and speakers often do not clarify which meaning they intend, those trying to they intend, those trying to explain humanism can easily become a source of confusion" There are different types being easily separated and defined by the use of appropriate adjectives. We can summarized the different varieties of humanism in following way-

Literary humanism is basically a devotion to the humanities of literary culture. The literary humanism of renaissance was essentially and attempt to emancipate thought and education from what it considered the narrow scholastic routine of the mediaeval church by appealing to the civilizing mission of the 'humane letters'

Renaissance humanism is the spirit of learning that developed at the end of the middle ages with the revival of classical letters and the renewed confidence in the ability of human beings to determine for themselves truth and falsehood.

The great intellectual movement of Renaissance Italy was humanism. The humanists believed that the Greek and Latin classics contained both all the lessons one needed to lead a moral and effective life and the both models for a powerful Latin style. They developed a new, rigorous kind of classical scholarship, with which they corrected and tried to understand the works of the Greeks and Romans, served so vital to them.

Cultural humanism is the rational and empirical tradition that originated largely in ancient Greece and Rome, evolved throughout European history and now constitutes a basic part of the western approach to science, political theory, ethics and law.

Philosophical humanism is any outlook of way of life centered on human need and interest. This philosophical humanism includes basically two types of humanism- Christian humanism and Modern humanism.

Christian humanism is defined by Webster's, Third New International Dictionary as "a philosophy advocating the self fulfillment of man within the frame work of Christian principles." This human oriented faith is largely a product of Renaissance and is a part of what is called Renaissance humanism.

Modern humanism also called Naturalistic humanism, Scientific Humanism, Ethical Humanism and Democratic Humanism is defined by one of its leading proponents, Corliss Lamont as "a Naturalistic Philosophy that rejects all supernaturalism and relies primarily upon reason and science, democracy and human compassion. Modern humanism has two main sub-categories- (i) Secular Humanism and (ii) Religious Humanism.

Secular Humanism is an outgrowth of 18th century of enlightenment rationalism and 19th century free thought. Many secular groups, such as the council for democratic and secular humanism and the American Rationalist federation and many other wise unaffected academic philosophers and scientists, advocate this philosophy.

Secular humanism as a branch of humanism rejects theistic religions belief and the experience of the supernatural. It is often associated with scientist and the academics though it is not at all limited to these groups. Secular humanist generally believe that following humanist principles lead to secularism on the basis that super natural beliefs can't be



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**DR. NAYAN JYOTI DAS**

Principal

# SURVEY REPORT



DEPARTMENT OF POLITICAL SCIENCE

B.H.B. COLLEGE, SARUPETA-781318

DIST-BARPETA (ASSAM)

2022

AI  
13-09-2023

Received  
S. D.

Principal  
B.H.B. College, Sarupeta

# Content

Chapter 1: Abstract and Introduction

Chapter 2: Objective and Area of Study

Chapter 3: Problems of Background

Chapter 4: Methodology and Significant of reservation system

Chapter 5: Result and Analysis

Chapter 6: Summary and Suggestion

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# Introduction

One of the most remarkable experiments in building inclusive democratic institutions has been the attempt to improve the representation of women in local government in India. The 73<sup>rd</sup> constitutional amendment to the Indian constitution, passed in 1992, mandated that no less than a third of the total number of seats in village governments and no less than a third of the office of chairperson of the panchayat should be reserved for women.

Democracy becomes successful only with the people's participation in politics, both men and women. In India panchayat raj institutions are viewed as a solution to all the problems of rural development and its link to empowerment of the marginalized section of Indian society, specially women. Greater gender equality is the key to successful participation of women in any democracy. Central and State governments have implemented many programmes to provide equal opportunities in education, employment and to improve economic status of women. As a result of this, status of women in India has been subject to many changes over the past decades.

Empowerment of women is the process of strengthening the economic, social as well as political status of women in society, through which women have dignified and well-regarded lives. One of the major interventions used by women empowerment promoters is to empower women through the panchayats, thereby to ensure their participation in the process of political decision-making. The 73<sup>rd</sup> constitutional amendment is a milestone mainly for two reasons: firstly, it facilitated local empowerment and secondly, it ensured women's empowerment. It provides 33% reservation in panchayat seats for women. This act also provides reservation seats for scheduled castes and scheduled tribes in proportion to their population. Same proportion of the office of chairpersons of panchayats have been reserved for women. Now a day's the reservation quota for women is set at 50% at panchayat.





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# Organic Farming in Assam: A Grassroots Level Investigation from Pahumara FPCL

A Minor Research Project Paper

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## 1. Introduction

Sustainable development has caught the imagination and action all over the world for more than a decade. Sustainable agriculture is necessary to attain the goal of sustainable development. According to the Food and Agriculture Organization (FAO), sustainable agriculture "is the successful management of resources for agriculture to satisfy changing human needs while maintaining or enhancing the quality of environment and conserving natural resources". All versions of sustainable agriculture lay great emphasis on maintaining an agriculture growth rate, which can meet the demand for food of all living things without draining the basic resources. Organic farming is one of the several approaches found to meet the objectives of sustainable agriculture. Many techniques used in organic farming like inter-cropping, mulching and integration of crop and livestock are not alien to various agriculture systems including the traditional agriculture practiced in old countries like India. However, organic farming is based on various laws and certification programmes, which prohibit the use of almost all synthetic inputs, and health of the soil is recognised as the central theme of the method.

Negative effects of modern agricultural practices not only on the farm but also on the health of all living things and thus on the environment have been well documented all over the world. Application of technology, particularly in terms of the use of chemical fertilizers and pesticides all around us has persuaded people to think aloud. Their negative effects on the environment are manifested through soil erosion, water shortages, salination, soil contamination, genetic erosion, etc. Organic farming is one of the widely used methods, which is thought of as the best alternative to avoid the ill effects of chemical farming. There are several definitions of organic farming and the one given by the US Department of Agriculture (USDA) is considered the most coherent and stringent. It is defined as 'a system that is designed and maintained to produce agricultural products by the use of methods and substances that maintain the integrity of organic agricultural products until they reach the consumer. This is accomplished by using substances, to fulfil any specific fluctuation within the system so as to maintain long term soil biological activity, ensure effective peak management, recycle wastes to return nutrients to the land, provide attentive care for farm animals and handle the agricultural products without the use of extraneous synthetic additives or processing in accordance with the act and the regulations in this part'. The origin of organic farming goes back, in its recent history, to 1940s. During this period, the path breaking literature on the subject published by J.I. Rodale in the United States, Lady Balfour in England and Sir Albert Howard in India contributed to the cause of organic farming.

The farming being practiced for the last three decades in India has increasingly been found non-sustainable. The system is oriented towards high production without much concern for ecology and the very existence of man himself



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**DR. NAYAN JYOTI DAS**  
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**A DEPARTMENTAL RESEARCH PROJECT**

**ON**

**“Hajo a Place of Religious  
Synchronization”**

**with**

**(2nd, 4th and 6th Semester Students)**

**(2022-2023)**

**Department of History**



*13-07-23*

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## PREFACE

This Project, Titled "Hajo : A Place of Religious Synchronization" is a culmination of our exploration into the captivating world of Hajo's Religious harmony and cultural diversity. Our journey into Hajo, a town nestled in the heart of Assam , was driven by the desire to understand and appreciate the remarkable coexistence of Hindu, Islamic, and Budhhist traditions within its boundary.

This report is not only an academic Endeavour but also a testament to the enduring spirit of unity amid diversity. It reflects our passion for unraveling the tapestry of Hajo's history, its sacred sites, and the vibrant celebrations that bring its resident together. Through meticulous research and on site visits we have endeavored to capture the essence of Hajo's unique model of Interfaith harmony.

Our hope is that this Report serves as both a source of knowledge and inspiration. May it shed light on the remarkable coexistence found in Hajo and encourage all readers to embrace diversity, foster Interfaith dialogue and celebrate cultural fusion in their own communities.

The objectives of the Project are to enhance student's knowledge and awareness of research methodology and research. Basically, we want to inspire and encourage them to pursue future research works and activities.

In our History Department , we undertake such research projects annually, which include field tours and hands-on experiences. These projects involve participation from both teachers and students, allowing us to guide them on How to effectively write project reports.

### Supervisor

Mr. Mofazzal Hussain (HoD)  
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Mr. Palash Talukdar (Asst. Prof.)  
Miss. Anamika Das (Asst. Prof.)

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# CHAPTER : 1

## 1. Introduction

### 1.1 Background of Hajo's Religious Harmony

Nestled in the heart of Assam, India, the town of Hajo stands as a remarkable testament to the coexistence of diverse religious communities. With its historical significance dating back centuries, Hajo has gained recognition not only for its cultural heritage but also for its exceptional model of religious harmony. The town's ability to nurture an environment where Hindus, Muslims, Buddhists, and other religious groups live side by side in harmony is a true embodiment of unity in diversity.

Hajo's historical journey is marked by the confluence of various religious traditions. According to historical records, the town's roots can be traced back to the Gupta Empire in the 6th century CE, and since then, it has witnessed the ebb and flow of different faiths. It has been a center for religious pilgrimage and cultural exchange, attracting devotees and scholars from across the Indian subcontinent.

Over the centuries, Hajo has evolved into a melting pot of religious ideologies, fostering a unique environment where followers of Hinduism, Islam, Buddhism, and other faiths have not only coexisted but also flourished together. This rich tapestry of religious traditions has significantly contributed to the town's social fabric, making it a living example of religious harmony for the world to admire.

However, it is widely known that Hajo has become a beacon of religious synchronization. The town's success in nurturing an atmosphere of mutual respect and understanding has attracted attention from scholars, researchers, and interfaith organizations globally.

This report aims to delve into the intricate nuances of Hajo's religious harmony, shedding light on the factors that have contributed to this harmonious coexistence. By examining the historical, cultural, and social aspects of Hajo, we seek to unravel the lessons that this town can offer to the world, particularly



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**Research Project**



**Topic:** *Status of Science, Mathematics and English Teaching in  
Secondary Schools of Sarupeta Area*

13-09-2023

**Principal Investigator**

1. Bhaskar Kakati  
*Assistant Professor, Deptt. of Statistics*
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