

ISSN : 0378 4568



# anvesak

A bi-annual journal

VOL. 51, NO.1 (XII) January - June 2021



**Sardar Patel Institute of Economic and Social Research**

Thaltej Road, Ahmedabad - 380 054. India

  
Principal,  
Dharmasala College



16	ADVANCED USE OF HYDROGEN AS FUEL	Dr. Shama B. Lomate	89
17	TREE STRUCTURED ANALYSIS FOR CONSUMER OPINION ON FMCG MARKETING PRACTICES IN THANJAVUR DISTRICT	DR. C. PALANICHAMY	94
18	CONFLICT, POWER AND OPPRESSION: MAPPING THE SPACES OF RESISTANCE	Dr Anju K.N	102
19	WOMEN ENTREPRENEURSHIP FOR ECONOMIC DEVELOPMENT	Dr.M.V.Sathiyabama	106
20	ECONOMIC DEPRESSION HANDLED BY STREET VENDORS DUE TO PANDAMIC PERIOD: A CASE STUDY IN NAGERCOIL CITY, KANYAKUMARI DISTRICT	Ramalakshmi. R, Dr.G.Subbiah	113
21	A STUDY ON OVERVIEW OF WORKING CAPITAL MANAGEMENT AND CONCEPTS	REMYA R. J, SREEKANTH I S	119
22	MARKETING STRATEGIES OF PHARMACEUTICAL INDUSTRY IN KERALA-CONCEPTUAL FRAMEWORK	Remya P.D	121
23	FACTORS AFFECTING USAGE OF FOOD DELIVERY APPS DURING THE COVID-19 PANDEMIC -A STUDY IN CHENNAI CITY	Hemalatha J, Dr. Lalitha Balakrishnan	126
24	REWRITING HISTORY: A STUDY OF CHINUA ACHEBE'S NOVELS AS A TOOL FOR HISTORIOGRAPHY	DR. RAHEENA.KK	130
25	RELATION BETWEEN LEADERSHIP AND EMPOWERMENT OF EMPLOYEES	Atiqullah Omari	140
26	AN EMPIRICAL STUDY OF PRADHAN MANTRI KAUSHAL VIKAS YOJANA (PMKVY)	Dr. Muniraju M, Dr. Umesha S.E	145
27	AN EMPIRICAL STUDY ON BOARD COMPOSITION AND DIVERSITY INFLUENCE ON INDIAN BANKS	Dr. Harsh Purohit, Shaveta K. Duggal	148
28	INSTITUTIONALIZED RACISM: REPRESENTATION IN AUGUST WILSON'S PLAYS FENCES AND MA RAINEY'S BLACK BOTTOM	Kirti Kumar Ramesh Pimpliskar Dr.Sudhir V.Nikam	159
29	EMPOWERING SCIENTIFIC TEMPER THROUGH COGNITIVE LEARNING AMONG SECONDARY SCHOOL STUDENTS IN SRIKAKULAM DISTRICT	Dr. Gollapalli Tejeswara Rao	163
30	EDUCATIONAL STATUS OF PVTGS: A STUDY AMONG DONGORIA KONDH OF RAYAGADA DISTRICT, ODISHA	Sumitra Sahoo	170
31	SOCIO-ECONOMIC AND CULTURAL CONDITION OF ASSAM	Md Hamidul Islam	178

Principal,  
Dharmasala College

Md Hamidul Islam Assistant Professor, Department of History Dharmasala college, Dharmasala

### Abstract

The basis of Indian culture is unity in diversity. Indian culture is an amalgamation of cultural integration, acceptance, unification, refinement, elevation, etc of various social and cultural processes that belonged to the Mongoloids, the Negritos, the Australoids, and the Nordics. Assamese culture too is an integrated one consisting of four main ethnic cultures- namely the Australoid, Mongoloid, the Dravidian, and the Aryan culture. In simple words, Assamese culture and civilization is the mini version of the greater Indian culture and civilization. The traditional Assamese culture is a product of the ongoing interaction between the tribals and the Indo-Aryans. The Assamese culture marks the cultural assimilation of different ethnocultural groups over the different periods in the history of this region. The migration of the different racial elements along with mixed northern Indians has enriched the aboriginal culture and at the same time, Sanskritization and hinduisation have intensified and made the culture more prominent. Agriculture is the main source of livelihood in Assam and the agriculture sector contributed over 19 percent of the state income to state domestic product (SDP) in 2010-11. But the farmers are still suppressed class even after seven decades of Independence. This may be for various reasons. In Assam, the Majority of farmers are from the tribal population where their living standard is very low in comparison to nontribal farmers. A tribe is a social group usually with a definite area, dialect, cultural homogeneity, and unifying social organization (Winick, 1956). India has an 8.6% tribal population which is more than 104 million (Census, 2011).

**Keywords:** Agriculture, Suppressed, Assamese, Cultural

### Introduction

Assam has a composite culture of various clans, races each depicting an exceptional ethnic character. As an initial step to the investigation of the socio-political state of this extraordinary northeastern province of India incorporating a space of 78,438 sq km, it is basic regardless of the fundamental component of the general public, that is, the occupants. It will be shameful and untrustworthy to bring up a solitary clan or race among all, as Assamese. Assam not just has a place with that local area which communicates in the authority language Assamese. Assam similarly has a place with those networks who probably won't get Assamese. These individuals even today talk their impossible to miss tongues or duans as privately called. These clans like the bodo, karbi, chutia, miri, koch, kachari, garo, khamti, singphos, deori, wreck, dimasa, laloong, and so forth, each rehearsing their unconventional practices, customs, strict convictions, and language, occupying the sloping regions, are the first occupants of Assam. In the twelfth and thirteenth hundreds of years, Ahoms and Muslims came to Assam. The Ahoms are initially heroes from Thailand who had come to Assam structure the east and hypnotized by the virgin excellence of this land, settled down here accepting its language and lifestyle. In face, the name, Assam, is accepted to have been given by the Ahoms who controlled Assam for a very long time. Every one of these realities fill in as a prologue to the assorted at this point composite culture of Assam. This is a general public that has arisen out of the blending of different races and clans, yet living calmly developing a sensation of fraternity and unity. Assamese, a harmony cherishing local area, truly talking, has consistently accepted every individual who has resulted in these present circumstances land failing to remember all strict and shared contrasts. It is encouraging to take note that Assam, however, invaded with vicious outfits today, can gladly approval its collective solidarity and quiet conjunction. One can observe religious solidarity of uncommon assortment in Hajo, a humble community, 35 km kilometers from Gauhati, "Filling in as the gathering spot of travelers of three significant religions-Hindu, Muslim and Buddhist, Hajo has been most expressively conveying the message of sarvadharm samabhaya in its actual soul... the Buddhists from Bhutan, Nepal and Tibet, who accept that Hajo is where Lord Buddha accomplished