

# Problems and Prospects of Rural Development through Panchayat System:

## A Study with Special Reference to Barpeta District of Assam

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### Abstract

India's bureaucracy never works without greasing its palm. It is our experience that an overwhelming part of our development money goes to the purse of bureaucrats. The same applies to our leadership also. The rural leadership is more than shrewd. It knows the art of grabbing money. In such a situation, what will be the fate of development in the villages of India is anybody's guess. Moreover, people are not in a position to elect right type of people to the Panchayat institutions. Very often, people of doubtful integrity dominate these institutions. Factionalism and narrow loyalties of the people spoil the objectives of local institution. Sometimes, these institutions cannot function because of factionalism. This paper aims to discuss the development of Panchayat system and its importance in rural development with suggestive measures.

*Key words: Bureaucracy, Development, Panchayat, Gram Sabha, Swaraj, Decentralization.*

### Introduction

Panchayat is a democratic self-ruled institution of a village, which Gandhiji rightly called the base of the real democracy or village swaraj. Gandhiji's main aim was to open the door of the filings of swaraj even for the last one of under-privileged and deprived persons of the society, which can be possible only through the Panchayati Raj Institutions (PRIs). People's active co-operation and participation in the planning and implementation processes is vital for the success of rural development programmes which can be realized through PRIs.

The recent statistics say that India still remains overwhelmingly rural, with nearly 69% of its population still residing in villages; out of the total of 1210.2 million populations in India, the size of rural population is

833.1 million which forms 68.84% of our total population and at the same time as per the latest census data, during last decade, the total number of villages in India has increased from 6,38,588 (2001 census) to 6,40,867 (2011 census); an increase of 2,279 villages. Moreover, a recent report by the Oxford Poverty and Human Development Initiative (OPHDI) states that 8 Indian states have more poor than 26 poorest African Nations combined which total to more than 410 million poor in the poorest African countries. So, it is the need of the hour that the Government should make every possible effort to gain success in rural development through proper institutions like PRIs.

PRIs have got a constitutional status as local structure and financial autonomy to perform a significant role in the sphere of rural development. Introduction of Zilla Parishad at district level with certain autonomy has brought a new dimension to the Panchayat Raj System, whereas the introduction of Gram Sabha enabled the People at the bottom level to participate in the process of functioning of the PRIs. Against the allegations about the lack of adequate financial support, the Amendment Act of 1992 had made the provision of District Planning Committee to generate necessary finance for the working of the PRIs.

### Objectives Of The Study

The following are the main objectives of the study:

To find out the active measures in the performance of PRI's for rural development.

To analyse the relevance of Gandhiji's ideas on village swaraj in the present context of rural development through Panchayat System.

To discuss briefly the development of Panchayat Raj System.

To analyse the needs of people's participation in Panchayat Raj System for rural development. To analyse the needs and possibilities of PRIs in rural development in Barpeta District.

To analyse the means and methods through which the Panchayat System can help in rural development. Review of Research and Development in the Subject

A lot of research has been done on Panchayati Raj and rural development in different period both by the government as well as by individual scholars. Looking back on the history of research, it seems that still much micro study specifically looking into the operation and performance of Panchayati Raj Institutions and desired rural development will be of much significance and application as it is expected to shed light on several new facts having a bearing on policy issues.

#### Areas of the Study

The study will be confined to the area of the development of Panchayati Raj Institutions with reference to Barpeta District of Assam, though it has derived from the Acts and Constitutional Amendments of the Government of India. Barpeta District is the main area of my study where rural development is very poor and Panchayati Raj System has been functioning there.

The specific role of three tiers Panchayat Institutions is becoming an important part of administrative set up. Subjects entrusted to Panchayat and development programmes can be the main thing in the role of Panchayat in rural development.

#### Method of the Study

I would like to adopt the following methodology to make the study logical, and fruitful completion. Collection of relevant data for the study from primary and secondary sources.

Research tools such as interview schedule and participant observation have been used. Household survey has been done to address issues of both components of the study.

Study of the data collected from published books, journals, periodicals, reports, action plans, official documents, brochures and official records, etc.

Data has been collected from the various offices like Zilla Parishad Office, Anchalik Panchayat Offices, Research Institutions and different Libraries.

#### Development of PRIs

In achieving developmental tasks, very often new rules have to be framed or old ones modified to suit the changed condition of the society. PRIs as a system have existed in India since long. Its form may have varied, but its spirit has always been a part of our socio- cultural ethos. In the medieval periods, it was Gram Sabha functioning through its executive committee viz. Panchayat, a rural institution able to govern and sustain small communities of people. During the British period it becomes the Instrument of the ruling elite, designed to plan the interests of British Government. After Independence, it was in 1959 that the Panchayati Raj took its present shape. The ardent originated by this new form of PRIs, however, did not last long. Conflicting interests at various levels darkened the concept as well as its practice. After decades of debate, the 73rd Constitutional Amendment Act, 1992 sketched the task of rejuvenating the PRIs in the country. This Amendment proposed to add a separate IX th part and XI th schedule in the Constitution for regular election and adequate representation of the S.C., S.T. and women in the PRIs. However, Assam had the Panchayat Act of 1959, 1972(Amendment), 1986 and 1994. The Assam Panchayat Act, 1994 is regarded as an important step towards the Panchayat System of Assam which is adopted in accordance with 73rd

Constitutional Amendment Act, 1992. Assam Panchayat Act, 1994 introduced a three tiered Panchayat System viz. Zilla Parishad, Anchalik Panchayat and Gaon Panchayat. All these institutions, at their respective levels, perform certain functions to bring about Socio-economic development in rural areas.

#### Principles of Functioning of the PRIs

In an exercise of democratic decentralization, the PRIs are based on the following principles:

There should be a three tier structure from village to district level with an organic link among the operations from the lower to the higher levels

There should be a genuine devolution of power and responsibility to the institutions.

Adequate financial supports should be made to the institutions to perform their responsibilities appropriately.

All rural development programmes should be channelled through these institutions.

The above principles can be materialized if adequate powers and functions are delegated to the PRIs. Unfortunately, the interventions and contributions expected of the states have not been coming forth the way they should have.

#### Significance of Rural Development

Rural development is a strategy to enable a specific group of people, poor rural women and men. It involves the development of the agricultural and allied activities of social facilities. Rural development has an immense significance in the social, economic and political sphere. Rural Development can eradicate innumerable rural problems such as traditional agricultural practices, superstitions about social change, unawareness to get the opportunities of Government schemes, etc. Utilisation of resources can also be possible through rural development. Rural development can uplift the national income, employment and source of livelihood, food and fodder, industrial development, internal trade and transport, capital formation and investment, etc. Moreover, rural development can give political stability to the nation.

The Panchayati Raj Institutions must necessarily be responsible to plan, implement and review all the anti poverty programs and development schemes. According to UNDP data 2010, an estimated 37.2% of Indians live below the country's national poverty line. The 2011 Global Hunger Index (GHI) report ranked India 45th amongst leading countries with hunger situation. Keep in mind the situation if pay attention to the views and thoughts of the rural poor and encourage the people to participate and speak in the Gram Shabha meeting and work alliedly, the system will be useful and desired result will be possible.

#### Importance of the Subjects Entrusted to the Panchayats in Assam

According to the Assam Panchayat Act 1994, the Panchayats are entrusted 29 subjects which are mentioned in 30 main headings of the Act and which are very important for rural development. Agriculture; animal husbandry; fisheries; social and farm forestry; khadi, village and cottage industries; rural housing; drinking water; roads, culverts, bridges, ferries, and other means of communication; rural electrification; non-conventional energy sources; primary and non-formal education; libraries; cultural activities; markets; rural sanitation; public health and family welfare; welfare of the weaker sections; Public Distribution System, etc. are the main subjects of the subjects entrusted to the Panchayats. Undoubtedly, these subjects strengthen the Panchayat System to get the desired aim.

#### Programmes and Schemes of Rural Development

Within the problem ridden rural society the Government has been implementing certain programmes and schemes which have been contributing towards rural development wherein panchayat system has a pivotal role. Swarnajayanti Gram Swarojgar yojana, sampoorna grameen rojgar yojana, Indira Awaas yojana, Pradhan Mantri Gramodaya yojana, Pradhan Mantri Gram Sadak yojana, Integrated Wastelands Development Projects, National Old Pension Scheme, National Rural Health Mission, Mid Day Meal Scheme, Annapurna Scheme, Mahatma Gandhi National Rural Employment Guarantee Act, etc. are the main programmes and schemes of rural development in Assam as well as in Barpeta District which are being implemented by the state government with the help of Panchayati Raj System. Therefore, it becomes

clear that only Panchayat system as being self-ruled institution, can properly utilize the fund of the scheme without mediator's consumption to get the rural development.

Role of Panchayati Raj in Village Administration and its Relationship with DRDA and District Administration in Barpeta

The present district of Barpeta falls at the north bank of the river Brahmaputra under lower Brahmaputra valley zone at a distance of 150 kms in western part from state headquarter Guwahati. Total geographical area of the district is 3245 square kms. The river Brahmaputra flows from the east to the west across the southern part of the district. The main tributaries that flow through the district are Beki, Manah, Pohumara, Kaldia, Palla, Nakhanda, Bhelengi and so on.

Barpeta District, headed by a deputy commissioner, has two sub-divisions Barpeta and Bajali. Barpeta Sub-Division is divided into six revenue circles while Bajali Sub-Division has three revenue circles. Further, Barpeta Sub-Division has total 10 Rural Development Blocks and Bajali Sub-Division has two Rural Development Blocks. The total number of Gaon Panchayats in the district is 150.

The present population of the district is 16,93,190 (census 2011) with a density of population 521 per sq. km. witnessing quite a sluggish process of urbanization, the overwhelming majority of people in Barpeta live in the villages. 92.30 % of the total population in the district is rural. Agriculture is the mainstay of a large majority of the population wherein more than 50% of the total working force is engaged in the district.

Panchayati Raj Institutions have an important role in village administration within the purview of the subjects entrusted to it. Panchayats have their committee system, secretaries, officers to maintain village administration. Panchayats have a good relationship with district administration. Deputy Commissioner as a head of the district administration, performs all the functions with the help of Panchayat System. The Block Development Officer is the captain of the team of extension officers at the block level and as a chief executive officer of Panchayat Samiti, he executes the proposals of the Samiti.

The District Rural Development Agency (DRDA) has traditionally been the principal organ at the district level to oversee the implementation of different anti poverty programmes. The chairman, Zilla Parishad would be the chairman of the Governing Body of the DRDA. The DRDA shall also have an executive committee. DRDA receives the schemes from Zilla Parishad, Anchalik Panchayat and Gaon Panchayats, and sends back the schemes to implement after getting approval of the G.B. of DRDA with fund and policy directions. This being a centrally sponsored scheme, it is funded on a sharing basis between the centre and the states in the proportion of 75:25. Allocation of funds to the districts is based on the ceiling prescribed in the guidelines depending upon the number of Blocks in the district. DRDA disburses the funds to Development Blocks, Gaon Panchayats and Zilla Parishad on population basis.

#### Results, Discussion and Conclusion

Undoubtedly, Panchayati Raj Institutions are not as free as these were in the past and these are altogether differently motivated, but at the same time it cannot be denied that these are the only institutions which can go a long way in the difficult task of rural development. It is primarily due to two reasons, (i) because the members of the Panchayat are very close to people of the village, and (ii) the area of the village being small, the members of the Panchayat know the real problems of the people and have deep knowledge of what is truth and what has been made to appear. Due to personal knowledge and limited proximity it is really the role and responsibility of the Panchayat to help in the complex task of rural development.

It is generally believed that the success of Panchayati Raj System should be measured on some basis; namely whether the bodies of the system have helped in extra and intro agricultural production, growth of rural industry, co-operative system, literacy programmes, public health and social welfare, public distribution system and management of community assets, roads and other communication, drinking water, rural electrification and in optimum utilisation of available resources. It should also be seen that these bodies have helped in raising economically weaker sections of society, in organising voluntary organisations and developing harmony between the public servants and elected representatives. If viewed from these angles one is bound to say that the working of these institutions is effective.

Though the introduction of the Assam Panchayat Act, 1994 is regarded as a bold attempt towards the decentralisation of the process of governance in Assam, there were certain loopholes in the Act itself and there were certain complexities in the functioning of the PRIs. Main defects of the

system are – problem of duplicacy and overleaping, existence of similar institutions, nexus between politician- bureaucrats and local elite, lack of proper consciousness, informal political direction from top level of the party leaders etc. The institution of the system is not working as smoothly as it should have been and a critical analysis is bound to lead to the conclusion that if some of the defects in the system are removed, these institutions bound to contribute much more in rural development in Assam as well as in BARPETA District. If earnest efforts are made with a sense of devotion and zeal the image of rural Assam can change through the Panchayati Raj System.

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13. With Special Reference to "Jibanor Batot" And "Dawar Aru Nai" Nurul Islam
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16. ohandas Karamchand Gandhi as we call him Gandhiji and the father of the nation, spearheaded the Indian struggle for independence against the British rule in India and had been the greatest political and spiritual leader of modern India. He had a political, economical and social philosophy of life, which together later on has been termed as Gandhism. Gandhi was such an influential personality in Indian society that during his time almost every Indians were influenced by his ideals. Particularly non-violence policy has been recognized by one and all. His philosophy has opened up to the world a new dimension of the Indian attitude towards life, society and spirituality. His entire life and work represent the perfect synthesis of religiousness and society. Religion, the source of his entire social and political attitude is not creedal. Gandhi says: "I do not believe that the spiritual law operates in a field of its own. On the contrary, it
17. expresses itself only the ordinary activities of life. It thus affects the Economic, the Social and Political fields." (Mahatma Gandhi, Young India, 3 September 1925)1.
18. Gandhi advised the people of India to use the same ideal in the field of politics, economics, and society and also in the individual life. Gandhi's influences in the socio-political and economic history in Assam had tremendous effects. In Assam also thousands of volunteers under the leadership of Gandhi took part in the freedom struggle. Even literary and cultural personality like Jyotiprasad Agarwalla participated very actively in the non-cooperation movement. The other phases of agitation like Civil Disobedience of 1930 and Quit India Movement of 1940 received very good response from the people of Assam. Many authors of later days had their experiences of freedom struggle during those days, which were reflected by them later on in their writings.
19. Assamese writers including the novelists could not escape from the great influence of Gandhism which was a spirit of that age. A group of Assamese novelists just after the great historical novels of Rajanikanta Bordoloi, like Daibachandra Talukdar, Dandinath Kalita, etc. wrote some novels of social reformation

based on Gandhiji's philosophy of life and Indians Freedom Struggle Movement. After independence, the novelists like Birendra Kumar Bhattacharya, who wrote mainly political novels, Navakanta Baruah, Yogesh Das, Arun Sarma, etc. brought new themes and forms based on the incidents and characters of Indian Freedom Struggle Movement. The story-line also underwent changes along with forms during that time.

20. The scope of Gandhi's thought and ideas are very comprehensive. Gandhi has not excluded any aspects of human life from his area of discussion. But yet basic characteristics of Gandhiji's thought and ideas are – God, Truth, Ahimsa (non-violence), Satyagraha (Adherence to truth), politics, religion, education, economic and social concepts. These ideals and thoughts of Gandhi have permanent validity and relevance in the present age of Science and Technology. Gandhi used the term God, Truth and Ahimsa in a synonymous way. Gandhi himself says "I have nothing new to teach the world. Truth and non-violence are as old as hills. All I have done is to try experiments in both on as vast a scales as I could. In doing so I have sometimes erred learnt by my errors. Life and its problems have thus become to me so many experiments in the practice of truth and non-violence. In fact it was in the course of my pursuit of truth that I discovered non-violence." (D.M. Dutta, *The Philosophy of Mahatma Gandhi*, p.77) 2.
21. According to him truth and non-violence are not different. They are like the two sides of a coin. Ahimsa is the means and truth is the end. Gandhi was a firm believer of God. According to him, God is not external. He is in every body's heart. He says "There is an indefinable mysterious power that pervades everything. I feel it though I do not see it. It is this unseen power that makes itself felt and yet defies proofs, because it is so unlike all that I perceive through my senses" (Young India, October, 11, 1928) 3. He says, self realization is the only way to God realization and this is possible through the service to the society.
22. n 1925 he wrote Young India that "God made his luck in India. So, if he could not serve human being than he would be liar. He said he don't know how to serve the Society and will never know. He tried his best to reduce the pain and suffering of the Champaran cultivators, and said as he always became face to face with God, Ahimsa and Truth. Gandhi's best method is Satyagraha through which other methods are developed. According to Gandhi Truth is God and Satyagraha is 'agraha' of 'Satya' and thus, it means holding fast to truth" (N.K. Bose, "Selection from Gandhi, pp.218) 4.
23. Gandhi though was a 20th century philosopher yet he never separated politics from religion. According to him politics is the inseparable part of morality and religion. In Gandhi's eyes religion is not Hinduism or Islam. Religion is universal law and this law pervades every body's heart. In reality Religions involve in every field. According to him, real religion can never teach hatred. In this regard politics should be based on religion. Gandhi says with firm that those who say that there is no any relation between religion and politics don't know what religion is". Even in politics he made experiments and successfully worked on the conviction that hate and violence could be conquered by love and suffering. (B.K. Bose, *Selection from Gandhi*, P, 27) 5.
24. n Gandhi's thought political freedom is very important. This is called Swaraj. That is why he had launched a non-violent struggle in order to gain political freedom for India. He says "As every country is free to eat, to drink and breathe, even so is every nation free to manage its own affairs, no matter how badly" (Young India 15-10-31) 6.
25. Gandhi's aim was how to develop countrymen and he knew that 'without true education development can never be possible.' Therefore, Gandhi defines education in this way, "By best education I mean an all round drawing out of the best in child and man body, mind and spirit." "I hold that true education of the intellect can only come through a proper exercise and training of the bodily organs" (Harijan, 31st July1937) 7.
26. Gandhi was not the supporter of western education. Therefore, he gives the preference on the method of 'Buniadhi Shiksha' which may make Indians' real education. He was in favour of women education. But he never supported Britisher's method of education for women. He wanted a separate training method that can make a woman economically free.
27. Gandhi wanted a classless society where there should not be any differences between higher and lower, poor and rich, educated and uneducated, etc. According to him society should be based on morality, humanity and equality. Gandhi says, such a society is a Sorvodaya society. The characteristics of such a society are love, Ahimsa, truth and justice.
28. Gandhi's economic is in favour of the upliftment of the poor class of the society. He wanted such an economic base of society where every village should be self-contained at least with respect to daily necessities of life, like food, clothing, basic education, health, sanitation and similar other things. Gandhi was aware that complete economic equality is not possible. Therefore, according to him the economic basis of society must be moral one. Society must be based on love and trust. He was against too much of industrialization. He says, too much of Industrialization poisons the very spirit of man. So, he was in

favour of small industries where the individuals will be benefited individually. He thought that each and every individual should give importance on crafts like, carpentry, poultry, spinning, weaving or any other similar handicraft. By actually doing manual work while learning, the individual will develop interest in his work and will be able to give out his best (Harijan, 31st July 1937) 8.

29. This paper will basically see the Yogesh Das novel "Dawar Aru Nai" and Bina Boruah's novel "Jibanar Batat". These two novels are influenced by Gandhism. In "Dawar Aru Nai" one of the main characters of the novel Bakhar is the epitome of Gandhi's idealism of truth, peace and non-violence. Bakhar stands on non-violence and a clean, corruption free life is guided by the great Gandhian Principles and "Jibanar Batat" depicts the influence of Indian freedom movement in the villages of Assam. Dharani, a weaving master and husband of heroine Tagar suffered long spell of imprisonment for taking part in the non-cooperation movement and other agitational programmes in the area. In this novel, the master story-teller brings out very clearly how the rural people of Assam supported heartily the Indian freedom struggle and suffered even imprisonment.
30. The novel "Dawar Aru Nai" has shown the evil impact of war on society. There may be negative and positive impact of war. Therefore war is not useful for human society. Of course, this novel is not against war. It has shown that though there is bad effect of war, yet sometimes war is important for human civilization and peace i.e noble Bakhor said to his wife: "Look kuki, common people does not want war but peace. But I cannot deny that for the sack of peace war is fought" (Dawar Aru Nai, Page 62) 9. After this Bakhor thinks again. "War is needed. To teach the savage people bullet of gun is important. There is no any way without "Tit for Tat" (Dawar Aru Nai, page 63) 10. Therefore; the purpose of this novel is not to show the destructive aspect of war, rather it has shown the evil impact of war on human society and morality. It can be found out from the story and plot of the novel. In this novel Bakhor asked Bhim to write about war. When he was teaching and admired Bhim for his writing. Bhim writes: "War is bad, because war makes men bad; war breaks down the heart of men. It breaks down the family and society. The man becomes bad when he goes for war (Dawar Aru Nai, Page 105) 11.
31. Thus, this novel has shown the evil effect of war. The purpose of this novel is not to show the negative impact of war or to make the plot of war. Of course, this novel has reflected the 2nd World War, its news and opinion regarding war. For example, in one place of the novel Bakhar thought: The world cannot be left in the hand of arbitrary ruler. If the Europe is left in the hand of Hitler, it would mean to sacrifice a civilization. To allow to do anything to the homeless Jews does not mean civilization" (Dawar Aru Nai, Page 63) 12.
32. Thus the character of the Bakhar focuses very clearly the Gandhian ideology. Bakhar understand very well that peace is possible through non-violence, not through violence. In this novel though Bakhar has not
33. rectly participated in the national movement but yet he stands as a symbol of Gandhiji's Sacrifice, tolerance, self-control, peace and Ahimsha. So, it is seen that Bakhar as a simple boy though not directly involved in the national movement but yet influenced by the ideology of Gandhi. Bakhar is the symbol of courage, patience, sacrifice and love, who never hated others.
34. n the novel "Jibanar Batot" also shows the impact of Gandhism through the character of Dharani, a weaving master. This novel has shown that Dharani himself partiticed in the national movement and suffered long spell of imprisonment and later on he became a leader in Raha region of upper Assam and led the people of the Raha area for the national movement.
35. t has said in the novel that "Dharani gives importance on suffering of the country by leaving all the responsibilities at his wife's hand. Nothing is impossible to do. Dharani himself was involved in the development of the villagers. In that time non-cooperation movement is started. Students started to make the villagers aware by leaving schools and colleges. There is only sound everywhere in the villages "Vande Mataram, Mahatma Gandhi Ki Joy, Bharat Mata Ki Jay". The unaware people of the villages became aware by that sound. Every villagers boycott foreign goods and burned their cloths. Picketing is started in every opium shop (Jibanar Batot, page 126) 13.
36. "It is good, nobody get courage to sell opium for the torture of the volunteers. No no , these cannot be done." "You see how I sell opium, opium addicted cannot leave opium. There is no scarcity of seller if there is money. Let's see, it would be more benefited to sell in the village rather to sell is the shop" (Jibanar Batot, Page-127) 14.
37. t is proved that Gandhi's ideas of non-cooperation movement are shown in this novel. Moreover, Gandhi's aim was to make Assam free from Opium which is shown by the volunteers of the national movement. In that time opium consumption in Assam had become a cause of great concern because addiction to the drug reached immense proportion and was consumed irrespective of the price demanded. Gandhi's fervent appeal to the volunteers to make Assam free from opium had a stirring effect. This found in the novel very clearly.

38. When Tagar, the wife of Dharani was tortured by police, the villagers and the volunteers of the national movement were gathering in front of the police station in protest. When general public is trying to break down the police station, the volunteers requested to the common villagers and said: "My dear friends, you do not forget the non-violence method of Gandhiji. There is no any force or torture in the non-co-operation movement. Remember that we don't come to punish the police man. We have come to release one of our colleagues' wife. We already request to the police man. All of you wait with the patience up to solution" (Jibanar Batot, Page 139) 15.
39. Again the hero of the novel, Dharani master requested to the common man to go home back and said loudly. "My dear friends, I have come to surrender my own. You please go home without being revengeful. I know you are much hurt because of the disrespect to my wife. But for the freedom of the country such humiliation should be regarded as blessings. We must be ready to make greater sacrifice than this" (Jibanar Batot, page 141) 16.
40. Again he says: "You go home without delay, otherwise it may be problem for all of you. You already know the responsibilities of the movement. The freedom of the country is not possible by the jealousy of the wealth of the richest, power of the powerful people or jealousy of education of the educationists. Freedom of India is possible by the blood of heart of the poor, cultivations and illiterate villagers who can sacrifice their live." (Jibanar Batot, Page-181) 17.
41. oreover, Dharani was trying to make his wife understand that to make the Indians free we must have to bear such disrespect without any hesitation. He tried to clean her mind like the air clean the deep cloudy sky. (Jibanar Batot, page-142) 18. Thus, this novel shows Gandhi's ideology through the character of Dharani. Even, through the character of Dharani the increase of spinning and weaving in the village has been shown. This novel reflected the establishment of several committee on the basis of Gandhi's ideology. Volunteers of the national movement had also shown those who were doing their respective duties.
42. From the above discussion it can be concluded that these two novels are directly or indirectly seems to come under the influence of Gandhism. The novelists themselves also are found to be influenced by Gandhian ways and thoughts, while depicting the mentality and activities of the characters, scenes, situation,
43. anguage, themes, etc. in their novels. Therefore, it can be said that the impact of Gandhism is found in these two Assamese novels "Jibanor Batot" and "Dawar Aru Nai".

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