

Report on the National Workshop on “Languages, Cultures and Knowledge System of Assam”- 9th October to 14th October, 2023

Research and Development Cell and Internal Quality Assurance Cell, Lalit Chandra
Bharali College, Maligaon, Guwahati

In collaboration with

Central Institute of Indian Languages, Mysuru

The six-day workshop on “Languages, Cultures and Knowledge System of Assam” from the 9th of October to 14th of October, 2023 was conducted to help promote and impart the importance of languages and cultures of Assam, its significance in preserving the ecosystem and in disseminating the rich tradition and knowledge of the people. The rich cultural history and traditional heritage are vital to understand and promote relevant resources and tools. While the NEP 2020 emphasizes on knowledge system within the cultural and ethnic milieu of India, the proposed workshop also aimed at bringing out the rich and vibrant significance of the diverse languages, culture and knowledge system of Assam. Languages, cultures, their ethnic identities and their knowledge system is vital and constitute the vibrant identity of the mosaic of communities of Assam, which is sustainable and has communitarian way of life. Assam, for that instance is a multi-ethnic and multi-linguistic society and is home to numerous linguistic groups who have their own distinct language, culture and identity. Aligning ourselves with the society of India, we aim to put in place an orientation that seeks to promote the knowledge hub of India, particularly Assam. The workshop aims to be multidisciplinary in nature, aiming to bring diverse perspectives of the different communities of Assam and understanding of the same.

With these objectives at hand the workshop addressed the following themes-

- 1. NEP 2020- its importance in preserving the knowledge system; promoting multilingualism and multidisciplinary.**
- 2. Language pedagogy with reference to NEP 2020**
- 3. Multilingual education and its significance in Assam**

- 4. Oral history of the different communities of Assam**
- 5. Traditional knowledge of medicinal herbs of Assam**
- 6. Food habits and cultural practices of the ethnic people of Assam**
- 7. Costumes/Ornaments of the ethnic groups of Assam**
- 8. Traditional hunting methods**
- 9. Agriculture and harvesting techniques of the people of Assam**
- 10. Rituals, practices and forest ecology in Assam**
- 11. Animal Husbandry, Conservation and management of biodiversity**
- 12. Customary laws**
- 13. Folk songs, folk practices and livelihood of different communities of Assam**
- 14. Innovation, entrepreneurial prospects on the knowledge system of Assam**
- 15. Research prospects on Languages, Cultures and Knowledge System of Assam**

The workshop was inaugurated by the Governing Body President of LCB College, Dr. Rabin Sarma. Dr. Amarendra Kalita, Principal of LCB college delivered the welcome address. The objectives of the workshop was stated by the Coordinator of the workshop, Dr. Adrita Gogoi. Dr. Sanjaya Kumar Bag, deputed by CIIL for the workshop elicited the work in significance of CIIL. After the inaugural session, the keynote address was delivered by Dr. Arunima Das, Assistant Professor, Department of English, Gargi College, University of Delhi. Dr. Das spoke on “NEP 2020: The Preservation of Knowledge systems, Advancement of Multilingualism and Cultivation of Multidisciplinarity in Education”. Dr. Das stressed on the importance of multilingual education in India and the systematic transmission of knowledge which is possible only in a multilingual society. Identity and culture are very important factors specially in the age of globalisation, where preservation is of the same is becoming very important. Das’s lecture focused on the Indian heritage system and the Indian belief system



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The third technical session (1pm-2:30 pm) was addressed by Dr. Dorodi Priyom Duarah, Subject matter Specialist, Horticulture, Krishi Vigyan Kendra, Kamrup, Assam Agricultural University, kahikuchi Campus. Dr. Duarah spoke on “Indigenous Technical/traditional knowledge in Agriculture”. Dr. Duarah discusses that the ITKs are of local or rural origin, where the source is our ancestors who learned techniques from their past experiences or experiments. ITK in agriculture has tremendous role and scope, avoidance of synthetic chemicals and keep soil alive and stresses on sustainability. It offers potential to accomplish organic agriculture where biological methods are adopted for farming, keep away off farm inputs. ITKs in Agriculture are mostly organic, eco-friendly, sustainable, viable and cost effective. Practices of ITK in Agriculture sector as presented by Dr. Duarah are-

1. Pre-Sowing practices (good seed germination) in raddish seeds (soak overnight in buttermilk before sowing), incurcubits seeds (keep embedded in fresh cow dung ball which are buried deep in soil, cut end of sugarcane setts are plastered with a mixture of honey, ghee, the fat of hogs and cowdung

2. Soil and water mangement practices

a. Weed management

- Apply the neem seeds @ 100 kg per hectare as basal to get more yield as compared to the equal quantity of Neem cake to control weed growth.
- Cultivation of sunhemp or daincha helps to control nut grass (*Cyperus rotundus*)

b. Crop growth promoter

- 5% fermented coconut milk solution (1 litre in 20 litre of water mix and used as growth promoter
- Goat dung-5 kg, Goat urine-5 lit, Goat milk-2 lit, Goat curd-2 lit, Cow ghee -1 lit, Sugarcane juice-2 lit, Banana-10 no.s, Tender coconut water- 2 lit. Toddy-2 lit/yeast-800g, Juggery=800g, Water-5 lit.
- Mix and use after 20 days as growth promoter

c. Mulching

- Tree leaves (Karanj-Pongamiaponnata and Paddy straw to conserve soil moisture and simultaneously keeps the soil cool which provide favourable conditions
- Organic matter to enhance crop

- Effective for weed management

d. Jhum Cultivation/ shifting cultivation

- Well suited to heavy rainfall areas of North East India.
- To control soil erosion and reduce soil borne disease
- Maintain fertility by constructing contour bunds

e. Terrace/bund cultivation

- Practiced in valley and foothills
- To control soil erosion
- Rice and turmeric cultivation in Jaintia hills, Meghalaya

3. Some methods to non chemical management

- Tabaco water@ 1litre per 10 litre of water
- Neem oil@10-20ml (2 to 3 spoon) per litre water
- Mustard cake@ 500g per 15 litre, soaking for 24 hours,
- Add 1 cup per plant per week at the base of the plant,
- Start with small quantity and gradually increase depending on response.
- Vermiwash should be diluted 1 litre per 10 litre (5 to 10 times)of water
- Mixed with cow's urine as foliar spray and pesticide
(1 litre of vermiwash+ 1 litre of cow's urine+ 8 litres of water)

4. Use of Pachagavya as Organic method: Ingredients of Pachagavya

- Cowdung :5kg Ghee: 500g Cow urine: 5litre Milk: 2 litre
Curd: 2 litre Banana: 12 Nos Tender Coconut: 2 No.sJuggery: 500g

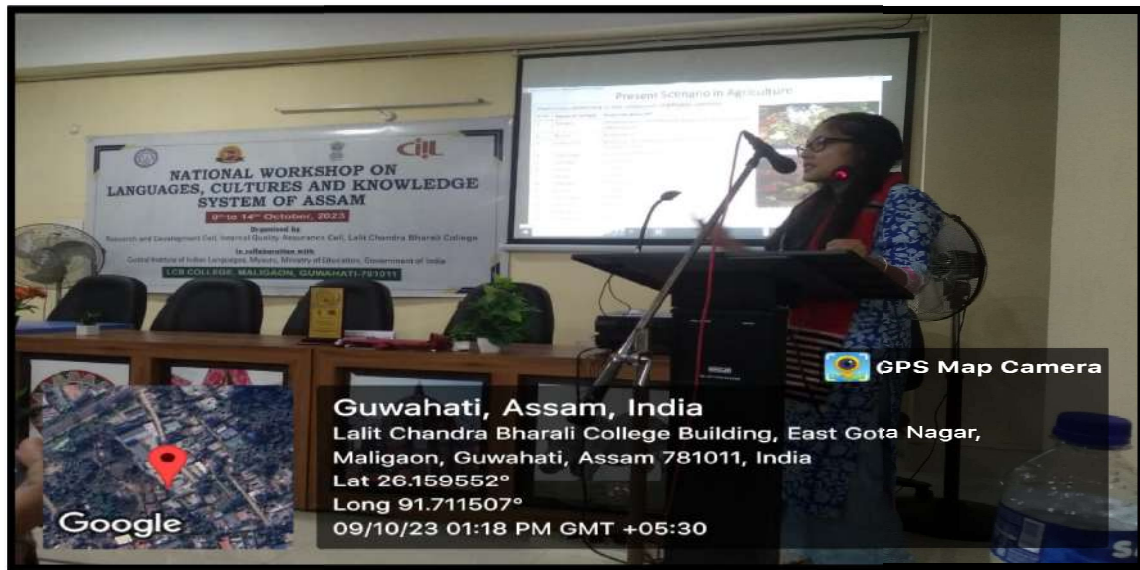
5. Fresh cowdung against damping off and die back of chilli

Cow Urine: A boon in pest protection

6. Pummelo skin as pest repellent

7. Management of caterpillar and aphid with detergent and kerosene

8.T-perch in rice field after transplantation and removal before panicle initiation to protect the grains from herbivore birds is routinely used. Nonetheless, installation of wooden structure near rice field for providing living space for owl also had been observed in some fields to control rodent pests.

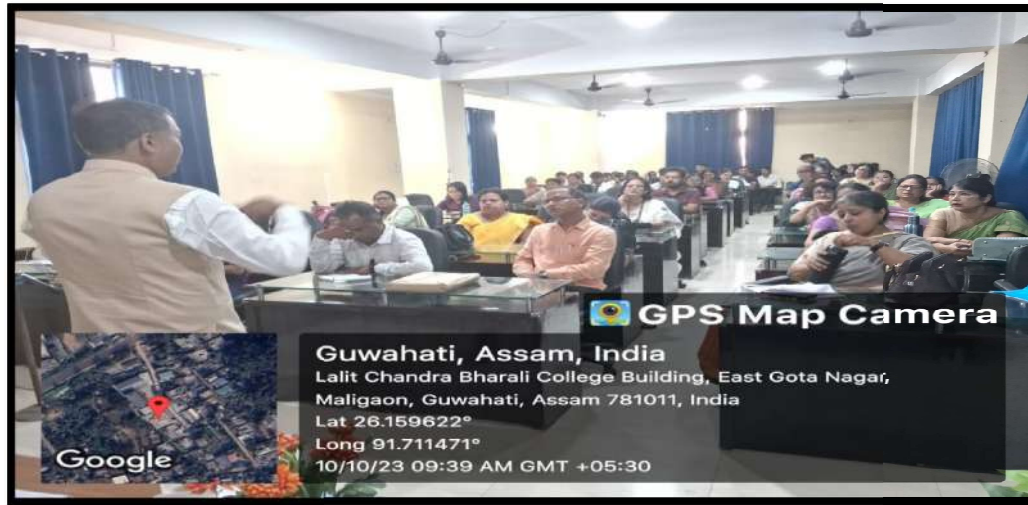


The fourth technical session (2:30pm-4pm) was addressed by Dr. Sanjaya Kumar Bag. Dr. Bag deliberated the session on “**Documentation of Traditional Knowledge and Folklore**”. Bag discusses the adequate methods to document the knowledge in the form of hybrid data i.e text (in their language), audio-visual and photographs, structured questionnaire, Audio Visual recorders, through Prior Information Consent (PIC), Artifact Loan Consent (AIC) and Consultant Details (CD). Dr. Bag stresses on the need to develop a proper format to document traditional knowledge and folklore in India, so that the ITK is properly documented. He addresses the issue and puts the same for the participants in the house as how to document the same which is just and can be regarded as valid.

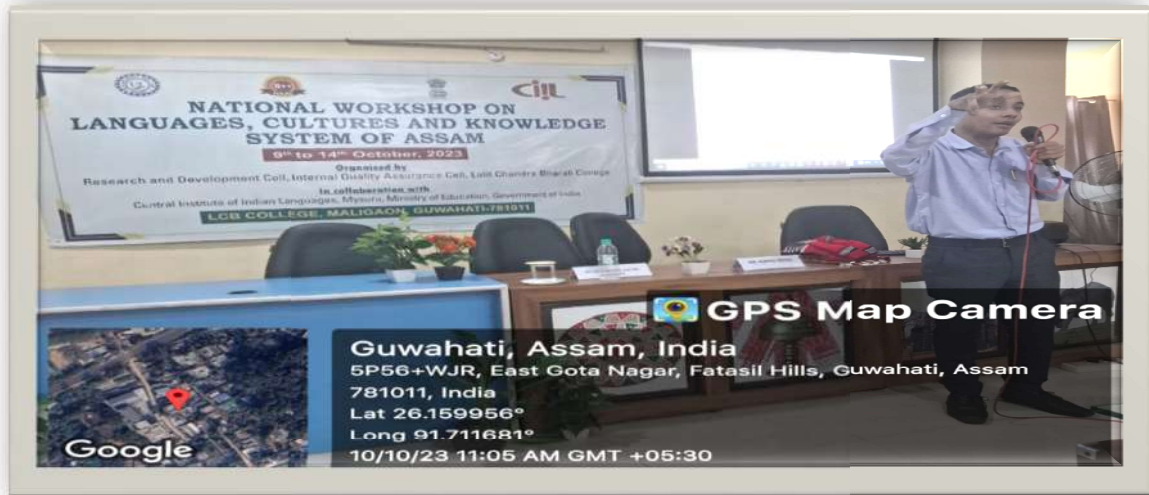


Day 2- 10th October, 2023.

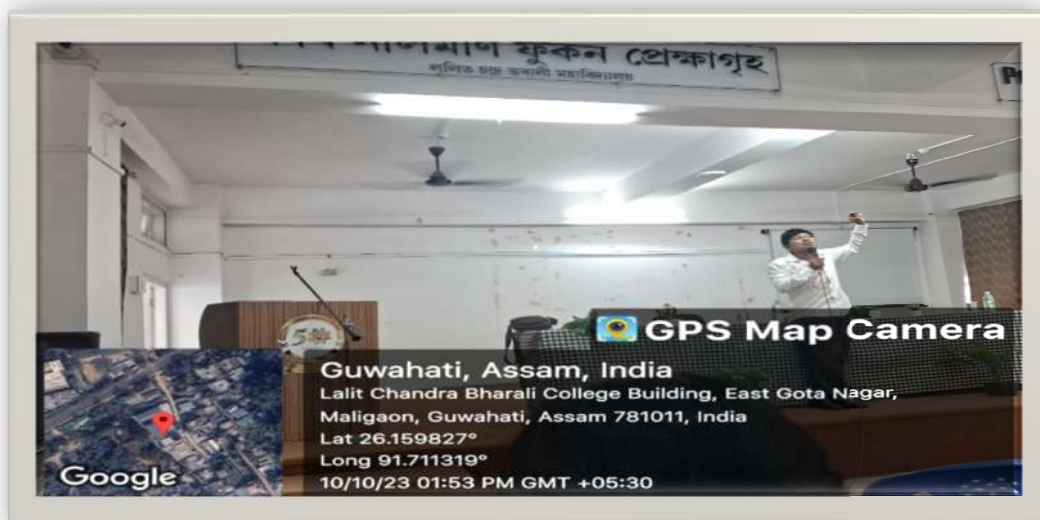
The first session was deliberate by Dr. Ranga Ranjan Das. Das spoke on “Customary Laws: Concept and Genesis”. Das deliberations was themed on 1)Basic concept of Customary Law; 2) Global perspective; 3) National dimensions of Customary Law; 4) Regional Context: Northeast and Assam; 5) Publication. Dr. Ranga Ranjan Das deliberates on the customs and practices of the communities of Assam and North East India and the way the customs have become a source of law in the society. Dr. Das throws light on the diverse ethnic groups of Assam with their diverse customs and practices, who settle their disputes which largely work as Alternative Dispute Resolution (ADR). Although there is no comprehensive definition of Customary Law, it refers to customs that are legal requirements. Das brings about instances where customary law were in contradiction to legislation and the written law. Customs sometimes can be legal requirements in a society of different communities and diverse cultures.



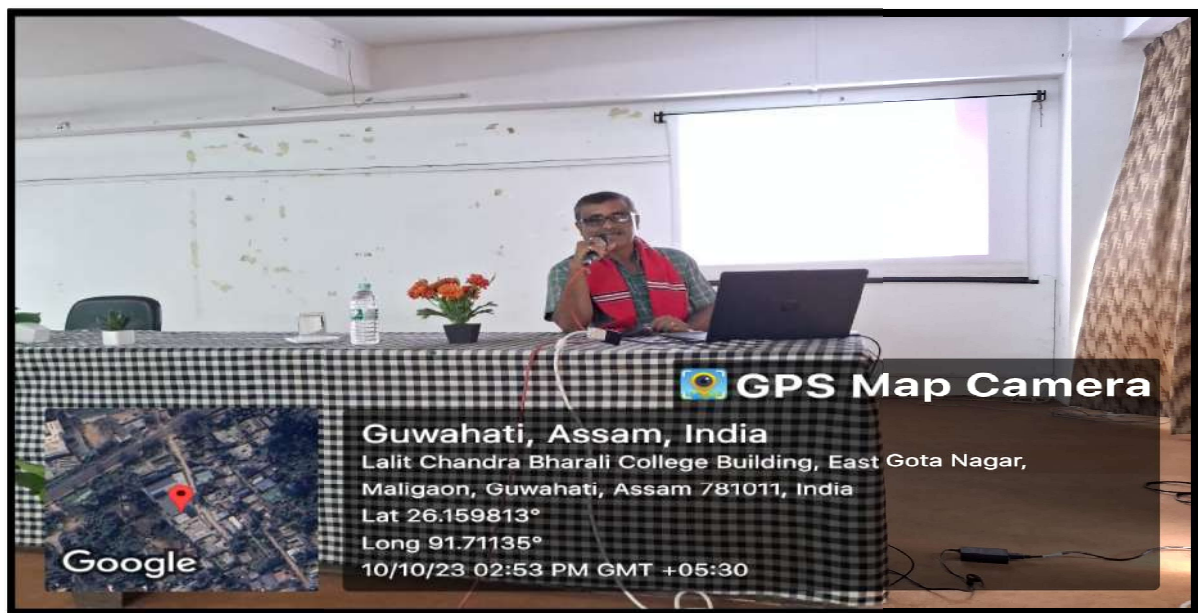
The second session was deliberated by Dr. Ratul Deka of Bodoland University. Dr. Deka mentions the different sources and tools of oral history which are a) myth, magic and religion; b) legends; c) folktales; d) folksongs; e) Interviews, recordings etc; and f) Literary recreation. Dr. Deka spoke on the oral histories of the different communities of Assam, beginning his argument on how there has been a crisis in history throughout. He addresses this crisis exists because of understanding and interpreting history from the lens of the powerful/dominant group and not from the point of view of the masses. Oral History, thus becomes very important to understand the voices of the subalterns, the masses whose voices are much more important. Interpreting history from the periphery gives a very holistic perspective of history which is post modernist and recreates history. History is constructed, not granted and in the case of Assam, only the valour and the might of the Ahom monarchy was put in place. Folktales for that instance gives an account of the common people and the society that existed. Deka brings in the popular “BurhiAairHadhu (Grandmother’s stories)” of Lakshminath Bezbaruah which tells us about the patriarchal society, dominance and marginalization. Folktales originate/comes from the society. Contextual analysis is important to bring out the voices of the marginalized and this brings about heterogeneity in society which generally is homogenized.



The third session was addressed by Dr. Anil Saikia who spoke on the **Folk songs and folk practices of the communities of Assam with special reference to Bihu**. Saikia depicted as to how throughout history the folk songs emerged and, in the songs, the society was depicted. Bihu was a festival of the common people and in the lyrics of many songs the societal practices, culture came to be figured. With modernization and globalization, the cultural and traditional meaning of Bihu is lost and needs to be revived as a festival of the commons and the masses associated with agriculture and farming practices of Assam.



The fourth technical session was addressed by Dr. Karuna Kanta Kakati who deliberated on the Traditional Culture, Arts and Crafts of Assam. The traditional culture of Assam are the festivals and ceremonies, folk songs, religion, belief and customs, folk dance, performances. Kakati spoke at length the folk songs and its classification, songs of ceremonies and festivals, ballads and narrative songs in the context of Assam. The festivals and ceremonies, folk religion and beliefs, folk performances, traditional artifacts which at large connotes the cultural heritage of Assam and constitute the composite milieu of the diverse communities of Assam.



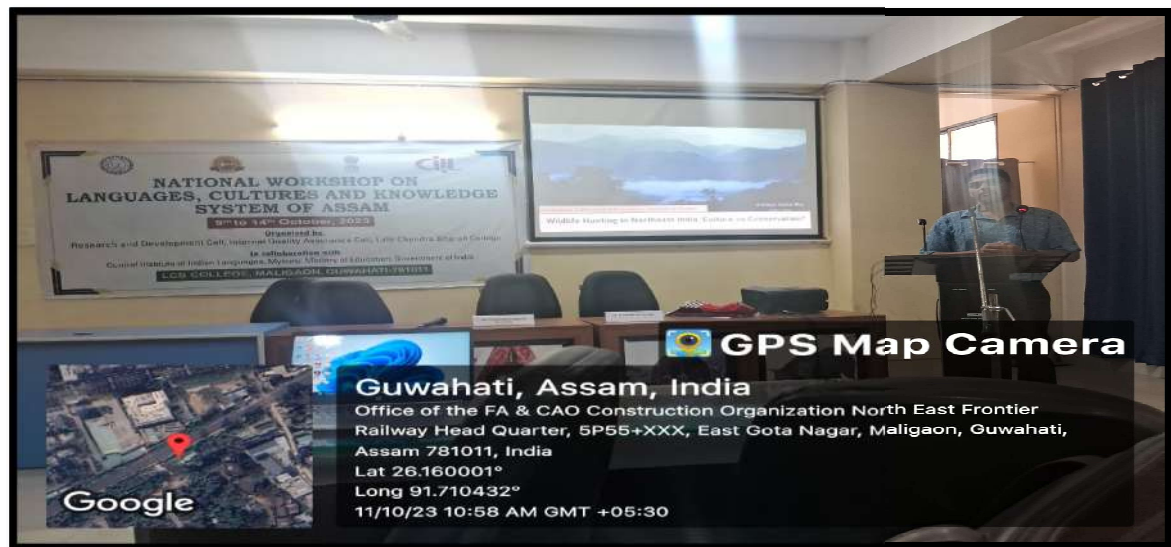
Day 3- 11th October, 2023

The first technical session was a group discussion among the participants on the topic “**Prospects of Multilingual education in Assam**”. The discussion was chaired by the Coordinator of the program, Dr. Sanjaya Kumar Bag and was moderated by Mrs. Kunjalata Brahma Bathari, Assistant Professor, Department of Political Science, LCB College. The discussion shed light on the positive as well as the negative aspects of having multilingual education in Assam or education in mother tongues as well. With globalization, the importance of imparting education in local languages has become extremely vital because of the extinction of the traditional knowledge systems of different communities of Assam. The participants raised concerns over the diminishing importance

and the role mother tongues play in imparting education. Dr. Rijusmita Sarma, one of the participant also pointed out the drawback of having education in local languages because of the stiff competition in the market and interconnectedness of the world. The discussion brought into light the values of the many languages of Assam, which is central to one's identity and culture.



The second session was delivered by Dr. Anirban Datta Roy who spoke on the traditional hunting practices- “Wildlife hunting in Northeast India: Culture vs Conservation”. Dr. Datta Roy’s lecture was interdisciplinary which focused from the point of view of conversation and to what extent culture can conserve the biodiversity. Hunting comes as a livelihood source of many different communities and this is detrimental to the forest and the biodiversity which exists. But he differentiated between hunting for sustenance and hunting for play/leisure/commercial purposes. The session proceeded with understanding the fact that hunting practices of many different communities of the erstwhile Assam comprising of the states of Arunachal Pradesh, Mizoram, Nagaland and Meghalaya. He showed that from his research findings that each village community has their own way of conserving the resources of the forest by way of beliefs and practices. Though they were hunters yet their practices were built around conservation ideologies such that the biodiversity of the area was unharmed.



The third session was addressed by Jadav Payeng, popularly known as “the Forest Man of India” who was awarded with the Padma Shree by the Honourable President of India. Payeng’s long session urged the participants to love mother earth in order to sustainably evolve for a better future. Payeng reflected on his personal voyage in planting and tending trees on a sandbar turning it into a forest reserve. He also urged the student community to understand the connection between forests and humans to help building a world where every living being can live in harmony with the nature. His session was very crucial in addressing the pertinent theme of the workshop- **“Rituals, Practices and Forest Ecology of Assam”**. Payeng also brought in examples of his own community- the Mising community, wherein the Mising people have lived in close proximity with nature over thousands of years and have sustainably evolved.

ধুনীয়া অসমখনক সংৰক্ষণ কৰিব নজনাটো দুৰ্ভাগ্যজনক : যাদৱ পায়েং



গুৱাহাটীৰ বাতৰি দিওঁতা

মালিগাঁও, ১১ অক্টোবৰ : ললিত চন্দ্ৰ ভৰালী মহাবিদ্যালয়ত যোৱা ৯ অক্টোবৰৰপৰা ছদিনীয়াকৈ আৰম্ভ হৈছে অসমৰ ভাষা, সংস্কৃতি আৰু জ্ঞান ব্যৱস্থাৰ বিষয়ত এখন ৰাষ্ট্ৰীয় কৰ্মশালা। কৰ্মশালাৰ তৃতীয় দিনটোত আজি সম্বন্ধীয় অতিথি হিচাপে উপস্থিত থাকে পঞ্চাৰী সম্বন্ধীয় যাদৱ পায়েং, ডঃ অনিৰ্বাণ দত্ত ৰা আৰু অংকুৰজ্যোতি ফুঞা। আজিৰ মূল কৰ্মশালাৰ বিষয়বস্তু আছিল 'অসমৰ

ভাষা, সংস্কৃতি আৰু জ্ঞান ব্যৱস্থাৰ ওপৰত গৱেষণাৰ সম্ভাৱনা'। কৰ্মশালাত বহু ছাত্ৰ-ছাত্ৰীয়ে অংশগ্ৰহণ কৰে। সম্বন্ধীয় অতিথি যাদৱ পায়েঙে অনুষ্ঠানত অতি মূল্য প্ৰকাশ কৰি বিশেষকৈ শিক্ষাৰ্থীসকলক কয়, আমাৰ ছাত্ৰ-ছাত্ৰীসকলে ভাৰতীয় প্ৰশাসনিক সেৱাৰ পদত কাম কৰিবলৈ ইচ্ছা নকৰে। যি পৰ্যন্ত অঞ্চলটোৰ মূল প্ৰজন্মই ভাৰতীয় প্ৰশাসনিক সেৱাৰ পদত অধিক হাবত স্থান লাভ নকৰে সেই পৰ্যন্ত উত্তৰ-পূৰ্বাঞ্চলৰ কেতিয়াও উন্নতি হ'ব নোৱাৰে। যি পৰ্যন্ত ভাৰতীয় কলা-কৃষ্টি,

সংস্কৃতিৰ বিকাশ নহয় মাতৃভাষা, শিক্ষাৰো তেতিয়াপিনে বিকাশ হ'ব নোৱাৰে। বিশ্বৰ ১৯৫খন দেশৰ ভিতৰত ১৩খন দেশে অকল মাতৃভাষা নকয়। আৰু লগতে কয় যে গছ-গছনি, চৰাই-চিৰিকটি, জীৱ-জন্তু, বহাৰ, বিশাল ব্ৰহ্মপুত্ৰই গছপুলি কৰা জানে, কিন্তু জীৱশ্ৰেষ্ঠ মানুহে গছ কাটিব জানে। ভাৰতত ফ'বলেন, ছিৰলেনিয়াক বাস্তা-খাট কৰাবলৈ ৰজা, বুঢ়ীছে বোৱা গছজোপাৰ লগত নিজে বোৱা গছজোপাও কাটি পেলায়। এজোপা এশ বছৰীয়া অঁহত গছে ৫,৫০০ বিহোগ্ৰাম অগ্নিৰে নিয়ে, তেনেকুৱা গছ কিমান কাটিলে? সেইবাবে হাজৰ হাজৰ মানুহৰ মৃত্যু হৈছে। অসমলৈ পৰ্যটকসকলে মানুহ চাবলৈ নাহে, অসমৰ প্ৰাকৃতিক সৌন্দৰ্য-অৰণ্য, জীৱ-জন্তু, চৰাই-চিৰিকটি, জলাশয় আদিহে চাবলৈ আহে। অসম চাবিবলৈ ঔৰষি গছৰে ভৰা। ঔৰষি গছ হ'ব থাকিব তাতহে জীৱ-জন্তু, চৰাই-চিৰিকটি থাকিব। ইমান ধুনীয়া অসমখন সংৰক্ষণ কৰিব নজনাটো দুৰ্ভাগ্যজনক বুলি তেওঁ কয়। "অৰণ্য মানৱ জনে সকলোকে গছ-গছনি সংৰক্ষণ কৰিবলৈ আহ্বান জনায়। ললিত চন্দ্ৰ ভৰালী মহাবিদ্যালয়ৰ অধ্যক্ষ ডঃ অমৰেন্দ্ৰ কলিতাই পায়োতক অভিলক্ষন জনোৱাৰ লগতে কয় যে শ্ৰীমন্ত শংকৰদেৱে আনুষ্ঠানিক শিক্ষা নোহোৱাকৈ দেশৰ বিভিন্ন ঠাই ভ্ৰমণ কৰি জ্ঞান অৰ্জন কৰিছিল। ঠিক তেনেদৰে যাদৱ পায়েঙে আনুষ্ঠানিক ডিগ্ৰী নোহোৱাকৈ বহুতো জ্ঞান অৰ্জন কৰিবলৈ সক্ষম হৈছে।





The fourth session was deliberated by Ankur Jyoti Bhuyan who deliberated and discussed the importance the research prospects of languages, cultures and knowledge system of Assam. Bhuyan asserted that Assam may be considered as a source of meaningful Indigenous life practices with numerous ethnic communities living in proximity since time immemorial. The life graph of these communities unfolds as repository of indigenous knowledge system rooted in their collective life. Besides the dominant traditions of *Sakta*, *Shivite* and *neo-Vaishnavite* belief system, their literary texts need to be meticulously studied. On the other hand, study of the different ethnic communities, their culture, languages, their belief system, customs, laws, rituals, medicinal practices, farming techniques, their forest and river management system, architectural designs may be carried out. The art and practices of waging war, maintaining peace and friendly relation between and amongst kingdoms and tolerance are issues of ancient Assam that one may study and learn from. Doing meaningful research as reiterated by Bhuyan, on the issues of languages, culture and Knowledge system of Assam would further strengthen the Indian Knowledge System.



Day 4- 12th October, 2023

On 12th of October, the fourth day of the workshop, the first session was addressed by Manoram Gogoi who spoke on the “Food Habits and practices of the communities of Assam”. Gogoi brought in many instances from the history of Assam of local food practices which were sustainable. He brought in the example of the first Ahom king *Sukapha*, who while entering Assam from the Patkai range brought with him 10,000 varieties of rice seeds. History records, as Gogoi says, that Assam once cultivated around 30, 000 varieties of paddy, of which hardly 30 of them are available in the region today. However Gogoi brings in the example of Mohan Chandra Bora of Golaghat district of Assam where he is preserving around 550 types of rice grains at his own individual capacity without any support by any organization or the state. The science behind the cultivation of the many different variety of seeds is lost today among the Assamese community. The recent ailments of today like acidity, constipation, diabetes are all because of the consumption of imported products from outside. People of Assam have failed to accept and recognize the benefits and goodness of the locally available products. He also argued for recognition and conservation of different food practices which exists in Assam and if proper attention is not given then Assam will lose many of its food

practices which once existed in the hills and the valley. Gogoi also sadly laments the negligible role played by the Assam Agriculture University to the issue.



The second session was addressed by Dr. Krishna Chowlu where she spoke on the Traditional Knowledge concerning the botanical medicines of Assam. She discussed on the medicinal uses of various flora available in the state and also reflected on many rare varieties of orchids of medicinal value.



The third session was deliberated by Dr. Upen Rabha Hakacham who spoke on the Documentation and Preservation the Language and Culture in Assam. Dr. Hakacham mentions different ways of preservation of language and culture of which some can be counted as good/valid while some may be considered as not legitimate way. In this context, Hakacham urges for recognition and proper documentation of languages and cultures of different ethnic groups of Assam like the Bodos, Rabhas, Misings, Karbi and others. He also significantly noted that the smell of smoke-dried fish which is consumed by many different communities of Assam can cure malaria, and this is commonly believed in Goalpara district of Assam. The inherent connection between health and food habits was thus focused by the scholar by bringing in reference to the ethnic groups of Assam.



The fourth session was deliberated by Pooja Sonowal who spoke on “Traditional Costumes/Ornaments of Assam” focused on the centuries old tradition of sericulture and handloom of Assam which forms an integral part of its cultural heritage that provides an insight into the way of life of its people. The handloom industry of Assam is pivotal in shaping the Assamese society where the Assamese women has embraced the skill of spinning and weaving as their highest attainments with the traditional knowledge descending orally from generation to generation. In Assam the primary raw materials used in weaving are cotton and silk with Assam providing three different types of silk namely: Pat (*Bombyx Mori*), Endi or Eri (*Philosamia Ricini*) and Muga (*Antheraea Assamensis*). Different indigenous techniques and process are involved from rearing the silk worms to obtaining the silk and then dyeing the threads using various natural colors. The art of weaving of Assam is found mention in various literary texts such as Kalika Purana, Ahom chronicles and also in various folk songs and folktales of Assam as illustrated by Ms. Sonowal. The wondrous legacy of Assam weave is not complete without the mention of Vrindavani Vastra which is considered one of the finest example of Assamese weave. The amalgamation of various ethnic communities, comprising both tribal and non-tribals, in Assam has helped in creating a synthesized culture which have contributed immensely towards glorifying the textile industry of the state. Similarly, like textiles, ornaments are again an inescapable part of any civilisation which not only

promotes the creative quotient of its people but helps in delineating their socio-economic status, their traditions as well as their cultural heritage.



Day 5- 13th October, 2023

The first session was deliberated by Dr. Bhaben Tanti who spoke on “Traditional Knowledge of Medicinal herbs of Assam”. Dr. Tanti brought spoke about the ayurveda, the ancient health care system which evolved in India around 5000 years earlier. The importance of plants as a source of traditional medicine was highlighted by the Professor who heads the department of Botany of Gauhati University. Herbal Medicine or phytomedicine is the use of plants for medicinal and therapeutic purpose for curing of diseases and human health. Plants have secondary metabolites called phytochemicals. These compounds protect plants against microbial infections or infestation by pests. Phytochemicals are active ingredients which possess therapeutic properties that are considered as a medicine or a drug.



The second session was conducted by Dr. Arup Kumar Nath of Tezpur University who spoke on “Multilingualism as a resource and MLE based Education in Assam: A Translanguaging Pedagogy”. The main outlines of his session was a)the concept of multilingualism and its scenario in the North East and Assam with reference to the NEP2020 and how to interpret them in teaching learning process at the academic institutes; b) try to understand the concept of Mother tongue and Mother Tongue based multilingual education which is also mandated in NEP 2020; c) the notion of translanguaging mainly as a pedagogical approach not just to teach or learn languages, but rather to learn things in a bi/multilingual set-up. The presentation and discussion was mainly a theory based.



A field trip to Madan Kamdev Archaeological site, located at BaihataChariali of Kamrup district of Assam to understand the Art and Culture of ancient Assam. A bus was hired for the field trip. At the said archaeological site officials explained to the participants the significance of the various archaeological readings



Day 6- 14th October, 2023


On the last day of the workshop which was on the 14th October, 2023; the first and the second session was deliberated by Dr. Mridul Kumar Borthakur who spoke on “Biodiversity and its Conservation”. He reflected on various scientific ways of conservation of flora and fauna. He reflected on the rich biodiversity of the state. Dr. Borthakur divided his session in discussing – 1) Ecosystem biodiversity, 2) Species Biodiversity, 3) Genetic Biodiversity. He showcased various indigenous flora and fauna which are unique to the state. He also elicited the traditional ways of conservation that are inherent in our rituals and beliefs



The valedictory session was graced by Dr. Arupa Patangia Kalita, who highlighted the importance of the workshop in the light of the diverse languages and cultures of Assam. Dr. Patangia Kalita specifically addressed the significance of all the 15 themes of the workshop, and the relevance of the workshop. Dr. Dilip Kumar Kalita also spoke the significance of the workshop in the light of the NEP 2020 in the most comprehensive manner. The session was concluded with the feedback of the participants and the distribution of certificates to the participants.





 **GPS Map Camera**
Guwahati, Assam, India
 Urban Jungle, Nilachalpur, near L C B College Girl's Hostel, East
 Gota Nagar, Maligaon, Guwahati, Assam 781011, India
 Lat 26.159455°
 Long 91.711774°
 14/10/23 03:21 PM GMT +05:30

তীৰ্থ যাত্ৰা

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 পৰিষদৰ
 পৰিষদৰ
 আঁত ধৰে।



ললিত চন্দ্ৰ ভৰালী কলেজত ৰাষ্ট্ৰীয় কৰ্মশালাৰ সামৰণি

গুৱাহাটীৰ বাতৰি দিওঁতা
 মালিগাঁও, ১৬ অক্টোবৰ ঃ ললিত চন্দ্ৰ ভৰালী মহাবিদ্যালয়ত অনুষ্ঠিত ছদ্দিনীয়া
 ৰাষ্ট্ৰীয় কৰ্মশালাৰ যোৱা ১৪ অক্টোবৰত সামৰণি পৰে। সামৰণী অনুষ্ঠানত
 সন্মানীয় অতিথি হিচাপে উপস্থিত থাকে ডঃ দিলীপ কুমাৰ কলিতা, ডঃ ববিন
 শৰ্মা আৰু ডঃ অৰুণা পটংগীয়া কলিতা। অতিথি কেইবাগৰাকীয়ে ললিত চন্দ্ৰ
 ভৰালী মহাবিদ্যালয়ৰ চতুৰ্বিংশতিতম সংখ্যা ২০২১-২২ আৰু ২০২২-২৩
 শিক্ষাবৰ্ষৰ আলোচনী 'এলচিবিয়ান' উন্মোচন কৰে। অনুষ্ঠানত ধৰ্ম, সাহিত্য,
 কলা-সংস্কৃতি শীৰ্ষক আলোচনাত দিয়া ভাষণত সন্মানীয় অতিথি ডঃ দিলীপ
 কুমাৰ কলিতাই অসমৰ কলা-সংস্কৃতিক জীয়াই ৰাখিবলৈ আহ্বান জনায়।
 উপন্যাসিক তথা গল্পকাৰ ডঃ অৰুণা পটংগীয়া কলিতাই কয়, 'সময় সলনি
 হোৱাৰ লগে লগে নাৰী সমাজৰ মাজত যথেষ্ট পৰিৱৰ্তন আহিছে। সমাজ সলনি
 হৈছে, নাৰীও সলনি হৈছে।'

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অহা শ্ৰাবাদ্ধৰ সংকেত দিয়ে।'

মুখ্য আত্মকৰূপে অংশগ্ৰহণ কাৰব।

তিষ্ঠা গাপন

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The workshop was conducted in bilingual mode- English and Assamese. All the themes were addressed by the workshop which laid focus on languages, cultures and the associated traditional knowledge system in reference to Assam. The different themes helped us to address the pivotal role Indian languages play to understand the diverse ethnic, cultural and scientific knowledge which is imbedded in them. Education in Indian languages are becoming all the more important to preserve the traditional knowledge which is on the verge of extinction. Our resource person, Manoram Gogoi already mentioned that only 30 varieties of rice seeds exists in Assam today, where around 30,000 existed some few hundred years back. To save the civilization it is thus important to acknowledge and revive the languages, cultures and the knowledge system of Assam.

As per the deliberations of the discussions with the eminent resource persons, the organizing committee has probable plans to come up with a published volume of the workshop. The themes discussed in the workshop were of considerable importance to be taken up as research areas for future.

Education system in India has witnessed an epoch-making change in the wake of the National Education Policy-2020. While the structural changes brought by the policy are revolutionary in nature, equally important is the underlying intent of revisiting the core values of Ancient Indian Knowledge System and making them part of the present-

day curriculum for holistic development of individuals and the society. To that end, Indian Knowledge system (IKS), embedded in the tradition of *Gyana*, *Vigyana* and *Jeevan Darshan* emerge as important source of engagement and research. The details about these elements constituting the IKS are to be found across a wide array of literature ranging from Vedic, Upanishadic texts to Shruti, Smritis and Puranas.

Besides the *Gyana*, *Vigyana* and *Jeevan Darshan* elements, IKS is also largely supplemented by conceptual universe of the numerous ethnic communities inhabiting the different parts of India. More particularly, their distinctive culture rooted in their belief system, customs, rituals, customary laws, food habit and attire, indigenous medicinal practices, farming techniques and ecology of harmony with nature needs to be engaged with, understood and studied. An important aspect to understand is the presence of numerous languages or dialects specific to those communities where those meaningful life practices of culture are used, transferred or transmogrified. As such, a proper epistemic understanding of the IKS necessitates a detailed engagement with the languages and culture of those specific communities.