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Dr. Dadul Dewri
Associate Professor, Pub
Kamrup College, Assam, India

Dr. Bhupen Kumar Sarma
Principal, Pub Kamrup
College, Assam, India

Traditional Knowledge System and Sustainable Rural Development in Assam: An Analysis

Dadul Dewri and Bhupen Kumar Sarma

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Abstract

Assam is known for its rich biodiversity throughout the world. The people of Assam possess variety of traditional knowledge which they have learnt from the experiences and practices since the ancient time. Such knowledge is also regarded as a part of the culture of Assam. The traditional knowledge system has a close connection with the rural economy of Assam. People in the rural areas of Assam are applying their traditional knowledge in their day to day livelihood. There are some unique products found in Assam which involves application of some excellent skill learned traditionally. The handicraft, weaving, bell-brass metal productions, agricultural practices, herbal medicine etc. everywhere people of Assam applying their traditional knowledge. The production of Eri, Paat and Muga Silk and “Paat-Muga Mekhela Chaddar” of Assam is now famous throughout the world. It is an excellent traditional knowledge of the people of Assam. The “Sualkuchi” a small town in the Kamrup district of Assam is now famous for the Paat-Muga Silk industry throughout the world. This Paat-Muga industry of Assam has grown up from the traditional knowledge of the people of Assam. These activities are not only related to the livelihood of the rural people of Assam but it contributed a lot in the growth of indigenous rural industry in the State. The traditional knowledge is very closely related with nature. Therefore, it has great significance in environmental protection. The traditional knowledge system can be considered as a strong means to ensure sustainable rural development in Assam.

Keywords: Sustainable Development, Traditional Knowledge, Livelihood, Biodiversity, Environment, Protection, Preservation etc.

Introduction

Sustainable Rural Development is a crucial issue in India because more than eighty percent (80%) of the people in India are living in rural area. According to the census data of 2011, 833 million people (65% of total population) of India are living in rural areas. Similarly in Assam, according to the census data of 2011, 26.8 million people (86% of total population) are living in the rural area. Thus sustainable rural development is a crucial issue to attain the goal of Vikshit Bharat in 2047 as set by the Government of India. Sustainable rural development necessitates a holistic approach which aimed at improvement of the quality of life of the people living in the rural areas by ensuring economic growth, social equity along with the protection of the natural resources for the development of the present and the future generations. It involves promoting sustainable livelihood, improving infrastructure and public utilities, ensuring food security, empowering local communities through their participation in the development process. Thus, in this process the indigenous traditional knowledge has an important role in ensuring sustainable rural development in India. The indigenous traditional knowledge refers to that knowledge which are possessed by the communities from the ages related with their livelihood. The traditional knowledge in rural areas includes diverse practices in agriculture, medicine, crafts and ecological management which are deeply intertwined with nature and local culture. This knowledge may include sustainable farming techniques, the use of medicinal plants, and traditional crafts like silk weaving and bamboo work etc. The traditional knowledge system establishes deep connectivity of the community with the nature. The National education policy of 2020 (NEP 2020) also emphasized on preservation and practice of Indian Knowledge system for the sake of holistic development of the individuals and the society. The policy said that the higher education institutions should establish the centers for Indian Knowledge System to promote research and integration aimed at promotion and preservation of indigenous knowledge traditions.

Corresponding Author:
Dr. Dadul Dewri
Associate Professor, Pub
Kamrup College, Assam, India

In this paper we will try to study the various traditional knowledge based practices in the villages of Assam and the role of such traditional knowledge practices in ensuring sustainable rural development.

Review of Literature

Sustainable development is the key concept of development for all the nations in the 20th century world. In 1987, the United Nations "World Commission on Environment and Development released the report titled as "Our Common Future" which also known as the Brundtland Commission Report gives the concept of Sustainable Development. The report also explains the concept of sustainable development. According to this report the Sustainable Development is a development approach which meets the needs of the present generations' without compromising the ability of future generations to meet their own needs. The concept emphasizes on two main areas. First, It emphasizes on the essential needs of the world's poor peoples' to which utmost priority should be given. Second, it identifies the limitations imposed by the state of technology and social organizations on the environment's ability to meet the needs of the present and future generations. This concept of sustainable development has become the guiding principle of all development approach in the present day world. Sustainable development demands a balanced development process from economic, social and environmental dimensions. It refers to a holistic approach of a development process which includes poverty, health, education, equality and justice. Thus to ensure sustainable development a policy must include economic, social and environmental dimensions. (<https://www.iisd.org/mission-and-goals/sustainable-development>)

Thus the term sustainable rural development is enhancing the quality of life in rural areas without depleting the natural resources for future generations. It underscores a dual commitment of progress and preservation of any development approach. Sustainable rural development is not merely refers to economic growth rather it is a holistic approach that integrated economic, social and environmental well-being of rural communities. According to this concept, villages should prosper economically, offer a high quality of its residents and maintain the natural environment that surrounds it for the future generations. (<https://climate.sustainability-directory.com/term/sustainable-rural-development/>)

During recent times there is increasing emphasis on the traditional knowledge system particularly to ensure a sustainable development. The National Education Policy 2020 also focused on the traditional Indian Knowledge System (IKS) to foster a holistic and multidisciplinary education with the aim to blend traditional wisdom with modern science and technology to address contemporary issues. The NEP 2020 seeks to promote cultural heritage, moral values and scientific thinking by incorporating traditional Indian Knowledge System across all levels of education from primary to the higher education (https://www.education.gov.in/sites/upload_files/mhrd/files/NEP_Final_English_0.pdf).

From the review of many published literatures it is found that many scholars have discussed the significance of traditional knowledge. Mohit Sarma, in his research paper titled as "Revitalizing Traditional Knowledge through Sustainable Development" mentioned that the post industrial

era has increased the dependency on natural resources. Traditional knowledges can coexist with the modern technology. India's abundant traditional knowledges such as traditional medicines, pre-monsoon rituals, traditional water harvesting systems, contribute to conservation of natural resources and sustainability. Traditional knowledge systems are crucial for promoting sustainable living by offering valuable insights and practices in areas like resource management, biodiversity conservation and climate change adaptation. Practices of the traditional knowledge system ensure the long-term well-being of indigenous communities and leads to the sustainable development (<https://www.researchtrend.net/ijet/pdf/Revitalizing-Traditional-Knowledge-through-Sustainable-Development-Mohit-Sharma-9.pdf>).

Antarjita Deb in her research paper on "Harnessing Traditional Knowledge in Sustainable Development of India and Brazil: A Comparative Exploration" stated that traditional knowledges are of a practical nature, particularly in such fields as agriculture, fisheries, health, horticulture, forestry and environmental management in general. According to the author, the unsustainable development has led to many problems in the world such as global warming, environmental degradation, conflict among the communities, poverty and hunger, vast inequalities and social instability. The traditional knowledge possessed by the indigenous communities across the globe may help in poverty reduction, livelihood improvement and attaining sustainability. The author made a comparative study on the practice of traditional knowledge in Brazil and India from the perspective of sustainable development (<https://ijrjournal.com/index.php/ijr/article/view/1372>).

The above survey of literature reveals that the scholars have made extensive study on the significance of the traditional knowledge system all across the world. All these study reveals that the traditional knowledge system has been an important component for the socio economic development of the country. Many scholars have argued that the traditional knowledge system is useful for ensuring sustainable rural development in India. The people of rural society have acquired this knowledge from their age old practical experiences. In this backdrop the main objectives of this paper are as follows.

Objectives

- To study about the sustainable rural development in Assam
- To study the traditional knowledge system in Assam and North East India.
- To study the significance of Traditional Knowledge System in ensuring sustainable Rural Development.

Methodology of the study

This study is a theoretical analysis of the stated subject based on the secondary sources of data. In this study various books published by national and international writers, research papers published by national and international journals available in digital platform are consulted as a ready reference. Proper citations of all those published materials are given in the reference part of this paper.

Findings of the Study

Meaning of Traditional Knowledge: There is no agreed definition for "traditional knowledge". The word traditional

knowledge itself is a suggestive word. Traditional means “hereditary” or which is given by generation to generation. The word “Knowledge” means useful information. Thus Traditional Knowledge refers to that useful information which is passes through one generation to the other generation. Thus, traditional knowledge refers to knowledge, innovations and practices of indigenous and local communities around the world. This is the knowledge which has been preserved in human memories and not written anywhere. It is practiced as a learned skill in a useful way in day to day life.

Traditional Knowledge is culture oriented and it is sometimes considered as the cultural identity of a particular society. Traditional knowledge is used from ancient times by indigenous local communities as a tradition, custom and culture. It has been transferred and expanded from generation to generation.

Thus it can be said that the term Traditional Knowledge means the knowledge possessed by the indigenous people and communities, in one or more pattern, related with art, dance and music, medicines and folk remedies, folk culture, biodiversity, knowledge and protection of plant varieties, handicrafts, designs, literatures etc.

Characteristics of Traditional Knowledge

The essential characteristics of the Traditional Knowledge are-

1. It is transmitted from generation to generation.
2. It is transmitted orally.
3. It is being considered by the communities as sacred.
4. The traditional knowledge is won by the community, not the private property.
5. It is usually impossible to identify the original creator of the knowledge.
6. It is learned through continuous observation, experience and practice.
7. It is inseparable part of communal and cultural life of its holders.
8. It is not limited to any specific field of technology or the arts.

Nature of Traditional Knowledge

The evolution of Traditional Knowledge System is very much local in nature and associated with a particular environmental or socio-cultural context. Therefore, the Traditional Knowledge has the characteristics of local, empirical, time tested dynamisms. Moreover, Traditional Knowledge System is always handed over or transferred from one generation to another and also between communities mostly orally or visually.

Practices of Traditional Knowledge

Traditional and indigenous knowledge has been used for centuries by indigenous and local communities under local laws, customs and traditions. It has played an important role in the areas like medicine, food security and development of agriculture. It also represents the great variety of art, music and handicrafts. Traditional knowledge is the part of daily life for the people of developing countries. People use traditional medicine where access to modern health care services and medicines is very limited. The academicians have categorized the practice of traditional knowledge systems into following three categories -

- A) **Traditional ecological Knowledge:** The Traditional Ecological Knowledge refers to the evolving knowledge acquired by indigenous and local people over hundreds or thousands of years through direct contact with the environment. This knowledge is specific to a location and includes the relationship between plants, animals, natural phenomena and landscape that are used for livelihood.
- B) **Traditional Technical Knowledge:** Traditional Technical Knowledge represents the knowledge related to design and development of tools, implements and gears for different application in context of natural resource management by the indigenous communities. Such practices are related to agriculture, fisheries, animal husbandry, forestry, handloom and handicraft etc. Moreover it also represents the knowledge and skill about design and construction like housing, water harvesting structure, roads and bridges etc.
- C) **Traditional Value and Ethics:** Traditional value and ethics refers that during the process it evolves the concept of sacred species, space, forests, water bodies etc. This involves seasonality based practices like restriction of fishing during breeding season, harvesting forest resources during flowering period etc.

Traditional Knowledge Practices in Assam

The North-Eastern region of India is home to diverse tribes, each with its unique culture, language and traditional knowledge particularly in the use of medicinal plants. The people of North Eastern region rely heavily on forest resources for health remedies. More particularly the Tribal peoples of this region not only preserve traditional knowledge through oral traditions but also maintain a harmonious relationship with their environment, setting the example of sustainable living. The ethno-botanical wisdom of each tribe blends health, spirituality and cultural identity making it a priceless resource.

Assam has a very rich heritage of traditional knowledge. Assam is also a biodiversity hotspot. The people living in the rural areas are very much familiar with the plant varieties found in their locality and their usage. The Assamese society is a multi-cultural society thus; the state is a homeland for diverse cultural groups. Every social group has their own unique cultural practices and possesses unique traditional knowledge related with their livelihood. In Assam is famous for handloom weaving, bamboo and cane crafts, hand- made jewellery, hand-made pottery, wood work, and fiber craft etc. which exemplify the practice of unique traditional knowledge of the Assamese society specially found in the rural areas. Some practices of traditional knowledge by the Assamese society are discussed below.

- A) **Traditional Knowledge of Handloom Weaving:** Handloom weaving is a culture of the Assamese society. In every household in the villages of Assam, women are engaged in the weaving. They produced their own cloths for their day to day use. “Chaddar Mekhela” is the unique dress of Assamese women prepared by them. In every household in the villages there is loom through which they prepared Chaddar Mekhela. Handloom weaving is an important source of earning for the Assamese women in the villages. The people of Assam have produces a variety of elegant and sophisticated cloth materials like Muga, Eri, Paat, Nuni

Paat and cotton yarns through which they prepared Gamocha, Chaddar Mekhela and sophisticated other cloths. Paat, Muga has now becoming world famous for its beauty and sophistication. "Sualkuchi" a small town near the river Brahmaputra in the Kamrup District of Assam is famous for the weaving of Paat and Muga cloths. Sualkuchi is popularly known as the "Vastra Nagari" (the City of Cloths) in the region. It is also called as the "Manchester of Assam". In every household of the town, looms are visible. Assam contributes 95% and 65% of the country's total Muga and Eri production respectively. Similarly "Gamocha", the identity of the Assamese people, is produced by the weavers of Assam. Today Gamocha of Assam is getting the GI tag. It is traditionally produced by the Assamese women as a culture. On the Bihu and other special occasion Gamocha is wearing as a mark of respect and sanctity. Apart from these the Eri Chaddar, and other traditional cloths like "Aronai", a significant hand-woven scarf/muffler of the Bodo community, "Dokhona", another traditional hand-woven one-piece garment worn by Bodo women in Assam etc. all these are prepared by the local women weavers in their looms. These cloths are part of the culture of the Assamese or respective ethnic groups. It is produced from the locally available raw materials which are very good in quality also. Handloom is an important source of income of the women in the rural areas of Assam. This handloom weaving is a traditional knowledge uniquely possessed by the community since the ancient times. According to the history, it was during the time of Ahom Rule in Assam (1228-1826) the weaving culture was patronized in Assam. As per the historical record the Ahom king Pratap Singha (1603-1641), made it obligatory duty for every household to weave and spin. There were many Royal looms exclusively for the Royal families. The Ahom kings had created even the administrative machinery to look after the silk worm rearing, reeling of silk yarn, & weaving of silk fabrics. Thus the knowledge of handloom weaving is a special traditional knowledge of the Assamese people which is regarded as an important source of sustainable livelihood of the Assamese society.

B) Traditional Knowledge of Bell-Brass Metal tradition: The Bell-Brass Metal industry is one of the very important traditional knowledge possessed by the peoples of Assam. The main places of this craft are Sarthebari in Barpeta District, Hajo in Kamrup District, Raha in Nagao District, in Hojai of Hojai District, Dhekiajuli in Sonitpur District and Titabor in Jorhat District. This Bell-Brass Metal production is the second largest handicraft in Assam which has strengthened the rural economy of the concerned areas. Sarthebari of the Barpeta and Hajo of Kamrup district are very famous for the Bell-Brass metal production. The important Bell Metal products are traditional plates, cups, tumblers, pitchers, bowls, sarai, dwarf pitchers, pots and the musical instruments. These products are used by every family of Assam. These products are very popular not only in Assam but in neighbouring countries of India like Bhutan, Tibbet, Nepal as well as in other parts of the world. These products are sometimes used for the decoration of the house also. The workshops where

these products are produced called as "Saal" and the peoples engaged in the bell-brass metal production are named as "Kanhar". This handicraft is an excellent skill which is transmitted from generation to generation. Because of its high standard quality these handicraft products are now exported to different countries of the world. This unique traditional knowledge of the people of Assam can be considered as an important means of sustainable rural development in Assam.

C) Traditional Knowledge of Cane and Bamboo Handicrafts of Assam: One important traditional industry of Assam is the Cane and Bamboo craft industry. This is also an important sector of rural economy of Assam. Bamboo is a very important and widely used material by the Assamese people. It has great importance in the day to day life of the people. Thus it plays an important role in the rural economy of Assam. In Assam Bamboo is used to build house, furniture and other household items, fishing equipment etc. Cane-Bamboo handicraft is a small scale industry in Assam. It is a unique traditional knowledge of the people of Assam. In rural areas many people earn their livelihood through this craft. Today Cane-Bamboo products have very high market demand. Some people use bamboo in their food menu. The houses made of Bamboo are very eco-friendly and heat protective. Bamboo is also an important part of the social and cultural life of Assam. Therefore the Assamese people have a vast knowledge and skill related to propagation, processing and usage of Bamboo and Cane. Different species of Bamboo are growing in the forests of Assam. People use such Bamboo for different purposes. These products are very popular in the market not only in India but in different countries of the world. Bamboo is extensively used to make some musical instruments like "Gogona, Flute, Dotara etc." which are very much popular all over the world. These instruments are integral part of the Assamese folk art and music. Thus Bamboo and Cane industry is an important component of sustainable rural development in Assam.

D) Traditional Herbal Medicinal practices in Assamese Society: The people in the villages of Assam own diverse medicinal knowledge from the practices and experiences of many years. The people in the villages of Assam depend on the traditional medicines for the treatment of many diseases. This traditional knowledge of health care has developed through the experiences of many generations and has been dependent on locally available plants and herbs. The medicinal plants are the main source of healthcare activities in Assam. Most of these plants are being either available in the naturally grown forest areas or cultivated by the people. Assam is known for its rich biodiversity. Assam is enriched with many reserve forests like Kaziranga National Park, Manas National Park, Nameri Wildlife Sanctuary, Deepor Beel Bird life Sanctuary, Nambor Wildlife Sanctuary etc. These sanctuaries and parks are full with rich medicinal plants and other natural resources. The people of Assam have very rich traditional knowledge on the biodiversity of the state for their daily subsistence like food, shelter and health care. Following are some examples of the traditional knowledge on herbal medicine practiced by the people of Assam.

1. In rural Assamese society the Neem is used while anybody suffering from any kind of fungal infection on skin. People also use NEEM branches as toothbrush to cure gum and teeth infections.
2. Turmeric paste is applied in places of cutting injury by sharp instruments, or in any bone injury. It heals the pain.
3. In case of cough and cold people use Basil Leaves (Tulsi) to get rid of it.
4. To get rid of indigestion or stomach ache, people use ginger or lemon decoction.
5. People use turmeric pest to fix the broken bones.
6. In case of bites by various insects including snakes and scorpions are cured with the use of plants and roots.

In Assamese society especially in rural areas people uses so many herbs as medicines to cure diseases. Since from ancient time, people got closer and mingled with nature. They understand the importance of plants and herbs in their day to day life so they narrated it as "Mother Nature"

Assam is very rich in various types of biological plant varieties. The native Assamese people possess traditional knowledge regarding medicinal value of various plants and fruits which they consume as food in their day to day life. Due to the high medicinal value such foods help them to live healthy through the ages. Some of them are-

- **Bor Manimuni and Soru Manimuni:** These are small herbaceous plants which has many nutritional as well as medicinal values. It is widely used in Ayurvedic medicines also. It is used to cure stomach trouble, indigestion, low appetite, dysentery, diarrhea etc.
- **Tengesi Tenga:** This herb is used to cure sleeping disorder.
- **Pategoja:** This herb has a very high medicinal value. The leave of this plant is used to cure kidney stone problem and other urinary problem.
- **Gol Nemu and Kazi Nemu:** These are special lime variety available in the North Eastern region and very popular food item for all. It is used to cure dysentery, jaundice and anemia etc.
- **Koldil:** Known as the banana flower is a very nutritious food item for the people of Assam as well as North East India. It is a very important source of protein.
- **Outenga:** It is known as "Elephant Apple" is also a very popular food item for the people of Assam and North East India. It is used to treat dysentery and diabetes.
- **Amlokhia:** This fruit is used as appetizer and for hair blackening. It is well known as herbal medicine.
- **Silikha:** This is one of the very important medicinal fruit widely used by the people of Assam. It improves digestion, cure heart disease, stomach problems and urinary problems also.

E) **Traditional Water Harvesting Practices:** There are many age-old practices of harvesting water especially rain water in rural areas of Assam. People collect rain water and store it for the use in agriculture and rearing vegetables in their kitchen garden. The rain water harvesting helps in restoring and recharging ground water. To carry the rain water, people uses bamboo pipes for the purpose of irrigation which reflects the uniqueness of traditional knowledge system of the local communities.

F) **Traditional Knowledge of Housing:** The rural people have unique knowledge of building houses with bamboo and other materials which are not only eco-friendly but useful for comfortable living. Usually these are called as the vernacular architecture which is an architectural style and design based on local needs, availability of construction materials and reflecting local tradition also.

G) **Traditional knowledge on Agricultural Practices:** These practices are involves in selection of crop varieties, land selection, land preparation, soil fertility management, pest and disease management, irrigation, harvesting, post-harvest management, seed preservation etc. Moreover there are different tools and implements used for the agricultural purposes.

H) **Ethno-Veterinary Practices:** Ethno-veterinary practices have been an integral part of tribal communities in North-East India for centuries, showcasing their deep connection with nature and traditional healing wisdom passed down through generations. These practices primarily rely on locally available medicinal plants and natural resources to treat a variety of livestock ailments, ensuring the well-being of cattle, goats, pigs, poultry and other domesticated animals. Some examples of such practices are as follows-

- **Diarrhoea & Bloating:** The Ao Naga tribe of Nagaland uses extracts from *Aegle marmelos* (Bael) and *Zingiber officinale* (Ginger) to treat diarrhea in cattle.
- **Loss of Appetite of livestock:** The Bodos of Assam use a decoction of *Andrographis paniculata* (Kalmegh) to stimulate appetite in sick livestock.
- The Mishing tribe of Assam applies crushed *Curcuma longa* (Turmeric) mixed with mustard oil to wounds and infections in cattle and poultry.
- The Khasi people of Meghalaya use Aloe Vera gel for burns and skin irritations in goats and cows.
- The Karbi tribe of Assam uses a paste made from Red Weaver Ants to treat tick and mite infestations in poultry.
- The Apatani tribe of Arunachal Pradesh applies Castor oil on swollen joints of working animals.
- The Rabha tribe of Assam uses the *False Daisy* leaf extract as an eye drop for the cattle.
- The Chakma Tribe of Mioram treats hoof fungal infections in cattle by applying a paste of 'Haritaki'.
- The Tiwa tribe of Assam gives cow a decoction of 'Jamun' to treat teeth and gums.
- (Source: Informations are collected from the special gallery of Traditional Medicine by the Ministry of Ayush, Government of India located in the Assam Science Museum, Guwahati)

The above informations are few examples of the practices of traditional knowledge by the indigenous Assamese community. There are thousands of such practices which need to be recorded or studied for their protection and preservation. The traditional knowledge practices of Assam are recognized as a part of Indian Knowledge System (IKS) campaign by the Government of India during recent times. Especially the traditional herbal medicinal knowledge of the Assamese society is now scientifically acclaimed as an important component of the modern Ayurveda. Now a days, the therapeutic potential of the Ayurvedic medicines has

been increasingly understood through the identification of their pharmacologically active constituents. The efficacy of herbal remedies is primarily due to their rich phytochemical composition and also due to its minimal side effects. Modern Ayurveda merges traditional practices with scientific advancements to ensure precision, efficacy and global acceptance of Ayurvedic treatment. The Ministry of Ayush, formed by the Government of India in the year 2014 is working relentlessly for promoting the traditional knowledge practices of Indian society under the Indian Knowledge System campaign. The age old knowledge practices of the Assamese society are now an important part of the Indian Knowledge System (IKS).

Importance of Traditional Knowledge for sustainable Rural Development

Traditional Knowledge constitutes the ancient knowledge of humanity, the deepest layer on which our science and culture have developed. It helps in creation and management of ecosystems and cultural landscapes on the entire surface of the planet. It helps to develop solutions with a low cost and resource use that will help to preserve our environmental resources. Today, while entire planet systems risk ecological collapse shows how to interact with the environment enhancing its resource potential without exhausting it. In addition, it must be noted that the traditional knowledge have an industrial application, with the scientific interference or modification. Thus the Traditional Knowledge is a valuable source of knowledge. It may help to find sustainable solutions to current problems, sometimes in combination with modern scientific and technological knowledge. Traditional Knowledge plays a key role in preservation and sustainability of biodiversity. Many activities based on Traditional Knowledge are important sources of income as well as an important source of food and healthcare for the indigenous people. The long term economic development of many indigenous and local communities depends on their ability to harness their Traditional Knowledge according to the modern commercial market. In Assam, traditional knowledge of the people is important to protect its vast biodiversity and natural environment. As already mentioned above traditional knowledge on handicraft, and other art activities have a huge prospect of growing as an industry in State. It will strengthen the rural economy and ensure sustainable rural development.

Recommendations

As the commercial development is increasing, technologically advanced countries are using biological resources for the modern commercial use. The expansion of modern commercial market and big business houses intervention, the indigenous traditional knowledge resources are gradually wiped out. Therefore, it is the duty of the government to protect the indigenous knowledge and biological resources from commercial interest of developed nations. In this regard following are some recommendations for the protection of Traditional Knowledge System in India in general Assam in particular.

1. It is an urgent need to make appropriate law by the Government to preserve and protect the Traditional Knowledge System practiced by the communities through the ages. It is important from the perspectives of protection of the culture and tradition of the society.

2. The traditional knowledges are to be protected under the modern intellectual property regime.
3. It is also important that these traditional knowledges are to be properly documented so that it can be practiced in a systematic way.
4. As mentioned above, the traditional knowledge contribute towards the sustainable development, therefore its protection will be an important step towards achieving the goal of sustainable development in the world.

Conclusion

From the above study it can be said that there are very rich tradition of Traditional Knowledge System in Assam. In every aspect of day to day life people are practicing traditional indigenous knowledge through which they are living a sustainable life. Such knowledges are deep rooted with the rural economy of Assam. Therefore, preservation of such indigenous traditional knowledge is important for sustainable rural development of Assam. To sum up, it can be said that in Assam, traditional knowledges are most valuable. It helps to keep the Assamese culture alive and promotes sustainability.

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