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**E D I T O R I A L N O T E**

This is the XIV issue of the Bulletin of the Assam Institute of Research for Tribals & Scheduled Caste. In spite of our best efforts due to some unavoidable reasons this issue of the bulletin could not be brought out earlier.

In this issue we have incorporated articles contributed by our faculty members as well as articles by Dr. Kameswar Brahma Ex-principal Gossaingaon College, Dr. Upen Rabha Hakcham, Deptt. of Assamese, Gauhati University and Dr. N. Gopal Singha, Bikali College, Dhupdhara jointly and Dr. J. P. Sarma, Diphu Civil Hospital.

We have also incorporated in the Bulletin a general introduction of the activities undertaken by the institute for information of our esteemed readers.

Earlier issues of the Bulletin of the Institute were well received by our esteemed readers not only from Assam but also from various parts of the country. Like the previous issues for this issue also we would like to have feed back from our esteemed readers & well wishers in the form of comments & suggestions. These will surely enable us to improve the quality as well as standard of the Bulletin.

I am thankful to faculty members & Staff of the institute & Asomi Printers, Guwahati for their help & co-operation in printing the Bulletin.

**NILUFER A. HAZARIKA**

Editor

Bulletin of the Assam Institute of Research for  
Tribals and Scheduled Castes, Guwahati.

And

Director

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Guwahati-781022.

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## A BRIEF INTRODUCTION TO THE CULTURAL AFFINITIES OF THE INDO-MONGOLOID PEOPLE OF THE NORTH EASTERN INDIA.

Dr. Kameswar Brahma, M.A. Ph. D  
Ex-Principal, Gossaigaon College, Kokrajhar

### INTRODUCTION :

#### 1. The Mongoloid Elements in the Himalayan and North-Eastern India :

The Mongoloids formed a most note-worthy element in the population of North-Eastern India. As has been said, they were established in Assam and North and East Bengal, in North Bihar and in Sub-Himalayan India, mostly Nepal. The history of the arrival in to India of the various Mongoloid groups speaking dialects of the Sino-Tibetan speech family is not known, nor have all the various languages and dialects in the family been satisfactorily classified. It would appear that their presence in India was noted by the 10th century B.C. when the Veda books were compiled.

#### 2. The North Assam Tribes of Indo Mongoloids :

From their centre of dispersion, other Tibeto-Burman tribes took up their trek into India along the Brahmaputra river west ward. Some of them found homes in the mountainous tracts to the north of Assam, where we find them in the Balipara frontier Tract to the east of Bhutan as Akas (Hrussos), Abors (Adis) and Miris and Daflas and in the Sadiya Frontier Tract to the east as Mishimis. These have always remained in a very primitive state and never had any occasion to advance in civilisation like some of their cousins and brothers in the plains and some in Nepal. The North Assam tribes, however, appear to be connected with the Nagas and Bodos living to their South.

#### 3. The Bodos :

The Bodos, who spread over the whole of the Brahmaputra valley and North Bengal as well as East Bengal, forming a solid bloc in the North-eastern India, were the most important Indo-Mongoloid people in Eastern India and they form one of the main bases of the present day population of the tracts. Judging from the wide range of extension of their language, the Bodos appear first to have settled over the entire Brahmaputra valley, and extended west into North Bengal (in Koch Bihar, Rangpur and Dinajpur Districts): they may have pushed in to North Bihar also, and the Indo-Mongoloids who penetrated into North Bihar might equally have been either Bodos or Himalayan Tribes allied to the Newars'.

#### 4. The Nagas :

The Nagas and the Kuki-chins also belong to the Tibeto-Burman group. The Nagas are in occupation of the Naga Hills area in the east of Assam, and are found also in the State of Manipur. Linguistically they are said to have a close affinity with the Bodo speakers. But they have absorbed some Negroid blood; and in their culture, their ways of life, they have remained very primitive.

#### 5. Other Indo-Mongoloids of Assam :

There are a few other Indo-Mongoloid tribes of Assam, small in number and insignificant in influence, who form intermediate groups among the Bodos, the Nagas and the Kukis. Thus the Empeos, the Khoiraos and the Kabuis are looked upon as Nagas, but they are in language intermediate between the Bodos and the Nagas. Then there are the Mikirs living in the Mikir Hills, who linguistically are between the Kukis and Nagas.

#### 6. The Barmans of Cachar :

The Barmans of Cachar are, no doubt Dimasa Kacharis. According to Mr. J.B. Bhattacharjee, in the plains the Dimasas were known as Barman who had assumed the system of wearing sacred thread like the Brahmans and the Khatriyas.

Mr. C.A. Soppit, on the other hand, regards the Barmans as the aristocratic class of the Dimasas. He says, about 1750 A.D.. The Raja and the Barmans crossed the Barail range and established Capital at Khaspur.

#### Cultural Aspects :

Like the Dimasas of the North Cachar Hills, the Barmans of Cachar have also a very interesting system of mutual help and co-operation called HEDARI (SAORI in Boro). When a particular family finds it difficult to cultivate its land, transplant paddy seedlings or to harvest paddy in the fields in time and also to store them in time, the villagers help the family and it is called 'HEDARI' or 'BIBA'. The concerned family has to entertain the youth with food and drink.

#### Dance and Music :

The Barmans of Cachar have almost given up their traditional dance and music. As the King Krishna Chandra married Indraprabha, the Manipuri princess, the Manipuri culture had penetrated in to Dimasa culture.

#### 7. Some outstanding Characteristics of the Mongoloid Culture : (According to W.C. Smith)

Dr. W.C. Smith, a Christian missionary as well as a sociologist from America, has given as many as 13 outstanding characteristics of the Tibeto-Burman tribes of Assam.

These are --

1. Head hunting,
2. Common sleeping houses for the unmarried men, which are taboo to women,
3. dwelling houses built on posts and piles,
4. Disposal of the dead on raised platform,
5. A sort of trial marriage,
6. Betel chewing,
7. Aversion to milk as an article of diet,
8. Tattooing by pricking,
9. Absence of any powerful political organisation;
10. The double-cylinder vertical forge,
11. The simple loom for weaving cloth,
12. A large Quadrangular or Hexagonal shield, and
13. Residence in Hilly Regions with a crude form of Agriculture."

#### 8. Some common mongoloid characters :

1. When roused to action, they are capable of concerted and sustained work.
2. They are factual and not philosophical, and pragmatic and practical rather than argumentative.
3. They have also an innate sense of decoration and colour and rhythm.
4. In the blankets and loin-cloths they weave, there is a harmonious combination of colours- scarlet red, and black and yellow and blue, sometimes with geometrical patterns.
5. Dance as an art is well developed among them, among some tribes forming a part of their religious ritual, both pre-Hindu and Hindu.
6. They like mimicry, on the basis of this, where they have developed the drama, they take do it with great enthusiasm.
7. In certain matters, particularly in fine arts, they make very good pupils, but they seldom go beyond the few traditional paths.
8. The Indo-Mongoloids were the great transmitters of the culture they received from the Hindus of the plains.

#### References :

1. Kirata-Jana-Krit, S.K. Chatterji.
2. Tribes of Assam, part II:  
B. N. Bordoloi and G.C. Sarma Thakur,  
T.R.I., Guwahati.
3. The Linguistic Survey of India
4. The Kacharis; S.Endle.



the demand of the target group who were considered during the estimation of the scheme.

#### **Study Area :**

The present study was carried out in Howraghat constituency of Karbi Anglong District of Assam. The water supply of this area is entrusted to the Howraghat Division of PHED. The area comprises of Howraghat, Samelangso and Rongmongwe block. 110 PWSSs are there in various stages of completion and commission. The source of water is either DTW or small streams, and water is supplied @40 lpcd.

The area is partly hilly and partly plain. The NH-36 roughly bifurcates the hills from the plains. The area is predominantly inhabited by the Karbis. But in the plain area besides the Karbis other communities like the Dimasas, the Bodos, the Assamese, the Tiwas etc. are found.

#### **Causes of Failure :**

1. Sometimes it is found that after performing 2\3 years the DTW dries up and ultimately fails to discharge required amount of water. The only cause of low or no discharge is that the DTW has been installed without detecting proper aquifer.

The DTWs are installed in 'trial and error' methods wherever there is a land available in the vicinity of the village. No preliminary studies (remote sensing or geophysical) are carried out. The main reason is due to lack of fund and manpower to perform this test. So, initially, after well development though they perform well, after sometimes they become unable to deliver the required amount of discharge.

2. Similarly, due to wrong selection of intake point for surface sources, such sources also dries up. In the hilly area water is mainly collected from small streams or springs. Due to soil erosion and destruction of forest (due to shifting cultivation) most of the sources dry up in winter or change the courses in rainy season.

3. Damages of pipe lines due to natural causes like land slides, floods or river migration and human interference is another reason. It has been found that the villagers of a particular village has cut the pipe lines to irrigate their paddy fields and thus deprive the down stream village for their share of water. Sometimes they pierce the pipe in front of their houses to collect water without going to public stand.

4. Dearth of skilled mechanics to repair the pump sets or engines hampers the functioning of a PWSS. The damaged parts are required to be sent to the nearest workshop which is often 60/70 km away from the scheme and there is hardly any spare parts available in the scheme. Due to this reason a scheme is compelled to close for 2/3 weeks. So, during this period the people again collect water from other sources and thus the objective of supplying potable water fails.

5. Problem on acquisition of land leads to failure of a scheme. In a particular village a DTW was installed on the land of a villager. But he didn't allow the department to proceed further as his terms and conditions were not acceptable to the government. The scheme is incomplete for last ten years or so.

6. It is observed that, in most of the cases there is lack of people's participation. Though the government is insisting on the involvement of villagers in O & M of the scheme, there is a general tendency among the villagers, that it is the duty of the government to take care of everything. Wherever people are actively involved —though it is very rare —it is found that the scheme is running successfully without creating any problem to both the government and the beneficiaries.

7. Supplying of fuel to the pump sets is another problem. Sometimes, it is required to carry diesel oil for about 20/25 km from the nearest oil depot. Frequent and unpredictable loadshedding also affect the electrically driven PWSSs.

8. Due to undeveloped infrastructure of the hill areas proper monitoring and supervision of schemes are not always possible.

9. All those which are indicated above are peculiar to the hill areas. Like other PWSSs of the plains here also the PWSSs are suffering from some common problems like financial constraints, political and social problems, lack of treatment process, least importance in planning, delay from the part of contractors etc.

#### **REMEDIAL MEASURES :**

To overcome above problems following steps may be undertaken :

1. Application of modern technologies like remote sensing for selection of proper source of water.

2. Educating and motivating the people to protect and preserve the forests for their own interest. NGO can play a vital role in this regard. But unfortunately there is no NGO engaged in this district for such type of works.

3. Educating and motivating the people for participation in O & M of PWSS. Though the PHE Dept.... is trying hard in this regard, the result is not encouraging.

4. Use of solar energy for pump sets.

5. Raising of a task force of skilled mechanic to repair the pumps and engines.

6. Free flow of fund to complete a scheme within the stipulated time.

7. The tribal people should be allowed to grow according to their own way. Developmental activities should be introduced gradually so that they can't hamper their culture and institution. The works should aim at real good to the people and shouldn't be aimed

at putting up a good show to satisfy the administrative authorities.

#### CONCLUSION :

The study reveals that though much advancement in technological development for drinking water has been made in India the hill area of Assam is still suffering from very basic problems. It is not very tough to solve all these problems discussed above.

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2. Kshirsagar, S. R., 2000, Water for the 21st Century, Journal of IWWA, Vol. XXXII No.2, Mumbai.

## The Rabhas : Their Society and Culture

Dr. Upen Rabha Hakacham

Dr. M. Gopal Singha

### 1.0. Introduction : Origin, Migration and Affinity.

The Rabhas are distinct racial community of Indo-Mongoloid (Kirata) ethnic group as well as Tibeto-Burman Bodo subgroup of Sino-Tibetan language family found in N. E. India from the time immemorial<sup>1</sup>. The early settlements of this tribe were said to be found in different historic times in Yang-tzekiang and Huang Ho valley and Burma (Now Myanmar), although in due course of time they used to settle in the North East India particularly in Bengal and Kamrup i.e. the greater Assam with other sections of the greater Bodo groups of Tibet-Burman.

There are different opinions as regards to the origin of the generic word 'Rabha'. The word was first referred in the middle of the 17th century in "Baharistan-I-Ghaybi", a history in Persian language written by Ghaybi alias Mirza Nathan.<sup>2</sup>

According to a legend, *Sirgi Risi* (Mahadev) brings the Rabhas down from *Rangkrang* (heaven) to the *Hasong* (earth) and they are called the Rabha (bring down means *Raba* > *Rabha*). That means brought down from heaven to the earth by God.<sup>3</sup> Another legendary belief shows that the Garos were not quite acquainted to agricultural activities. So they hired some Rabha people and engaged as appointed workers. As the people (workers) were brought on hired terms and conditions they used to say as 'Raba' in their tongue and subsequently the tribe has been known as 'Rabha'. In return the Rabhas called the Garos as *Mungtang* (*Mungtanbatang*), i.e. 'the name given'. Till today some of the Rabha sections liked Rongdani and Maitori called them as *Mungtang* or *Mwngtang*.<sup>4</sup>

These two legends have a strong base among the Rabhas as well as the Garos, particularly among the Atong and Ruga subgroups, who are very akin to them. *Dodan Raja*, the first and foremost leader (king) of the Rabhas, who are supposed to be a descendant of *Ban Raja* (Bana), a famous mythological king of ancient Kamrup along with his followers migrated from northern bank (*Darmang*>*Darrang* i.e. *Sonitpur*) to

1. Chatterji, S. K., 1974 Kirata-JanaKriti, Sec. 34, pp. 45-47.
2. Borah, M.I., 1931; "Baharistan-I-Ghaybi". Translates from the original Persian Vol. I, XXIV and Vol. IIp.532.
3. Rabha, Rajen, 1980 : "Rabha Sanskritir Ruprekha" Sanskriti Sanchayan, p. 72.
4. Rabha (Rankho), Listi. 1995 : "The Rabha at a glance (The Then and Now)", Souvenir Silver Jubilee Dadan Mela (ed. Durjyodhan Rabha), p.3.

southern bank (the foothills of Garohills) of the mighty Brahmaputra. They are in due course of time known as *Banni thok*>*Banthok* or *Bantho* (a clan of the Rabhas) in particular and *Rababatang*>*Rabatang* (brought by leading) i.e. the Rabhas in general.<sup>5</sup> Thus Huseng, a chieftain of the Atong group, who are supposed to be brought the Rabhas to Someswari (Simsang) valley for cultivation and one of his Brahmin Minister had driven them from there, to their present habitat.<sup>6</sup>

The affinity of the Rabhas is very akin to the Garos in general and to the Atong and Suga subgroups in particular. According to a popular mythological belief two Rabha sisters namely "Sae Bonge" and "Bonge Kate" once settled in the Someswari valley situated in the south eastern region of Garohills. One of the sisters got married to a Garo youth. The descendants of the couple belongs to Atong Garo dynasty. The other sister had to face social boycott as she got married to a brother of the same clan and subsequently they shifted their settlement in the northern part of Garohills. The Rongdani Rabhas are believed to be descendants of this couple.<sup>7</sup> Some believed that they inhabit in the northern flank of the Garo hill slopes.

## 2.0 Habitat, Demography and speakers of Rabha language :

Though the Rabhas are inhabiting in different parts of eastern India, their settlement is mostly confined in western part of Assam particularly in undivided Kamrup, Darrang, Goalpara and Dhubri districts, Garohills in Meghalaya. Besides, Rabha settlements are also dotted in two hill districts of Assam.

From the population point of view the Rabhas form one of the major tribes which occupy sixth position after Boro-Kacharis, Miri, Mikir, Mizo, Sonawal kachari among 23 scheduled tribes enlisted in Assam. According to 1971 census the total population of the Rabhas was 1,51,937 (in Assam, 1,38,630, in Meghalaya 10,841 and in West Bengal 2,466). The language wise distribution of population according to 1971 census formed a small proportion of 43,241 (in Assam 32,400 while in Meghalaya it was 10,841). But this proportion was increased to certain extent in 1991 census which reveals 1,12,424 persons as speakers of language.<sup>8</sup>

## 3.0 Social organisation and institutions :

Several social organisations and institutions have been organised by the Rabhas

5. Bantho, J. N., 1974 : Rabha Jatir Itibritta, PP. 15,19-23 and

Das, B.M., 1960 : Ethnic Affinities of the Rabha, appendix I, pp. 119-121.

6. Friend Pereira, 1911 : Census of Assam, Vol. III, Part I, p.145 and Rabha, Rajen, 1974 : Rabha Janajati, P.7.

7. Friend Pereira, Op. Cit, P. 145.

8. Source : Language wise distribution of population in Assam, 1991 (A Handout circulated by the Direct of Census operations, Assam).

since the inception of the Rabha society with a view to keep the social and customary heritage intact and also to get cemented different sections of the community i.e. Rongdani, Maitori, Pati, Dahori, Totla, Bitlia and Kocha (Songa) under certain social norms. In doing so, three distinct types of administrative social organisations in hierarchical order namely, (i) The village or clan organisation, (ii) The Jamad or branch organisation and (iii) District, state or regional organisations have been constituted.<sup>9</sup> Besides, village level or clan organisations in different Rabha inhabited areas, quite a large numbers of regional organisations are in existence, of which mention may be made of Dudhnai Purbanchal Rabha Somaj, Dudhnai Pachimachal Rabha Somaj, Mechpara Madhyanchal Rabha Somaj etc. Above all these organisations a national level organisation namely, the Rabha National Council (R.N.C.) has been in existence as the supreme administrative organisation with an objective to ameliorate social integrity and amity among different levels of social organisations and institutions and also to uplift language, culture etc. of the community. Another important feature of these organisations is that each of them has a woman and youth wing. Apart from these, there are also students organisations in various levels, such as unit, regional, district level, state level etc. The "All Rabha Students' Union (ARSU)" has emerged as one such state or national level organisation in this respect.

Several social organisations and institutions available in the community exert their influence on the process of the development of the society.

## 4.0. Socio Cultural attributes and Customary laws and practices of the Rabhas :

The study of socio-cultural attributes is immensely necessary in order to know the socio-cultural personality of the Rabhas. The Rabhas form a unique community having rich socio-cultural heritage. The society of the community is strictly governed by democratic social system having certain rites and rituals, social beliefs, practices and costumes.

The Rabha households were originally formed by matriarchal system of inheritance. The 'Baray' or clan descends from matriarchal groups but trend has been changed into patriarchal system in modern time. The girl child inherits certain properties, especially ornaments and other household materials mainly weaving implements. The male child on the otherhand, inherits, solely the movable and immovable properties from the father. In that case the girl child has no right at all. However, by following the practices of adopting groom in remote villages matriarchal system of family still exists. Thus the practise of *Mahari system* i.e. bride-price, Khwm (a clan band between a husband and a wife) as well as prevalence of Cross-Cousin Marriage, marriage by voluntary, Widow marriage (Junior Levirate) etc. exhibit the primitive Rabha society of matriarchal nature.

9. Rabha, Mani, 1994 : Rabhasakalar Samajik Ain Aru Dandabidhi. p. 24.



On the other hand Polygamy Marriage by capture, Secondary marriage like Junior Sororate, which are still common practices among the Rabhas exhibit the newly developed Rabha society of patriarchal nature. Moreover other kinds of marriages, divorce (pansira), adoption (not only to a son or a daughter, but also to a brother or a sister) and the major five social penalty or taboos i.e. *Agarbad*, *thwkaybad*, *Adhambad*, *agrangbad* and *jekaybad* survived in Rabha society.<sup>10</sup>

### 5.0 Culture components :

So far the cultural milieu of the Rabhas is concerned, the community possesses vast cultural landscape. It is endowed with rich and varied cultural components, such as (i) folk literature, (ii) folk costumes, (iii) material culture and (iv) folk performing art forms.

Like other ethnic tribal groups of the North-East India and that of Assam the Rabhas are also the tribal having their own distinct language, literature and culture which they use to express through mythology, songs, ballads, folklore, proverbs etc. In fact they do not have their own written script, they use Assamese as their script with slight modification. However, the community has strong oral literature which passes from generation to generation. In festivals like *Baikho*, *Hasang*, *Bahurangi Bagejari*, *Dheng chang chang* (Bear dance) etc. festivals, a huge number of folk songs as well as cradle songs, *Lakhar chay* (Shepherds song), *Barokamlani chay* (wood cutter's song), *Haimaru*, *Randana-chandana* and *Naluwa chaluwa's* ballads are examples of rich folk literary components of the Rabhas. Of course, most of these literary components have been passing through oral form. Of these very few have been taken written by virtue of pioneering works by writers and literatuers of the community.<sup>11</sup>

Like folk-literary works, the Rabhas have also rich folk-songs which are popularised by music composer, artists etc. The broadcasting of Rabha folk song in rural programme in 1957 by AIR Gauhati was the landmark in the history of Rabha song. Since then in 'Pupalir Sur', a programme for the plains tribes of Assam, Rabha folk songs also have been broadcast at regular intervals. Besides, Doordarshan Kendra Guwahati and AIR Tura has also been broadcasting Rabha musical programmes. Meanwhile a number of such compositions are also published. In 1962 first HMV recording of Rabha folk songs was released, in 1984 eight numbers of Long Playing Records were also released. Since then different Rabha songs are also recorded through Audio Cassettes. In Rabha a popu-

10. For details see :

Rabha, Mani, 1994 : op. cit. and

The law Research Institute, Eastern Region, 1979 : The customary Laws and Practices of the Pati Rabha of Assam

11. For details see :

Rabha Hakacham, Upen, 1995 : "A brief introduction to Rabha language and literature". Souvenir, Silver Jubilee Dodan Mela (ed. Durjyodhan Rabha).

lar trend of folk drama namely 'Bharigan' as well as non-professional theatre 'Jatra' is also displayed. The first Rabha drama staged in 1957 at Nadiapara, Goalpara by Late Prasanna Kr. Pam, hailing from Manikgonj, Meghalaya.

The first and foremost form of culture adopted by the Rabhas is agriculture. The community is exclusively based on agriculture as their main subsistence. In the primitive stage of farming they followed the practices of 'Hamjar' (Jhum cultivation) wherein "Bakhu" type of tools were used but at present sedentary type of cultivation has been introduced with irrigation facilities. The people of the community engage in livestock farming leaving behind the age old practices of hunting. A substantial proportion of the people are also engaged in forestry, fishing, mining and quarrying. Once, they were famous for their bravery as warrior tribe.<sup>12</sup>

### 5.1 House type :

The typical Rabha house is built with thatch and bamboo. The house has three to five spacious rooms all total covering 13 to 15 metres in length. They are known as *Noksrab* (alloted for Head of the family), *Nosra* (Kitchen), *Moja* (Drawing room) *Tograb* (store room especially for rice beer) and *Balam* (Verandah). All the villagers of the Rabha village render help for construction of the house. In exchange of help villagers usually provide food and drinks. This type of helping hand is reciprocal in nature. Bharangnok i.e. a platform for watching is built in order to save the paddy fields from the wild animals.

### 5.2 Food and drink :

Rice is the staple food for the Rabhas. In olden days the Rabha used to take meat gathered from hunting of wild animals. But at present meat of duck, pig, goat, fowl etc. are taken as common diet in addition to sacrificing them in worship. The people of the Rabha community prepare indigenous drinks from rice known as *Chako*, *Makham*, *Sinchina* etc. These drinks are commonly used in rites and rituals.

### 5.3 Dress and ornaments :

As characterised by Mongoloid way of clothing the Rabha women folk used three-fold (tier) clothing. The *Riphan-Kambung-Khodabang* type of dresses once familiar with the women folk is now changing preferably to 'Lemphota' (lower garment) which is quite similar with that of 'Dakhana' worn by Boro women. While the male counterpart has *Gamsa of Pajal* (Dhuti), *Pazar* (Neek cloth) *Buksil* (Shirt), *Phali* (handkarchief) for common use in festivals and rituals.

12."At one time Rabhas were the fighting clan of the Baro family, and many members of it joined the three Assam regiments before they took to recruiting Gurkhas" (L.S.I., Vol. III, pt. II p. 105)

The Rabha women folk are very fond of ornaments. The ornaments are generally collected from the *baniyas* (goldsmiths), who come from outsiders. *Namri*, *Dala*, *Bola*, (all are ear ornaments), *hancha*, *sukimata* (necklace), *Rubuk*, *Reckhop* (waist band), *San* (bangle), *Khusumakrang* (hairpin), *Chasikam* (ring) etc. are the oldern ornaments, which are still popularly used by the older groups. On the other hand *Thek*, *Kuria*, *Nakputi*, *Bali*, *Chelaha*, *Chandrahar*, *Sangka*, *Kantabaju*, *Thengchela* etc. are some of the ornaments which are comparatively of recent origin. Of late, the educated ladies and school going girls do not prefer them as of earlier time.

#### 5.4. Musical Instruments :

Some peculiar types of musical instruments are found in Rabha Society. Among them *Umbanggi* (a kind of mouth pipe), *Buburenga* (mouth organ made of reed), *Karanal* (a long nodeless pipe), *Natagungglay* (earthen mouth organ), *Badungdwpa* (a string instrument made from bamboo tube) are worth mentioning. While *Kham* (drum), *Brangsi* (flute), *Daidi* (gong), *Chengchop* (cymbal), *Gamena* (Jews harp), *Singa* (horn) are the common musical instruments of the Rabhas like other Mongoloid tribes.

Besides the family oriented festival, there are three other types of festivals i.e. (i) seasonal festival, (ii) festival relating with magico-religious rites and (iii) regional or restricted festival, which are prevalent in Rabha society. Generally the agricultural festivals viz. *Baikho* of *Khoksi*, *Grawmbuda* as well as Assamese three Bihu i. e. *Bisua*, *Katigasa* and *Domasi* fall under the first category; <sup>13</sup> *Rontak*, *Hasang*, *Langamara*, *Hasimaranga* etc. fall under the second category<sup>14</sup>; and *Katipuja* (restricted among the women folk), *Jagar* or Deodhani worship, *Dodan Mela* of Baida area, *Aithan Mela* of Deuripara etc. fall under the third category. On the other hand nowadays all sections of the Rabhas observe *Marai* (Manasa), *Mahamaya* (Biswakarma), Holi, Dewali, Sivaratri and Durga, Laksmi, Saraswati puja etc. like other caste Hindus.

#### 5.5 Fair and Festivals :

Like other tibial people, Rabhas are admirer of festivity. They observe all the rite and rituals with colourful programme. Even the marriage and death ceremony, though both are family oriented in nature, is observed with musical performance for in a duration of one to seven day and nights. The Rabha marriage system is very diverse. *Buri Swngkay*, *Buri Bwkay* (marriage by capture) *Krangsi Buri* are some of them which prevailed earlier. *Barbiya* or *Lemabiya*, *Rabhabiya* or *Kambungbiya*, *Nokdhangkay* or *Pay rabakay* (marriage by elopement) and *Jangay Khakay* are the four systems of marriage

which are socially permitted. Feast either vegetarian or non-vegetarian is compulsory in a marriage cevemony. Marriage without feast (*Kacharas*) is treated something below standard. Like marriage in connection with death ceremony a lot of rite and rituals are observed by the whole villagers. Five kinds of post funeral ceremony (*Sradha*) prevailed in Rabha society. They are— (i) *Pharkanti* (duration for one day and night), (ii) *Taranga* or *Torangkaji* (for two day and nights), (iii) *Badungdupa* (for three days and nights), (iv) *Hatapak* (for one week) and (v) *Bengra baray* (ordinary for minors). However now a days the popular Hindu *Sradha* i.e. *Masuwani* (*Matshya sparsha*) is only prevailing.

#### 6.0 Conclusion :

In the present paper a humble attempt has been made to give an outline of the social and cultural aspects of the Rabhas. Of course, many of the components as described here are on the verge of extinction due to cultural globalization. However, the present generation of the Rabhas are very much conscious about their cultural heritage as well as existence and identity. By the process of assimilation and acculturation in contact with other Assamese caste Hindu society and due to influence of some social, cultural and literary organizations viz. Vaisnavite Satra, Catholic Mission. Asom Sahitya Sabha etc. they are able to make a better position of their socio-economic condition. Under the patronage of R.N.C., B.R.K.R., Rabha Bhasa Parishad, Sadou Rabha Kristi Sanmilan, Meghalaya Rabha Sevak Sangha and others. present Rabha Society is framed upto date.\*

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\* The paper is prepared jointly by Dr. Upen Rabha Hakacham, Reader, Deptt. of Assamese, Gauhati University and Dr. M. Gopal Singha, Lecturer, Deptt. of Geography, Bikali College, Dhupdhara, Goalpara, Assam and presented at seminar on "History and Culture of the People of Garo Hills" Organised by N.E.H.U. Tura campus on 19th may 2001.

## Malaria : A Major Health Problem in Karbi Anglong District

(Social and Preventive Aspects)

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Malaria in general, particularly with p. Falciparam is a great problem in Karbi Anglong district. It is one of the major killers of the children, young, adult and pregnant woman. It occurs almost round the year though the peak season is from May to September.

### Malaria Situation of The District

#### Epidemiological Data (Year 1999)

Total population (Malaria Census)	-	7,46,582
Blood slide Exam	-	1,79,484
Malaria Positive	-	21,782
Pf only	-	18,258
Death due to Malaria	-	92

M.P.+ ve smear in Karbi Anglong district in 1999 and 2000 (May to October) are shown in the graph PHC wise at p.2.

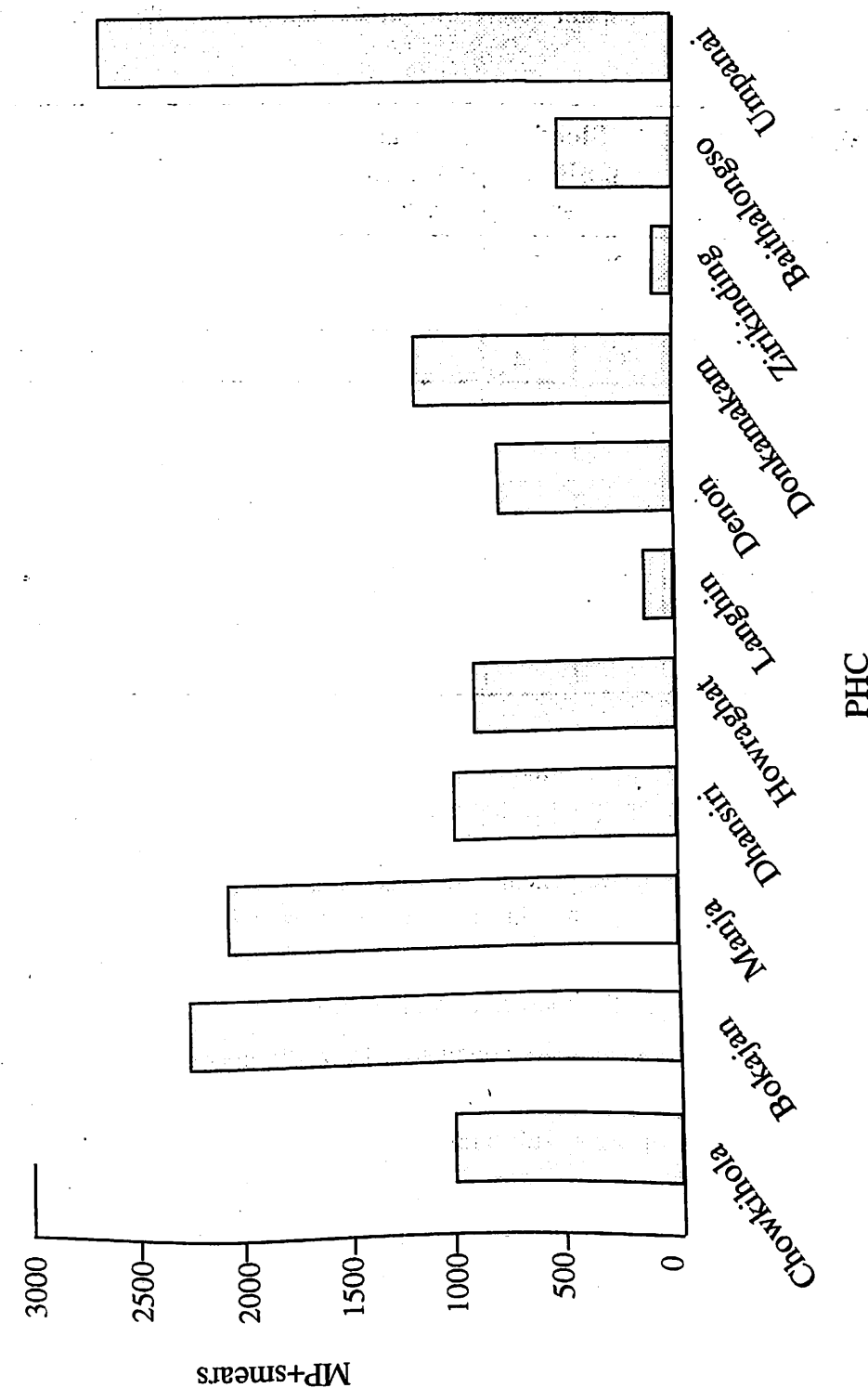
#### Ecological conditions :

Hilly forested area	-	75%
Plains area	-	25%
Temperature- Maximum	-	37°C
Minimum	-	18°C
Rainfall	-	1200 mm
Humidity	-	80%

#### Literacy Status : Male 12% and Female 9%

Malaria	-	25%	Leprosy	-	0.8%
T.B.	-	15%	Nutritional anemia-	-	10%
Gastroenteritis	-	5%	Blindness	-	1%
AR1	-	13%	Others	-	31%

### MP + smears in Karbi Anglong in 1999 (May-October)



To understand the gravity of problem, we have analysed few points on the pf death cases of Diphu Civil Hospital solely on clinical and minor laboratorial investigations (indoor pts).

Year	Total fever cases	Blood positive cases		Clinically suspected cases	pf death
		pf +ve	pv *ve		
1	2	3	4	5	6
1999	1886	1080	136	670	58 (children-21, preg. woman-10 adult - 27) P.C. 5.1%
2000	2121	1051	75	1035	51 (Children - 25, preg. woman-8 adult - 18) P. C. 4.8%

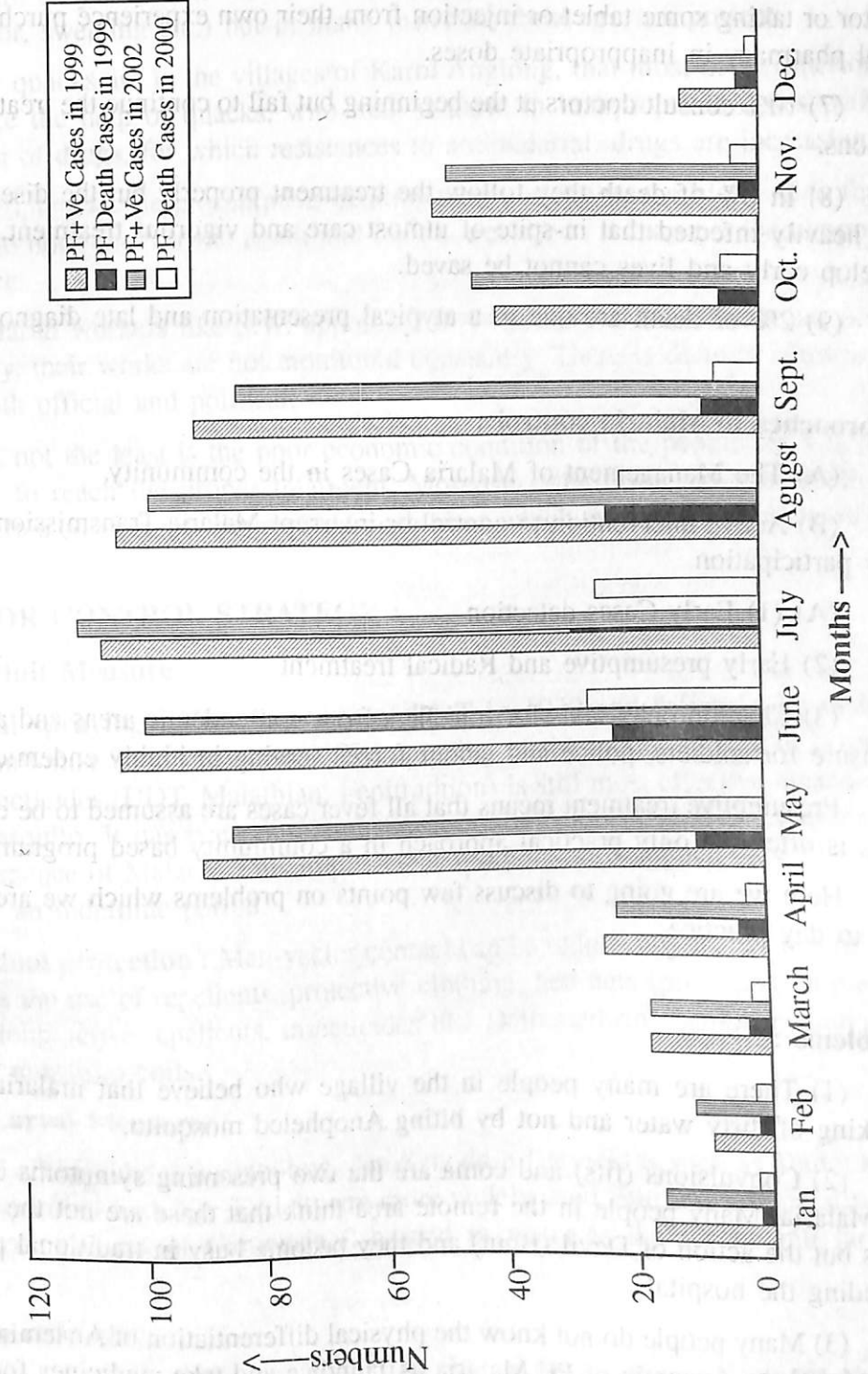
Hamren Civil Hospital in the west, Bokajan 30 beded Hospital in the east. Howraghat and Bakalia 30 beded Hospital in the middle are shouldering the major remaining problems. Patients from the north east and west are attending Jorhat, Golaghat and Nagaon as these places are relatively nearer to these areas. Many of the death occur without getting any primary treatment. So, ours is only a partial picture of the whole problem.

If we go for graphical presentation of the total number of pf cases and death monthwise, we will get the picture as shown at p.4

Now we have come to the conclusion from the above facts-

- (1) Peak incidence of the disease is from May to September and maximum death occurs in the month of June, July and August every year.
- (2) Rate of incidence and death are almost same in consecutive years. But the number of pf cases are increasing in comparison to pv cases.
- (3) 45-50% of death are children. Others are young, adult and pregnant women.
- (4) Most of the death occurs due to severe anaemia, convulsion and coma.
- (5) 50% of the death cases had attended hospital very late after 5-6 days of fever without getting any kind of treatment.

Graphical Presentation of PF+VE and Death Cases of Diphu Civil Hospital (1999-2000)





(4) People are only aware of the classical symptoms and signs of Malaria (fever with chill and rigor, sweating etc.) but in many instances these are not present.

(5) So many quacks are in the villages of Karbi Anglong, that most of the interior village people take the help of quacks, who treat malaria in inappropriate doses with improper selection of drugs, for which resistances to antimalarial, drugs are increasing.

(6) Many people take the presumptive treatment early and give the blood slide for examination but do not come for the result and radical treatment, if they get the temporary relief of fever.

(7) The Malarial workers like S.W. appointed in 74 sectors of the district are not working uniformly, their works are not monitored constantly. There is definite administrative lacking both official and political.

(8) Last but not the least is the poor economic condition of the people for which they are not able to reach the proper treatment. Moreover, diarrhoea and pneumonia, malnutrition are often co-existent with malaria in children which make the treatment very difficult.

### (B) VECTOR CONTROL STRATEGY :

#### (a) Anti Adult Measure

(i) **Residual spraying** : The discovery of DDT in 1940 and followed by other insecticides revolutionized Malaria control. The spraying of the indoor surface of house with residual insecticides (DDT, Malathian, Fenitrothion) is still most effective means to kill the adult mosquito. It has been observed the discontinuation of spraying has very often led to resurgence of Malaria. This implies that spraying once applied may need to be continued for an indefinite period.

(ii) **Individual protection** : Man-vector contact can be reduced by other preventive measures such as the use of repellents, protective clothing, bed nets (preferable impregnated with safe long active repellents, insecticides like Deltamethrin, Lambda-cyhalothrin and Cyfluthrin), mosquito coils.

#### (b) Anti Larval Measures

Pouring of oil into the water pooling, some modern Larvicides such as Temophos which confer long effect with low Toxicity are more widely used. But it is comparatively a costly operation. Release of *Gambusia* fish seed in water is the recent anti larval measure.

#### (c) Source reduction

To reduce the mosquito breeding sites--drainage of filling, flushing, management of water level, intermittent irrigations are classical methods.

(6) 30% people come getting some treatment from the quack, village self styled doctor or taking some tablet or injection from their own experience purchasing from the local pharmacy in inappropriate doses.

(7) 10% consult doctors at the beginning but fail to continue the treatment for many reasons.

(8) In 8% of death they follow the treatment properly but the disease is so rapid and heavily infected that in-spite of utmost care and vigorous treatment, complications develop early and lives cannot be saved.

(9) 2% of death are due to atypical presentation and late diagnosis.

### Approaches to Malaria control :

(A) The Management of Malaria Cases in the community.

(B) Active intervention to control or interrupt Malaria Transmission with community participation.

(A) (1) Early Cases detection

(2) Early presumptive and Radical treatment

(3) Chamoprophy laxis for travellers from non-endemic areas and as a short term measure for soldiers, police and labour forces serving in highly endemic areas.

Presumptive treatment means that all fever cases are assumed to be due to Malaria. This is often the only practical approach in a community based programme.

Here we are going to discuss few points on problems which we are facing in our day to day practice.

### Problems :

(1) There are many people in the village who believe that malaria is caused by drinking of dirty water and not by biting Anopheled mosquito.

(2) Convulsions (fits) and coma are the two presenting symptoms of complicated PF Malaria. Many people in the remote area think that these are not the disease symptoms but the action of Devil (Bhut) and they become busy in traditional puja instead of attending the hospital.

(3) Many people do not know the physical differentiation of Anaemia and Jaundice. They label the Anaemia of PF Malaria as Jaundice and take medicines for Jaundice and by this time they lose most valuable time of proper treatment.

## PROBLEMS :

(1) Spraying starts a bit late due to financial and administrative problems (which should be started before the transmission season- February, March). In some areas 3rd round is not completed.

### (2) Shortage of Staff

(1) **Surveillance Staff** : The present strength of staff i.e. SI. SWS had been sanctioned during 1960 as per population of that year. The population during 1960 was 2,65,517. But the present population of the district is 7,46,582 which is more than double but the surveillance staff has not yet augmented in spite of repeated proposals. The strength of S. Staff of all the plains districts has already been augmented during 1984 as per increased population.

(ii) **Shortage of spray squads** : Due to the most difficult terrain with vast hilly forested areas and poor communication and transport facilities the seasonal staff have to carry DDT and other spray equipments on foot from one village to another in areas of 10,332 sq. km. As a result, considerable number of working days are wasted in shifting spray camps for which it is hardly possible to achieve adequate coverage by DDT spray.

(3) **Inadequate daily wages for the seasonal staff** : An amount of Rs. 34.00 per day is sanctioned for the seasonal staff which is much less than the daily wages received by the ordinary day labourers.

(4) Non availability of sufficient vehicles to carry DDT.

(5) Public co-operation is not satisfactory in all places.

— Some people do not allow spraying inside the house but allow to spray outside the house which is more dangerous.

— Some people cover the walls with mud.

— People who keep 'Eri' inside the house are not willing to spray.

(6) Individual protection is very poor. Most of the village people mainly the children wear only pant in the summer season.

Many people do not have mosquito nets. They prefer to sleep in open space inside the house to keep them cool.

(7) Except the town area most of the houses are surrounded by jungles. The animal foot prints are another breeding site of mosquito. Both help in increasing the population of mosquito.

(8) Some communities keep cows, buffaloes, pigs in the same campus of residence which is another source of mosquitos.

## ACTIONS TO BE TAKEN FOR PREVENTION AND CONTROL OF THE DISEASE

(1) Proper health education should be increased among the public.

(2) Removal of false belief (taboo)

(3) Seminar and health talk should be arranged in schools and colleges at regular intervals.

(4) Improving the health infrastructure and quality service of the health personnel. Establishment of more malaria clinics.

(5) Public co-operation with the health departments.

(6) Improvements of the roads, good hygienic dwellings, water supply and electricity facilities.

(7) Economic development of the public as a whole.

(8) Formation of good active NGO.

(9) Real willingness of politicians.

## Educational Problems Among the Deorias, A Plains Scheduled Tribe of Assam

\* P. N. Bharali

\*\* A. K. Borah

In the present day context education is considered as one of the universal institutions of the society. This institution is engaged mainly in human resource development needed for filling up differentially qualified people in the numerous occupations in which the expertise of differentially educated people are required. Generally, it is widely recognized that human resources are developed mainly by formal education starting with primary education, continuing with various forms of secondary education and then higher education including the colleges, universities and the higher technical institutes (Harbison and Myers 1970 : 2). These formally educated persons are generally engaged in multifarious occupations suiting to their expertises. In doing so, these qualified people are contributing to the different societies in their move towards modernization.

Now, as stated above, education is one of the important factors for overall development of a society. Rather to be very precise, it is considered as the foci in augmenting the process of development by imparting different education to people needed to man different areas of development of the present day societies of the world.

In the foregoing paragraphs it has been projected about the indispensability of education in every society of the world, be it a developed society or developing society. In case of India, it is well known that it harbours many caste and tribe infested societies in its different regions. In north-east region of India there are seven states among which Assam is also included. In Assam different diasporasporas are found who migrated here from different places at different times. These are broadly divided into caste and tribal groups. Leaving aside the caste groups of Assam, in this paper an attempt is made to focus specifically the problems relating to education among the Deoris which is one of the nine (9) Scheduled Tribes (Plains) of Assam. Before dwelling at length the educational problems presently faced by the Deori community the present authors considered necessary to give a short description of the origin of the Deoris, their present divisions and the settings so that it would be easily understandable to all the peculiar problems that are being faced by the Deoris in attaining modern education which is considered as important factor for development.

The Deoris are one of the four divisions of Chutiya (Bordoloi et al. 1987 : 22). They were the priest group of the great Chutiya community. Apart from the Deoris the

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other three divisions of the Chutiya are Hindu Chutiya, Ahom Chutiya and Barahi Chutiya. Due to the process of acculturation the other three divisions of the chutiya community viz. Hindu Chutiya, Ahom Chutiya and Borahi Chutiya through the different phases of historical periods could not retain their old traditions, religious beliefs and practices and thus merged with the greater Assamese Hindu Society (Bharali & Bora, 1993 : 153). The Deori Chutiya presently known as Deoris despite the onslaught of various forces of change at different points of time could retain their dialect, traditional beliefs and practices intact upto now. This Deori tribe has three major groups of its own viz., Dibongiyas, Tengapaniyas and Borgayans. Among them it is interesting to find that the Dibongiyas speak a language of the Tibeto-Burman origin of the great sino-Tibetan family of languages.

The Deoris like the Mishings of Assam which is also another plains scheduled tribe of Assam live generally in the riverine areas of Upper Assam. At present, they are mostly found in the districts of Sonitpur, Lakhimpur, Dharmaji, Tinsukia, Dibrugarh, Sibsagar and Jorhat. However, a small number of Deori families are also found to be inhabited in the foothills of Arunachal Pradesh which falls under Lohit District of the same Pradesh.

The winds of change are also blowing over the Deoris like their tribal and non tribal counterparts in Assam, who are treading the path of modernization. But in case of the Deoris of Assam the scenario in educational front is a very gloomy one. Not to speak of the Pre Independence period even in the post Independence period which already covered a span of fifty years till now, not many qualified people general as well as technical are found among the Deoris. Though the data on the exact number of Deoris is not available as per 2001 Census, yet upto March, 1987 the estimated population of the tribe was 37,028 (Bordoloi et al, 1987 : 23). Likewise the figures relating to education-technically qualified, general qualification obtained as per level of education, drop outs at various levels of education are presently not available. But as one of the co-authors of the paper belongs to the Deori community it facilitates the authors to point out certain typical problems in getting formal education by the Deoris living in different pockets of the districts mentioned in the earlier paragraphs through field observation and the identified major problems stated as under :

The Deoris are mainly agriculturists and agriculture is the mainstay of the Deori people. They still follow traditional methods of cultivation by using plough and draught animals like bullocks. The productivity is low and in the most cases no surplus is available for sale to get the cash in order to finance the study of their children. As such, the parents prefer that their children should actively be engaged in agriculture rather than going to school for obtaining formal education. In this case it may be pointed out that the attitudes of the parents dovetailed with existence of the poor economic conditions are posing as serious problems in obtaining education by the Deoris specially the children of present generation.

As stated earlier, the Deoris are living in riverine areas as well as in remote areas which are mostly flood effected during summer season. Due to the perennial flood problems the Deori people are worst sufferers because they cannot raise mainly the Khariff Crop whose production is pretty high than the Rabi crop. Through our observation over a couple of years it can safely be pointed out that in flood prone areas most families are facing difficulties for providing even two general meals to their family members. However, during the flood season though the fishes are abundantly available, the catching and selling of the same could bring some income to the families, but the selling of fish is still a taboo to the Deoris. Further, during flood season, the Deori inhabited areas, including the educational institutions whether primary, M. E. or High School remain cut off from the rest of the areas. As such, the children are not becoming enthusiastic in attending the school even after the flood season is over, because they cannot keep track of what has already taught to them in pre-flood situation so as to continue the other to be taught during post flood season.

It may be mentioned here that every year during the flood season the schools of the Deori areas always remain closed and the teachers who are coming from outer areas of the Deori inhabited areas can't come to schools due to non-availability of transport facilities and the roads to ply. As a result, even if a good school student of the Deori community, many a times becomes half-hearted in obtaining education because of the above mentioned physical obstacles to be faced by him every year which later compels him to leave the school.

Another problem faced by the Deoris specially in the establishment of educational institutions in their own areas. Mention may be made of in this context specially about the Deoris living in forest villages. Here the primary schools are permitted to set up but for establishment of middle and high school, necessary land are not made available to the Deori forest villagers by the forest department. As such, non availability of M. E. and High School a Deori Student has to go far off places for getting higher education, sometimes by staying at boarding house of the school or in private mess etc. This, however, puts a heavy toll on the economy aspect of the families who are already poor as to support the study of their children who are staying outside a sizable amount of income generally to be given for the study. Many families cannot afford to do this and as a result, the dropout rate of the Deori students from the school are presently increasing due to the above stated condition. Another important point may be noted in this context that despite the above stated constraints faced by the Deori Students, a few of them excelled in obtaining good education and become renowned persons in the greater Assamese society. But ironically, it is seen by the authors that there are exodus of such educated Deori people from their respective villages to the towns, cities etc. The non-availability of good infrastructural facilities in their villages prompted them mainly to migrate to the other places. Thus remaining people or the coming generations are not

getting any inspiration from such educated people to steer their future better.

Lastly, the medium of instruction, the language that are being used for general conversation in Deori household are also responsible for not faring better by the majority of the Deori students in their field of educational attainment as observed by the present authors. The Deori students who speak own language at home as in the case of the Dibongiyas- and others like Tengapaniya and Borgayan- who speak corrupt version of Assamese language in their households find it difficult to cope with refine Assamese and English languages to take as medium of instruction in the schools. Because in their villages living aside English the written Assamese language is never in use in their day to day conversation in their respective households or villages. That is why, it has been observed by the authors that school dropouts mostly under Matric level are found in sufficient numbers in almost all Deori villages in which authors have observed.

To conclude, it may be pointed out that the above stated educational problems of the Deoris are really very serious and as the time is passing by, due to these problems, the school dropouts in the Deori inhabited areas are on the increasing side and as such, it is urged by the authors of this paper that a well thought out plan for development of education in the Deori inhabited areas keeping the constraints at the backdrop, should be formulated and implemented so that the coming generations of the Deoris should get the fruits of Education at par with others of the greater Assamese society.

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**STATUS OF PRIMARY EDUCATION IN THE HILL DISTRICTS OF ASSAM  
: A SOCIAL ASSESSMENT STUDY IN KARBI ANGLONG**

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**ABSTRACT :**

The paper attempts to highlight the existing status of primary education in the Karbi Anglong district of Assam on the basis of a study conducted in sixteen villages inhabited by various tribal (including tea tribes) and non-tribal communities within the jurisdictions of two Development Blocks of the district. Constraints of development in the field of primary education and the possible strategies for substantial improvement have also been taken into account. The study reveals that the parents/guardians, by and large, have, of late, realised the importance of education in the present day world and have been encouraging their children/wards for attending school. However, lack of infrastructural facilities, both at home and at schools, appalling poverty of the people and high rate of drop-out particularly among the girls etc., have hampered the growth of primary education and as such, a co-ordinated effort is highly essential for improving the educational level in the district of Karbi Anglong.

**INTRODUCTION :**

The hill districts of Assam are Karbi Anglong and North Cachar Hills which are geographically located in the central portion of the State. The two districts were, in fact, two sub-divisions of the erstwhile United Mikir and North Cachar Hills district which was created on the 17<sup>th</sup> November, 1951. In the year 1970 the sub-divisions were upgraded into two civil districts viz., Mikir Hills district with H. Q. at Diphu and North Cachar Hills district with H. Q. at Haflong. Again, the Mikir Hills district was renamed as Karbi Anglong district in 1976. As per provisions of Para 2 of the Sixth Schedule to the Constitution of India, the North Cachar Hills District Council and the Karbi Anglong (Mikir Hills) District Council came into existence on April 29, 1952 and June 23, 1952 respectively.

According to 1991 Census, the Karbi Anglong district covers the largest geographical area of the State i.e. 10,434 sq.km. The total population of the district is 6.62 lakh. Again, the North Cachar Hills district has a surface area of 4,888 sq.km. and a total population of 1.50 lakh. Various ethnic groups have been living in the two districts since remote past. However, the concentration of the tribal communities is predominant. The Karbis constitute the major tribe in Karbi Anglong against the Dimasas Kacharis in the North

Cachar Hills. The density of population per sq.km. is 64 in Karbi Anglong and 31 in North Cachar Hills against 286 in Assam. The two hill districts have very low density of population in comparison to the plains districts of the State.

The percentage of literacy in Assam (excluding 0-6 yr. age group) as per 1991 Census, is 53.42, the male and female percentages being 62.34 and 43.7 respectively. In Karbi Anglong the rate of literacy is 45.57% (Male 55.55%, Female 34.35%). In North Cachar Hills the literacy rate is 57.76% (Male 66.39%, Female 47.34%). Thus, it is seen that the rate of literacy in Karbi Anglong is far from satisfactory.

With the formation of the United Mikir and North Cachar Hills district in 1951, the growth of education started. Records show that the number of primary schools in 1951 was 104 with 3274 students which, after a decade, increased to 526 with 17,451 students in 1961 (Dutt, 1979 : 381). However, the management of primary education was entrusted to the two District Councils for giving new thrust towards education. 'Under para 6 of the Sixth Schedule to the Constitution of India, the District Council of autonomous district is empowered to establish, construct and manage primary schools and prescribe the language and the manner in which Primary Education shall be imparted in the primary schools in the autonomous district. In pursuance to this, all the Govt. primary schools in the Autonomous District of Karbi Anglong and North Cachar Hills were transferred to the respective District Council on 1.8.61 & 1.4.64. Primary Education now is managed by the two separate District Boards of Primary Education for Karbi Anglong and North Cachar Hills' (Dutt, 1979 : 382).

That, expansion of primary education took place in the two districts after the transfer of power could be understood from the following records. The number of primary schools in 1989-90 was 1204 with 2517 teachers and 70180 students in Karbi Anglong and 552 with 1457 teachers and 22,000 students in North Cachar Hills (Das, 1990 : 42).

In the year 1995 the Karbi Anglong Autonomous Council has created the Board of Primary School Leaving Certificate (P.S.L.C.) Examination in order to carry out a public examination at the level of class IV. This was initiated with the purpose of improving the quality of primary education. However, the percentages of the successful students in the P.S.L.C examination in 1995 and 1996 have been only 50.84 and 53.94 respectively. On the basis of these results, it seems, the standard of primary education has not progressed to the desired extent.

Taking into consideration all the relevant factors, a study has been carried out to assess the standard of primary education, constraints of educational development and the possible measures to be contemplated for uplifting the educational standard in the district of Karbi Anglong.

## THE STUDY & ITS METHODOLOGY :

The study has been conducted in sixteen villages located within the jurisdictions of Lumbajong and Bokajan Development Blocks of Karbi Anglong, Assam for a period of three months from January, 1997. The villages have been selected on the basis of concentration of hill tribes, tea tribes (Adivasis) and non-tribal people. The selected villages from the Lumbajong Block are : Liensat Veng (Kuki), Nohing Ingti (Karbi), Dekori Terang (Karbi), Hidisajir Rongpi (Karbi), Rongbong Pathar (Karbi), Juseph Basti (Adivasi), Disagadaba (Dimasa) and Hojaipur (Dimasa). The other villages selected from the Bokajan Block are : Sarumanthi Bey Gaon (Karbi), Paharia Basti (Adivasi), New Assam Christian Basti (Adivasi) Nothong Teron (Karbi), Kauram Taro (Karbi), Sing Terang (Karbi), Den Timung (Karbi) and Bildipa Japarajan (Adivasi). The Karbi Adivasi, Dimasa and the Kuki villages selected for the study are 9, 4, 2 and 1 in number respectively. The total number of households is 719 out of which 41 non-tribal households also in eight of the selected villages,

In order to collect relevant data, five structured schedules have been used during the time of field work. These are : Schedule-I —Assessment of Girl Child, Schedule III —Parents'/Guardians' Assessment, Schedule-IV —Assessment, of households having teachers and Schedule-V —Village Schedule. All the 670 primary school going children (366 boys and 304 girls) have been interviewed for the study. Again, 674 fathers and 647 mothers of the broad age group 15 years and above, have been interviewed for collecting necessary data. Nine villages have 16 teachers headed households and data have been collected from these teachers also. Tabulation and analysis of data have been carried out simultaneously. A detailed report on the basis of the data, generated from the field was prepared in June, 1997.

## MAJOR FINDINGS OF THE STUDY :

The study reveals that out of the total number of 719 households of the sixteen villages, 452 (62.87%) belong to S. T. category; and 226 (31.43%) to various Other Backward Classes' groups. The remaining 41 (5.70%) households are under the general category. The total population is found to be 3803, the males and females being 1998 and 1805 respectively.

As many as 11 (68.75%) villages have been provided with lower primary schools. The total number of teachers is also 11 out of which 8 are males and 3 females. Moreover, we find a M. E. school and a H. E. school within the surveyed villages. With regard to the condition of the school buildings, it may be said that 5 have thatched roofing with bamboo walls while 2 have C. I. sheet roofing. However, six buildings are found to be semi-pucca (C. I. sheet roofing with brick half wall).

According to the field investigation 53 students (Male 44, Female 9) have passed the H.S.L.C. examination and out of them, 46, 2 and 5 belong to S.T., OBC and General categories respectively. Again, 17 students (Male 8, Female 9) have passed the H.S.S.L.C. examination and out of them, 14 are ST, 1 OBC and 2 General. There are only two Arts Graduates (Male 1, Female 1) within the surveyed villages, and out of them, one belongs to ST and the other one General. It may, therefore, be reasonably stated here that the educational standard of the people is not satisfactory.

While dealing with the land holding pattern of the families, it has been found that 237 (32.96%) and 157 (21.83%) families possess land 'upto 5' bighas and '6-10' bighas respectively. 151 (21%) families have more than 10 bighas of land. On the other hand, the number of land-less families is 174 (24.22%).

The total number of employed persons in the surveyed villages is 58, out of which 15, 29 and 14 are L.P. teachers, Gu IV employees and other service holders respectively. 49 (84.48%) persons belong to ST, 6 (10.34%) OBC and 3 (5.17%) to General categories. On the whole, the employment position in the villages cannot be said to be satisfactory.

The field study further reveals that 92.6% of the families live in thatched houses while 5.7% live in C.I. sheet roofing houses. Only 1.4% and 0.3% live in pucca and semi-pucca houses respectively. Electricity is available in eight villages and the number of families having electric connection is 88 (12.23%) only.

The village roads are *kutchha*. However, these are connected with PWD roads. Piped water supply is not available in the villages. The families use water from the ring-wells. The people of a village (Hojaipur) use drinking water from the two tube-wells installed in the village.

The people of the surveyed villages have come forward to avail the loan facilities offered by the DRDA. Altogether 110 (15.3%) families have taken loans for different purposes.

Medicare facilities in and around the selected villages are not satisfactory. The people, therefore, depend mainly on the indigenous methods of treatment of various diseases.

From the above discussion, it is apparent that the people of the surveyed villages are lagging far behind in every aspect.

## BOY CHILD :

Out of the total number of 366 primary school going boys, 255 (69.67%), 94 (25.68%) and 17 (4.64%) belong to ST, OBC and General categories respectively. Again, the number of Hindu boys is 260 (71.03%) while that of the Christian boys is 103

(28.14%). The number of Muslim boys is 3 (0.81%) only. In respect of enrolment among the tribal boys it is seen that the Karbis have the highest enrolment (154 nos.) while the Dimasa Kacharis occupy the next position (65 nos.). Kuki, Kachari and Garo boys are 20, 10 and 6 respectively.

With regard to mother tongue of the boy child, it may be pointed out here that there are 42.1% Karbi, 17.8% Dimasa, 11.5% Sadri, 9.8% Mundari, 5.4% Kuki, 2.7% Kachari, 2.7% Kharia, 2.5% Nepali, 1.6% Garo, 1.4% Assamese, 0.8% Bengali, 0.8% Kurukh, 0.6% Bhojpuri and 0.3% Nagpuria speakers in the surveyed villages. Most of the boys of different ethnic groups use Assamese as the link language among them.

Students who are in a position to speak, read and write the Assamese language constitute 92%, 71% and 68% respectively. Similarly, the English language is spoken, read and written by 17%, 39% and 20% respectively. Again, the percentages of students who can speak, read and write Hindi are 6%, 2% and 2% respectively. Only 3 students are able to speak, read and write the Bengali language.

The field investigation reveals that out of 366 school going boys, 148 (40.43%) are in Class I, 102 (27.86%) in Class II, 62 (16.94%) in Class III and 54 (14.76%) in Class IV. The gradual decrease in the number of students in the higher classes is indicative of the fact that stagnation and drop-out are reasonably high among them.

While enquiring about the source of motivation for education, it has been noted that 350 (95.36%) boys attend school due to their parents' inspiration; 11 (3%) boys go to school because of their grand mothers' encouragement; 3 (0.8%) have been inspired by their brothers; and only (0.27%) student attends school because of his own will. Another student goes to school due to his sister's encouragement. On the whole, it seems, the atmosphere found there in the villages is gradually taking a favourable turn for an uninhibited in-road of formal education among the children.

So far as the time management of the boys is concerned, it has been found that only 5.46% of the boys spend the morning hours in studying. Others spend the time in other activities, helping parents in agriculture operations or cleaning cowshed etc. Only 1.63% of the boys spend time in playing of course, 85.7% of the boys prepare for going to school even after performing domestic works.

About 60% boys study in the sitting room; and 34% and 6% study in the verandah and courtyard respectively. This reveals the fact that there are some constraints of availability of allotted study space in most of the families.

The percentages of boy child absenting from school due to non-availability of two sets of uniform, sufficient number of exercise books or inadequate school facilities like desk benches, drinking water and partition wall in-between classes etc. are negligible.

110 (30.05%) boys attend school in time since they have clocks in their homes. On the other hand, 161 (43.99%) boys have to measure school going time by observing other school goers. Moreover, 95 (25.96%) boys measure time by looking to the sun for attending school.

281 (76.78%) boys attend school by taking cooked food while 31 (8.47%) go to school without food, because of no kerosene/firewood, no rice and mother going out of home for daily wages. Again, 54 (14.75%) boys have no comment on it.

As many as 277 (75.68%) boys spend the non-schooling days/holidays by playing at day time. Other boys perform some duties, help parents in domestic work, sleep or enjoy T. V. programmes etc.

Most of the boys read in the evening hours. 201 (54.97%) boys study for one hour while 151 (41.25%) study for two hours at night.

So far as drop-out is concerned, it has been reported that 16 boys discontinued school due to repeated failure in the same class. Twenty boys left school since the parents were not in a position to provide basic requirements. In four cases it was due to illness during the period of examination. Seven boys left school because the parents could not afford examination fees. Interestingly, three students discontinued school as they had to perform household works.

#### **GIRL CHILD :**

The total number of primary school going girls in the surveyed villages is 304 out of which 231 (75.99%) belong to ST category. Again, 57 (18.75%) and 16 (5.26%) belong to OBC and General categories respectively. The Hindu girls number 207 against 97 Christian girls. Among the ST girls, the percentages of Karbi, Dimasa, Kuki, Kachari and Garo are 58.87, 25.97, 9.52, 3.03 and 2.6 respectively.

So far as mother tongue of the girl child is concerned, it has been found that there are several groups having their own mother tongues. The different mother tongues are Karbi (136), Dimasa (60), Kuki (22), Kachari, Garo (6), Sadri (31), Mundari (14), Kharia (9), Kurukh (2), Nagpuria (1), Assamese (6), Rajasthani (2), Bengali (6) and Nepali (4). It may be noted here that Assamese is treated as link language among the girls of the different ethnic groups.

The girls who can speak, read and write in Assamese are 275 (90.46%), 244 (80.26%) and 255 (74.10%) respectively. Again, girls numbering 63 (20.72%), 68 (22.36%) and 60 (19.73%) can speak, read and write English respectively. Similarly, Hindi is spoken, read and written by 32 (10.52%), 16 (5.26%) and 12 (3.94%) girls respectively.

With regard to enrolment position of the girls in the primary schools, it may be said that although the position is satisfactory in Class I, it becomes disheartening in Class IV. The study reveals that the number of girls is 143 (47.04%) in Class I, 67 (22.04%) in class II, 56 (18.42%) in Class III and 38 (12.5%) in Class IV. Therefore, the decrease of enrolment in Class IV is quite significant.

More than 90% of the girls attend school due to parents' encouragement. On the other hand, the number of girls attending school due to influence of other members of the family viz, grandfather, grandmother and brother etc. is negligible. It has been observed that 256 (84.21%) girls attend school regularly.

As many as 245 (80.59%) girls spend the morning hours in cleaning, sweeping and washing etc., works while 33 (10.85%) look after younger ones. However, at least 10 (3.2%) girls have been found to indulge in playing games in the morning hours.

There are only 73 (24%) girls who are provided with separate places for study at home. In case of 211 (69.40%) girls, the parents encourage them for study. However, 160 (52.63%) girls do not have table and chair for study.

Free text books are to be supplied to the children under the Universal Elementary Education (UEE) programme. But it is reported that 87 (28.6%) girls have not received books. It may be noted here that books are not available in the local markets also.

During holidays and leisure hours 73.68% of the girls help their mothers while 45.72% play with other children. Again, 1.64% go to the nearby forest to collect edible roots and fruits etc.

About 75% of the girls study for some time in the evening. Besides helping their mothers in the kitchen, some girls listen to stories from grandmothers, enjoy radio and T.V. programmes etc. It has also come to light that a section of the girls do not read in the evening hours due to dearth of Kerosene or lamp.

The main reasons for drop-out of the girl child are : repeated failure in the same class, lack of school uniform, books or exercise books, absence of lady teacher in the school, lack of study facilities at home, more preference to son's education by the parents, helping mothers in cooking, weaving and looking after the younger children etc.

#### **PARENT/GUARDIAN :**

There are 1321 parents/guardians (Male 674, Female 647) of various age groups in the surveyed villages. 488 (72.40%) males and 545 (84.23%) females are in the age group 15.45 years while in the age group 46 years & above the number of males is 186 (27.60%) and that of the females is 102 (15.77%).

While highlighting the number of parents/guardians in various sectors of the economy, it has been found that cultivation is the major sector which includes 524 (39.67%) males and females. In service, the number is 58 (4.39%) only. However, it is to be noted that as many as 132 (9.99%) males and females are found in the daily wage earning sector. Seven (0.53%) males are engaged in business. The remaining 600 (45.42%) males and females are included in Others' category which comprises various occupations connected with everyday life.

Majority of the families are not in a position to extend the necessary contribution towards educational uplift of their wards as their monthly income is not satisfactory. As many as 477 (66.34%) families, out of the total number of 719, derive monthly income in the range of Rs. 201.00-Rs. 500.00. Again, 132 (18.36%) families are in the category of 'Rs 501.00-Rs. 1000.00'. The number of families in 'Rs. 1001.00 and above' category is 110 (15.3%) only.

Out of the total number of 719 families of the surveyed villages, 253 (35.18%), 135 (18.77%) and 33 (4.59%) families speak Karbi, Dimasa and Kuki languages respectively. Other families speaking their mother tongues include Garo, Bodo, Assamese, Sadri, Mundari, Kurukh, Kharia, Nepali and Bengali etc. However, the Assamese language is used as lingua franca among the different ethnic groups.

While dealing with the number of parents speaking various languages other than the mother tongue, it is found that 210 (31.15%) fathers 77 (11.9%) mothers can read Assamese language. Again, 28 (6.15%) fathers and 22 (3.4%) mothers can write the language. Only 97 (14.39%) fathers and 50 (7.72%) mothers can read and write-English language. Hindi is read and written by 33 (5.63%) fathers and 28 (4.32%) mothers.

With regard to the educational standard of the parents, it may be noted that out of 674 fathers and 647 mothers, 200 (29.67%) fathers and 142 (21.94%) mothers have passed Lower Primary School. Again, 95 (14.09%) fathers and 30 (4.63%) mothers have failed in the H.S.L.C examination. There are 22 (3.26%) fathers and 5 (0.77%) mothers who have passed the H.S.L.C examination. One (0.14%) father and two (0.33%) mothers have failed in the B. A. examination. Thus, it is seen that 356 (52.82%) fathers and 468 (72.33%) mothers are illiterate.

The study reveals that the parents give preference to male child. As many as 277 (20.90%) parents prefer sons to avoid inferiority complex. Again, 228 (17.25%) parents consider that sons are necessary to enhance the income of the family.

Out of 1321 parents, 555 (42.01%) prefer girl's education since it helps to be self reliant 216 (38.92%) parents feel that employment opportunities are available for educated girls. 318 (24.07%) parents prefer it since Government has extended facilities for girl's education. 101 (7.65%) parents feel that educated girls in the families can help their



brothers and sisters in studies and therefore, they prefer girl's education. 59 (4.47%) prefer because girls may be the source of income for the family. 6 (0.45%) parents do not prefer girl's education while 66 (4.99%) have no comments.

#### **TEACHER HEADED HOUSEHOLD :**

The role played by the teacher in a village for educational uplift of children is quite significant. The parents like to consult the teacher for proper education of their wards. According to the field study, out of 16 villages, 9 (56.25%) have teacher headed households. One village has four school teachers while four villages have two teacher headed households each. Again, 4 villages have one teacher headed household each. There are altogether 16 teachers, the males and females being 11 and 5 respectively. The teacher belong to ST (Hills) category. Out of sixteen teachers, 8 are undermatric, 7 matriculate and one undergraduate. The tenure of experience of the teachers ranges from 2 to 20 years. 9 (56.25%) teachers have also undergone teacher training courses. 13 teachers earn their livelihood through the teaching profession while 3 teachers earn extra income through coaching and shop-keeping. The teachers know English, Hindi and Assamese.

So far as land-holding position of the teacher headed households is concerned, it is evident that 15 teacher headed households possess agricultural land ranging from 4 to 20 bighas while one household is not having any agricultural land.

Twelve teachers opine that the schools are running without proper facilities. Doors and windows of four schools are broken. Six schools do not have desk and benches. Drinking water facilities and play grounds are not available in 13 schools. Ten schools do not have wall clocks and sports articles. According to the teachers of eight schools, the blackboards are unfit for use. Tables and chairs of ten schools are not in good condition. Maps are not available in three schools. Again, in seven schools library facilities are nil.

Eleven teachers consider the present curricula to be well planned. Five teachers have no remarks. According to ten teachers, lessons on Yoga and physical exercises should be included in the curricula.

Nine teachers complain that the text books are full of spelling mistakes. However, the teachers are of the opinion that sufficient lessons on social ethics and morality should be incorporated in the curricula. Moreover, the teachers give emphasis on inclusion of more geographical matters in text books for the benefit of the children.

The teachers opine that besides free distribution of text books, other essential items like uniform, exercise book, instrument box etc., should be supplied free of cost. Such steps will not only help the poor students or guardians but also improve the standard of primary education in a backward hill district like Karbi Anglong.

It is true that irregular attendance of teachers in the schools hampers the learning process of the children. Moreover, lack of school inspection by the competent authority at regular intervals of time, leads to deterioration of the standard of education. Most of the teachers feel that such a discouraging situation has taken place in many educational institutions. However, it may be noted here that there are many other factors responsible for such a situation and the accusing fingers cannot be directed towards the teachers alone.

All the teachers opine that necessary steps should be taken by the competent authority for regular payment of monthly salary to the teachers.

#### **CONCLUDING REMARKS :**

The spread of primary education has taken place after the creation of the United Mikir and North Cachar Hills district in general, and after the formation of Primary Education Boards under the two District Councils, in particular. However, due to various factors, the educational scenario cannot be said to be satisfactory. The enrolment position in Class IV is found to be very low in comparison to that of Class I. In other words, drop-outs hinder the growth of education to a great extent. It is, of course, a matter of satisfaction to mention here that although some of the teachers and guardians of the surveyed villages are not literate, a mass awakening has taken place among them to educate their children.

Several school buildings need improvement. Other essential facilities like desk and benches; tables and chairs; and sports articles etc. are lacking in some educational institutions and these should be supplied for the benefit of the teachers and the students.

Proper academic environment is lacking in the surveyed villages. The parents, by and large, want their children to put priority to domestic and agricultural activities rather than to devote sufficient time in study. It is also true that the poor economic condition of the people has hampered the growth of education. Most of the people cannot meet basic requirements of the children. For example, many children cannot read at night due to lack of kerosene oil or lamp.

Although free text books are to be supplied to all school going children, there are complaints of non-receipt of books by a section of the students, moreover, the books should be free from spelling and printing errors.

Proper inspection of schools by the competent authority will, no doubt, help in removing the problems associated with the teachers and the students and thereby, improving the standard of primary education in the district.

On the basis of the findings of the study, the following few suggestions have been incorporated for necessary consideration by the concerned authority.

1. Extension of existing school building or construction of new building is necessary for providing class-wise rooms for the benefit of the children.
2. Adequate steps may be taken for provisions of fencing the school compound, drinking water, toilet, teaching aid, sports articles, desk, benches and chairs etc., in the primary school.
3. Intervention strategies should be designed for removing drop-outs in the primary level of education.
4. Involvement of the community in the management of school is highly essential.
5. D.P.E.P. intervention is the need of the hour.
6. Supply of free text books in time, methods of joyful learning and learning at the time of playing by the children and maintenance of punctuality both by the teachers and students are to be ensured for improving educational standard in the district of Karbi Anglong.

#### References :

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DUTTA, K.N. 1997 : *Gazetteer of India Assam State, U.M. & N.C. hills district (Karbi Anglong & North Cachar hills districts)* Guwahati : The Editor-in-Chief, District Gazetteers, Government of Assam.

## ACTIVITIES OF THE INSTITUTE

### INTRODUCTION :

The Assam Institute of Research for Tribals and Scheduled Castes (Erstwhile Tribal Research Institute) with its Headquarters at Guwahati was set up in January, 1977 as a Centrally Sponsored Scheme under "Research and Training", with the approval of the Ministry of Welfare (Erstwhile Ministry of Home Affairs), New Delhi. The scope of activities of the Institute includes both Scheduled Castes and Scheduled Tribes. The jurisdiction of the Institute extends to entire Assam covering both Hills and Plains.

### FUNCTIONS :

As per guide lines laid down by the government of India, the main functions of the AIRTSC are (1) Research (2) Evaluation (3) Planning and (4) Training. Besides these, the other important functions include publication of books, Research Bulletin, organisation of seminar and workshops; participation in exhibition at State, Regional and National level; award of Doctoral and Post-Doctoral Fellowships, documentation of Tribal life and Culture through audio-visual media, establishment of a documentation centre and a Data Bank on Scheduled Castes and Scheduled Tribes, establishment of a museum for the authentic documentation and preservation of the material culture of Tribals and their heritage, establishment of reference library and so on.

### RESEARCH :

The Assam Institute of Research for Tribals and Scheduled Castes has so far completed more than 50 nos. of important Research studies. The Institute has also conducted 31 nos. of confidential studies, as per guide lines laid down by the government of India, on the communities which submitted memorandum to the Government for their inclusion in the list of Scheduled Castes of Scheduled Tribes.

During the year 2001-2002, the Institute has conducted one research study on Maimal Community (Muslim Fishermen) who had submitted memorandum to the State Government for their inclusion in the list of Scheduled Castes of Assam. Moreover, this Institute has also taken up a research study on Socio-Economic conditions of tribals and non-tribals in the Morigaon and Nagaon districts of Assam during the year 2001-2002.

### EVALUATION :

The AIRTSC has so far conducted more than 15 nos. of evaluation studies. During the year 2001-2002, this Institute has taken up evaluation study on NGO working for SC/ST people of Assam.

**PLANNING :**

The Institute had prepared Project Reports for the 19 nos. of Intergrated Tribal Development Project during the 5<sup>th</sup> Five Year Plan and had resived Project Reports of 17 nos. of I.T.D.Ps. during the 6<sup>th</sup> Five Year Plan. During the 7<sup>th</sup> Five Year Plan the Institute prepared the Indicators of development for the Tribal Sub-Plan areas of Assam in pursuance of the guidelines given by the Ministry of Welfare, Government of India. The Institute has also been helping the Government of Assam, in the Department for welfare of Plains Tribes and Backward Classes, in preparation of Tribal Sub-Plan and the Scheduled Castes Component Plan.

**TRAINING :**

The AIRTSC organises different Tribal Orientation Training Courses regularly out of its annual budget allotment and Oriental Training Courses Sponsored by Department of Personnel & Training (Training Divison) Govt. of India. The Training Courses are organised for Senior and middle level officials as well as non-officials who are connected with the formulation and implementation of schemes meant for welfare of Scheduled Castes and Scheduled Tribes of the State. Moreover, the Institute also organises Orientation Training Course for Scheduled Castes and Scheduled Tribes unemployed youth on income generating schemes of various Government Department.

During the year 2001-2002, this Institute has conducted two nos. of training courses viz. (1) Training on tribal development and (2) Training on tribal women and development for the Senior and Middle level officers of various development departments of Assam. The said Training were sponsored by the Department of Personnel and Training Division (DOPT), New Delhi. Govt. of Assam has sanctioned three nos. of training for the unemployed youth. The same will be conducted very shortly.

**SEMINAR :**

The Assam Institute of Research for Tribals and Scheduled Castes has been conducting Seminar regularly on the problems and Development of the Scheduled Tribes and Scheduled Castes. Two National level, 10 nos. of State level and one Regional level seminar has been held till date.

During the year 2001-2002, this Institute has conducted one seminar at Diphu Govt. College on Health and Education among the Tribes of Assam : Problems & Prospects.

**EXHIBITION :**

The Institute has been participating in the State, National and International level exhibitions held from time to time within and outside the State of Assam by displaying the cultural heritage of the tribes of Assam. So far the Institute had participated in 24 nos.

of state level exhibition and 3 nos. of National level exhibition and one regional level exhibition.

During the year 2001-2002, this Institute has participated in the Guwahati Book fair and Book Fair organised by the All Assam Bodo Sahitya Sabha at Basugaon (Kokrajhar district).

**PUBLICATION :**

The AIRTSC has been regularly publishing research bulletin (annually) based on availability of fund. So far this Institute has published 22 nos. of books. During the year 2001-2002, this Institute has published one research bulletin and one book titled "Health and Education Among the tribes of Assam : Problem and Prospects.

**PUBLICATION UNDER GRANTS-IN-AID**

Under this scheme, this Institute publishes books written on Scheduled tribes and Scheduled Castes of Assam. So far this Institue has published 57 no of books.

The AIRTSC has been regularly publishing books written on ST under the scheme Grants-in-aid to authors. During the year 2001-2002, this Institute has proposed to publish 4 nos. of Books which is in progress.

**FELLOWSHIP :**

The AIRTSC offers Doctoral and Post-Doctoral Research Fellowship to the deserving scholars, on various aspects of Tribal Development, Sponsored by the Ministry of Tribal Affairs, New Delhi.

During the year 2001-2002, this Institute has disbursed fellowship to two nos. of scholars.

**MUSEUM :**

The Institute maintains an ethnographic museum for the purpose of disseminating, displaying and preserving the rare artefacts belonging to different ethnic groups of Assam covering Hills and Plains. The preservation of the rich cultural heritage helps the research scholars in enhancing their knowledge. At present there are about 500 nos. of rare artefacts of different ethnic groups preserved in the institute's museum. Due to death of fund the museum is yet to be made dust proof. Besides infrastructural facilities are required for preservation of the artefacts procured.

**LIBRARY :**

The Institute maintains a reference Library. There are good numbers of valuable books and journals in the library on the various subjects like Social Science, History,

Language, Encyclopaedia, etc. there are about 5900 no. of books in the library. Reading room facilities are available for scholars and others.

#### DOCUMENTATION OF TRIBAL LIFE AND CULTURE :

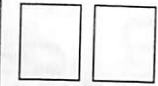
To document various life and culture of STs and SCs through audio-visual means, this institute has so far produced the following documentary feature films—

1. The Kherai— on Bodo-Kachari (16mm)
2. Baikho— on Rabha (16mm)
3. Ali-Ai-Ligang— on Mishing (16mm)
4. Deo Dhani Utsav and dances of Deoris (16mm)
5. Bihu Festivals observed by different ethnic groups (16mm)
6. Jone Beel Mela on Tiwa (Lalung) (16mm)
7. Traditional Dress and Handicrafts of Tribals of Assam (VHS)
8. Kamrupia dhulia on Scheduled Castes (16mm)

During the year 2001-2002 the institute has produced a documentary film on Handloom and Handicraft —(Betachem) of the tribals of Assam.

#### BUILDING COMPLEX :

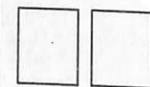
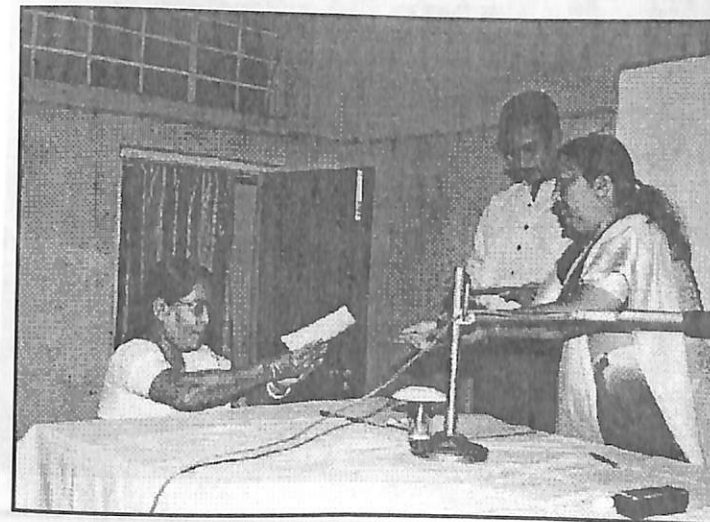
The Directorate of the Institute is functioning from its own building since 2nd January, 1992. The building complex apart from accommodating administration and Research personnel also accommodate the library, museum and the training wing along with hostel facilities for trainee officers.



■ Trainee officers with faculty members in a training programme held at Institute premise from February 11 to 16, 2002.



■ Field survey done by trainees at a tribal village.



■ Valediction ceremony of a training on "Tribal Development" held from November 5 to 9; 2002.



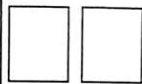
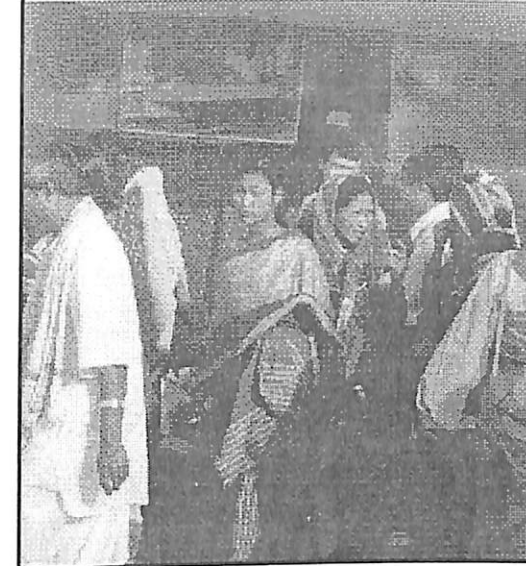


■ Field visit under a training programme conducted by this Institute.



■ Commissioner & Secretary to the Deptt. of W.P.T. & B. C. visiting the Institute Museum during October 2001.

অসম জনজাতি আৰু অনুসূচিত জাতি  
গৱেষণা প্রতিষ্ঠান  
জৱাহৰ নগৰ, গুৱাহাটী - ২২  
ASSAM INSTITUTE OF RESEARCH FOR  
TRIBALS & SCHEDULED CASTES.  
JAWAHAR NAGAR, GUWAHATI-22



■ Participation at Golden Jubilee celebration of Bodo Sahitya Sabha 2002.

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TRIBALS & SCHEDULED CASTES  
JAWAHAR NAGAR, GUWAHATI-22



■ Book sale counter of AIRTSC at 15th Guwahati Book Fair; held from December 29 to January 9; 2002.

অসম জনজাতি আৰু অনুসূচিত জাতি  
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■ Exhibition stall at 50th All Assam Bodo Sahitya Sabha held at Basugaon, Kokrajhar, from February 19 to 23; 2002.