

**REPORT
ON**

**COMPARATIVE STUDY ON
SOCIO-ECONOMIC CONDITIONS OF
TRIBALS AND NON-TRIBALS
IN THE DISTRICT OF
DIBRUGARH, ASSAM.**

CONDUCTED BY

**ASSAM INSTITUTE OF RESEARCH FOR
TRIBALS AND SCHEDULED CASTES,
GOVT. OF ASSAM
GUWAHATI - 22**

P R E F A C E

Even after more than fifty years of Independence, the tribal people are still backward compared to the non tribal in almost all aspects. There are various governmental schemes/ programmes for the welfare of the tribal. But it is very much disheartening to note that the rate of development is very slow and still economically and educationally they are not at par compared to the general people.

To measure the actual difference with regards to economic development among tribal and non tribal, this Directorate has taken up this research study on "Socio-Economic Condition of Tribal and Non Tribal in the Dibrugarh District of Assam".

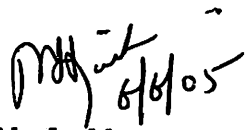
I hope the outcome of the research study will help in finding out the strength and weakness of development plans and programmes adopted in the past for tribal development. The findings of the study would also be an important pointers to the policy makers, planners and executors for introducing need based plans and programmes for the tribal.

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CHAPTER - I

INTRODUCTION

Dibrugarh, in the distant past a rampart on the river Dibru and later a district headquarter of the undivided Lakhimpur district was constituted as a separate district in the year 1971 with 3381 sq.kms. in its boundary extending the southern bank of the river Brahmaputra. The district is bounded on the North by river Brahmaputra and the Dhemaji district. Sivasagar district forms the Southern boundary. Tinsukia district, till recently a part and parcel of the district now forms the Eastern boundary. The river Brahmaputra flows on the Western boundary of the district. The district is well connected by railway, national highway and Airways. Dibrugarh can very well boast of oil and natural gas resources located at Naharkatia, Extension of Naharkatia and Moran. The headquarters of Oil India Limited is located at Duliajan. The Assam Medical College which is the first Medical College of the state is established at Dibrugarh which caters to the health care needs of the people, particularly the people of Upper Assam. Incidentally it may be mentioned that the first Medical institution of the state namely Berry White Medical School was established at Dibrugarh and the present Assam Medical College may be called as the proud inheritor of the esteemed institution. The Dibrugarh University established during 1964 provides the academic needs of the students of Upper Assam. The plywood industry located at Joypur is another important industry of the district. Joypur and Dilli Collieries provide the essential industrial fuel in the form of coal.

Dibrugarh stole the limelight even before the Independence with the Railway workshop situated in the heart of the town.

Demographically the district is populated mainly by non tribals as their number is 959537 out of a total population of 1,042,457 as per 1991 Census. The scheduled tribes with a total population of 82920 constitute 7.95 p.c. of the total population of the district. The percentage of ST population in the district as percentage to the total population ST population in Assam is 2.88 (Census 1991). The P.C. of rural urban break up of the ST population is rural 92.08 and urban 7.92. Thus unlike non tribals the tribal people even in the fag end of the twentieth century and beginning of the twenty first century have been maintaining the age old linkage with their traditional rural mooring with a big percentage of dependence on agricultural activities. The following **Table No. 1** shows the population of the district of Dibrugarh along with the population of scheduled tribes as per census 1991.

TABLE - 1

Showing total population, non tribal population, PC of non tribal population, ST population, PC of ST population of Dibrugarh District - census 1991

Total population	Male	Female	Rural	Urban	Non-tribal	PC of non-Tribal Population to total population.
1	2	3	4	5	6	7
10,42,457	5,47,266	4,95,191	8,75,894	1,66,563	9,59,537	92.05

ST population	Male	Female	Rural	Urban	PC of ST Population.
8	9	10	11	12	13
82,920	41,670	41,250	76,349	6,571	7.95

The non tribals of the district include Scheduled Castes, Other Backward Classes, Caste Hindus, Christians, Muslims, Buddhists and Sikhs. The district is one of the major tea producing districts of Assam and thus tea and ex-tea garden labourers who are included in the OBC list of Assam, constitute a sizable population in the non tribal category. The ST's and SC's of the district together constitute 11.97 PC of the total population of the district.

The educational status could largely be considered as a measuring rod of development of a community as only educated and conscious population can enjoy the fruits of development activities. In this respect the district marches ahead as literacy among tribals as well as non tribals increased over the years. The Table No. 2 below shows the PC of literacy among the populations of the district along with variation of literacy during two decades 1971-91.

TABLE - 2

Showing PC of literacy of the district, PC of literacy in the state, PC of literacy among ST's, variation of PC of literacy during 1971-91 as per 1991 Census.

PC of literacy in Assam	PC of literacy in the district	PC of literacy among ST's of Assam	PC of literacy among ST's of Dibrugarh.	Variation of PC of literacy in Assam during 1971-91	Variation in literacy in Dibrugarh district.
1	2	3	4	5	6
52.89	58.32	49.16	86.60	1971 - 1991	1971 - 1991
Male 61.87	Male 66.72	Male 58.93	Male 83.74	28.15 52.89	33.23 58.32
Female 43.03	Female 48.89	Female 38.98	Female 89.50	(+131.16)	(+99.05)
Rural-49.32	Rural-53.11	Rural-48.09	Rural-86.02		
Urban-79.39	Urban-81.17	Urban-78.18	Urban-93.19		

The figures of literates in the district as per 1991 Census are shown below.

Dibrugarh Total Literates -	Total -	500390
	Male -	302721
	Female -	197669
	Rural -	371034
	Urban -	129356

Literates among STs of

Dibrugarh -	Total -	60594
	Male -	29515
	Female -	31079
	Rural -	55287
	Urban -	5307

As regards density of population, the figures as per 1991 is 308 per Sq.km. which over takes the all Assam figure of 286, while sex ratio of the district 905 falls below the state's total of 923.

The main occupation of the people of the rural areas of the district, of both tribal and non tribal is cultivation. Although the district is blessed with oil, coal, tea, timber and others valuable natural assets, yet the involvement of the indigenous people in industrial sector is negligible. The habitation pattern particularly in urban centres like Dibrugarh town, Naharkatia town, Moran town, Joypur Plywood centre, Namrup Fertiliser industrial area and Panitola market areas is mostly characterised by habitats of non-indigenous permanent and floating people from outside the state and naturally they are in the helm of affairs so far trade and commerce is concerned. One can find out the truism of this by a casual visit to these urban centres. Of course the pattern constitutes a legacy from the time of colonial rule when Dibrugarh and Tinsukia were the nerve centres of trade and commerce for the entire state including the then

N.E.F.A. (present Arunachal Pradesh). Thus it is noticed that diversification of economy of the rural masses is yet to take place with sole post Independence exception of educated youths yearning for jobs in the urban and industrial concerns and Government departments. The figures shown in the 1991 census indicate that trade and commerce attracted only 27,193 persons of Dibrugarh while cultivation was resorted to as main means of livelihood by 1,14,328 persons. The figure for main workers in the district was 3,61,264 while a big population of 50,737 were marginal workers. As many as 6,30,451 were non workers. The comparative percentages of main marginal and non workers of the state and Dibrugarh district are as follows

	Main Workers -	Marginal Workers	Non Workers
Assam	33.76	7.43	58.81
Dibrugarh	33.62	5.69	60.69

The vulnerable section numbering 22,566 who are mostly land less or at best possessing only the homestead land who eke out livelihood as agricultural labourer are growing under poverty.

The 1991 Census figures of scheduled tribes indicate that out of a total 27877 main workers, the cultivators constitute the highest figure of 20575. Trade and commerce attracted only 628 persons. The figures of marginal workers, non workers and agricultural labourers are 4719, 50324, 859 respectively. The following **Tables No. 3 & 4** show the number of persons engaged in various occupations among the total populations of the district and among the ST's of Dibrugarh.

TABLE - 3

Showing various occupations of the populations of Dibrugarh district as per census 1991

Total main workers	Cultivators	Agriculture Labourers	Livestock Forestry, Fishery etc.	Mining & Quarrying	Manufacturing Processing
1	2	3	4	5	6
3,61,269 Male 2,53,426 Female 1,07,843	1,14,328 Male 75,220 Female 39,108	22,566 Male 15,160 Female 17,406	1,11,065 Male 59,074 Female 51,911	7618 Male 7,491 Female 127	17,535 Male 16603 Female 932

Construction	Trade & Commerce	Transport & Communication	Other Services	Marginal workers	Non workers
7	8	9	10	11	12
5,055 Male 4,962 Female 93	27,193 Male 26,389 Female 804	10,549 Male 10,270 Female 279	45,360 Male 38,257 Female 7,903	50,737 Male 14,276 Female 36,461	6,30,451 Male 2,79,564 Female 3,50,887

TABLE - 4

Showing various Occupations of the ST population of Dibrugarh District as per 1991 census

Total Main workers	Cultivators	Agriculture Labourers	Livestock Forestry, Fishery etc.	Mining & Quarrying	Manufacturing Processing & Household Industry
1	2	3	4	5	6
27,877	20,575	859	710	626	526
Male 18,338	Male 11,981	Male 626	Male 648	Male 617	Male 484
Female 9,539	Female 8,594	Female 233	Female 62	Female 9	Female 42

Construction	Trade and & Commerce	Transport & communication	Other Services	Marginal workers	Non workers
7	8	9	10	11	12
174	682	932	2,793	4,719	50,324
Male 168	Male 646	Male 889	Male 2,279	Male 910	Male 22,422
Female 6	Female 36	Female 43	Female 514	Female 3,809	Female 27,902

Before analysing the data on the comparative study, a penpicture of the life and culture of the ethnic communities of the district perhaps contribute largely towards understanding the differences and similarities of the two sections viz tribal and non tribal. Most of us are well acquainted with the life style of the non tribals but very few have gone deeper in to the domain of the tribal people having a comparative closeness in the fastness of nature. The social, religious and political systems of each of the ethnic communities vary. Unlike the non tribals the tribal people are generally maintaining their traditional characteristics like clan system, marriage, festivals, religious beliefs and practices myths and morals, folkways etc. inspite of socio-political changes all around. Keeping these in mind the planners have chalkedout special tribal development strategies to suit the aspirations of various ethenic communities so that the changes donot effect the core of the cultural. The planned development exercises have crossed more than five decades and it is time to assess the comparative development of tribal and non tribal populations. In the following pages a brief account of the major ethnic groups of the district viz. Mishing, Deoris and Sonowal Kacharis is presented.

A Brief Note on the Socio-Cultural Life of the Mishings :

The Mishings, also known as Miris are the second largest scheduled tribe (Plains) of Assam. In Dibrugarh district their concentrations are located mainly in the riverine areas. This colourful ethnic community living amidst the non tribal population for centuries has been able to maintain most of the traditional socio-cultural traits unimpaired inspite of the changes that have taken place in the socio political and riligious life of Assam.

Originally there was no tribes such as Miri. The plains tribal people known as Mishing or Miri, now inhabiting the riverine areas of

Upper Assam are blood relations of the tribal people living in the Abor hills of Arunachal Pradesh. "The history of the Miris is essentially the history of the Mishings, Minyongs, Pasi Padams and any other hill tribe who profess the cult of 'Mirui', worship 'Donyi' (sun) Polo (moon) as their principal deities and call themselves 'Ami' or 'Tani' meaning man". Even today the Miris of the Brahmaputra Valley refer to the hills in their 'Oi Nitams' (folksong) because the hilly tracts of Arunachal Pradesh (Subansiri district) were once their primitive abode. The Miris still maintain inter-tribal contact between the Adis (Abors) and Miris of plains. The Adis of Arunachal Pradesh call the plains Miris as 'Aying Birrang' i.e. plains brothers while the Miris call their cognate brothers in the hills as 'Adi Birrang'.

The Mishings, belong to the Tiabeto-Burman family of the Mongoloid group. They are simple and straight forward people and non Mishing visitors praise their hospitality.

They construct their houses on raised platforms about five feet above the ground. A traditional Mishing house is sometimes as much as 30/40 meters in length accommodating 30/40 members of a joint family. The length and breadth of an average house is about 60' and 20' respectively. The people use locally available house building materials like thatch, bamboo, cane and timber. A typical Mishing house does not have permanent room divider walls. A separate place in the front portion of the house with walls on three sides, is kept for welcoming visitors. Access to this place can be made with the help of a ladder. Consequent upon increasing the family members a house is lengthened to accommodate the additional members. The space below the platform house is used by womenfolk for weaving as well as cattle shed and pig sty.

The fire place (Meram) is considered as sacred and generally outsiders are not allowed to go near the 'Meram'. Besides cooking daily meals certain offerings also made in the fire place during religious festivals.

The 'Morung' or bachelors' dormitory is an important institution in a Mishing village. It is constructed in a central place of the village. During festivals like 'Porag' and other major religious occasions the 'Morang' gets a new lease of life. In the past the 'Morang' served as a training institute for the youths.

Mishing economy is primarily agricultural based. Their agricultural lands are suitable for Ahu paddy cultivation as the villages are situated in flood prone areas. Rice is the staple food of the Mishings and they relish Ahu rice produced locally. Alongwith rice, vegetables, edible roots are taken. Meat and fish are taken when available. The preserved fish 'Ngosan' has a great demand for entertaining guests. 'Apang' (locally brewed rice beer) serves not only as a drink but a food for everybody, young or old. It is the prestigious item for entertaining guests. Of late tea is becoming popular among them.

Every Mishing woman is an expert weaver and she weaves clothes for all the members of a family. 'Sumpa' 'Yambo', 'Riwi' Gaseng' and 'Ege' are women's dresses while the male persons wear 'Mibu Galuk', 'Tangali' and Gonro. Now a days, however, the people are accustomed to the modern dresses brought from market.

There are two broad social divisions among the Mishings viz. 'Dahgam' and 'Barogam'. Within these two divisions there are many other sub clans. Thus within 'Dahgam' there are sub clans like Moying, Chayang, Taye, Yein, Pamegam, Regon etc. and within 'Barogam' there are Doley, Kutum, Pegu, Patir, Basar etc. These are also used as titles. Clans are

exogamous and marriage of a girl and a boy of the same clans is strictly prohibited.

The Mishing are patrilineal and Patrilocal. After the death of a father the property is divided equally among the sons. The father during life time may keep one share of the property for his exclusive use and after his death it goes to that son who looks after him in old age.

Every Mishing village has a 'Kebang' (village council). The head of which is called 'Gam'. Village disputes are settled in the 'Kebang'. Now a days, Goan Panchayat President is palying the leader's role leaving the religious and social matters to the Gam.

Monogany is the prevalling practice but polygyny is far from extinct. The Mishings have two forms of marriage viz. formal and informal. The former is an expensive affair which is usually planned and arranged by the parents of the prospective couple.

Payment of brides price (Alig) is in vogue but now a days it is mostly symbolic and amount demanded by the parents of the girl is nominal. Runaway marriage or marriage by elopment has social recognition. Bride price in such marriages is at a higher side.

The most important festival of the Mishings is the 'Ali Aye Lrigang' observed during first Wednesday of the month of Phagun (Febuary - March). The people start sowing of Ahu seeds on this day. 'Porag' and Amrok' are another two important festivals observed during a year. Dancing and feasting are inalienable parts of the Mishing socio-religious festivals.

Mishing religion is based on the belief on super naturalism and animism. They believe that spritis called 'Wie' are the guiding factors of

their life. Spirits are every where. Mishing religious rites are performed by a priest called 'Mibu' who is believed to possess super natural power. The Mibu is required to observe certain rules of diet and behaviour from his early childhood. The post is not hereditary. Today the Mishings prefer to introduce themselves as Hindus and they are followers of the Bhakticult a doctrine having Mishing and Vaisnavism cum Trantricism mingled together. Bhakats of this cult owe allegiance to the 'Satras' (Vaisnavite monasteries). The Mishings worship various Hindu deties also.

Burial is the prevalling practice. Every village has a common burial ground. A three tier purification ceremony is observed after death. These are 'Tilani', 'Mahekia' and 'Doha'. The last one is most important which is generally held after one year or so. A sumpfluous feast with pork and 'Apang' is arranged for the relatives and co-villagers. Daha may be observed jointly by two or more families as expenditure on such occassion is too high.

A Short Profile of the deoris

The Deoris are one of the four divisions of the Chutiyas viz. Hindu Chutiya, Ahom Chutiya, Borahi and Deori. Due mainly to acculturation and assimilation process the first three divisions have lost almost all the traditional life style and tribal characteristics. The last named i.e. Deoris have been able to maintain most of the traditional life style and tribal characteristics in fact although not remaining aloof from the on going socio-cultural and political changes all around.

The original abode of the Deoris was on the bank of the river Dibang, Tengapani Bornadi and Patorsal now included under Arunachal Pradesh and Chapakhowa Sub-Division of Tinsukia district of Assam. The

present habitations are spread in the riverine areas of Lakhimpur, Dibrugarh, Sivasagar, Tinsukia, Jorhat and Sonitpur districts of Assam.

They build their houses on platforms as they live in flood prone riverine areas. Due to their preference towards joint family system a typical Deori house can accommodate more than 30/40 persons. The front portion of a house called 'Missong' serves as a portico where guests are entertained. The fire place kept at the rear room of the house is considered as sacred and generally outsiders are not allowed to enter this place.

The Mongolian characteristics are visible on the Deoris as they belong to the Tibeto Burman family of the Mongoloid group. They try to live in peace and amity in the spirit of give and take with all. As they eke out their livelihood from the low lying flood prone paddy fields, the people are labourious. The womanfolk share the burden of house management with the menfolk equally.

Agriculture is the principal means of support for the families. The people relish Ahu rice which is widely grown in their fields. Besides paddy they produce mustard, pulses and other winter crops both for local consumption and for market. Rice is their staple food. Along with rice meat items prepared out of pork, chicken, duck are taken when available. Fish forms a special delicacy in the Deori menu. Rice beer (Suje) is prepared in most of the households but now a days the scale of consumption is gradually decreasing and the educated sections are discouraging the preparations and consumption in the day today life. However 'Suje' is an important item during socio-religious festivals. Tea consumption is becoming popular among the Deori.

The Deori women are expert weavers. They weave clothes for all the members of a family, thus contributing much towards the family income. Besides weaving they perform various other jobs like cooking, rearing of children, rearing of cattle, pigs, ducks etc. and carrying firewood from forests, catching fish etc.

Patrilineal system of inheritance is in vogue in the Deoris society. After the death of a father, sons become the rightful owners of the property which is equally divided among the sons.

There are four broad divisions (Khels) among the Deoris namely Dibangia, Tengapania, Borgonya and Patergonya. The last one is almost extinct at present. Each Khel has its sub clans called 'Bangshas' which are exogamous. The 'Bangshags' or 'Jakus' of the Dibangias are, Sundariya, Patriya, Airiya, Sariyo etc. The 'Bangshas' of Tengapania are Machiatika, Bikramiyatika, Khutialika etc. The Borgonya divisions has Ikucharu, Chimucharu, Hizaru Busaru etc as sub clans.

In a Deori village the Gaonbura reigns supreme. He presides over the village council. Disputes, if any, are settled in the village council called 'Mel'. Every village has nine office bearers and out of these four viz. Bor Deori, Saru Deori, Bor Bharali and Saru Bharali hold important portfolios. Among the Deoris 'Deodhani' (Fortune-teller) plays a significant role specially in the religious occasions observed in the public worshipping place called 'Thanghar'. He commands fear and respect from all the villagers.

Monogamy is the general rule of marriage and second wife is taken only after the death of the first wife. The system of levirate and sorrorate is not in vogue among them. They have four different forms of

marriage viz. Bor Biya, Maju Biya, Bhakat Rupiya or Saru Biya and Gandharba. Preponderance of the last form is more as other arranged marriage are expensive and long drawn affairs. The essential items of a marriage feast constitute dried fish, pork, 'Suje', betel leaves and nuts. The middle man called 'Pathoria' plays an important role during a Deori marriage.

Bridge price in formal marriage is Rs. 126.00 only and in case of 'Gandharba' marriage the same may go up to Rs. 300.00.

The deoris are devout followers of Sakta religion. Lord Siva or Mahadeo and Goddess Parvati are their supreme deities. These supreme deities have various names such as Kundi Mama, Gira Girachi, Pisa Dema or Balia Baba and Pisasi Dema or Kechaikhaiti. Every village has a public worshipping place called 'Than' or 'Midiku' and all socio-religious festivals must precede a worship in the 'Midiku'. In addition to the major deities there are goats number or household deities like Bakanmak, Miruchi, Kin, Dua etc. Sacrifice of animals goats, fowls, pigeons forms are important part of the Than worship. Some of the Hindu rituals like Durga Puja, Saraswati Puja, Janmastami etc. have also been incorporated into the religious domain of the Deoris.

During a year the Deoris observe two major festivals namely Bohagio Bisu and Mogiyo Bisu synchronising Bohag Bihu and Magh Bihu of the non tribal Assamese populations. During the Bohagor Bisu dancing and feasting continues for several days. Husori Parties are also arranged during Bohagio Bisu. Drums, cymbale and Taka (bamboo musical instrument) are the main musical instruments of the Husori parties.

Deodhani dance forms the most important and essential part of the Bihu Puja held at the premises of the 'Midiku'.

Among the Deoris cremation is the rule. The dead bodies of children, pregnant women and epidemic cases are buried. Purification ceremony is held on the third day. Cooked food is offered in the name of the deceased. The final purificatory ceremony may be held on a convenient date of the year as it is an expensive affair. Pork, rice, beer, betel leaves and nuts, vegetables are essential items for the grand feast for the villages.

A Brief Profile of the Sonowal Kacharis.

The Sonowal Kacharis constitute the major ethnic community of the district although their main concentrations are found in Tinsukia district. Sonowal Kachari villages are also found in Lakhimpur, Dhemaji, Jorhat and Golaghat districts also.

They belong to the great Bodo group and they nostalgically trace their relationship with the cognate tribes like Barmans of Cachar, Boros of Lower Assam districts and the Dimasa Kacharis of North Cachar Hills district. They refer to Sadiya as their past abode and sing 'Hemali Oi Lalow,, Lalow, Lalow Loya' meaning oh my bright glorious kingdom, how bright, how bright, how bright thou art. The people believe that they were the descendants of the great Bhaskarbarma, Narakasur, Bhagadatta, Hirimba, Ghotatkoch Bhim, Prahlad and Bali. The Sonowals living on the banks of the river Suwansiri were collecting gold from the sands of the river in the past which formed as most important source of income. They were engaged in gold washing by the then Ahom Kings who ruled over Assam. Due to acculturation and assimilation process, the Sonowal Kacharis lost most of their tribal and majority introduce themselves as Saranias i.e. purified Kacharies of the Auniati Satra.

By and large, the social structure of the Sonowal Kacharis has resemblance with that of the non tribal communities of neighbouring villages. The Gaonbura is the keyman of a Sonowal village. To assist Gaonbura there are office bearers like Barik, Pathek, Asirbadia Bura, Gitghai, Medhi, Tamuli and Randhani.

Namghar (public worshipping place) which is a common feature in all Assamese villages, serves as a centre of religious activities as well as holding village councils.

Agriculture is the sole means of their livelihood. They are wet cultivators and Sali and Ahu paddies are grown in the fields. They also grow mustard potatoes and other winter crops. Rice is their staple food. Rice beer is prepared by a few families mainly during festive occasions. Tea is becoming popular among them.

The womanfolk are maintaining the traditional habit of weaving clothes in their looms. The dresses of both male and female are similar to those worn by other fellow Assamese people. The womanfolk help their man in day to day activities.

The typical Sonowal Kachari house has similarity with that of the fellow Assamese people of the locality. The well to do families construct pucca or semi pucca Assam Type house with CI sheet roofing.

Co-operation is the salient feature of their social life. Whether transplanting and harvesting paddy, construction and renovation of a house, all the villagers co-operate.

Every village has a 'Mel' constituted by the village elderly male people and disputes are settled in this Mel.

The Sonowal Kachari family consists of a nucleus of father, mother with separable units of sons and daughters. Both primary and joint family systems are in vogue.

The descent is traces through the male line and after the death of father the sons inherit the property i.e, land movable properties are owned by individuals.

The Sonowal Kacharis are divided into seven exgamous clans called Bangshas viz. Bali Khitiari, Chiri Puriya, Amarabomia, Dhulial, Ujain Kuchia, Namani Kuchia and Tipamia. These clans are again sub divided in to 14 sub clans (Khels) such as Hagraal, Muktal, Madan, Kumral Dhekial, Dangral etc. There are branches of the sub clans such as Makrari, Daphlari, Nezkatari etc. Except on marriage occasion reference to clans is hardly made. The origin of the clans may be traced to certain charecteristies of their ancésters. Formerly the sonowals used the titles like Bora, Hazarika, Saikia etc but suffix Sonowal is used the titles like Bora, Hazarika, Saikia etc but today the suffix Sonowal is written as surname.

Marriage of a boy and a girl of the same clan is strictly prohibited. Monogamy is the general rule and the second wife is taken only after the first wife divorce or widow, remarriage can be made effective of the parties so-desire . They have four distinct form of marriage viz. Bor Biya or Nowoa Dhuwa, Hom Diya, Gandharaba and churchuriya Gandharba system of marriage is widely prevalent in the society due to comparative lesser expenses.

There is no fixed bride price. It may vary according to the economic status of the groom's family, Some families charge a nominal

bride price of Rs. 500. It is reported that no case bride price should exceed Rs. 300.00 even in the case of Gandharba marriage.

The Sonowal have been assimilated to the living pattern of the neighbouring non tribal Assamese people in the distant past and the religious beliefs based on tradition has been largely forgotten. Thus they are the followers of Vaisnavism and all the Sonowal Kacharis are disciples of Auniati Stara of Majuli with the exception of a few Sonowal Kacharis of Lakhimpur district who owe allegiance to the Checha Satra. Among the villagers there are two broad religious division namely Sarania and Bhajania. The senior Bhajanias are known as Bhakats and the senior most Medhi. Although Vaisnavism takes its root deep in the hearts of the Sonowal Kacharis, yet the people have been able to maintain some of the traditional religious belief and practices. Goodluck flourishing agriculture, misfortune, natural calamities etc. in a village are attributed to the pleasures and furies of various benevolent and malevolent deities. The people worship Lord Siva and observe Bathow Puja, Sacrifices of animals is resorted to in this puja. A special song called Hailong sung during the Puja. Worship of household deities like Bura poha Saragdeo Puja, Pir Diya etc. is also prevalent among them. During a year the people observed various religious ceremonies in the village Namghars. Mention may be made of Janmastami, tithis of Sri Sankardeva, Sri Madhadv deva, Sengeli Machar Sabha, Narasiga Sabha etc. Besides they observe Gati Giri Bhoj and Gojai Bhoj for the welfare of the villagers.

The most important festival is the Rangali Bihu which continues for a fortnight. Husari parties are arranged and the whole atmosphere is surcharged with mirth and merriment. They also observe other two Bihus namely Magh Bihu and Kati Bihu.

Dead bodies among the Sonowals are cremated certain dead bodies like that of children below the age of 5, pregnant woman and epidemic case are buried. They observed a three tier purification ceremony namely Tilani on the third day Dahdunia Daha on the tenth day and Kuridunia Kaj on the 20th day Namkirtan and general feast are held in the purification ceremony.

CHAPTER - II

OBJECTIVE

Assam with vast potential of natural resources and abundant man power is not progressing in the desired level in respect of overall development in spite of planned efforts undertaken over the decades. In the pre Independence period not much effort was made by the British administrators to improve the socio-economic condition of masses. Due to repressive measures adopted by the rulers, the people could not raise their voices against the mal administration of the alien rulers. The Independence under the guidance of the national leaders brought a new lease of life and the post Independence happenings particularly formulation and enactment of the Constitution of India and embarkation of the Five Year Plans, Tribal Sub Plan, Scheduled Caste Component Plan the entire scenario of the social life of the people including the scheduled Castes and Schedule Tribes had undergone metamorphic changes. Administration was brought to the grass root level and the people's participation in the administration was encouraged. Various benevolent schemes were introduced to improve the hitherto backward economic status of the down trodden. Poverty alleviation programmes, mass literacy campaign programme for elimination of fatal diseases and malnutrition, etc were launched and people's aspirations rose sky high. But it is very often complained that the condition of the common people particularly depressed classes remained by and large unchanged. The main stream approach to bring the down trodden classes at par with the other people had no impact. Differences of rich and poor, rural and urban remained with marginal improvement here and there.

In order to get a pragmatic and true picture of development vis a vis tribal development a comparative study of the socio-economic development of tribal and non tribal people in the post Independence period

is imperative which will largely help the planners and administrators to redetermine the strategies in the development process so that alleged differences, are removed ushering in a peaceful demonstratic life for all.

In that backdrop the Assam Institute of Research for Tribals and Scheduled Castes has under taken the comparative socio - economic study of tribal and non tribal people of Dibrugarh district to find out the actual picture of development of these sections in the context of post Independence planning exercises.

Period of Study :- Field investigations were conducted during a period of three months i.e. August 2004 to October 2004 and the report writing was completed during January 2005.

Methodology :

Participant observation method with the help of schedule was followed while collecting data from the villages and selected households. Three Investigators were assigned the task of data collection who completed the task by visiting the sample households. Schedules were prepared covering the entire socio-economic aspects of the tribal and non tribal populations under study. Census figures as per 1991 Census have been incorporated to substantiate the data. In order to present a pen picture of the tribal people various secondary sources as well as the Government Plan documents have been consulted. The Officer in charge of the Project undertook extensive tours in the selected villages for on the spot verification of data.

Sampling :- Fourteen villages each from tribal and non tribal populations of the Six Development Blocks of Dibrugarh district were selected for the study, on the basis of random sampling. One thousand seven hundred nine tribal households and one thousand six hundred forty four non tribal households were surveyed with the help of household schedules.

CHAPTER - III

Data Analysis :

The habitat pattern of the tribal populations of the district and for that matter for the plains tribal people of Assam is such that unlike hill tribes there is no exclusive area for the tribals of the plains. One can find non tribal villages in between tribal villages. Among the Sonowal Kacharis villages there are small villages of Tai Ahom Ex-tea garden populations. The Mishing habitations of the riverine areas are too have Deori localities with some demarcations of marshy areas or forests. Again one can trace non tribal villages towards the entrance of a tribal village. Hence tribal non tribal interface is the characteristic feature of the plains tribes of Dibrugarh is not an exception. Beside the transport and communication system has cemented the bond of mutual interaction among ethenic and non ethenic communities. The extension of infra structural facilities to the tribal areas leads to further co-existence million. But the truism is that the non tribal populations since the time of British rule are in an advantageous position contributing towards a better socio-economic condition. The genius theory ("Tribal should develop according to their own genius") had done more harm than good and backwardness arising out of shyness of contact lack of literacy etc. continued. Besides non tribal middle men are exploiting the tribal people living in the farflung tribal villages and indebtedness is becoming complicated year after year. As mentioned earlier the agricultural lands of Mishing and Deoris are mostly flood prone and hence level of development is not at par with the neighbouring non tribals.

In such a situation a comparative study of tribal and non tribal villages comprising 14 villages from each category and covering 1709 tribal and 1644 non tribal households has been undertaken. The names of tribal and non tribal villages along with the population and number of households of each villages have been shown in **Tables 5, 6, 7 and 8**. The villagers have been selected from the six Development Blocks of the district shows in the **Table Nos. 7 and 8**.

TABLE - 5

Showing Village wise population of surveyed Tribal Household of
Dibrugarh district.

Sl.No.	Name of the Village	Population		
		Male	Female	Total
1.	Madhupur Deori Gaon	311	423	734
2.	Mahupur Baragharia Mishing Gaon	146	167	313
3.	Hatimura Mankota Gaon	664	613	1277
4.	Kutuha Borbil Gaon	331	259	590
5.	Kolowlowa Adarsh Deori Gaon	720	320	1040
6.	1 No Naharani Sonowal Gaon	753	708	1461
7.	Kekari Sonowal Gaon	430	420	850
8.	Ouphulia Village	718	690	1408
9.	Pavajan Gaon	205	182	387
10.	2 No. Kheremiya Gaon	291	261	552
11.	Kopohuwa Gaon	706	668	1374
12.	Muluk Gaon	95	95	190
13.	Bindhakola Khal Gaon	326	286	612
14.	Phaltuluta Ratanpur	117	104	221
	TOTAL	5813	5196	11009

TABLE - 6

Showing the village wise population of surveyed Non - Tribal Households of Dibrugarh District.

Sl.No.	Name of the village	Population		
		Male	Female	Total
1.	1 No Garudharia Patra Gaon	646	567	1213
2.	Madhupur Napali Gaon	625	500	1125
3.	Khanikar Gaon	472	430	902
4.	Kutuha Nagaon	351	299	650
5.	Haladhibari Ahom Gaon	155	132	287
6.	Khowang Betoni Gaon	215	198	413
7.	Gharbandhi Bamunpukhuri Gaon	172	150	322
8.	1 No Borbil Ranga para Village	89	96	185
9.	Tingrai Doom Gaon	224	247	471
10.	1 No. Mohmari Gaon	745	605	1350
11.	Bhajani Gaon	920	780	1700
12.	Bugdum Bharaluwa Gaon	252	222	474
13.	Rajabari Village	411	385	796
14.	Naga ghat	181	157	338
	TOTAL	5285	4768	10226

TABLE - 7

**Showing Blocks and village wise Tribal population of surveyed villages of
DIBRUGARH District.**

Sl. No.	Name of the Block	Name of the Tribal Villages	Total Nos of House Holds	Population		
				Male	Female	Total
1.	Barboruah	(1) Madhupur Deori Gaon	83	311	423	734
		(2) Madhupur Baragharia Mishing Gaon	41	146	167	313
		(3) Hatimura Mankota Gaon	210	664	613	1277
		(4) Kutuha Borbil Gaon	72	331	259	590
2.	Khowang (Tiloi)	(5) Kolowlowa Adarsha Deori Gaon	140	720	320	1040
		(6) 1No. Naharani Sonowal Gaon	150	753	708	1461
3.	Tingkhong	(7) Kekuri Sonowal Gaon	180	430	420	850
		(8) Ouphulia Village	267	718	690	1408
4.	Tengakhat	(9) Pavajan Gaon	77	205	182	387
		(10) 2No Kheremiya Gaon	92	291	261	552
		(11) Kopohuwa Gaon	229	706	668	1374
5.	Panitola	(12) Muluk Gaon	32	95	95	190
		(13) Bindhakota Khal Gaon	95	326	286	612
6.	Jaipur	(14) Phaltutola Ratanpur	41	117	104	221
		Total	1709	5813	5196	11009

TABLE - 8

Showing Blocks and villagewise Non Tribal population of Surveyed villages of Dibrugarh District.

Sl. No.	Name of the Block	Name of the Tribal Villages	Total Nos. of House Holds.	Population		
				Male	Female	Total
1.	Borbaruah	1) 1No Garudharia Patra Gaon	112	646	567	1213
		2) Madhupur Nepali Gaon	110	625	500	1125
		3) Khanikar Gaon	135	472	430	902
		4) Kutuha Nagaon	130	351	299	650
2.	Khowang (Tiloi)	5) Haladhibari Ahom Gaon	51	155	132	287
		6) Khowang Betoni Gaon	62	215	198	413
3.	Tingkhong	7) Gharbhandhi Bamunpukhuri Gaon	66	172	150	322
		8) 1No Borbil Rangapara Gaon	33	89	96	185
4.	Tengakhat	9) Tingrai Doom Gaon	62	224	247	471
		10) 1No Mohmari gaon	230	745	605	1350
		11) Bhajani gaon	400	920	780	1700
5.	Panitola	12) Bugdum Bharaluwa Gaon	79	252	222	474
		13) Rajabari Village	110	411	385	796
6.	Jaipur	14) Nagaghat	64	181	157	338
		Total	1644	5285	4768	10226

Form the study it shows that all the villages of both tribal and non tribal populations are located in plains area. Thus the problems and prospects arising out of living pattern, economic life, infrastructural facilities are, by and large, common in the two categories of villages reflected in the **Table No. 9** below.

TABLE - 9

Showing the topography of the selected villages of Dibrugarh District.

Name of District	Topography of Tribal Villages				Topography of Non-Tribal Villages.			
	Hilly	Plain	Undwelling Plain	Others	Hilly	Plain	Undwelling Plain	Others
DIBRUGARH	0	14	0	0	0	14	0	0

The settlement pattern indicates that all the tribal and non tribal villages under study are agglomerated. It may however be mentioned that the agglomerated character does not indicate exclusiveness as tribal and non tribal interface is an unavoidable phenomenon due to commonness of educational centres, weekly hats, Panchayat institutions and other infra structural amenities. Besides there is close inter tribe and non tribal give and take in most of the socio-religious affairs of the villages.

The Settlement Pattern of both category communities of the district are reflected in the Table No. 10.

TABLE - 10

Showing settlement pattern of Tribal & Non Tribal villages of Dibrugarh District.

Sl. No.	District	Community	Settlement Pattern				Total
			Agglomerated	Dispersed	Isolated	Others	
1.	Dibrugarh	Tribal	14	-	-	-	14
		Non Tribal	14	-	-	-	14

As regards transport and communication facilities both tribal and non tribal villages have reasonably fair facilities as 11 Nos of tribal villages out of 14 selected villages have bus stoppage within the villages while only 8 non tribal villages i.e. more than 50%, have such facility within the villages. Three tribal villages have the bus stoppages within 1-2 kms from the villages. Thus all the 14 Nos of tribal villages have bus stoppage within 0-2 kms where as for non tribals the bus stoppage distance varies. Three non tribal villages have the facility within 1-2 kms and their 3 non tribal villages have bus facilities within 2-5 kms. In this respect the tribal villages are somewhat in a better position.

The railway station is lying at a distance of 2-5 kms for 3 villages each of tribal and non tribal communities while 4 tribal and 2 non tribal villages have the railway station facilities at a distance 2-5 kms. Five villages of each category get the railway facilities at a distance of 15 kms and above.

In one tribal villages block Development HQ is located within the village while the non tribal villages do not have such facility. Nearness to the Block HQ is considered as favourable from various angles. Three tribal villages and one non tribal village have the Block HQ at a distance of 2-5 kms. The distance for 4 tribal and 9 non tribal villages to the Block HQ is 5-10 kms. Three villages of each category get the Block HQ facilities of a distance of 10-15 kms while the Block HQ is located at a distance of 15 kms and above for 2 tribal and 1 non tribal villages.

The civil SDO office caters to various needs of the people and the villagers oftentimes visit the office. If the same is conveniently located the villagers could save much time and money. The survey shows that the SDO office is situated at a distance 15 kms and above for both the categories. Two tribal villages have the facility at a distance of 2-5 kms and equal number of non tribal villages get the facilities of 5-10 kms. Details are shown in Table.11.

TABLE - 11

Transport and communication facilities in the surveyed villages of the District.

Sl. No.	District	Village	Facilities	Distance (In km)					
				Within the Village	1-2	2-5	5-10	10-15	More than 15km
1.	DIBRUGARH	Tribal	Bus Stoppage	11	3	-	-	-	-
			Railway station	-	-	3	3	3	5
			Block office	1	-	3	4	4	2
			Sub-Divisional H.Q.	-	-	2	-	-	12
		Non-Tribal	Bus Stoppage	8	3	3	-	-	-
			Railway station	-	-	3	2	4	5
			Block office	-	-	1	9	3	1
			Sub-Divisional H.Q.	-	-	-	2	-	12

It is an irony of fate that even after more than fifty years of Independence and implementation of ten Five year Plans, the villagers of Tribal and non tribal communities of Dibrugarh district have to depend upon middle age transport and communication system in the form of boat and foottrack. The villagers appear to be satisfied if at least gravelled roads linking the villages are provided. The study showed that one village each of

tribal and non tribal populations depend upon foottracks and boat as means of communications. Three villages each from tribal and non tribal communities depend upon katcha fair weather motorable roads. Two tribal villages are connected with Katcha all weather roads. Five tribal and non tribal villages have gravelled roads. The villagers both tribal and non tribal feel great difficulty in visiting the district and sub divisional HQ as buses; which are also very limited, remain overcrowded. Travelled the roof top of the buses is a common experience of many young boys. The following **Table No. 12** shows the conditions of the roads linking the tribal and non tribal villages of the district.

TABLE - 12

Showing the Condition of the road Linking the villages under survey in Dibrugarh district.

Sl.No.	District	Village	Category	
1	DIBRUGARH	Tribal	Foot tracks	1
			Katcha Fair weather Motorable roads	3
			Katcha all weather Motorable Roads	2
			Gravelled Road	5
			Others (Boat)	3
		Non-Tribal	Foot tracks	1
			Katcha Fair weather Motorable Roads	3
			Katcha all weather Motorable Roads	-
			Gravelled Road	6
			Others (Boat)	4

As regards mass communication facilities both tribal and non tribal villages are somewhat in a better position as the 14 surveyed villages of both categories, possess television, radio and newspapers. The people are coming forward to accept the modern facilities as 12 out of 14 villages of both tribal and non tribal communities have telephone facilities. Similarly two villages each of both categories are having community centres. Libraries

are found in 8 Nos of tribal villages and 6 Nos of Non tribal villages of the district. Details are shown in the following Table No. 13

Table - 13

Showing Mass-communication facilities in the surveyed villages in Dibrugarh District .

Sl No .	District	Villages	Category	Approx Nos
1	DIBRUGARH	TRIBAL	Television	14
			Radio	14
			News paper	14
			Library	8
			Community center	2
			Telephone facilities	12
		NON TRIBAL	Television	14
			Radio	14
			News paper	14
			Library	6
			Community center	2
			Telephone facilities	12

Of late civic amenities have been extended to the far flung tribal villages. Out of 14 tribal villages as many as 11 Nos have post office within the village. In case of non tribal villages only 3 villages have such facilities within the villages. Like wise one tribal village gets telegraph facility within the village where as there is no such facility for non tribals within the villages. Five tribal villages have telegraphic facility within 2-5 kms but in case of non tribals the number of villages telegraphic facility within 2-5 kms is 8. Two tribal villages get postal facilities within 1-2 kms only one tribal village gets postal facility within 2-5 kms where as 9 non tribal villages get postal facility within 1-2 kms and for 2 non tribal villages the post office is located at a distance of 2-5 kms. In respect of medical sub centres 8 nos of tribal villages have the same within the villages, 2 Nos within 1-2 kms, 2 nos within 2-5 kms and 2 Nos within 5-10 kms. In comparison out of 14 non tribal villages, 6 villages have

medical sub centres within the village, 5 Nos of villages within 1-2 kms and 3 Nos of villages within 2-5 kms. As regards state dispensary 5 Nos of tribal villages are having such facility within 1-2 kms while 2 Nos of non tribal villages have such facility within that distance. Similarly against 5 tribal villages getting state dispensaries within 2-5 kms, 8 nos of non tribal villages are getting state dispensaries within that distance. One tribal village, however is required to travel more than 15 kms to get medical aid from state dispensaries. The non tribal villages are not required to go such long distance for medical aid. For 3 tribal villages and 4 non tribal villages the state dispensary is located at a distance of 5-10 kms. Again tribal villages are getting hospital facility nearer to the villages. Against one non tribal village 3 tribal villages are getting hospital facilities within 1-2 kms while 4 non tribal villages against 7 tribal villages get hospital facility within 2-5 kms. Two tribal villages and 6 non tribal villages have the hospital at a distance of 5-10 kms. For 2 Nos of non tribal villages the hospital is located at a distance of 15 kms and above. The tribal villages are not required to go such a long distance and only 2 tribal villages have hospital facility at a distance of 10-15 kms. Such a distance is seen only for one non tribal village.

The rural people depend largely on cattle as mechanised farming yet to gain ground. The study revealed that 2 tribal villages and 1 non tribal village have veterinary facility within the village, 4 tribal and 5 non tribal villages within 1-2 kms, 4 tribal villages and 1 non tribal village within 2-5 kms and another 4 tribal and 7 non tribal villages have veterinary facility within 5-10 kms.

Till a few decades back the rural villages could not dream of medical advice from private MBBS doctors within 1-2 kms distance, but today it is a reality as 2 tribal villages and 3 non tribal villages get private doctor's advice within 1-2 kms 4 tribal villages, 7 non tribal villages within 2-5 kms, 4 tribal villages and 4 non tribal villages within 5-10 kms. However 2

tribal villages have private doctors at a distance of 10-15 kms and another 2 tribal villages have to go more than 15 kms to get private doctor's advice. The details are shown in the following **Table No. 14**.

TABLE 14

Showing Civic facilities in the Surveyed villages of Dibrugarh District.

Sl. No.	District	Village	Category	Distance in K.M.					
				Within the Village	1 to 2	2 to 5	5 to 10	10 to 15	More than 15
1	DIBRUGARH	TRIBAL	Post Office	11	2	1	-	-	-
			Telegraph office	1	2	5	1	1	4
			Medical Sub-Centre	8	2	2	2	-	-
			State Dispensary	-	5	5	3	-	1
			Hospital	-	3	7	2	2	-
			Veterinary Dispensary	2	4	4	4	-	-
			Private Doctor	-	2	4	4	2	2
		NON TRIBAL	Post office	3	9	2	-	-	-
			Telegraph office	-	2	8	2	-	2
			Medical Sub-Centre	6	5	3	-	-	-
			State Dispensary	-	2	8	4	-	-
			Hospital	-	1	4	6	1	2
			Veterinary Dispensary	1	5	1	7	-	-
			Private Doctor	-	3	7	4	-	-

The post Independence educational upgradation programmes bore fruit of least in respect of establishment of a chain of educational institutions particularly in the pre primary and primary standard. The present study indicated that 9 tribal villages and 11 non tribal villages have pre primary schools within the village and all the surveyed tribal and non tribal villagers have L. P. Schol within the village. 10 Nos of M.E schools in tribal villages and 7 M.E schools in the non tribal villages are located within the village. 3 M.E schools of tribal villages are located within 1-2 kms. In non tribal villages the figures of M.E schools within that distance are 6. Only 1 M.E school each in tribal and non tribal village is located at a distance at 2-5 kms. Till 2/3 decades back the tribal and rural non tribal people could not think of having H.E. schools within the villages. But today the picture has changed considerably. Only 14 tribal villages more than half of the villages have H.E. schools within the village. The figures of H.E. schools within the village for non tribal villages are only 4. There are 4 tribal villages having H.E. schools at a distance of 1-2 kms where as the figures for non tribal people are 6 Nos within the same distance. Similarly 2 tribal villages have H.E. schools at a distance of 2-5 kms. The figures for non tribal villages are 4 Colleges, however are located at a considerable distance from the villages. Two villages each from tribal and non tribal communities have colleges at a distance of 15 kms and above. Three tribal villages have colleges within 10-15 kms. While only 1 non tribal village has college within similar distance. Only 1 tribal and 2 non tribal villages get college facilities within 1-2 kms from the villages while 6 Nos of tribal villages and 5 Nos of non tribal villages

are able to get college education at a distance of 2-5 kms. Table No. 15 below shows the detailed position of educational facilities in the surveyed villages.

TABLE 15

Showing Educational Facilities in the Surveyed villages of DIBRUGARH DISTRICT.

Sl. No.	District	Village	Category	DISTANCE IN KM					TYPE		
				Within the Village	0 to 2	2 to 5	5 to 10	10 to 15	More than 15	Govt.	Venture
1	DIBRUGARH	TRIBAL	Pre-Primary Anganwadi	9	1	1	1	-	-	12	-
			L.P. School	14	-	-	-	-	-	14	-
			M.E.School	10	3	1	-	-	-	12	2
			H.E.School	8	4	2	-	-	-	14	-
			College	-	1	6	2	3	2	10	4
			Others	-	-	-	-	-	-	-	-
		NON TRIBAL	Pre-Primary Anganwadi	11	-	-	1	1	-	13	-
			L.P. School	14	-	-	-	-	-	14	-
			M.E.School	7	6	1	-	-	-	10	4
			H.E.School	4	6	4	-	-	-	12	2
			College	-	2	5	4	1	2	10	4
			Others	-	-	-	-	-	-	-	-

It is interesting to note that more and more tribal boys and girls are attending school, a phenomenon not experienced a few decades back. Against 309 boys and 305 girls in L.P. schools of non tribal villages. There are 428 boys and 328 girls in L.P. schools in the tribal villages. In pre Primary and Anganwadi schools however there are lesser number of boys and girls in tribal villages in comparison with non tribal villages. Against 274 boys and girls in Pre Primary of the non tribal villages. There are 167 students in tribal villages. Number of girls in pre primary standard of tribal villages is less than half (68) of the figures of girls students in non tribal villages (143). However number of girls in M.E. schools of tribal villages is more (250) than that of M.E. schools of non tribal villages (148). In Contrast number of boys in M. E. schools of tribal villages is less, i.e. 225 against 322 boys in non tribal villages. The figures of H.E. school going boys in tribal villages are 510 against 523 nos in non tribal villages. It is seen that tribal girls are coming forward to get themselves admitted in H.E. schools, a trend unknown in 2/3 decades past. Thus against 243 H.E. school girls of non tribal villages there are 287 H.E. girl students in the tribal villages. Similarly numbers of college students in the tribal villages are at a higher slab in comparison with the college students of non tribal villages. There are 205 college students in the tribal villages against 142 in non tribal villages. Here also tribal girls are out numbering non tribal girls. Against

71 college girl students of non tribal villages there are 90 college going girls in the tribal villages. Details are shown in the Table No. 16 below.

TABLE 16

Showing Village wise figures of Students undergoing Studies in various Categories of Educational Institution.

SL. NO.	DISTRICT	VILLAGE	CATEGORY	NOS OF STUDENTS		
				BOYS	GIRLS	TOTAL
1	DIBRUGARH	TRIBAL	Pre-Primary/Anganwadi	99	68	167
			L.P. School	428	328	756
			M.E. School	225	250	475
			H.E. School	223	287	570
			College	115	90	205
		NON TRIBAL	Pre-Primary/Anganwadi	131	143	274
			L.P. School	309	305	614
			M.E. School	322	148	470
			H.E. School	280	243	523
			College	71	71	142

Of late tribal people are showing much eagerness to admit students in technical and medical courses. Perhaps Governmental measures providing postmatric scholarship to ST students have largely contributed towards this new trend. The study shows that there are 2 medical students in the tribal villages where as the column in this respect shows nil for non tribal villages. Of course there is no female student undergoing medical courses. In technical (diploma) courses 4 Nos of male tribal students are found in tribal villages against 3 male and 1 female

students in non tribal villages. In the technical (degree) course there is one tribal student from tribal villages against 1 male and 3 female students in non tribal villages. The tribal villages do not have any student undergoing agricultural courses while there are 2 students from non tribal villages in Agricultural University. In Veterinary courses the villages do not have any student. Quite a good number viz. 92 male and 64 female students from tribal villages and 97 male and 11 female student from non tribal villages are found in other streams. The **Table No. 17** below shows the details of students undergoing medical, technical etc. courses.

TABLE 17

Showing Community-wise number of students undertaking Technical, Medical and other Studies of Dibrugarh District.

SL. NO.	CATEGORY	DIBRUGARH DISTRICT			
		TRIBAL		NON-TRIBAL	
		MALE	FEMALE	MALE	FEMALE
1.	Medical	2	-	-	-
2.	Technical (Diploma)	4	-	3	1
3.	Technical (Degree)	1	-	1	3
4.	Agriculture	-	-	2	-
5.	Veterinary	-	-	-	-
6.	Others	92	64	97	11
	TOTAL	99	64	103	15

Due to various socio economic factors drop out from educational institutions becomes a chronic problem not only among rural non tribes but among tribal people too. The age old subsistence economy due to insufficiency of agricultural lands, indebtedness, lack of awareness among parents/guardians

towards female education lack of educational environment, lack of study facilities at home, multiplicity of festivals, engagement of children in agriculture and allied activities etc. stand as a barrier for the students to continue study even in the M.E. and H.E. levels. The present study revealed that the drop out position among tribals and non tribals has shown an improvement. This has happened due to various measures adopted by Government to improve the socio-economic condition of the rural masses. Thus from 12 boys and 11 girls drop out LP school drop out of tribal villages during 2000 - 2001, the figures came down to 5 boys and 3 girls during 2002-2003. In contrast the LP school drop out of non tribal villages increased from 14 boys and 16 girls in 2000-2001 to 16 boys and 16 girls in 2002-2003. In M.E. standard the drop out tribal villages decreased from 8 boys and 12 girls in 2000-2001 to 7 boys and 5 girls in 2002-2003. The decrease of M.E. students in non tribal villages was not glaring. From 15 boys and 17 girls in 2000-2001, the figures came down to 12 boys and 10 girls in 2002-2003. There is an improvement in respect of H.E school drop out in both tribal and non tribal villages. In the tribal villages H.E school dropout fell from 23 boys and 21 girls in 2000-2001 to 16 boys and 10 girls in 2002-2003. The dropout of college students figures increased in non tribal villages. From 17 boys in 2000-2001 the figures increased to

21 boys in 2002-2003. In case of tribal villages the drop out of college students fell from 32 boys and 24 girls in 2000-2001 to 17 boys and 15 girls during 2002-2003. Details are shown in the following **Table No. 18**.

TABLE 18

Showing Drop-out Position from Individual Institutions in the Villages under Study in Dibrugarh District During 2000-01, 2001-02 & 2002-03.

Sl. No.	DISTRICT	LEVEL	TRIBAL						NON-TRIBAL					
			2000-2001		2001-2002		2002-2003		2000-2001		2001-2002		2002-2003	
			Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1	DIBRUGARH	L.P.	12	11	7	10	5	3	14	16	9	7	16	16
		M.E.	8	12	7	6	7	5	15	17	14	12	12	10
		H.E.	23	21	21	15	16	10	22	20	13	19	14	14
		Co-llege	32	24	16	19	17	15	17	19	19	18	21	16

Problem of safe drinking water is always there not only rural areas but also in urban towns and cities causing various water borne diseases. The rural and tribal villagers are not very serious in respect of drinking water and they do not possess sufficient resources to arrange safe drinking water. The problem of tribal people is more acute as the poorer sections do not have even pucca ring wells. Due to various measures adopted during Five Year Plans much progress has been made in respect of creating awareness among the people regarding safe drinking water. Pipe water supply was a dream for a tribal people but the same came to be a reality today. The study shows there are 75 Nos Pipe water schemes in the tribal villages against one in non tribal villages. Similarly there are 142 government tube well and 1117

private tube wells in the tribal villages against 127 Govt. tube wells and 950 private tube wells within non tribal villages. It is seen that only 2 non tribal villages depended upon river while the figure for tribal villages shows nil. None of the villages reported using of pond water. The following Table No. 19 shows the detailed position in respect of drinking water in the tribal and non tribal villages.

TABLE 19

Showing Drinking water sources in the Villages under Survey of Dibrugarh District.

Sl. No.	District	Source	Tribal		Non-Tribal	
			Government	Private	Government	Private
1	Dibrugarh	Pond	-	-	-	-
		Well	2	101	-	231
		River	-	-	-	2
		Tube well	142	1117	127	950
		Reservoir	-	-	-	-
		Water Supply	75	-	1	-

Land both agricultural and homestead, is considered as most important asset as land provides the essential asset as land provides the essential basics needs like food and shelter. The intensive study on the 1709 tribal households and 1644 non tribal households of the district shows that the total land possessed by 1709 tribal households amounted to 4317½ Bighas where as the total land possessed by 1644 non tribals households was 3492 Bighas 2 Kathas. Similarly tribal households possessed 3596 Bighas 1 Katha of cultivable land against 2849 Bigha and 3½ Kathas of cultivable land owned by non tribal households. Except the fallow land the tribal households appeared to be in a better position in respect of wet paddy land, high/jhum land, area under home stead land, fishery area, area under mulberry/Eri and others. Thus tribal house holds are in possession of 2665 Bigha 4 Kathas of wet paddy land against 2230 Bigha 2½ Kathas of wet paddy land owned by

the non tribal households. Again the tribal households possess 557 Bighas $\frac{1}{4}$ Kathas homestead land against 505 Bighas 4 Kathas of homestead land owned by non tribal households. Likewise the tribal households are in a possession of $29\frac{1}{2}$ Bighas of Fishery area against 28 Bighas 3 Kathas of Fishery areas possessed by non tribal households. Under mulberry/Eri lands the tribal households possess 15 Bighas $1\frac{1}{2}$ Kathas of land against 11 Bighas owned by non tribal households. The non tribal households possess 63 Bighas of fallow land against 48 Bighas 2 Kathas of such lands possess by tribal households. In respect of other lands also the tribal households own more lands i.e. 292 Bighas against $227\frac{1}{2}$ Bighas possessed by non tribal households. Details are shown in a tabular form below. Table No. 20.

TABLE 20

Showing Household Lands, Lands under Fishery , Forest etc. of the Surveyed Villagers of Dibrugarh District.

Sl. No.	Category	DIBRUGARH		
		Nos of Household lands	Tribal	Non-Tribal
(i)	Total land Possessed	7809B $4\frac{1}{4}$, Kotha	4317 $\frac{1}{4}$, B	3492B2K
(ii)	Total area of land under cultivation	6445 Bigha $4\frac{1}{4}$, Kotha	3596B 1 K	2849B $3\frac{1}{4}$, K
	a) Wet Paddy land	4896 $\frac{1}{2}$ Bigha	2665 B 4 K	2230 B $3\frac{1}{2}$, K.
	b) High land/ Jhum land	1029 B $\frac{1}{2}$, K	637 B 3 K.	391 $\frac{1}{2}$ Bigha
	c) Others	520 B $1\frac{1}{2}$, K	292 B 4 K	227 $\frac{1}{4}$, Bigha
(iii)	Area under Home- Stead	1062 Bigha $4\frac{1}{4}$, K	557 B $\frac{1}{4}$, K	505 B 4 K
(iv)	Fishery Area	58 B $\frac{1}{2}$, K	29 $\frac{1}{4}$, B	28 B 3 K
(v)	Fallow Land	111 B 2 K	48 B 2 K	63 B
(vi)	Area under Forest	-	-	-
(vii)	Area under Som/ Mulberry/Eri Plantation.	26 B $1\frac{1}{2}$ K	15 B $1\frac{1}{2}$ K	11 B
(viii)	Others	105 B $1\frac{1}{2}$ Kotha	71 Bigha	34 B $1\frac{1}{2}$ K.

The villagers of both tribal and non tribal of the district are earning livelihood mainly through agricultural activities. While the menfolk remain busy in outdoor agricultural and allied activities, the womenfolk concentrate on various other activities like cooking, looking after children, dehusking and grinding paddy, weaving, collecting firewood etc. The children above 10 years also contribute towards family income by way of performing petty jobs like looking after young babies while the mother is out, helping parents in day to day activities, scaring crows and birds from the paddy kept for drying in sun rays etc. The aged grand father and grand mother also contribute with their mite by performing lighter jobs that do not require physical exercises. Thus in the rural setting the demarcation line among earners, earning dependents, non earning dependents is rather thin. But for our purpose we are considering those persons as earners who earn cash through employment as well as who are directly involved in the annual requirement of basic needs of a family. The womenfolk who weaves clothes, rear the pigs and poultry etc. and menfolk who are casual earners depending upon the head of the household and help partially in agricultural and allied activities may be considered as earning dependents. None earning dependents are those children of the age of 7 years and aged persons above sixty years of age. In the present study it is seen that none earning dependents are more in both tribal and non tribal villages being 1220 and 1394 respectively followed by earning dependents of 691 persons in the tribal and 1151 persons in the non tribal category. Real earners are 715 in tribal villages and 720 persons in non tribal villages. Details are shown in the following Table No. 21.

TABLE 21

Showing earners, Earning dependents, non-earning dependents in the surveyed Village of Dibrugarh district.

Category	DIBRUGARH		
	TRIBAL	NON-TRIBAL	TOTAL
a. Earners	715	720	1435
b. Earning Dependents	691	1151	1842
c. Non-Earning Dependents	1220	1394	2614

Perhaps the most important problem of today not only in rural areas but in entire Assam is burgeoning unemployment. There are various causes of rural unemployment. Due to population pressure both from within (natural growth) and outside (immigration) agricultural lands do not commensurate with the rising population as agricultural lands are remaining same over the generations. In almost all families both tribal and non tribal these are surplus manpower. Due to expansion of educational facilities, the educated youths are searching after white collar jobs and agricultural activities are left to the aged persons. Meanwhile employment opportunities are drastically shortened. Self employment in small and cottage industries as well as trade and business activities is thought as the only solution. In the present study it is found that educated unemployment is to slightly more among the non tribal boys, 13.54% than that of tribal boys, 10.38% while the percentage of educated unemployed tribal girl is more, 15.12% than that of non tribal uneducated unemployed girls, 12.86%. As regards uneducated unemployment among youths who are considered as extra hands for the limited agricultural activities and who are mostly school dropouts and failed students, the problem is slightly acute among the people of tribal villages. The percentage of uneducated unemployment of boys in the tribal villages is 5.41 against that of non tribal boys, 2.70. Among tribal girls the problem

is slightly of a lesser magnitude with 10.60% than non tribal girls with 11.51%. The **Table No. 22** below shows the details of educated and uneducated unemployment in the surveyed villages.

TABLE 22

Showing Unemployment Position in the Surveyed Villages under Study in Dibrugarh District.

Sl. No.	Category		Dibrugarh					
			Tribal			Non - Tribal		
			M	F	T	M	F	T
(i)	Educational Unemployed	Number	46	67	113	60	57	117
		Percentage	10.38%	15.12%	25.50%	13.54%	12.86%	26.51%
(ii)	Uneducated Unemployed	Number	24	47	71	12	51	63
		Percentage	05.41%	10.60%	16.01%	02.70%	11.51%	14.21%

The data in respect of crops grown by tribal and non tribals during 2003-2004 indicate that Rabi crops are grown in large quantities by both tribal (79.90%) and non tribal families (82.62%). Both tribal and non tribal families produce horticultural crops and the percentages are 71.10 and 70.42 respectively. Sugarcane is produced by 12.64% tribal and 10.38% non tribal households. Mustard crops are produced by 3.38% tribal and 2.48% non tribal households as commercial crops.

Pulses are grown by 4.28% tribal and 1.12% non tribal households. Jute is not grown by the families of both tribal and non tribal. Details are shown in the following Table No. 23.

TABLE - 23

Showing Community wise principal crops grown during 2003-2004 of the surveyed households of Dibrugarh district.

Sl. No.	Category	Dibrugarh	
		Tribal households	Non - tribal households
1.	Paddy	345(77.87%)	360(81.26%)
2.	Pulses	19 (04.28%)	05(01.12%)
3.	Mustard	15(03.38%)	11(02.48%)
4.	Rabi Crops	354 (79.90%)	366(82.61%)
5.	Horticulture	315(71.10%)	312(70.42%)
6.	Sericulture	13(02.93%)	08(01.80%)
7.	Jute	-	-
8.	Others (Sugarcane)	56(12.64%)	46(10.38%)

Agricultural Labour :

Existence of agricultural labour indicates a not so happy economic condition. Today due largely to the prevailing individualism in the social fabric, mutual help and co-operation, community granary and such other welfare institutions are fast disappearing in the tribal and rural areas.

Thus we find from the survey a set agricultural labourer both in tribal and non tribal villages. As many as 36.34% of the tribal households have agricultural labourers. Age old indebtedness, role of middlemen, huge expenditure in festive and socio-religious individual and community occasions resulted in lack of sufficient agricultural lands for the indigenous tribal and non tribal people of the district. The non tribals too, are facing the problem as 38.60% of the surveyed households with 1580 agricultural labourers could not be considered as a healthy situation. The following **Table No. 24** shows the details of agricultural labourers in the surveyed villages.

TABLE 24

Showing community wise agricultural labourers in the survey households of Dibrugarh district.

Sl. No.	District	Community	Nos of Households	Total nos of Agricultural Labourers.	Wages Received in	
					Cash	Kind
1	Dibrugarh	Tribal	161 (36.34%)	294	18,96,430/-	-
		Non-Tribal	171 (38.60%)	1580	12,30,440/-	-

Although Assam is favoured by nature with abundant rainfall causing untold miseries arising out of flood, yet rain water is not always sufficient in times of agricultural season. Besides certain areas remain uncultivated due to insufficient water in a particular year. There is need for irrigation facilities in these areas. Government have taken some measures to provide irrigation but much remains to be done. It is seen that only 39 tribal households (8.80%) are getting irrigation facility. Out these 8 Nos of households have been provided with electric pumps, 30 households have diesel sets and one household resorts

to other method for irrigating the lands. There are 35 non tribal households (7.90%) with irrigation facilities and out of these 8 households 'have electric pumps, 23 households have diesel sets, 1 household' uses manpower while 3 households have other method for irrigating the fields. The non tribal households are getting 35% assistance from Government. Details are shown in the following **Table No. 25.**

TABLE 25

Showing Irrigation facilities in the Surveyed Households in Dibrugarh District.

Sl. No.	District	Community	Total No. households engaged in irrigation	Type of energy				Source of Assistance	Amt. of Assistance.
				Elec-tricity	Die-sel	Man Power	Others		
1.	Dibrugarh	Tribal	39 (08.80%)	8	30	-	1	-	-
		Non-Tribal	35 (07.90%)	8	23	1	3	-	35%

Livestock :

The tribal and non tribal people largely depend upon livestock for the agricultural activities as mechanised farming is yet to make headway in a prominent way. Only the well to do sections who constitute a microscopic section are in a position to go for mechanised farming as the same requires certain formalities to be completed along with sound economy. Ploughing with bullocks is still resorted to by the villagers . But

ironically bulk of the households are not possessing bullocks. 30 tribal and 24 non tribal households have less than 2 bullocks each, 265 tribal and 281 non tribal households possess 2 to 4 bullocks each while only 2 tribal and 2 non tribal households possess more than 6 bullocks each. 19 tribal and 3 non tribal households possess 4 to 6 bullocks each. Similarly only 5 tribal households possess more than 6 cows each while the non tribal households do not have such cows. 202 nos of tribal households and 178 non tribal households possess 2 to 4 nos of cows each while 7 tribal and 8 non tribal households possess 4 to 6 cows each. Buffaloes are very few in these villages, 11 tribal and 20 non tribal households possess less than 2 buffaloes each. The figures of the buffaloes in both category households are small viz. 1 for tribal 9 for non tribal households. Only 2 tribal households are in possession of more than 6 buffaloes each. 169 tribal households are having fowls numbering more than 6 each. The non tribals too rear fowls and there 146 households having more than 6 fowls each. Pigs occupy an important place in socio-religious occasions for tribal families. The non tribal households also rear pigs for consumption purposes 103 tribal households have less than 2 pigs each while only 59 non tribal households have less than 2 pigs each. 72 tribal households have 2 to 4 pigs each and 14 non tribal households possess similar numbers of pigs each. In the category 4 to 6 pigs and more than 6 pigs non tribal households do not have any while 6 tribal households

have 4 to 6 pigs each and another 5 tribal households rear more than 6 pigs each. Details are shown in the following Table No. 26.

TABLE 26

Showing community wise livestock position in the surveyed households of Dibrugarh district.

Sl. No.	District	Community	No. of Live-stock	Bullock	Cow	He- Buffalo	She- Buffalo	He- Goat	She- Goat	Fowl	Pigeon	Duck	Pig
1.	Dibrugarh	Tribal	Less than 2	30	93	1	10	56	95	16	4	7	103
			2-4	265	202	8	1	35	128	73	5	118	72
			4-6	19	7	-	-	1	7	86	3	117	6
			More than 6	2	5	2	6	1	2	169	12	49	5
		Non-Tribal	Less than 2	24	120	9	11	39	70	5	7	41	59
			2-4	281	178	4	2	36	109	78	10	92	14
			4-6	3	8	-	-	-	13	88	1	99	-
			More than 6	2	-	-	-	-	4	146	4	58	-

Weaving :

Knowledge of weaving is a must for the tribal women. The non tribal rural women are also expert weavers. The contribution of women folk towards the betterment of family economy cannot be under estimated. The tribal women weave clothes not only for themselves but for the entire family. Now a days, however, menfolk of both tribal and non tribal villages use

clothes brought from market. But the womenfolk use regularly clothes woven by themselves. Except the very poor almost all tribal households possess looms. There are looms in most of the non tribal households also. The women of both tribal and non tribal households weave Endi chadors which have great market value. The Mishing Ege Mekhelas are demanded by non tribal people. Thus weaving plays a significant role in tribal and non tribal economy. The present survey shows that 84.19% tribal households are engaged in weaving. The PC of non tribal households is 67.04. Government have taken various measures to assist the women weavers and various NGO's are extending financial and material assistance to the weavers so that they can take the weaving as a viable economic proposition. The **Table No. 27** below shows the details of weaving in the surveyed villeges.

TABLE - 27

Showing Weaving in the Surveyed Villages of Dibrugarh District

Sl. No.	Districts	Community	Nos. of Family Engaged	Percentage (%)
1.	Dibrugarh	Tribal	373	84.19%
		Non-Tribal	297	67.04%

Health and Hygiene :

The tribal as well as non tribal rural people no longer depend upon quacks or traditional healing practices. The media publicity has a great effect on them. Due to improvement of infra-structural facilities and due mainly to spread of education and availability of modern health care facilities in or near the villages the people are accepting the modern health care system on a bigger scale. The study shows that as much as 97.96% tribal

Drinking Water :

Of late the tribal and non tribal rural people are becoming conscious about the necessity of safe drinking water as the people are convinced that many diseases are caused by consuming unsafe drinking water. The constant hammering by media as well as spread of education done a great job in this regard. Thus dependence on ponds come to a grinding halt among both the categories under survey. Similarly only 3.16% tribal and 5.86% non tribal households use water from wells. Majority of the tribal 92.77% and non tribal 89.39% households depend upon hand pipes. Pipewater is still a far cry and only 4.06% tribal and 2.93% non tribal households have been able to get this facility. Dependence on river as a source of drinking water is gradually reduced. Only 1.80% non tribal households are found to be dependent on river water. **Table No. 29** below shows details in respect of drinking water of tribal and non tribal villages.

TABLE - 29

Showing community wise most common source of drinking water in the surveyed households of Dibrugarh district.

Sl. No.	Source	Dibrugarh	
		Nos. of Households	
		Tribal	Non-Tribal
1	Well	14 (03.16%)	26 (05.86%)
2	Ponds	-	-
3	Hand-pipe	411 (92.77%)	396 (89.39%)
4	Pipe-water	18 (04.06%)	13 (02.93%)
5	River/Stream	-	08 (01.80%)
6	Any other (specify)	-	-

Majority of the households belonging to both tribal and non tribal people have their own arrangement of drinking water. As many as 93.45% tribal and 95.4% non tribal households have their own arrangement while 1.12% tribal and .45% non tribal households get public facilities. The poorer sections cannot afford to own water sources of their own and they depend upon neighbours for drinking water. Thus 5.41% tribal and 3.83% non tribal households depend upon neighbours for water supply. Details are shown in the following **Table No. 30**.

TABLE - 30

Showing community wise figures of surveyed households according to status of drinking water of Dibrugarh district.

Sl. No.	District	Status	Tribal Households	Non-tribal Households
1	Dibrugarh	Own	414 (93.45%)	424 (95.71%)
		Public	05 (01.12%)	02 (0.45%)
		Neighbour	24 (05.41%)	17 (03.83%)

Sanitation :

Majority of the tribal 72% and non tribal 64.35% households have kacha latrine and only 17.83% tribal and 28.21% non tribal households have sanitary latrines. The poorer families of both categories cannot even afford to have kacha latrines and they use open field for sanitation purposes. Thus 10.15% tribal and 7.22% non tribal households use open

field to answer the calls of nature. The Table No. 31 below shows the findings of survey.

TABLE - 31

Showing community wise figures of surveyed households having various types of sanitation facilities of Dibrugarh district.

SI. No. District	Tribal Household	Non-tribal Households
1 Dibrugarh	Sanitation facilities	
	Open field	45 (10.15%)
	Katcha Latrine	319 (72.00%)
	Sanitary	79 (17.83%)
	Any others	-
		32 (07.22%)
		285 (64.33%)
		125 (28.21%)
		1 (0.22%)

Housing :

Katcha Assam type houses are common for both tribal and non tribal households under survey. 71.33% tribal and 65.23% non tribal households have such type of houses. Pucca Assam Type houses are also seen but percentages of such houses are few i.e. 22.57% tribal and 26.86% non tribal households have pucca Assam Type houses. The economically depressed sections are satisfied with traditional thatched houses. The percentages of such sections are 4.74% for tribal and 5.64% for non tribal households. In the rural setting the need of R. C. C. houses is rarely felt. But as a status

symbol a few richer sections of both tribal and non tribal villages are constructing R. C. C. houses, the P.C.s being 1.35% for tribal and 2.25 for non tribal households. Details are shown below in a tabular form.

Table No. 32.

TABLE - 32

Showing community wise figures of housing pattern of surveyed households of Dibrugarh diistrict.

Sl. No.	District	Housing pattern	Triba Households	Non-tribal Households
1	Dibrugarh	R.C.C.	06 (01.35%)	10 (02.25%)
		Pucca Assam Type	100 (22.57%)	119 (26.86%)
		Kutcha Assam Type	316 (71.33%)	289 (65.23%)
		Thatched	21 (04.74%)	25 (05.64%)

Households Properties :

The survey indicates that tribal as well as non tribal villages use bicycle as the most popular means of conveyance. Bicycle is also considered as a movable property by most of the villages. As many as 137.24% tribal and 133.63% non tribal households posses at least bicycle each. Of late motor cycle becomes popular for richer sections and 16.93% tribal and 24.15% non tribal households are having motorcycles. Television has entered in a big way in both tribal and non tribal villages. 72.46% tribal

and 70.20% non tribal households possess T. V. sets. Similarly 65.23% tribal and 69.52% non tribal households have radio sets. Large number of villages have watches the percentage being 239.89 for tribal and 257.11 for non tribal households. 6.09% tribal and 0.22% non tribal households possess bullock carts. Plough is considered as a property 138.60% tribal and 119.86% non tribals have plough. The percentage of other category property for tribal and non tribal households are 23.47 and 16.47 respectively. Details are shown below in Table No. 33.

TABLE - 33

Showing household properties of the surveyed households in the Dibrugarh district.

Sl. No.	Households properties	Dibrugarh	
		Tribal Households	Non-tribal Households
1	Motor Cycle	75 (16.93%)	107 (24.15%)
2	Bi-cycle	608 (137.24%)	592 (133.63%)
3	Television	32 (72.46%)	311 (70.20%)
4	Radio	289 (65.23%)	308 (69.52%)
5	Watch	1045 (235.89%)	1139 (257.11%)
6	Bullock-cart	27 (06.09%)	01 (0.22%)
7	Plough	614 (138.60%)	531 (119.86%)
8	Other vehicle	104 (23.47%)	73 (16.47%)

Electricity :

Modern amenities like electricity have been provided to both category villages of the district. 48.08% tribal and 52.14% non tribal households have electric connection. The Table No. 34 below shows the nos. of households having electric connection of both tribal and non tribal villages.

TABLE - 34

Showing figures of tribal and non tribal households of Dibrugarh district haveing electricity.

Dibrugarh	
Tribal Households	Non-tribal Households
213 (48.08%)	231 (52.14%)

Occupation :

It is interesting to note that cultivation and Government service occupy important place with small variation not only among non tribals but also among tribals although outwardly occupation of both the categories of villages at a glance seems to be cultivation. The survey reveals that against 30.92% tribal and 25.28% non tribal govt servants there are 35.66% tribal and 29.99% non tribal cultivators. Next important occupation is business where 16.25% tribal and 30.02% non tribals are engaged. There are good number of agricultural

labours the PC of tribal and non tribals being 8.80 and 7.44 respectively. Due to non availability of suitable jobs 1.58% tribal and 4.74% non tribals are serving in private companies. Details are shown in the following Table.No. 35.

TABLE 35

Distribution of persons as per their occupation of the surveyed household in the Dibrugarh district.

Sl. No.	Occupation	Dibrugarh	
		Tribal	Non-Tribal
1	Government service	137 (30.92%)	112 (25.28%)
2.	Private Company	07 (01.58%)	21 (04.74%)
3.	Business	72 (16.25%)	133 (30.02%)
4.	Labour	39 (08.80%)	33 (07.44%)
5.	Cultivation	158 (35.66%)	132 (29.79%)
6.	Others	30 (06.77%)	12 (02.70%)

Saving :

The tribal and rural non tribal population have had a subsistence economy and saving in bank was a foreign idea to them. There was and still is no proper motivation in this regard. Besides the village money lenders played the role of financiers in times of need of course with exorbitant interests. Today the saving idea has caught the imagination of the people and saving in banks and post offices is gaining popularity. 57.33% tribal and 50.56% non tribal households are found to be maintaining bank accounts, 4.96% tribal and 10.60% non tribal households have accounts in post

offices. Only 20.76% tribal and 10.83% non tribal households are saving with other organisations. The **Table No.36** below shows the mode of saving by the tribal and non tribal villagers.

TABLE 36

Showing savings accounts of the surveyed households in the Dibrugarh district.

Sl. No.	Savings Accounts	Dibrugarh	
		Tribal Households	Non-Tribal Households
1.	Bank	254 (57.33%)	224 (50.56%)
2.	Post Office	22 (04.96%)	47 (10.60%)
3.	Other Organisation	92 (20.76%)	48 (10.83%)

Inter caste Marriage :

Due to expansion of education and large scale contact with multi ethnic and multiracial people as well as inter community linkage in the day to day transactions the traditional caste/clan/tribe barriers is somewhat slackening. The present survey shows that 17.60% tribal and 17.15% non tribal households favoured intercaste marriages. The **Table No.37** shows the cases of inter caste marriages among tribal and non tribal communities.

TABLE 37

Showing inter caste/tribe marriages in the surveyed households of Dibrugarh district.

Dibrugarh	
Tribal households	Non-tribal households
78 (17.60%)	76 (17.15%)

Awareness Towards Welfare Resources :

After Independence, particularly after the formulations of the Five Year Plans, various welfare schemes have been implemented by various Central and State Governments for overall development of the backward communities. Various agencies such as BDO, Extension Officers, Sub-Divisional Information Officers, Panchayat Officials, Gram Sahayaks, Health Educators etc are engaged to create awareness among the masses. The present survey shows that 57.78% tribal and 37.72% non tribal households reported positively in respect of awareness towards welfare measures and 33.18% tribal and 16.47% non tribal households received benefits from welfare schemes, 48.30% tribal households and 50.33% non tribal households agreed that the benefits received are sufficient. Details are shown in the following Table No. 38.

TABLE 38

Showing awareness towards welfare measures and benefits received by the surveyed households in Dibrugarh district.

Sl. District	No.	Category	Tribal households	Non-Tribal households
1	Dibrugarh	Awareness towards welfare measures	256 (57.78%)	168 (37.92%)
		Benefits received under welfare measures.	147 (33.18%)	73 (16.47%)
		Sufficiency of the welfare measures.	214 (48.30%)	223 (50.33%)
		(a) Yes	222 (50.11%)	220 (49.66%)
		(b) No.		

Untouchability :

Information was collected from the households belonging to tribal and non tribal communities of Dibrugarh district regarding opinion about the untouchability. It is well known Assam, by and large is free from this social evil although existence of disguised untouchability cannot altogether be ruled out. Even the ethnic communities and rural non tribals maintain certain restrictions prohibiting certain persons from entering particular rooms and fire places of the house. Clan exogamy and marriage within the same community are strictly adhered to. In the urban setting severity of untouchability is not noticed. In the present survey 99.32% tribals and equal percentage of non tribals replied negative in respect of restriction to visit religious places. The tribal and non tribal people do not feel any inferiority complex. 97.74% tribals and 96.38% non tribals confirmed this. It has been observed that inter community social behaviour is fast changing and 99.96% p.c. tribal and 100% non tribals want that there should not be any form of untouchability in the society. The following Table No. 39 shows the details in respect of untouchability.

TABLE 39

Showing untouchability in the surveyed villages of Dibrugarh district.

Sl. No.	District	Category	Tribal	Non-Tribal
1.	Dibrugarh	Restriction to visit Religious Places.		
		(a) Yes	03 (0.67%)	08 (01.80%)
		(b) No	440 (99.32%)	435 (99.32%)
		Feel inferiority Complex.		
		(a) Yes	10 (02.25%)	16 (03.61%)
		(b) No.	433 (97.74%)	427 (96.38%)
		Un-touchability should go		
		(a) Yes	434 (97.96%)	443 (100%)
		(b) No.	9 (02.03%)	-

Enrolment of Students in Educational Institution :

It has already been mentioned in the previous chapter that educational institutions especially pre-primary and L.P. Schools have been established in all the villages under survey. Even ME, HE and Colleges are within reasonable distance from most of the tribal and non tribal villages of the district. Naturally enrolment of students belonging to both tribal and non tribal communities is increasing. 62.07% tribal and 65.68% non tribal enrolment in LP schools have been recorded in the surveyed village. The percentages of ME students are slightly less viz 46.04 for tribal and 45.14 for non tribals. The percentages for HE school enrolment in tribal and non tribal villages are 47.62 and 46.50 respectively. The enrolment position in college is still less i.e. 33.40% for tribal and 31.82% for non tribals. From the above it is seen that differences of enrolment between tribal and non tribal are nominal. Details of enrolment in Pre-Primary, LP, ME, HE and College in the tribal and non tribal village are shown below in Table No. 40.

TABLE 40

Showing Nos. of students in various educational institutions of the surveyed villages of Dibrugarh District.

Sl. Category	Tribal		Non-Tribal		Total	Total
	Boys	Girls	Boys	Girls		
1. L.P.	129	146	141	150	275	291
2. M.E.	103	101	114	86	204	200
3. H.E.	112	99	98	108	211	206
4. College	75	73	84	57	148	141
5. Above College	-	-	-	-	-	-
					(62.07%)	(65.68%)
					(46.04%)	(45.14%)
					(47.62%)	(46.50%)
					(33.40%)	(31.82%)

Drop Out :

Drop out from educational institutions by tribal and non tribal students becomes a matter of serious concern for the educational authorities, parents/guardians, academicians and other voluntary organisations. Since last decade the drop out position, however, has shown some improvement, In the present survey it is seen that there are 67 PC tribal LP school drop out against 2.03 PC non tribal LP drop out. In ME standard the dropout is nil for tribal students and for non tribal students the ME drop out PC is 2.48. In HE standard the drop out percentages of tribal and non tribal students are 02.25 and 02.25 respectively. The drop out figures came down in college standard and the percentages for tribal and non tribal categories are 0.90 and 0.45 respectively. Following Table No. 41 shows the detailed position of drop out.

TABLE 41

Showing nos of dropout in educational institutions of surveyed households of Dibrugarh district.

Sl. No.	Standard	Dibrugarh					
		Tribal			Non-Tribal		
		Boys	Girls	Total	Boys	Girls	Total
1.	L.P.	03	-	03 (0.67%)	03	06	09 (02.03%)
2.	M.E.	-	-	-	05	06	11 (02.48%)
3.	H.E.	03	07	10 (02.25%)	05	05	10 (02.25%)
4.	College	02	02	04 (0.90%)	01	01	02 (0.45%)
5.	Above College	-	-	-	-	-	-

Scholarship Holders :

Scholarship/free studentship schemes implemented by various Government Departments as well as NGOs act as a moral booster for the student community in general and scheduled tribes in particular. In fact merit scholarships lead in most cases for a brilliant academic career. There are scholarship schemes for reserved sections like ST, SC, OBC so that the students of these vulnerable communities can successfully complete their education. The present survey shows that there is no scholarship holder in any village. In M.E. standard there is only one male scholarship holder from the tribal villages. In H.E. school level there are five scholarship holders viz one tribal female, 3 non tribal male and one non tribal female. In college level, however, there are quite a good number of scholarship holders viz 22 tribal boys, 19 tribal girls, 13 non tribal boys and 5 non tribal girls. The following Table No. 42 shows details of scholarship holders.

TABLE 42

Showing scholarship holders in surveyed households of Dibrugarh District.

Sl. Standard	Tribal		Non-Tribal		Total	Boys	Girls	Total
	Boys	Girls	Boys	Girls				
1. L.P.	-	-	-	-	01	-	-	-
2. M.E.	01	-	03	01	04	03	01	04
3. H.E.	-	01	13	05	18	13	05	18
4. College	22	19	41	-	61	41	-	61
5. Above College	-	-	-	-	-	-	-	-
6. Technical Institute	-	-	-	-	-	-	-	-
Dibrugarh								
66								

CHAPTER IV

Findings of the Study :

The tribal communities have their distinct socio-cultural life and till Independence not much effort was made to improve the backwardness of this section as they were left to develop 'according to their genius'. Since Independence various welfare measures have been adopted for overall development of the tribals and special Five Year Plans were drawn up. Fifty years have elapsed after the implementation of planned development and it is time to assess the comparative development of the tribal and non tribals so that the gap, if any, could be filled up by adopting appropriate strategies thereby bringing the tribal people at par with the developed sections of people.

The tribal populations of the district constituting mainly Sonowal Kacharis, Mishings, and Deoris have been living in different areas of the district following their own traditional life and culture. They are living amidst non tribal populations and inter community linkages are closely interwoven in spite of differences of culture and traditions. In fact the life style of the Sonowal Kacharis has close resemblance with that of the non tribal Assamese indigenous populations. The Mishings and Deoris are riverine tribes and to some extent they remain aloof from the non tribals so far habitations are concerned. But for all practical purposes they have had social intercourse with the non tribals. Unlike hill tribes, the plains tribes are not found in exclusive pockets largely disconnected from the non tribals as in plains both tribals and non tribals come to the same market, attend same educational institutions and participate in the same socio religious occasions. No conflict situation the age old cohesiveness and mutuality.

The non tribals of the district constitute Brahmans, Kalitas, Koches, Morans, Matakas, Chutiyas, Ahoms, Keots, Tai Phakes and other

religious and linguistic minorities like Muslims, Bengalis, Sikhs, Jains, Christians and large section of tea and extea garden communities. In the town areas there are sizable populations of Rajasthani, Bihari and Punjabi communities whose main occupation is trade and commerce. Among the scheduled castes mention may be made of Kaivartas, Namasudras. Besides Muchis, Barbaras, Sweepers are found in urban centres.

The data analysis indicates that all the surveyed tribal and non tribal villages are located in plains areas and the settlement pattern is agglomerated. The sample villages numbering 14 each from tribal and non tribal communities are connected with district head quarter of Dibrugarh by public transport system. It has been observed that considering the greater number of commuters, buses, most of which are old patterned, are utterly inadequate. Frequency of buses to interior tribal areas is totally inadequate and over-crowding and travelling in roof top is a common feature. No doubt out of 14 tribal villages as many as 11 villages have bus stoppage within the village but if we look into the road condition, the villagers are unable to get bus facilities althroughout the year. The fate of non tribals too, is not better Railway station is not easily approachable as 3 villages each out of 14 tribal and non tribal villages each are getting railway facilities within 2-5 kms and rest of the villages of both the categories are lying at a distance of 5 kms and above from the nearest railway station. As regards road communication less said the better because even at the beginning of 21st century one village from each category has to depend upon foot tracks and 3 tribal and 4 non tribal villages depend on boat to keep contact with the out side world. There is no question of pucca roads and the villagers of both tribal and non tribal villages numbering 3 each from both categories depend upon Katcha fair weather roads. There are only 5 gravelled roads in tribal areas and 6 in non tribal areas. The villagers having gravelled roads appear to be happy with this minimum comfort as their fellow bretheren are not having even gravelled roads. One can imagine the plight of the villagers to bring serious

patients to the nearest medical centres such all weather motorable roads. First priority on development of roads in urgently felt.

In respect of man communication considerable changes have been noticed among both tribal and non tribal villagers which is inevitable in a fast changing society. Out of 14 surveyed villages of both categories of villagers all the villages have television, radio and news paper indicating a tangible improvement in comparison with the situation that prevailed two decades back. Similarly out of 14 villages of each category 12 villages have telephone facilities which is a sure sign of economic well being of the people. Another notable feature of tribal villages is that as many as 11 villages have post offices within the villages and for rest of the 3 villages the distance factor is negligible. In case of non tribals however, only 3 villages have post offices within the village. Libraries are found in 8 tribal and 6 non tribal villages. Today the tribal and the rural non tribal people are not required to go distant medical centres as such centres are within easy reach of the villagers. Eight tribal villages have medical sub centres within the villages and Six non tribal villages have such facility within the villages. The tribal sub centres are located within 1-2 kms from 2 villages. In case of non tribals medical sub centres of 5 villages are located within 1-2 kms. A time was when the tribal people had to go to a state dispensary located at a distance of 10 kms and above but today the tribal people have such dispensaries within a reasonable distance from the villages is 5 villages have dispensaries within 1-2 kms, another 5 villages within 2-5 kms, 3 villages 5-10 kms and one village more than 15 km. In case non tribals 2 villages have dispensaries are located within 1-2 kms, 8 villages have dispensaries within 2-5 kms and 4 villages have dispensaries within 5-10 kms. Although there is no private doctor within the surveyed villages of both the categories, 2 tribal villages have private doctors at a distance of 1-2 kms. Rest of the tribal villages have such facility at a longer distance. Three non tribal

villages get the private doctor's facility at a distance of 1-2 kms. The tribals as well as rural non tribals depend upon cattle to a larger extent and well being of cattle is their major concern. Thus the need of veterinary dispensary is urgently felt. The position in respect of vety. dispensary has improved substantially after the Independence. Thus ten tribal and ten non tribal villages have veterinary dispensaries within a distance of 1-2 kms. The figures include two tribal and non tribal villages where such facility is located within the village.

Educational upliftment of both tribal and non tribal villages is noticed at least from the existence of LP schools in the villages as well as from the figures of enrolment in educational institutions. All the surveyed villages have L.P schools within the village. 9 tribal and 11 non tribal villages have pre primary schools within the villages. All these schools are Govt. schools. Besides more than 50% of the villages of both categories have M.E schools within the villages. Similarly tribal villages are getting better facilities in respect of H.E schools as more than 50% villages have H.E schools within the village where as only 28.5% non tribal villages have such schools within the village. Considering the poor scenario in respect of existence of H.E schools in the rural and tribal areas 2/3 decades back the present condition may be considered as a great boon for the tribal and rural masses. There was a time when the tribal villagers could not think of educating their boys and girls in colleges as colleges were established in district/sub divisional head quarter towns only and board lodging was a big problem, but today colleges have been established nearer to the villages. The study shows that 9 tribal and 11 non tribal villages out of 14 villages each have colleges within 1-5 kms enabling the students to prosecute studies by staying in homes.

Of late the tribal as well as non tribal rural villages are becoming aware of educating their children which is reflected in the enrolment position in various categories of educational institutions. Female education is no longer neglected. As many as 328 girl students are in roll of L.P schools of tribal villages. The nontribal villages are also not lagging behind. Out of 614 L.P school students as many as 305 are girl students. Another redeeming feature is that 90 girls from tribal villages are studying in colleges, a situation perhaps the parents could not visualise in their prime of youth two decades back. The non tribal villages too have 71 girl students in colleges.

In respect of medical and technical education the position is not very encouraging. There are 2 medical students from the tribal villages while there is none in the non tribal villages. Similarly students in technical courses are very few in the surveyed villages. There are 5 Engineering male students (4 in diploma and 1 in digree course) in the tribal villages while non tribal villages have 4 male and 4 female students in technical courses. There are only 2 students in Agricultural college from non tribal villages. The tribal villages are lagging behind in this respect.

Dropout from educational institutions is a problem in the villages under study. The drop out of students in the tribal villages is lessening, a feature to be reckoned with. This has happened mainly due to various incentive measures under taken for tribal people. From 33 L.P dropout in 2000-2001. The figures came down to 17 in 2002-2003. Like wise drop out of female students in M.E, H.E and college came down during 2000-2003 in the tribal villages which is an encouraging feature. The downward trend of girl drop out among non tribal villages in L.P is not noticed which remains same 6 in 2000-2001 to 6 in 2002-2003. In case of M.E, H.E and college, the downward trend of girl drop out from non tribal villages is not seen.

Both tribal and non tribal villages are becoming aware of safe drinking water. Drinking of pond water is totally avoided by both tribal and non tribal villagers. Majority of the people of both categories have tube wells most of which are private 1117 Nos in tribal and 950 in non tribal villages against 147 in tribal and 127 in non tribal villages supplied by Government. The tribal villages are getting better facilities in respect of pipe water. There are 75 Nos in tribal villages against 1 in non tribal villages.

It has been observed that the tribal people possess more lands in comparison with the non tribals. Where as the total land of tribal villages comes to 4317 $\frac{1}{2}$ Bighas. The non tribal villages have 3492 Bighas 2 Kathas of land. Except fallow land the tribal villages are possessing more lands in various categories like land under cultivation, high land, area under homesteaded land, fisheries, areas under mulberry and others.

As regards earners it is seen that tribal villages have more earners, 715 in comparison with earning dependents with 691 members. Among non tribals earning dependents, 1151 outnumber the earners, 720. This tribal economy is progressing faster.

Educated unemployment among male is more in the non tribal villages, 13.54% in comparison with that tribal villages, 10.38%. On the other hand educated unemployment among tribal female is more, 15.12% than that of non tribal, 12.86%. Again the survey shows that there are more uneducated unemployed male among tribal, 5.41% against non tribal male figure of 2.70%. The uneducated unemployed girls are more, 11.51% among non tribal than the figures of uneducated unemployed girls among tribals, 10.60%.

Cultivation of Rabi crops is the major occupation of both tribals and non tribals (tribal 79.90%, non tribal 82.61%) followed by paddy

(tribal 77.87%, non tribal 81.26%). The tribal and non tribal villagers produce horticultural items as many as 71.10%, tribal and 70.42% non tribal villagers produce horticultural crops.

As mentioned earlier due to increased population the parity of agricultural land and population of the families is largely hampered leading to unproductive section of population known as agricultural labour. Various other socio-economic factors contributed towards growing agricultural labourers. Lack of employment opportunities in tertiary sector is one important factor. Thus agricultural labourers are more among non tribals, 38.60% against that of tribals, 36.34%.

Irrigation facilities are more in the tribal villages 8.80% in comparison with non tribal villages, 7.90%.

There is no marked difference between tribal and non tribal in respect of possession of livestock, particularly bullocks. In respect of pigs, the tribal villagers own more pigs as pigs are reared for consumption as well as per religious occasions also.

In cottage industry particularly in weaving more tribal people (84.19%) are engaged against non tribal (67.04%). The womenfolk of both tribal and non tribal communities of the district are expert weavers. Most of the households in the villages have looms. The women possess the methods and ingredients of dye making but today only a limited families prepare dye in the households. The artistic designs of the tribal clothes, particularly Mishing Ege Mekhelas, are eye-catching. But due to availability of mill made dresses in the local markets, the younger section prefer to purchase mill made cloths. Besides dress pattern is changing fast and elderly women are finding it difficult to cope with the changing situation. But

We cannot deny that change is the constant of culture and no society can remain static in the midst of changing material culture all around.

Both tribal and non tribal villagers are becoming health conscious and large sections of tribal 97.96%, and non tribal 96.38%, show first preference to Allopathic medicines. Prevalence of occult medicine is almost dying out among both tribals (0.22%) and non tribals (.22%). Similarly very few people of both the communities resort to Ayurvedic medicine as first preference are. The percentages tribal 1.80% and non tribal 2.70%. Homoeopathic medicine too, is not very popular and the villagers have given second preference to this medicine (tribal 5.64%, non tribal 6.99%)

Drinking water sources are mostly owned by the people themselves. Only 1.12% tribal and non tribal villages are getting public supply.

Greater number of villagers, both tribal (72%) and non tribal (64.33%) use katcha latrine. Similarly latrines are very limited (tribal 17.83%, non tribal 28.21%)

Majority tribal 71.33% and non tribal 65.23% of the villagers build katcha Assam Type houses.

Consumerism has gripped the psyche of both tribal and non tribal villagers of the district, particularly among the richer sections. Motor cycles, television sets, radio sets, watches etc. are found in considerable numbers in both tribal and non tribal villages. The traditional bullock cart has been relegated to the backyard.

Cultivation, 35.66% followed by govt. service 30.92% as main occupation is noticed among the tribal people while business 30.02% followed by cultivation 29.79% is the characteristic feature of occupation among non tribals. Government service occupies third position among tribals while the third position in respect of occupation goes to business for tribal people.

As regards saving there is a marked change today in comparison with the situation prevailing two decades back. The traditional village money lenders are fast disappearing as majority of the villagers, tribal 57.33%, non tribals 50.50%, depend upon banks for their savings. Next to banks the villagers, both tribal and non tribal, prefer private organisations (20.76% tribal and 10.83% non tribal). Post office saving rank third both the categories.

17.60% tribal and 17.15% non tribal households have been found to be encouraging inter cast marriages. In principle villages belonging to both categories agree that there should be inter cast marriage for better understanding among cross section of people, but in practice such marriage are few and far between.

As regards awareness to various welfare scheme for weaker sections the tribal villagers appear to be more conscious. The percentage being 57.78%. The non tribal villagers are generally not very aware of such measures. The percentage is 37.92%. The tribal villagers are enjoying the benefits of such schemes more (33.18%), where as the percentage of non tribal beneficiaries are more 16.47%. As regards adequacy of welfare measures both the categories replied in affirmative.

Untouchability in almost dying out more than 99% tribal and non tribal people are of the opinion that they do not experience any

restriction while visiting public religious places. Like wise more than 96 percent tribal and non tribal villagers do not feel any inferiority complex because of their caste or lower economic status. As regards prevalence of untouchability in the society both tribal and non tribal populations agree that untouchability should be abolished. The percentages of tribal and non tribal following this motto are 97.96% and 100 respectively.

The railway station is lying at a distance of 2-5 kms for 3 villages of both tribal and non tribal communities, while 4 tribal and non tribal villages have the facilities at a distance of 5-10 kms. Five villages of each category.

CHAPTER - V

CONCLUSION :

Assam in the post Independence period, particularly after implementation of the series of Five Year Plans, has experienced tangible changes in the socio economic sphere. Large amount of plan allocations have been spent for the upliftment of hitherto neglected down trodden sections. Special plans like Tribal Sub Plan, Scheduled Casts Component Plan have been implemented to meet the special needs and aspirations of these sections of people. It is alleged by certain circles that inspite of huge allocations in the plans, the development of the weaker sections has not taken place on the expected lines and rich become richer and poor became poorer. But without an empirical survey, we cannot jump into a hasty conclusion. Therefore in order to get a true picture of the development that took place after implementation of the Five Year Plans, a comparative study is imperative based on empirical field studies. With that end in view the present socio economic survey was undertaken. Fourteen villages each from tribal and non tribal communities convering 1709 households from tribal villages and 1644 households from non tribal villages under 6 Nos of Development Blocks of Dibrugarh district have been studied during August 2004 to October 2004. The study reveals tanigible changes vis-a-vis pre Independence and pre planning period in various aspects of the socio economic life of the tribal and non tribal villagers of the district. Population pattern of the sample villages is multi ethnic and multiracial. Microlevel study in the household level and macro level study in villages level indicates that tribal and non tribal differences in respect of socio-economic development in post Independent period have been brought to minimum. It is seen that in some aspects the tribal villages are ahead of non tribal villages.

The main tribal of the district constitute the Mishings, the Deoris and the Sonowal Kacharis who are maintaining their traditional tribal characteristics inspite of socio - political changes all around. Yet acculturation and assimilation process of culture changes cannot altogether be ruled out. The Mishings and the Deoris have been able to preserve their age old traditions, beliefs and practices, fairs and festivals almost in fact. Changes have been introduced no doubt, but these changes are superfluous and the core of the culture remains intact. The characteristic feature of the ethnic communities is their spirit of co-existence and amity with neighbouring non tribal communities. The tribes are plains dwellers and almost 90 percent of them are cultivators. Incidentally cultivation is also the main occupation of the rural non tribal populations of the district. The problem and prospects of the tribal groups are intimately interwoven with those of the non tribal villagers as both the categories share the same infrastructural facilities, same educational institutions and same market place.

Much remains to be done in respect of transport and communication of both tribal and non tribal villages. Using of foot tracks and katcha fair weather roads appear to be a sad commentary in the context of fast moving world of today. The concerned authorities may take suitable actions to improve the same on priority basis at least in 3 tribal and 4 non tribal villages where boat is used as means of transport to connect the outside world.

The measures adopted after planned development in both tribal and rural non tribal areas of the district bore fruit in respect of health care facilities as medical sub centers/dispensaries are located within easy reach of most of the tribal and non tribal villagers. Till 2/3 decades back the tribal people could not think of getting private doctor's advice in or near the villages. Today it is reality. Similarly both the categories of villagers have been able to get veterinary facilities within easy reach. The villagers are

becoming conscious about safe drinking water. There are good number of tube wells, ring wells, both Government and private, in the villages. Using of pond water came to be grinding halt in both the categories of villages. But much remains to be done in respect of pipe water ensuring potable water in the villages.

It has been observed that more and more tribal and non tribal rural villagers are becoming conscious about sanitation. Today easing in open fields has been reduced considerably (10.15%) tribal and (7.22%) non tribal. Most of the villagers of both categories use katcha latrines.

Educational facilities are, by and large, adequate in the tribal and non tribal villages of the district. Enrolment of students in the educational institutions from LP to college standard is increasing among both the categories of villagers. There is marked improvement in respect of female enrolment, particularly in the LP standard. The Sarva Shiksha Abhijan has contributed largely in this regard.

Katcha Assam Type houses are common among both the categories. Modern amenities like television, radio, newspapers, telephone etc. are found in the households of both tribal and non tribal villagers. The well to do sections of both categories are possessing motor cycles (tribal 16.93%) and non tribal (24.15%). Electricity is extended to the tribal and non tribal villages but only a selected few households have taken connections in the houses.

A notable phenomenon is that tribal households are possessing more lands both cultivable and homestead. Rabi crops are grown in large quantities by both tribal and non tribal communities, while paddy occupies second position.

Alopathic medicine is given first preference by majority villagers of both tribal and non tribal villagers. People's faith on traditional health care is losing.

It is interesting to note that Government service occupies second position, the first being cultivation signifying a tangible change of occupation among tribal and rural non tribal villagers. More and more educated unemployed youths are accepting business as main occupation which is a healthy sign in the context of present day acute shortage of employment under Government and private sectors.

Awareness of the beneficiaries of welfare schemes is the sine qua non for ultimate success of a welfare scheme and it is seen that awareness to various welfare schemes is increasing among the tribal communities (57.78%). This is in contrast to the awareness among non tribal villagers (37.92%).

A positive approach is noticed in respect of saving habit of the tribal and rural non tribal village. Today the villagers are keeping their savings with the nationalised banks and dependence on village money lenders is fast decreasing.

The socio-economic study pinpoints certain salient features in respect of development of the communities under survey.

1. From the infrastructural and socio-psychological angles as well as from economic and educational upliftment point of view, the tribal and non tribal difference have been brought to a minimum.
2. Diversification of occupations among tribal and non tribal villagers is observed. This will considerably contribute towards solving the acute

educated unemployment problem. There is sufficient scope to motivate the youths towards self employment.

3. As cultivation occupies prime importance among the villagers, mechanised farming and modern agricultural methods should be applied. Multiple cropping is not resorted to. Those enthusiastic villagers who are venturing non traditional crops should be patronised by concerned departments. For instance Madhupur Deori villages has a great potentiality for growing 'Squash' crops. As the crops requires high trees the villagers are finding it difficult to grow this crop. Besides the growers are not getting sufficient return for their labour because of the role of middlemen or village contractors who supply them seeds and the villagers are bound to sell the crops to these contractors only at throw away price. Government intervention will only relieve the villagers from the clutches of the middlemen.

4. Enrolment of educational institutions is increasing considerably particularly in the school level. The enrolment in medical and technical courses, however, is not at all satisfactory. Enrolment of female students in such courses is insignificant. Scholarships under post Matric Schemes are mostly utilised by students of arts stream. Special coaching schemes should be arranged in the Higher Secondary level, particularly in the science stream, so that students can enrol themselves in medical and technical courses.

5. Drop out figures are falling in case of tribal villages but in case of non tribal villages the drop out figures remain more or less same. The Sarba Siksha Abhijan may take necessary steps in this regards. A multiprong approach is needed as the courses of drop out are ingrained in socio-economic and psychological level of the villagers.

6. Transport and communication facilities in both tribal and non tribal villages are in a bad shape. Development of a community without better communication facilities is not possible. Road communication should be improved on a priority basis at least in those villages where the people are still using boat as a means of transport.

7. Electric communication are found in very limited households and it is reported that voltage is so low that electric communication is household appears to be a status symbol.

8. The tribal and non tribal villagers near the reserved forests find it difficult to collect even the firewood from the forests due to imposition of the recent prohibition rules. Some relations should be made so that the villagers could collect the firewood for day to day use.

9. The figures of scholarship holders among school student are very few in comparison with those of college students. Efforts should be made to bring more tribal non tribal poor students under the Pre Matric scholarship scheme.

10. Beneficiaries from both tribal and non tribal categories in respect of welfare schemes initiated by Government are few (tribal 33.18%, non tribal 16.47%). Due monitoring should be made to improve the position.

COMPARATIVE STUDY ON SOCIO-ECONOMIC CONDITIONS OF TRIBALS AND NON TRIBAL IN THE DIBRUGARH DISTRICT OF ASSAM.

VILLAGE SCHEDULE

Name(s) of informant(s)	Age	Sex	Education	Occupation

1. A General Information :

1. Name of the village _____
2. Police Station _____
3. Block _____
4. Sub division _____
5. District _____
6. Total No. of Households _____
7. Population (a) Male _____ (b) Female _____

B. Topography (Hilly, Plain, Un-dwelling plain, others)

C. Settlement Pattern : (Agglomerated, Dispersed, Isolated, Others)

- D. Total No. of Households.
- (a) Population _____
- (b) Male _____
- (c) Female _____

2. Transport and Communication facilities.

- A. Distance of the Village from -
- (a) Nearest motorable road _____
- (b) Nearest transport station _____
- (c) Nearest railway station _____
- (d) Block office _____
- (e) Sub-divisional Headquarter _____

B. Condition of the road to the village -

- (a) Foot tract _____
- (b) 'Katcha' fair weather motorable road _____
- (c) 'Katch' all wether motorable road _____
- (d) Gravelled road _____
- (e) Other (specify) _____
(Use tick mark wherever is applicable)

C. Use mode of conveyance :

- (a) Motor bus _____
- (b) Rail _____
- (c) Car _____
- (d) Boat _____
- (e) Others (specify) _____
(Use tick mark wherever is applicable)

D. Other means of mass communication available :

- (a) Television _____
- (b) Radio _____
- (c) News paper _____
- (d) Library _____
- (e) Community Center _____
- (f) Telephonic facility _____
(Use tick mark wherever is applicable)

3. Civic and Educational facilities.
1. Distance of the village under study, in km. from :

- (a) Nearest post Office _____
- (b) Nearest Telegraph Office _____
- (c) Nearest Medical Sub Center _____
- (d) Nearest State Dispensary _____
- (e) Nearest Hospital _____
- (f) Nearest Veterinary Dispensary/Hospital _____
- (g) Nearest private medical practioner _____

(If the above mentioned facilities are available within the village itself, mention it clearly.)

4. Educational facilities :

- (i) Nearest pre-primary centre _____
- (a) Type (whether run by Govt./Voluntary Organisation/Anganwadi/Kindergarten,etc) _____
- (b) Year of establishment _____
- (c) Distance from village _____
- (d) No. of children from the village attending the centre :

Boys	Girls	Total
_____	_____	_____

- (e) **Remarks, if any :** _____
- (ii) Nearest lower primary school _____
- (a) Type (whether Govt./Venture/Private) _____
- (b) Year of establishment _____
- (c) Distance from the village _____
- (d) No. of students from the village attending the school :

Boys	Girls	Total
_____	_____	_____

(ii) Nearest Middle English School

Age group	No. of boys	No. of girls	Total
6 - 8 years			
9 - 11 years			
12 - 14 years			
Above 14 years			

- (a) Type (whether Govt./Venture/Private) _____
- (b) Year of establishment _____
- (c) Distance from the village _____
- (d) No. of students from village attending the school :

Boys	Girls	Total
_____	_____	_____

- (iii) Nearest High English School _____
- (a) Type whether Govt./Govt. Aided/Venture/Private _____
- (b) Year of establishment _____
- (c) Distance from the village _____
- (d) No. of students from the village attending the college :

Boys	Girls	Total
_____	_____	_____

- (iv) Nearest College _____
- (a) Type (Govt.Aided/Venture) _____
- (b) Year of establishment _____
- (c) Distance from the village _____
- (d) No. of students from the village attending the collage.

Boys	Girls	Total
_____	_____	_____

- (v) Nearest College _____
- (a) Type (Govt. Aided/Venture) _____
- (b) Year of establishment _____
- (c) Distance from the village _____
- (d) No. of students from the village attending the college.

Boys Girls Total

(vi) No. of students from the village doing other studies.

Branches	Gender	
	Male	Female
I) Medical		
II) Technical (Diploma)		
III) Technical (Degree)		
IV) Agriculture		
V) Veterinary		
VI) Others		

Any other (specify)

5.(a) No. of drops-outs of students from the institutions during the last three years.

Level	1998-99		1999-2000		2000-2001	
	Boys	Girls	Boys	Girls	Boys	Girls
(I) Lower Primary School						
(II) Middle School						
(III) College						
(IV) College						

Reasons (specify) :-

Mention if any educational scheme implemented for school drop-outs:

- (b)
- (c)

(If yes, please mention the scheme).

6. Source of drinking water :

Source	No.	Privately owned	Govt. agencies.
a) pond			
b) Well			
c) River			
d) Tube Well			
e) Reservoir			
f) Water Supply Scheme			

(i) Distance of common drinking water source from the village proper :-

(ii) Give a note on quality of drinking water :-

7. Electricity :-

- (i) Whether the village is having electricity facility :-
- (ii) If yes, total no. of households having electricity facilities :-

8. Marketing facilities.

- (i) No. of fair price shops within the village :-
- (ii) No. of other shops within the village (specify) :-
- (iii) Other marketing facilities :-

Name of the market/growth centre where transaction are usually held	Type Daily/ bi-weekly/ Weekly	Distance from the village	Transport facilities to the market from the village	Major items of transaction	
				Local produce	Brought from

(iv) Mention the kinds of commodities sold and purchased by the villagers.

Commodities sold	Commodities purchased.

9. Co-operative Societies :-

Name of the society	Is it situated within the villages?	Years of establishment	Total share capital	Govt. aid received	
				2000-2001	2001-2002

(a) Specify the type of Co-operatives and their functions.

10. Socio-Cultural Organisation :

Name of the organisation	Is it situated within the village	Year of establishment	Total No. of member	Functions	Govt. aid received.	
					2000-2001	2001-2002

11. (I) Name of the Gaon Panchayat _____
- (II) Measures implemented by/through the Gaon Panchayat for the development of the villagers, if any.
- (III) If no measures has yet been taken, is there any suggestions for such measure ?
Yes/No.

12. Cottage Industry/Small Industry :-
If yes, state the measures :-

Name of the Industry	Total no. of families engaged	Run by individuals/groups/ Cooperative Societies.
1) Handloom,		
2) Sericulture,		
3) Bamboo & Cane product making		
4) Black smithy		
5) Carpentry		
6) Pottery making		
7) Tailoring		
8) Bee keeping		
9) Goldsmithy		
10) Fishery		
11) Poultry		
12) Cattle firm		
13) Pig firm		
14) Others (Specify)		

- (i) Are the raw materials for the industries readily available in the village/market?
Yes/No.
If no, where from such materials are collected?

- (ii) How the finished products are sold?
(a) By self
(b) Through middlemen;
(c) Through cooperative societies.
(Use tick mark whichever is applicable).
- (iii) Where such products are sold?
(a) In the village itself?
(b) In the market.
(Use tick mark whichever is applicable).
- (iv) Are the cottage/small industries remunerative in the village? Yes/No.
If no, state the reasons.
- (v) Has it been able to change the living standard/socio-economic status who are running such industries? Yes/No
- (vi) Any other worth mentioning information not covered by scheduled.
- (vii) Remarks :-

Data collected by :

Supervised by

**COMPARATIVE STUDY ON SOCIO-ECONOMIC CONDITIONS OF TRIBALS
AND NON-TRIBALS IN THE DIBRUGARH DISTRICT OF ASSAM.**

HOUSEHOLD SCHEDULE

1. A. Identification : _____
 SI.No. of sample household _____
 Village _____
 Police Station _____
 Block _____
 Sub-Division _____
 Name of the head of household _____ (b) Sex _____ (c) Caste _____
 (a) Age _____ (e) Education _____
 (d) Sub Caste _____
 (f) Occupation _____
 Name of the head of household _____ (b) Sex _____
 (a) Age _____
 (c) Relation with the head of household _____ (in Hectare) :-
 2. Particulars of household land possessed :-
 (i) Total land possessed :-
 Total area of land under cultivation :-
 (ii) Wet paddy land :-
 (a) High land/Jhum land :-
 (b) Others :-
 (c) Total area under homestead :-
 (iii) Total area under fishery, if any :-
 (iv) Total area under som/sualo/mulberry/eri plantation :-
 (v) Fallow land, if any :-
 (vi) Total area under som/sualo/mulberry/eri plantation :-
 (vii) Other

3. (a) No. of earners :-
 (b) No. of earning dependent :-
 (c) No. of non-earning dependent :-
4. (a) If there any unemployed adult member in the household ? Yes/No
 (b) If yes, state the number.
 (i) Educated unemployed - Male Female
 (ii) Uneducated unemployed Male Female
 (c) State the reasons for unemployment of the members concerned.
 (e.g. lack of sufficient agril. Lands/poor educational standard/lack of
 a awareness about facilities/economic backwardness/corruption).
 (d) Do you think lack of unemployment opportunities is one of the major
 causes of social unrest in family/in society. Yes/No.

5. Particulars of cultivation Yes/No.
 (a) Do you have irrigation facilities for cultivation ?
 (b) If yes, what type of energy mainly use for irrigation ?
 (a) Electricity, (b) Diesel, (c) Primal,
 (d) manpower and (e) others.
 (b) State the principal crops grown and their yield during the last year.

Name of the crops/horticulture/sericulture	Area of land utilized	Total yield
I)		
II)		
III)		
IV)		
V)		
VI)		
VII)		
VIII)		

6. Do you engage any agricultural labour to cultivate your land ? Yes/No.
 (a) If yes, how many labourers do you engaged last year ?
 (b) How much wages did you pay to the labourers ?
 Cash _____
 Kind _____
6. (I) If no, give reasons. Yes/No.
 7. Do you have any tenant under you ?
 (a) If yes, how many :-
 (b) What are the terms and conditions of tenancy ?

- (c) State the area of land under possession of the tenants :-
 (d) I have you leased out or mortgaged any land ? Yes/ No
 (d) If yes, state the following :

Area of land	Type of land	Whether lased or mortgaged	To whom

Sl No	Name of the family members	Age	Sex	status	Relation with the head	Educational qualification	Occupation Primary	Secondary	Remarks

8. (i) Do you also practice share cropping ?
 (a) If yes , under what terms and conditions do you practice share cropping ?
 (b) State the area of land under share cropping :-
9. (i) Did you receive any agricultural inputs from any source during the last year ?
 Yes/No
 (a) If yes , give details :
 (ii) Did you receive any agril . Loan from any source during the last year/ Yes/No.
 (iii) Have you received any agricultural help from the G P S S /Co -operative society/ Khadi Board/ Village Industry/ Agriculture Department/ Other Govt . Deppt . etc .
 Yes/ No
10. (a) If yes , give details :-
 Did you have any surplus agricultural products to sell during the last year ?
 Yes/ No

(a) If yes, state the approximate prices received your produces during the last year :

(b) Where do you usually sell your surplus produces ?

(i) In the market, (ii) In the village, (iii) To the middle men,

(iv) To marketing societies/ Co-operative societies .

11. State whether agricultural operations are entirely financed by own resources or entirely by loan received from others, or partly by own resources, if it is a partly or fully financed by others then state the sources and extent of loan .

12. Do you irrigate your land ? Yes/ No

(a) If yes, what type of energy is used to irrigate the land .

(b) Did you receive any assistance from the Government to to irrigate your land ?

(c) If yes, state the extent of such assistance .

13. Particulars of household livestock

Sl. No.	Livestock
I	Bullock
II	Cow
III	He-buffalo
IV	She-buffalo
V	He-got
VI	She-goat
VII	Sheep
VIII	Fowl
IX	Pegion
X	Duck
XI	Pig
XII	Others (specify)

14. Do you weave cloth ? Yes/ No

(a) If yes, what do you produce in the loom ?

(i)

(ii)

(iii)

(iv)

(b) Do you have any surplus product to sell in during the last year ? Yes/ No

(c) If yes, state the appropriate prices received from your produced during the last year .

- (d) Where did you usually sell your surplus produce ?
- (e) Where from you get the raw materials from your loom ?
- (f) Did you receive any grant/loan etc. from the Government ?
- (g) If yes, state briefly. Yes/No
15. Do you make cane and bamboo basketry, etc.
- (a) If yes, where from you get raw materials ?
- (b) What do you produce from cane and bamboo ?
- (c) Do you have any surplus produce to sell during the last year ? Yes/No
- (d) If yes, state the appropriate prices received from your produce during the last year.
- (e) Where do you usually sell your surplus produces ?
- (i) In the market ;
- (ii) In the village;
- (iii) To the middle men ;
- (iv) To marketing societies/co-operative societies ;
- (v) To marketing societies/co-operative societies ;
- (vi) To marketing societies/co-operative societies ;
- (f) Did you receive any grants/loan etc. from the government ?
- (g) If yes, state briefly.
16. Health Care and Sanitation :
- (i) Do you think medical service easily available in case you need it ?
- Yea/No
- (ii) When members of your household falls sick where do you generally take the patient ?
- (a) Government Hospital ;
- (b) Primary Health Center ;
- (c) Private Hospital ;
- (d) Private Doctor ;
- (e) Village Quack ;
- (f) Others.

(iii) Which system of medicine you have more faith in ?

	1 st Preference	2 nd Preference
(a) Allopathic		
(b) Ayurvedic		
(c) Homeopathic		
(d) Occult medicine		
(e) Any other (please specify)		

- (iv) In case of major ailments, where do you take the patient ?
- Government Hospital ;
 - Primary Health Center ;
 - Private Hospital ;
 - Private Doctor ;
 - Village Quack ;
 - Others
- (v) Have you administered any vaccinations to your children ? Yes/No
- (1) If yes, please tell which of the vaccination was administered.
- Polio ;
 - BCG ;
 - DPT ;
 - Chicken pox/measles ;
 - Any other ;
- (ii) Where have you administered the vaccines ?
- Government Hospital ;
 - Primary Health Center/State Dispensary ;
 - Private Hospital ;
 - Private Doctor ;
 - Village Quack ;
 - Any Other ;
- (vi) What is the main source of drinking water for the members of your family ?
- Well ;
 - Pond ;
 - Hand-pipe ;
 - Pipe water ;
 - Rivers/Streams ;
 - Any Other ;
- (vii) Source of drinking water (1) above us present in your residence or public or neighbour ;
- Own/public/neighbour
- (viii) What kind of toilet facility does your household have ?
- Open field ;
 - Kutcha latrine ;
 - Sanitary ;
 - Any other ;

17. Particulars of other household properties.

- (a) No of living houses.
- (i) R.C.C.
- (ii) Pucca Assam Type
- (iii) Kutch Assam Type
- (iv) Thatched

N.B. Give an account of the sanitary system and source of water supply within the campus.

(b) Other properties No.

- | | | |
|--------|--|---|
| | <u>Name</u> | : |
| (i) | Motor cycle | : |
| (ii) | Bi-cycle | : |
| (iii) | Television | : |
| (iv) | Radio | : |
| (v) | Watch | : |
| (vi) | Bullock cart | : |
| (vii) | Other vehicles (specify) | : |
| (viii) | Plough | : |
| (ix) | Others (Specify) (telephone) | : |
| (c) | Have you got electric connection in your house ? Yes/No. | |

18. Particulars of household income and expenditure.

	Income
(i) Total income of the household from all sources :	
a) Service	
b) Cultivation	
c) Others (Specify)	
(ii) Total approximate annual expenditure of the household :	Expenditure
a) Food items	
b) Dress & Ornaments	
c) Education	
d) Other social obligations	
e) Health	
f) Others (Specify)	

19. Particulars of savings :

- (i) Do you have a Savings Accounts in a Office/Bank, etc. Yes/No.
(a) If yes, do you save money regularly : Yes/No.
(ii) If you do not have a Post Office or Bank Account, do you have other means to save money ? Yes/No.
(a) If yes, what are them means ?
(iii) Howmuch money did you dave during the last year ?
(iv) Do you think it is necessary to save money for the future ? Yes/No.

20. Particulars of household indebtedness :

- (l) Did you receive any loan, in cash or kind, from any source during the last one year? Yes/No.
(a) If yes, state the principal amount ;
Cash _____ kind _____
(b) Source _____
(c) Rate of interest :
Cash _____ kind _____
(d) Amount repaid :
Cash _____ kind _____
(e) Purpose for which the loan was taken ?

21. Miscellaneous :

- A. Inter caste/Tribe marriage ? Yes/No.
(i) Do you prefer inter caste marriage ? Yes/No.
(a) If yea,give reasons.
(b) If no, give reasons :
(ii) Has any member of your family ever been married to a person belonging to another caste or tribe ? Yes/No.
(a) If yes, did you face any social problems for the marriage ? Yes/No.
(l) Give details.

(II) Do you feel that inter caste/tribe marriage has been increased within your own caste ? Yes/No.

(a) If yes, what are the factors responsible ?

22. Welfare measures and constitutional provisions.

(I) Are you aware of the various welfare measures and constitutional provisions available for your community ? Yes/No.

(a) If yes, could you please name such measures/Provisions ? If yes, please furnish.

(b) Have you ever enjoyed the benefit of such measures/provisions ? Yes/No.

(i) If yes, give details

(ii) Do you think that the welfare measures and constitutional provisions are sufficient to raise the socio-economic conditions of your community ? Yes/No.

(a) If no, give your suggestions.

23. Untouchability

(i) Do you think that untouchability prevails in the society so far the relationship between your community and other communities is concerned ? Yes/No.

(a) If yes, to what extent ?

(ii) Are the members of your community restricted from entering into a religious/public place belonging to another community ? Yes/No.

(a) If yes, give details.

(iii) Do you feel an inferiority complex when you visit the residence of your co-villagers belonging to higher caste ? Yes/No.

(a) If yes, why ?

(iv) Do you think that untouchability should be removed from the society for its development ? Yes/No.

(a) If yes, what remedial measures can be taken in this regard ?

24. Particulars of students and school dropouts

(i) How many students you have in your family ?

	Standard	Boys	Girls	Total
1)	L.P. School going			
2)	M.E. School going			
3)	H.E. School going			
4)	College level			

(ii) Do you have any school drop out in your family ? Yes/No.

(a) If yes, how many ?

Standard	Boys	Girls	Total

(iii) Is there any education programme for the school drop outs in the village ?
Yes/No

(a) If yes, do your children go to these Institutions ? Yes/No.

(i) If no, why ?

25. (i) Is there any scholarship holder student in your family ? Yes/No.

(a) If yes, how many ?

(b) What type of scholarship does he/she receive ?

(c) State the amount of the scholarship.

(d) Interval at which this scholarship is received.

(ii) Do you utilise the scholarship money for the education of the recipient concerned ?
Yes/No.

(a) If no, what do you do with the scholarship ? :

26. Any other information :

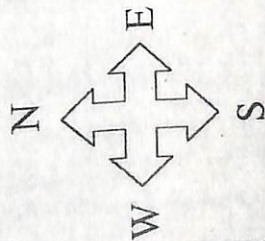
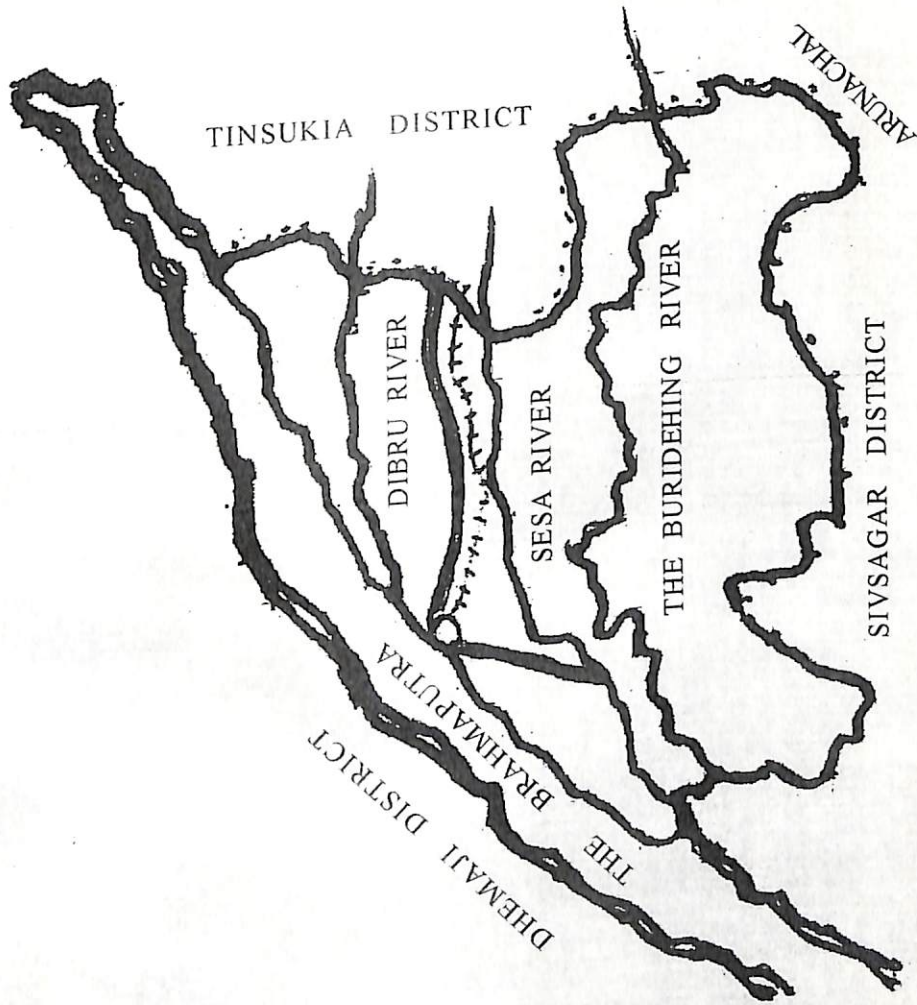
- e.g
- (a) attitude towards change (among elderly persons/youths).
 - (b) role of youths organisation/NGO.
 - (c) inspection of educational institutions by the authorities;
 - (d) visit of extension officers/gram sevaks/health educators, etc;

Collected by -

Supervised by

Date -

MAP OF DIBRUGARH DISTRICT



LEGEND

H. Q. - DIBRUGARH O

District Boundary -

River -

Highways -

Railway -