THE SOCIO-ECONOMIC CHANGE OF THE SCHEDULED CASTE PEOPLE OF A COMPACT AREA OF NALBARI DISTRICT SINCE INDEPENDENCE

A

PROJECT REPORT

PRESENTED TO THE INSTITUTE

OF SOCIAL CHANGE AND DEVELOPMENT

1994

1993 - 94

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(SUPERVISED BY
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HEAD, DEPT. OF
ECONOMICS,
NALBARI COLLEGE
RESEARCH GUIDE (G.U.)

(SUBMITTED BY
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Not Corrected

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Head ,Dept. of Economics
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To whom it may Concern

I recommend the Final Project Report entitled "Socio-Economic Change of the Scheduled Caste People of a Compact area of Nalbari District since Independence" a reserch project undertaken by Sri Debendra Kumar Bezbarua M.A. a Rajib Gandhi Scholar of the Institute of Social Change and Development, Guwahati. This is an original work based on field investigation in a copact area of six villages in Khetri-Dharmapur Mauza of Nalbari District- Conducted by the writter following a two point survey based on stratified random sampling Technique.

No portion of this Report has been published any where in any form , but the author has reserved the right to use any portion of this report in his thesis to be submitted to the G.U. for the degree of Ph.D.

I again recommend this for submission as the Final Project Report to be submitted to the I.S.C.D. as a Rajib Gandhi scholar.

19/4/94

(DR. K.C. SARMA)

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(SOUL)

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A

PROJECT REPORT

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1994

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Dr. K. SARMA,
HEAD, DEPT. OF
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NALBARI COLLEGE
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SRI DEBENDRA KR. BEZBARUAH
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PREFACE

'Scheduled castes' is a composite term coined particularly after independence of the country .In the constitution refence is specifically made to it to include a large numbers of castes and communities who are so long socially neglected, economaclly down-trodden and religiously out-caste . So after independence a large number of constitutional and administrative measures have been adopted and implemented to up-lift their conditions in all respects.Certain voluntary organisations are also striving hard to do away the social inhibitions , economic backwardness and religious aloofness . For all these, the socia-economic condition,have under gone a great change in them after the indepence.

So the Government, the Govt. sponsored institutions and organisations, social scientists and workers, have been taken a keen interest in the social transformation of the Scheduled caste people of the country , The institution of social change and Development of Guwahati have shown great interest in the problem as so it has introduced a Junior shortterm Fellowship programme funded by the Rajiv Gandhi Foundation/

I as a research scholer of the Guwahati University, have also an innermost Feeling to make an indepth study on the Socio econoic dondition of the S.C.people of the State. So I applied for the Fellowship and the institute has very kindly granted me the Rajib Gandhi award to make an indepth study in a compact area primarily inhabited by the scheduled castes. So at the very outset ,in presenting the project report I would like to express my heartfelt gratitude to the institute, to the Director (Ex) Dr.A.C.Bhgabati, the present vice-chancellor of Arunachal University, the present Director Dr. Atul Goswami and other Office-bearers of the institute for their encouragement, guidance and financial assistance , without which the present study could not have been conducted at all. But here I like to make a point of concern-in making this study and presenting the report. A sixth months' duration for the completion of such a project in all respects is not very easy and so I express my doubtful voice about my success in presenting the copious data collected in the two points survey in a very lucid, scientific and analytical manner .So, for the lapses I beg my excuse.

Cont- - - - -

Here in I take this opportunity to express my deep sense of gratitude to my guide Dr. K.Sarma ,Head of the Dept. of Economics of Nalbari College and Guide,G.U. for his guidance, encouragement and painstaking supervision and keen interest shown in all the phases of the study. I also express my gratitude to Dr.(Late) P.C.Goswami who had already been very kind to encourage me to carrying out my study. Here again I may fail my duty If I donot express my gratitude to all my friends and well wishers who have helped me in many different ways in the process of completion of the project. I am also grateful to my respected teachers, Principal Ramcharan Bharali,Dimoria College, A.Ch. Deka, U.K.College, and P.Chakravartti, Nalbari College,for their moral support and help in my studies. Study. I also ~~may lapse in this regard to~~ express my sincere pranam to my parents, without whose encouragement and blessings ,I would not have been able to complete the work.

At the end, I hope the report will shed a beacon light for the uplift of the scheduled caste people in the locality and help in eradicating the social and economic inequality from which the S.C. people are still suffering.

Sri Debendra Kumar Bezbaruah,M.A.
Rajiv Gandhi Scholar.

PART ONE

BACKGROUND INFORMATIONS

CHAPTER-1

AN OUTLINE OF THE DIFFERENT SCHEDULED CASTE (S.C) PEOPLE OF THE COMPACT AREA IN THE NALBARI DISTRICT

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CHAPTER - I

An outline of the different Scheduled Caste (S.C.) People of the Compact area in the Nalbari District .

INTRODUCTION :-

The Scheduled Castes of Assam are composed of Sixteen distinct 'Jatis' or exogamous groups[1], These groups are 1. Namasudra ,2. Kaivartta ,3.Hira 4. Jalkeot 5. Jhalo-Malo ,6. Patni , 7. Sutradhar ,8. Mehtor;Bhangi;Balmiki, Harijans , 9. Muchi or Rishi; Munchi,Bishi , 10.Dugla & Dholi , 11. Dhubi or Dhupi ,12. Bansphore ,13, Bhuimali , Mali , 14. Brittial Bania , Bania, 15. Lalbegi and 16. Mahara . But in the Nalbari District we have only fourteen Sub-Castes of Scheduled Castes other than lalbegi and Mahara. And in our compact area of six villages under survey there are ~~as many as~~ only three Sub-Castes, namely Namasudra , Kaivartta and Hira , Each of them have their own distinct social status in terms of self-conceived purity and separate historical backgrounds .

~~Depending on the fact finding~~ ,

We shall explain the social -economic characteristics of each Sub-Caste of the compact area with separate historical backgrounds in this chapter .

Namasudra :What we now call Namasudra, ~~has been almost a century~~ was ago ,known as chandal or charal in the State of Assam . Even in these days also, the word charal is very common to the people themselves or others . If we go back to the history of the caste following E.A.Gait Risley and Anderson - we find that they were the original aborigines of the region and had been said to be the descendents of a pair of Brahmin wife and sudra husband . According to Mr. Risley they were thought to be Tribals But the people themselves felt more downtrodden to call them chandal which has been deformed to Charal. Of course one opinion ~~is prevailing~~ is that they were ~~being~~ in the Char areas of the Brahmaputra . So they are called Charal . ~~And so~~ A movement ~~ensured~~ started and it ~~ragged~~ was particularly strong in the Surma valley (Now Barak Velley) and the socially enlightened of them tried to redress this feeling in a legal way by applying to the District Commission and Chief Commissioner through memorendum ~~by~~ to replacing the word charal by Namasudra and before the turn of the century they had been successful to call themselvs Namasudra .

It is learnt that Sub-Caste Chandal had been the original inhabitants of present Uttar Pradesh, wherefrom they migrated to Bihar , Bengal (and Bangladesh) and then to Assam particularly to Goalpara and Cachar districts . From these two districts ~~may be~~ might have migrated , they ~~have~~ migrated to other districts of the State .

Another opinion is also there. These people were originally of Austric origin and inhabited primarily in the eastern part of Bengal. From that part they have migrated to Assam. It may be said that some of these people being subjected to social torture in the Hindu society and being subjugated by the then Muslim rulers had embraced Islamism.

But in the concerned compact area of ours in the six villages we could not find any such distinct characteristics. They are seen to be almost similar to the other Caste People residing in the villages. May be hundreds of years of co-habitation in the locality has forced them to have the same charateristic features.

As is observed now, the intensity of untouchability is almost over in them. They have been educated particularly after the independence and illiteracy is now not so rampant. Occupational diversification is also observed and fishing is now not universal as was before the independence. The following table will speak of it.

Table No.1. 1

Distribution of Namasudra households according to occupations and landholdings in a compact area of six villages.

Landholding categories	Occupational classes				
	Fishing	Cultivation	Agricultural	Others	All P.C.
Landless	460	17	38	24	539(91.05)
Marginal	10	8	1	7	26 (4.39)
Small	1	9	-	1	11 (1.86)
Big	-	13	-	3	16 (2.7)
	471 (79.56)	47 (7.94)	39 (6.59)	36 (5.91)	592(100) (100)

(Notes- Figures in the brackets are percentage to the total)

Source:- First point survey of the Recearch scholar.

From the Table No. 1.1. we see that about four - fifth of the households of the Namasudra Community are engaged in fishing, about 7.94% are engaged in cultivation, 6.59% are engaged in agricultural labour and the rest 5.91% are engaged in other occupations including services, weaving and other professions etc.

As most of the people of these were at one time migratory, following their traditional professions of fishing, they used to have little landed property and still this characteristics of landlessness is seen in most

of them . About 91.05% of them are said to be landless ,4.39% are marginal , 1.86% are small and only 2.7% are big landholders. As some of the families are becoming cultivators , there is the urge among them ~~has been seen~~ to acquire more cultivable land .

Kaivartta:-

"The dictionary meaning of the word Kaivartta is to live from the products of water as kol means ~~of~~ water and Brit means to subsist or live" . The Kaivartta community of Assam was originally known as Dom and was primarily attached to the fishing profession . As they were fisherman by ~~fishar~~ profession so ~~often~~ they were also called fisherman or Jaliya ~~also~~. As fisherman , they had to live on the banks of the rivers where they used to fish . So they were also called Nadials . In our society the word 'Dom' has been at one time used in a derogatory sense , therefore the people of the community felt ashamed of being called "Dom" and so a social movement started in the erstwhile Kamrup district to name them as Nadials or Kaivarttas . And now they are better known as Kaivarttas or Nadials and not as "Doms" . But in the common parlance the word "Dom" is still prevalent .

If we go back to their historical background , we feel very much confused . But it is sure that this class of people has a very long heritage . Even Veda Byasa was said to be the son of a fisherman . But why they are called "Dom" and from what period ~~it~~ is not known to anybody. ~~person~~ people belonging to the dynasty of Bhauma Kings of Orissa (after the rise of Gopala) where called Bhuama , ~~during 8th century A.D. and then "Dom" . Immigrants from upper India , where~~ persons living on the income of creating human corpses where called Dom or Domraja ~~were compelled to engage themselves in agriculture , fishing or menial works and all of them were nicknamed as Dom~~ . Later their decendants Even tually Kaivartta and Nadials of Assam and other immigrants ~~and Castes~~ involved in fishing activity were considered as performing inferior activity ~~and so the inferior or low caste~~ , ultimately they were ~~hated out with all posible contempt and~~ nicknamed as Dom ~~instead of considering their race~~ . In doing this their racial origin was not considered. Some say that they were Buddhists and at the instance of Mahapurush Sankardeva they were brought to the Hindu fold . But their initiation being very slow they were called Dom . According to Manu Samhita the Kaivartta community was born of a Nisada from an Ayogava woman who used to live on playing boats. According to Brahma Kaivartta Purana , the Kaivartta was born of a Kshatriya father and Vaishya mother .

"The word 'Dom' connotes ~~to~~ denotes the people of fishing profession in Assam a resident of Assam a low fishing Caste According to Bimal J.Dev and Dilip K. Lahiri they are Physically clean and well developed with plently of vitality and they are ~~complete~~ freedom from any false sense of modesty " .

The Doms ~~Caste is~~ are widely distributed in different parts of India . They are ~~It could be~~ found in Bihar , Orissa ,Bengal and Assam and ~~its~~ their origin ~~was~~ buried in ~~considerable~~ obscurity and the general opinion according to B.A.Allen seems to be that they were survivors of old aboriginal races of India . Though in Bihar and parts of Bengal, the Doms have been engaged in scavenging ~~of~~ filths and deadbodies , in Assam they are not in any way engaged ~~to that profession~~ in such activities for which they are free from the general stigma of hatred and untouchability . In Assam they are engaged in fishing ,net making ,marketing of fishes and agriculture. So occupational diversification ~~is inherent in them from time past~~ took place in the past , ~~but~~ such diversification is becoming more ~~intensive and extensive~~ widespread since Independence .

~~As regards the their social status, we see in them in a rather higher heirarchy as was mentioned in~~ The copper plate inscription of Barpeta Satra when they ~~were~~ placed ~~just~~ below the Keot team . Their social behaviour is continuously changing in the changed social circumstances , ~~but even then they are still found to be less conscious of self reliance and economic development~~ . They are ~~more prone to spending~~ spend thrift and ~~used to~~ marry early . They are ~~still~~ not less conscious about family planning and so the growth rate of population among them is quite high ~~enough~~ . ~~Though untouchability is rapidly evaporating, its~~ ~~ramnants are still present in and around them~~. Economic conditions of the community in the compact area :

In the compact area of our study there are altogether 20 households with an average family size of six persons . Literacy among them is repidly improving but illiteracy is still comparatively high among them, ~~of course~~ , ~~They are~~ But they have the culturally ~~very rich having mostly~~ background of the Dhulia Sanskriti ~~depending on them~~ .

Landholdings:- In the compact area all the 20 households of the Kaivartta community are found landless . They have very little agricultural or horticultural land ~~for themselves~~ . So many of them work as agricultural labour. ~~And that they have are only land of the landholders used by them under the 6th columan.~~

Occupational Pattern : Of the 20 households of the community living in the compact area ,8 or 40% of them ~~are~~ living on fishing , 1 or 5% on agriculatural labour and 1 or 5% on other occupations viz Government service .

~~As we~~ have stated that the literacy rate in the compact area is not ~~compartively~~ high . But as the area has been bestowed with a large number of educational institutions established after the Independence, education has spread very repidly among them. In 1971 , the literacy percentage of the community in the State ~~had been~~ was only 30.38% . But in the compact area, ~~collected from the~~ household survey it is 53% ~~every considerable increase~~. We find it take

The tools and equipments used by the Kaivarttas in the area are varied and almost similar to those used by the other people of the locality . These are Barjāl, Sarutanijāl or Ponglijāl ,Tāc Jāl ,Hatjāl ,Asrajāl and various types of Jāl ~~(nets)~~ devices are used to catch fish by placing them in the water field like Julki or Julka ,Chepa ,Palo ,Jata ,Potti etc.

The Kaivarttas are at present becoming economically much advanced , but yet their spendthrift nature and lack of saving habits are still inhabiting their social and ecomomic progress . The special privileges to be enjoyed by them under the constitution ~~also~~ are not ~~becoming~~ available to them . ~~The villages resided by them could still be identified easily.~~

Hira:-

Hira is S.C. community generally regarded as inferior to the Potters (Kumars), though both of them make earthen pots of various Types. Of course the raw material and the Technique used by ~~both~~ these two communities are different . The Hira uses Hirāmāti (a special Type of clay (soft and flexible at the time of preparation but hard after making) and they do not use potter's wheel in ~~making the pots~~ . Such clays are found only in certain ~~distinct~~ areas like Digheli beel near Agyiathuri hills and ~~other~~ 21 other places of the State . This is a kind of minarals which is not preserved by the Government . The women folk only ~~use to~~ make the pots with their hands for which the productivity is ~~still~~ kept very low . They also ~~used to~~ produce 'Sikar' out of 'Sikarmati' available in different parts of the area they reside . This Sikar is ~~used to~~ consumed by the Pregnant women as a tonic and medicine . The process of making Hirar Bachan (Pots of Hiramati) and sikar is a long one and involves ~~takes~~ several phases for which income earned is not encouraging . So their ecomomic condition is not good ~~at all~~ . Hirar bachans (Pots of Hiramati) are regarded as sacred ~~pious~~ and are generally used on religious occassions . It is a very rich traditional handicraft of Assam which is now challenged by modern aluminium and stainless steel utensils.

There is a legend as to how the Hira Community is born . It is said that a Brahmin came to Kamakhya from Orissa with his family but unfortunately the Brahmin died while they were on the hills, ~~in their stay on the hills and the family of three~~ - his wife Hira pregnant ~~two~~ sons ~~and the mother Hira Devi~~ had no ~~other~~ alternative but to stay on ~~to live on~~ . One day she went to the foothills of the Nilachal hills where she aquired a peculiar shining clay which was very flexible but unbreakable . She took it and moulded it into various pots of differents sizes . She ~~used to~~ burnt them with the help of her sons . She took them to sell and she could easily sell them as the pots were hard and not easily breakable while cooking food . They ~~used to~~ could ~~survive~~ survived on this business . But for which the Brahmins of the area did not allow the two sons to put on the sacred thread as they were engaged in business. ~~Sacred~~ thread . For this they become the originator of a separate community known as Hira named after their mother Hira Devi . Then they migrated ~~as told~~ to Bahati of Goalpara district from which their progenies spread throughout the State . As they ~~used to take~~ took upon up

The profession of a Kumar, ~~so the social hierarchy headed by the~~ Brahmins made them an untouchable ~~class~~ and ~~so still~~ till now they are ~~in a way remaining an~~ untouchables.

In the compact area of our survey ~~we have altogether~~ there are 53 households living in two villages viz Kaihati and Kheluwa . ~~These~~ All the 53 households are ~~either Government land~~ landless . Their homesteads are either Government land in V.G.R., ~~and~~ Some are on land kept under 6 column . ~~Occupationally~~, By tradition they are potters. the woman folk ~~used to~~ make them, and the menfolk ~~used to~~ sell the pots either in the weekly or biweekly markets or ~~by~~ ferrying from house to house . As they have little land for cultivation - they are not generally engaged in cultivation . In our compact area, ~~of course~~, there are 11 households or 20.75% of them are in this occupation . ~~In fishing~~ Only one household is engaged in fishing, ~~16 households~~ There are engaged in 16 agricultural labour households. ~~In pottery also a similar percent i.e.~~ 30.19% are engaged in Pottery. ~~In other occupations~~ 9 households or 16.98% are engaged in other occupations. This shows ~~that~~ there is occupational diversification. ~~is more intensive than after S.C. Communities~~ .

The Hira Community of the compact area specially of Kaihati village is also rich in cultural pursuits, Dhulia Namparty , Api-oja , Jatra Bhoana and Putuli Bya are very closely associated with the community .

Literacy rate among them is not very high. In 1971 , this rate was only 27.40% in the State and in the compact area it ~~has~~ been was only 41% .

It has been observed that in the compact area both Hira and Kaivartta women play an active role in their economic life . For example the male members of the Hiras do not make pots , only womenfolk make the pots with their own hands . The articles so produced are sold by both men and women either in the markets or in the villages . Likewise the Kaivartta woman known as"Poharis" sell fishes , caught by men, in markets or by vending .

Notes and References

1. Socio-Economic Development of the Scheduled Castes of Assam- By Dr. G.C.Sharma Thakur . Page - 54 .
2. A Glimpse of the Scheduled Castes and their Socio-Economic Development in Assam -By Bhakta Das . Page -31 .
3. Census of India 1961 , vol-111 Assam, Part-VA,P31 .
4. Cosmogony of Caste and Social Mobility in Assam - By Bimal J.Dev & Dilip K. Lahiri - Page-27

5. The different kinds of pots made by them in Hira; Kalah ,Tekeli , Charu,Card vessels ,Toys and Savings Box for children ,flower pots pots , Silim for smokers , Dhupdani etc. from the Hiramati .

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PART TWO

METHODOLOGY OF THE SURVEY

CHAPTER -II

SCOPE OF RESEARCH AND DESIGN OF THE STUDY .

1. Title of the Project :-

" The socio-Economic change of the Scheduled Caste people of a compact area of Nalbari District since independence " .

2. STATEMENT OF THE PROBLEM:-

The concepts of Scheduled Castes and Scheduled Tribes are coined by the founding fathers of our constitution to mean and include those Castes and Tribes of the country who are socially weak , depressed , sometime oppressed and who are therefore economically and educationally backward and culturally unexplored and therefore are in need of constitutional safegurds and promotional opportunities .

The number of Castes included in the Scheduled Cates list in Assam is 16 and in Nalbari District we have only fourteen such enlisted Castes . Total population, according to 1991 Census , of this fourteen s.c. people is 89,194 or about 8.78 % of the total population of the District . Most of these people , at one time were regarded as socially untouchables. But untouchability in the State and therefore in Nabari District was not so acute as it was found in the rest of the country . But as we see , some form of social untouchability is prevalent, in the Castes heirarchy of the Hindu society in the district though individual untouchability is becoming quite unknown . Another important feature that we can observe is that such social untouchability is prevelent among these fourteen Scheduled Castes, i,e, in between the Castes there is social stratification according to social status even among these people.

But a vast sea of changes has been taking place since independence among the s.c. people as among the rest of the society . Education has spread with grater intensity , economic diversification is becoming more welcome , social superstitions are almost gone, with them , age-old customs and traditions have been weakened, among these Castes, but even then it cannot be said that economic development and cultural upliftment have touched the core of their society . It has been seen that this rate of change in between the different Castes are not of the same magnitude nor even among the same Castes people in between different villages , The educationally rich and economically well-to-do people have

been able to exploit the different constitutional safeguards and promotional opportunities more than rest of their compeers are doing , Social outlook -interaction with other castes people , habit of fueds and tensions among the women folk have undergone a changes but not with equal intensity among all the Scheduled Castes . Illiteracy , homogeneous occupational structure , social immobility particularly in between different social groups , maintenance of their individual identity even in urbanised society , low level of skill formation and therefore low level of productivity , non use of mordern technicques of productions , low level of standard of living, all indicate a social system of mediaeval character .

So we see a social dichotomy amongst the Scheduled Castes people of the district . Under the circumstances we have to reason out why the uneven fedualistic characteristics are in them . Why the constitutional safeguards and promotional opportunities have touched only the fringes of the Scheduled Castes society ? Why inter-Castes disharmony among them still preveils in them even comon deprivation ? All these and many others questions are to be resolved and therefore we need an intensive investigation among the Scheduled Caste people interacting with other Caste Hindu People .

For this purpose we have to make a survey of an intensive nature to findout both socio-economic and cultural charateristics of the people . With this in xewx view we are intending to survey a compact area of six villages , namely , (i) Barhelasha ,(ii) Dahudi , (iii) Ghilajari, (Sodmara) , (iv) Lokhapur (v) Kheluwa and (vi) Kaihati in the Khetri Dharmapur Mouza of Paschim Nalbari development Block and circle of Nalbari district . It covers an area of 19934 Bighas and its total populations , according to 1991 Census is 10091 . Of these people about 4011 are s.c. people . As far as our knowledge goes , there are three s.c. groups of which Namasudra , Kaivartta, and Hira are most dominant. The areas in the meantime taken and urbanised look with educational Institutions , market places , development offices and Public-Health centres etc. But even then the people are seen to be sticky to their paternal occupations . Hence we have xix selected the area where changes are significant with standstillness in the core of the people .

Contd.3

3. AIMS AND OBJECTIVES OF THE STUDY :- The aims and objectives of the study are the following :-

1. To find out the changes in the lives of the people in their economic , educational , social, cultural and religious fields;

ii. To find out as far as practicable the causes of the changes and the factors of inhibitions for their ~~standstillness~~ stagnation

iii. To findout the~~ir~~ changes of their mental , social , religious outlooks ;

iv. To ~~make and investigation~~ know how the constitutional and legal provisions are responsible ~~in any way~~ for ~~this~~ change ;

v. To analyse whether the promotional measures and their implementations are ~~xxxxxx~~ adequate and efficient enough ~~xxxx~~ to emulate the potentials of the people for change and development ;

vi. To show , if ~~any the~~ there differences ~~is~~ between the different s.c. ~~communities~~ people .

vii. To suggest measures for the upliftment of the~~ir~~ socio -economic conditions and

viii. Lastly hereby we shall have to prepared a thesis for submission to the Institute of Social change and Development and for use in my thesis for Ph.D. to be submitted to the G.U. in subsequent period .

4. SIGNIFICANCE OF THE PROBLEM:- Inspite of the Central and State Govt!s attempt to uplift the S.C. people ~~of the State and the Central~~ , S.C. and S.T. commissions endeavour to raise the socio-economic status of the S.C.people in the Country , ~~yet~~ it is a fact that S.C. people are still underdeveloped and their socio-economic status is below the mark , So we have ~~had~~ to ascertain the reasons of their backwardness . Of course the economic and social positions of the S.C. people is not as bad as in the rest of the country , Yet the causative factors of there backwardness have to the detected out and here lies its importante of making ~~xxx~~ an intensive investigation .

4.1 Theoretical importance of the study :- Our findings ~~that we have had~~ , can be used in verifying the theoritical fremework of economics- partcularly in the fields of class conflict, ~~xxxxxxxx~~ consumption hypothesis and development strategies .

Contd.4

4.2 Practicle importance of the study :- ~~The~~ Our findings and ~~the~~ conclusions ~~made there from~~ can be of much help to the social scientists, economic planners, and policy makers in prescribing measures for ameliorating the plights of the people .

5. HYPOTHESES:- ~~In the study to be made , certain hypotheses have been tested~~ . The hypotheses that have been tested and verified are the following .

.1. The socio economic changes of the S.C. people particularly in the compact area since independence are very extensive - but not uniform among the different s.c. communities .

.2 Different S.C. people are not economically , educationally and socially equals ;

.3 Social negligence , educational backwardness , stickiness to thei r traditional occupations , absence of ownership of productive resources, uneconomic indebtedness and poor participation in the Secondary and Tertiary ~~sectors~~ occupations are the primary causes of their present plight;

.4 Though constitutional and legal provisions are responsible to a great extent for the changes of the S.C. people since independence, yet they are not found adequate and the implementation of these provisions is characterised by indifferente and delay ;

.5 Promotional and Protective safeguards provided to them in educational and training institutions and the fulfilment of job reservation quota are only effectively implemented in recent times ~~than in the past~~, and so they have shortened the period of unemployment ;

.6 There is a vast change in attitude of the s.c. people in respect of their marriage ~~in case of~~ able age, inter-Caste marriage , parental imposition ~~of choice of~~ in marriages, divorce and dowries ;

.7. The feeling of inferiority complex in the minds of the s.c. people as a result of century old social relations is still prevalent and it is ~~best on~~ the result of certain treatments meted out to them by ~~other~~ people of higher Castes.

.8. The educational , ecconomic , litterary & cultural achivements made some of them ~~have seen~~ relatively rich creating a new-social mobility ~~in them~~ and as a result they have ~~been~~ alienated themselves from their own Caste people .

.9. The problem of untouchability is ~~seen~~ almost absent ~~in between the different caste - higher Castes and Scheduled Castes and between the different communities of the s.c. people~~ . what remeniscenses are there is only ~~obscured~~ among the old social guards .

6. Coverage:-

i. Universe of study :- The compact area of six villages in Paschim Nalbari circle namely , (a) Barhelasha ,(b) Dahudi ,(c) Ghilajari (Solmara) ~~and~~ , (d) Lokhapur ,(e) Kheluwa and Kaihati .

ii. Units of study :- The three communities of S.C. households residing in these six villages mentioned above .

iii. Location of study:- These villages are located in the Khetri Dharmapur Mouza and Paschim Nalbari Development circle/Block of Nalbari District . Geographically it is at about 91.3' East of longitude and 27.38' North of latitude . It is situated at a distance of about 18-20 kms. from the district head quarter Town of Nalbari .~~But the area of study is about 30 kms. from the residence of the researcher.researcher~~ .

iv. It is to be a two points survey :- First continuous village survey 2nd point - sampling stratified systematic house hold survey .

7. Approach and Methodology of the survey :-

i. Introduction:- An analysis of "the socio-economic change of Scheduled Caste people of a compact area of Nalbari district since independence " has to be based more on primary information than secondary ones derived from Governement publications , Papers, relevent books and journals , Government records ,news papers , Reports of the verious Committees and Commissions, theses of Research scholars, the Census Reports and other publications of specialised institutions of the State and of the country etc. These relevant books and journals helped ~~me~~ us in understanding the problems of the Scheduled caste people in general ~~with and insight to their socio-economic conditions~~.

Primary information have been collected through personal survey of the compact area of six villages of Nalbari District . Field investigation in the name and style of "The socio -economic change of the S.C.people of a compact area of Nalbari District ~~has been~~ was started on 15th October 1993. and ~~has been over~~ was completed on 15th December,1992,It ~~has been~~ was a two points survey . In the first point we covered the compact area of six villages - selected out of the S.C.Villages of the district for stratification and identification and in the second point the households- selected out of the households of the

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six selected villages, on the basis of landholding categories and social sub-strata.

2. Selection of the compact area:- As per the 1991 Census Report there are as many as 396 S.C.Villages of which 271 Villages are in 55 clusters and 125,S.C.Villages in scatters way. For an individual research worker extensive study on a large scale is not possible, for the constraints of time and means. Hence a sample survey of these 55 clustering has to be made . So we selected out only one of them. This is in Paschim Nalbari circle and development Block in the Khetri Dharmapur Mouza.In this altogether we have six S.C.Villages adjacent to each other . These villages are 1. Lokhapur ,2.Kheluwa ,3. Barhelasha 4. Ghilajari (Solmara) 5. Kaihati and 6. Dahudi .

The selected compact area of six villages has been identified because it has an urbanised look having 58 educational institutions (including Viz one degree college one H.S.School) , 74 cultural & other social institutions & 41 economic overheads including primary Health centre, one office of the Solmara Forest beat office , social forestry Solmara Nalbari , one office of the super-in- tendent of Handloom and Textiles; Handloom production centre, Solmara, one M.N.C. Khadi production sub-centre of Assam Khadi Gramodog Board , Solmara, No. 23 paschim Khetri Dharmapur Gaon Panchayat office , Solmara farming corporation , two Sub-post offices, one P.G. Bank , one irrigation the water supply, ~~one T.V.~~ one Tarja industry .

The area is well-connected by motorable roads and public and S.T. Bus services . The area is not inhabited by S.C. people alone. There are others also including Caste Hindus and Muslims . But S.C. people belonging to three-Sub-Castes i.e. Namasudra, Kaivartta and Hira are still sticking to their original occupations having almost no occupational diversifications . The villages are seen nucleated having concentrated settlement areas with distinct agricultural plots . So we have one characteristic feature of the S.C. People ~~of the state~~. The other compact areas may have some of the characteristics of the area studied by us, ~~but not all these~~ . This very characteristic will give us a contrasting idea of macro development with micro-backwardness of the locality primarily amongst the s.c. people ~~therein~~ . So we have been tampted to select the area .

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The table No. 2.1. showing the clustering of the S.C. villages according to their location and number of villages included there will give us a picture of the district .

Table No. 2.1:- Clustering of S.C. villages in clustering strata : circle-wise in Nalbari district .

Circle's name	No of clustering in each circle	No. of villages in the clusters	Clustering strata 3-5	6-8	More than 8
1. Baska	12	50	10	2	-
2. Tamulpur	13	76	8	3	2
3. Ghograpar	3	16	1	2	-
4.Nalbari	6	28	4	2	-
5. Barama	3	16	1	2	-
6. Tihu	5	28	3	1	1
7.Pas.Nalbari	6	25	5	(1)	-
8Kamarkuchi	2	13	1	-	1
9.Barkhetri	5	19	5	-	-
Total	55	271	38	13	4

N.B. The figure rounded shown in Paschim Nalbari circle has been the village cluster selected for our survey as a six village compact area .

3. Survey prodedure: Approach :-

First point survey:- The approache made in the first point survey is as follows : we went personally to the compact area of six villages , collected four major items of informations viz ; the names of household's heads, their sub-Caste , occupations and landholding size, which were systematically shown against their names as in the village schedule which is appended herewith .

The village Scheduled:-

Name of villages:-

Sl.No.	Name of the head of each household	Sub-Caste	Occupation	Landholding
1.				
2				
3				
!				
!				
N				

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The 2nd point survey :- The approach made ~~to~~ in the 2nd point survey ~~has been~~ shown as follows ; The household data collected in the first point survey is stratified according to their Sub-Castes viz; Namasudra (N) , Kaivartta (Ka) and Hira (H) and to them ~~has been~~ was put the first stratified numbers . Then each of the strata has been classified into four different landholding categories viz; LL(Landless - those who have less then 3 bighas or 1 acres of land) , ML (Marginal landholders - those having land between 3 to 7 bighas or 1 acres to 3 acres of land), SL(small landholders those having land between 7 to 15 bighas i.e. 3 acres to 5 acres of land) , and BL(Big landholders -those having land above 15 bighas or 5 acres or moreland). Then each of the land-holding class is selected ~~out~~ and a stratified numbers is put to them . Now we have four different stratified households of each Sub-Caste , then each of the stratified class has been classified further into five occupational groups viz; 1. fisherman (F) ,2. Cultivator (Cl) , 3. Agricultural labour (AL) , 4. Potter (P) , and 5 . Others (O), including serviceholders , and business and professional .

From the data of the first point survey we ~~have~~ identified the different landholders of different occupational groups and so ~~the doing~~ we could ~~have~~ put the final stratified number to each of them . These final stratified households were then sampled out according to the systematic stratified sampling method . We have sampled ~~out~~ 20% of the stratified households i.e. one from each five-at a stretch . Hence the method practically applied is, say for instance, we have the 1st category i.e. ~~kfx~~ Lf1 (i.e landless fisherman) and from this we started Lf5 , Lf 10 , Lf15..... so on and then next from Mf , we started with Mf1,Mf6 and so on ; for the next category Sf,we sampled ~~out~~ out none as the total number of the household in this category is only one . Next category Bf,we have no household and hence no sample . And the same approch has been made in other categories . Thus we have sampled out the different households for different categories for the survey .

In table No . 2.2 and 2.3 we have shown the numbers of household selected out from the total number of the households recorded and stratified .

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Table No. 2.2 - Households - Total & sample based on Castes, landholdings and occupations in the villages of six village compact area: Nalbari District .

Land holding Categories	Occupational Pattern.	Name of villages, total no. of each Sub-Caste in each village and sample of each sub-caste																	
		Barhelasha		Dahudi		Ghilajari		Lokhapur		Kheluwa				Kaihati				Compact area	
		Namasudra		Namasudra		Namasudra		Namasudra		Nama-		Hira		Hira-		Kaivartta		Total	Sample
		T	S	T	S	T	S	T	S	T	S	T	S	T	S	T	S	T	S
Land-less. (LL)	F	130	26	111	22	205	41	-	-	14	3	-	-	1	-	8	2	469	94
	CL	-	-	10	2	7	1	-	-	-	-	-	-	11	3	1	-	29	6
	AL	17	3	-	-	-	-	-	-	21	4	-	-	16	3	10	2	64	12
	P	-	-	-	-	-	-	-	-	-	-	9	2	7	1	-	-	16	3
	O	4	1	3	1	8	2	3	1	6	1	4	1	5	1	1	-	34 (612)	8 (123)
ML	F	-	-	5	1	5	1	-	-	-	-	-	-	-	-	-	-	10	2
	CL	-	-	4	1	1	-	-	-	3	1	-	-	-	-	-	-	8	2
	AL	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-
	P.	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	O	-	-	1	-	3	1	-	-	3	-	-	-	-	-	-	-	7 (26)	1 (5)
&	F	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-
SL	CL	-	-	3	1	5	1	-	-	1	-	-	-	-	-	-	-	9	2
	O	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	1 (11)	- (2)
	CL	-	-	12	2	1	-	-	-	-	-	-	-	-	-	-	-	13	2
BL	O	-	-	1	-	1	-	-	-	1	1	-	-	-	-	-	-	3 (16)	1 (3)
Total		152	30	152	30	236	47	3	1	49	10	13	3	40	8	20	4	665	133

Table No. 2.3 :- Sampled households : classified according to sub-castes, occupations and Landholdings of the compact area ; nalbari District.

Sub-Castes.		Namasudra.					Hira.					Kaibartta					Total.
Occupation.		F	CL	AL	P	O	F.	CL	AL	P	O	F	CL	AL	P	O	
Land holding.	LLL	92	3	7	-	6	-	3	3	3	2	2	-	2	-	-	123
	ML	2	2	-	-	1	-	-	-	-	-	-	-	-	-	-	5
	SL.	-	2	-	-	-	-	-	-	-	-	-	-	-	-	-	2
	BL	-	2	-	-	1	-	-	-	-	-	-	-	-	-	-	3
		99	9	7	-	8	-	3	-	3	2	2	-	-2	-	-	133

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Thus wee see that of the 133 sampled households of the area there are 118 Namasudra households of which landless numbered 108 marginal landholders 5, small landholders 2 & big landholders are three. Of the 108 landless Namasudra households , 92 or 82.18 % are fishermen, 3 or 2.7% are cultivators, 7 or 6.48% are agricultural labour and 6 or 5.5% are others, So of the 11 landless Hira family , cultivator ,agricultural labour and Potters are three in each category, while two others . Total Kaibortta landless householders are only four, of which Two are fishermen and the other Two agricultural labour. In the compact area there are only 5 marginal landholders , all of whom are belonging to Namasudra Community. Of these five families , two are fishermen ,two are cultivators and last one is other occupation. There are only two households of Sub-Caste- which belong to the cultivator category.Of the three big landholders all are Namasudra and Two of them are cultivators and one is service holder (others) . ~~after sampling out the households. so, we have gone to them to~~ canvass the questionnaire (specially prepared for the 2nd point survey). The questionnaire ~~has been~~ appended in appendix No. 1. The canvassing ~~has been~~ carried out according to the seriality of the sample. But sometimes, we could not find out the respondent of the sampled household-even after two or three ~~times of visit~~ visits. Because the people were so much pre-occupied with their daily work that neither in the morning nor in the afternoon ,they were available.So either the interviews were conducted whenever the individuals were ~~found in houses or in field~~ available or we had to select ~~out~~ the nearest neighbour of the sample households in the category concerned. Often a person had to be visited more than once to complete an interview, because , most of them were unable to spare enough time in one sitting . Some of them were reluctant to provide details for certain questions ~~posed by~~ .Apparently some of them felt that the study was purely academic and it was neither going to help them in any way nor to harm them even indirectly .So most of the respondents responded to our questions ,~~but at a cost of much more persuation and time~~ . Apart from the schedule , some information was elicited through informal conversations and dicussions. Thus we have conducted the survey and completed the work in between the period of 15, December 1993, ~~since the period between~~ and 28 , September- 28 march/1994 i.e. only six months has been taken as the reference period of study.

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PART THREE

FINDINGS OF THE SURVEYS

CHAPTERS :

III. AN ANALYSIS OF THE SOCIO-ECONOMIC FEATURES OF THE SAMPLE COMPACT AREA OF SIX VILLAGES IN THE NALBARI DISTRICT.

IV. ECONOMIC CONDITIONS OF THE SAMPLE HOUSEHOLDS.

V. SOCIAL MILIEU OF THE S.C. HOUSEHOLDS.

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CHAPTER - III

AN ANALYSIS OF THE SOCIO-ECONOMIC FEATURE OF THE SAMPLE COMPACT AREA OF THE SIX VILLAGES IN THE NALBARI DISTRICT .

1. INTRODUCTION

In this chapter we are to discuss the various Social and Economic features of the compact area of six villages and of the S.C. people residing in these villages . Here the main sections will deal with the Geographical profile of the compact area including of the villages, then demographic profile of the S.C. people of the area, community and villages wise and then with Socio Economic overheads that we find in the locality for the people .

2. Geographical Profile, Location:-

The sample compact area of six villages viz: 1) Lokhopur ,II) Kheluwa ,iii) Barhelasha ,iv) Ghilajhari, v)Kaihati and vi)Dahudi which is under our field survey are located in the Khetri Dharmapur Mouza and Paschim Nalbari Development circle /Block of Nalbari District . Geographically it is at about 91-3' East of longitude and 27.38' North of latitude . It is situated at a distance of about 18-20 kms from the district head Quarter Town of Nalbari . Panchayat wise it is in the three gaon Panchayats namely i) 23 Paschim Khetri Dharmapur Gaon Panchayat , which contains four villages ; Kheluwa , Barhelasa , Ghilajhariand Kaihati ,ii)21 Uttar Khetri Dharmapur G.P. under which Kheluwa villages falls and iii) 22 Dakhin Khetri Dharmaput G.P. in which the village Dahudi falls .

2. Area, location code and chupa:

The compact area has a land area of 19,9 34 B .1k. 10.1 which comprises only 1.18% of the total geographical area of the district. The location codes of the six villages of the compact area according to the 1971 census report are given with the areas and chupas of the villages in the table No.3.1 below-

Table No.3.1.

	Lokhopur	Kheluwa	Barhelasha	Ghilajari	Kaihati	Dahudi	Compact area
1. Geographical area.	B 5316 k- 4 L- 12	3172 1 8	3854 - 19	2440 4 7	1760 1 4	3389 4 -	19934 1 10
2. Location code	2/8/158	2/8/160	2/8/161	2/8/162	2/8/214	2/8/215	
3. Name of Chupas	1. Lokhopur.	1. Patkata (S.C)	Barbeela	Bhathimur (S.C)	Barkaihati.	Napara (S.C)	
	2. Lakhopur (S.C)	2. Napara (S.C)	Dalepara	Majkuchi (S.C)	Saru Kaihati	Bhathimur.	
	3. Lakhopur (S.C)	Sorabori	Mandalpara	Ujanmur (S.C)		Barsila	
	4. Barbhitha	Natun Kheluwa (S.C)	Barhelasha Chupa	Napara		Uiubari	
	5. Chatri-para			Kalita chupa			
				6. Musalman chupa			

The villages have altogether 25 chupas which have some distinguishing features of their own .

The villages bad at one time infested by regular floods of the Brahmaputra and were surrounded by a large number of beels . In the 1897 earth quake , the area bad suffered very seriously and at that time large number of people migrated to other better places . But due to the embankment of the river Brahmaputra , the annual sufference from flood has been relieved of and now flood in the area is only a rare occasion . The beels which were at one time the occupational resort of the S.C. People of the area ,are now almost dying out . Now there are Two registered beels in this area viz: Barbeela beel and Moneri beel . Near this compact area Sukekuchi Minmahal is also under the ownership of the Government .

As the area had been ~~infested~~ ravaged by annual floods, so the area is new, alluvial and fertile, sandy area is also not uncommon. But watering of the area is only dependent on rainfall and irrigation is ~~not~~ as yet ~~made~~ available, ~~though an irrigation project had been installed~~.

3. LAND TENURE SYSTEM IN THE AREA :

In the table No. 3.2 we ~~have~~ presented the nature of the land Tenure of the six villages compact area.

Table No. 3.2 : Nature of the land Tenure of six villages compact area.

Pattern of land holdings		Dahudi	Ghilajari	Kaihati	Barhelasa	Kheluwa	Lokhapur	Compact area.
Total land area in Bigha	B-	3389	2440	1760	3854	3172	5316	19934
	K-	4	4	1	-	1	4	1
	L-	-	7	4	19	8	12	10
Settlement area	B-	2999	1732	1624	3257	2769	4225	16609 83.31%
	K-	1	4	4	2	4	3	4
	L-	-	-	15	3	8	8	14
Khasland	B-	390	708	135	596	402	1091	3324 16.67%
	K-	3	-	1	3	2	1	1
	L-	-	7	9	16	-	4	16
Khirajland of pereodic patta	B-	2645	1458	594	2260	2661	3664	13284 66.64%
	K-	1	1	4 1/2	1	-	3 1/2	1
	L-	4	11	6 1/2	-	16	1/2	18
Khirajland of annual patta	B-	114	97	-	449	107	410	1178 5.9%
	K-	1	2	-	-	-	4	4
	L-	10	14	-	19	9	4	15
Nisf.Khiraj	B-	215	151	1085	548	-	-	2000 10.03%
	K-	2	4	1	-	-	-	4
	L-	9	16	16 1/2	5	-	-	61 1/2
Allowment land or Touzi	B-	120	103	10	50	16	5	360 1.82%
	K-	-	-	-	-	-	-	-
	L-	-	-	-	-	-	-	-

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In the above Table we see that no area is under permanent settlement. The area is under the Riotary system of land Tenure. ~~and there~~ There ~~there~~ are settlement area and khas land. Settlement area comrises 83.31% of the total area, while khas land constitutes about 16.67% of ~~of the settlement area~~ There are Two types of Patta land-periodic and annual. Periodic Patta land has been of different types, viz Khiraj, Lakhiraj and Nisf-khiraj land. In the compact area Khiraj periodic Patta land comprises ~~anly 10.02%~~ 66.64% of the total, Nisf-Khiraj land ~~. In the comprises area~~ only 10.03% and the khiraj land of annual patta comrises only 5.9% of the area. No Lakhiraj land is there in the compact area.

We know that Debottar Bhumi ~~had been~~ was donated to the Temples and ~~now~~ are now kept in Lakhiraj periodic Patta for which no rent is to be paid. Brahmottar and Dharmottar bhumi were ~~conferred~~ donated to the learned and reputed Brahmins and religious communities by the Ahom kings which are now being kept in Nisf-khiraj land where only half the normal rent is to be paid. The owners of the periodic Patta of Khiraj and Nisf-khiraj land are landholders and have the right of transferability of the land, while ~~ow~~ owners of yearly Patta of Khiraj land are known as settlement holders and have no authority to transfer or sell land, though they do it without much Government interference. The khas land which is surveyed and recorded by the Government may be distributed to the people on application with fees, is known as Touzi land, for which no regular rent is charged. Such Touji land constitutes about 1.82% of the total village area.

4. Utilisation of the land Area:

Of the total land area of 19934.3 bighas, 12311.16 bighas of the land had been cultivated as net area shown in the ~~year of~~ 1992-93. Of the total area, 53.82% are cultivated for different types of winter crops and 31.45% are used for summer crops. In the compact area, 85% of the land ~~used~~ are ~~the total cropped area of~~ available for both the seasons. ~~But in the villages, the S.C. people used to cultivate only a small 9% of the total S.C. households~~. The different varieties of crops cultivated either during the winter season are Boro Paddy wheat, verious types of dal, spices, mustard ~~seeds~~, vegetables, tobacco etc. ~~or~~ and during the summer ~~one are~~ Ahudhan, sweet potato, vegetables etc. Horticultural crops include ~~betesnut~~ arecanut, coconut, betel leaves, bananas, mango etc. ~~The~~ Table No. 3.3 shows the utilisation of the land under cultivation for both seasons winter and summer in the compact area during 1992-93.

Table No. 3.3

cropped area of both winter and summer season under cultivation , 1992-93

Sl. No.	Items of agriculture		Dahudi Area	Dahudi p.c.	Ghilajari area	Ghilajari p.c.	Kaihati area	Kaihati p.c.	Barhelasa area	Barhelasa p.c	Kheluwa area	Kheluwa p.c	Lokhopur area	Lokhopur p.c.	Compact area	Compact area p.c
1.	Winter Paddy, i,e. Sali, Boro, Gam	B-	1901	23.27	687	8.40	656	8.03	1389	17.00	1474	18.04	2060	25.22	8169	40.98
		K-	2		2		4		3		1		2		1	
		L-	7		3		4		-		4		10		8	
2.	Total cropped area of winter season	B-	2390	22.27	1009	9.40	982	9.15	1841	17.16	1813	16.90	2693	25.98	10730	53.82
		K-	4		1		2		-		1		4		4	
		L-	11		1		19		11		6		8		16	
3.	Summer paddy Ahudhan	B-	419	11.08	418	11.06	511	13.52	512	13.54	646	17.09	1271	33.62	3780	18.96
		K-	3		2		2		3		1		3		2	
		L-	19		15		19		12		2		-		7	
4.	Total cropped area of summer Season	B-	657	10.48	689	10.99	708	11.29	1210	19.30	1208	19.26	1795	28.63	6270	31.45
		K-	1		2		1		3		4		4		3	
		L-	18		10		10		12		2		12		4	
5.	Total cropped area for both seasons	B-	3048	17.93	1698	9.99	1690	9.94	3051	17.95	3022	17.77	4489	26.40	17001	85.
		K-	1		3		4		4		-		4		3	
		L-	9		11		9		3		8		-		-	
6.	Net area sown	B-	2337	18.98	1016	8.25	1164	9.45	2351	19.10	2182	17.72	3259	26.47	12311	61.7
		K-	-		-		-		4		-		4		-	
		L-	1		13		11		3		8		-		16	

Source: The three gaon Panchayat offices of the compact area .

5. Landholding size of S.C. households:

The Table No. 3.4 shows the No. and p.c. of S.C.household according to landholding size. Of the total 665 S.C. households, 92.03% households are landless, 3.91% are marginal 1.65% small and 2.41% households are big .

Table No. 3.4:

Villagewise S.C. households according to landholding size : compact area .

Landholding categories	Dahudi		Ghilajari		Kheluwa		Barhelasa		Kaihati		Lokhopur		Compact area	
	Total	P.C	T	p.c	T	p.c	T	p.c	T	p.c	T	p.c	T	p.c
LL	124	(81.58)	220	(93.22)	54	(87.10)	151	(99.34)	60	(100)	3	(100)	612	(92.0
ML	10	(6.58)	9	(3.81)	6	(9.68)	1	(0.66)	-		-		26	(3.91
SL	5	(3.29)	5	(2.12)	1	(1.61)	-		-		-		11	(1.65)
BL	13	(8.55)	2	(0.85)	1	(1.61)	-		-		-		16	(2.41)
Total	152	(100)	236	(100)	62	(100)	152	(100)	60	(100)	3	(100)	665	(100)

First point field survey

3. Demographic Profile-

In the compact area of six villages, there are at present 10,091 people according to the 1991 census . But The area has seen a continuous rise in population sinceIndependence . In 1961 , the area had a population of 5154 and in 1971 it rose to 6962 . It shows that population has increased by 95.79% during this thirty years . This rate of growth of population was 35.08% during the first decade, while in the 2nd two decades this is seen to be 44.94% . This shows that during the sixties, the annual rate of growth was as high as 3.51 % while in the seventies and eighties this rate was about 2.25%. We have come to know that there was no international immigration to the compact area in any period of time . But because of intermigration within the district and because of high birth rate which in its turn is caused by early marriage, the growth rate of population has been so high during the sixties , However , this type of intra-migration

slowed down later on, because ~~of the maturity stage arrived at in relation to land possession~~ no virgin land remained as attraction for fresh immigration.

The density of population during this period has also undergone a drastic change . In 1961 ,density of population ~~has been along~~ was 193 which increased to 261 in 1971 and then to 378 in 1991 ~~per 50,uare km.~~ The area is completely a rural ~~one~~ with an epicentre at Ghilajari which has been taking ~~place~~ an urbanised look with a ~~drily~~ daily and biweekly market, ~~an if~~ H.s.school,one P.H.E and certain other offices. ~~But the population permanently settle there is seen below a thousand~~ .

The villagewise population of the area has been presented in the Table No . 3.5. From that we can ~~show~~ see how the comparative positions of the s ix villages have undergone a change . The following Table 3.5.A will show the comparative growth rates during 1961-91 ,1971-91 ,1961-71 respectively .

Table 3.5.A. Growth rate of population in the six villages in the compact area since 1961 ~~census-wise~~ .

Decades	Lokhopur	Kheluwa	Barhelasa	Ghilajari	Kaihati	Dahudi	Compact area.
1961-91	143.31	281.08	55.75	283.36	57.04	-12.41	95.79
~~1971-91~~	51.50	127.43	26.76	204.96	32.54	-34.94	44.94
1961-71	60.59	67.82	22.87	25.70	18.48	+34.62	35.08

Sources: Census of India ,Assam,District census Handbooks - 1961,1971,1991.

From the two Tables Nos 3.5 and 3.5.A, we see that in 1961-Barhelasha ~~had been~~ was the biggest village with highest population,next came Dahudi and the smallest was Kheluwa . In 1971 their comparative position slightly changed , but in 1991, there is a drastic change in their comparative positions-Ghilajari became first from fourth,Barhelasha came to the 2nd position from first ,Kheluwa came third from last position and Dahudi became last from 2nd position .

And for this change in comparative positions the rates of growth of population have also been ~~seen~~ very different from one another . The highest rate of growth during 1961-91 ~~has been~~ was found to be highest in Ghilajari ,then comes neck to neck kheluwa with 283.36% and 281.08% respectively . During this three decades, the village Dahudi has recorded a negative growth rate of 12,41%. Barhelasha and Kaihati have recorded almost normal and natural growth rates. During the last two dece

decodes 1971 and a991 , the highest ratesof growth have been recordded in village Ghilajari with 204.96% and in Kheluwa with 127.43%,Lokhapur also has shown some amount of unnatural growth rate . But what is more to note is the negativr rate of 34.94% recorded in village Dahudi .During the first decade of our concern, rates of growth were more than natural in villages Kheluwa ,Lokhapur and Dahudi , while in the three other villages the rates were almost natural. During this decade, the only growth centre Ghilajari had not shown any sign of urbansation , In the Table No. 3.5.B we are presenting the growth rate of S.C. population in the six different villages of the compact area as we have shown in our earlier Table No. 3.5A.

Table No. 3.5.B

Growth rates of s.c. population in the six villages of the compact area since 1961-censuswise .

Decades	Lokhapur	Kheluwa	Barhelasha	Ghilajari	Kaihati	Dahudi	Compact area
1961-71	-66.67	87.34	27.35	3.69	28.79	16.06	18.86
1971-91	+1700.00	255.41	80.16	36.44	349.41	44.46	79.78
1961-91	500.00	565.82	129.44	41.47	478.79	35.55	113.69

Sourse: As of Table No. 3.5.A

The table shows that S.C population in the compact area has been increased at a normal rate of 18.86% during the first decades, but thereafter an abnormal rate of growth has been recorded in the next two decades, resulting in a rise of 79.78% during 1971-91 and 113,69% during 1961-91. During the first decade Lokhapur has been recorded a negative rate of growth i,e. -66.67% , nut thereafter it increased at a very abnormal rate of 1700% . This is seen primarily because the base was at a very low key i,e. on one man alone.Kheluwa and Kaihati have shown during the whole period some abnormal rises of s.c.people while Ghilajari abd Barhelasa recorded only very nominal rates of growth .Dahudi during the period of 1961-91 has recorded a negative growth rate of 35.55% and in the two decades 1971-91 also , the negative growth rate continued.

Table No. 3.5: Villagewise general and S.c population as per 1961, 1971 Census report .

Demography	Lokhapur	Kheluwa	Bar-Helasa	Ghilajari	Kaihati	Dahudi	All	P.C
Yrs. Popul-1961 ation	538	404	1478	673	796	1265	5154	
1.Total population (general)								
Male	282	229	757	347	402	683	2700	
Female	256	175	721	326	394	582	2454	
2.Total s.c population,	3	79	479	651	198	467	1877	36.42
Male -	3	49	245	339	103	254	993	
Female	-	30	234	312	95	213	884	
1971.								
1.Total popu-lation (genl)	864	678	1816	846	1055	1703	6962	
Male -	481	420	920	434	545	922	3722	
Female -	383	258	896	412	510	781	3240	
2.Total s.c. population	1	148	610	675	255	542	2231	32.05
Male -	1	76	306	347	139	285	1154	
Female-		72	304	328	116	257	1077	
1991.								
1. Total popu-lation(Gnl)	1309	1542	2302	2580	1250	1108	10091	
Male -								
Female-								
2.Total s.c. population	18	526	1099	921	1146	301	4011	39.75
Male -	11	257	546	474	593	156	2037	
Female -	7	269	553	447	553	145	1974	

Source: District census Handbook of Assam, 1961, 1971, Rural Primary census abstruct -1991.

We have no clear idea regarding the abrupt rise in the S.C. Population. Why the magnitude of Scheduled Castes population has so changed we do not have sufficient reason thereof . May be large scale migration is taking place . In our chapter iv on economic conditions of the sample households we have given more light on this. We have elaborately elaborated this in chapter IV

Of the six villages , in five villages namely Lokhapur, Kheluwa, Barhelasha , Ghilajari, and Dahudi , Namasudra people are found and in village Kaihati Kaibartta people are seen; whereas Hira people can be seen

in two villages Kheluwa and Kaihati, ~~but with other s.c.popple namely with Namasudra in Kheluwa and with Kaibartta in Kaihati.~~

In these villages other people namely Goswami,Brahmin,Kalita, Keot ,Saloi,Koch,Baishya of Hindu faith and a few Muslim households (in Ghilajari) are seen. But their growth rate during the period 1971-91 is collectively much more during 1964-71 (44.36%) and ~~during 1961-91 by about 85.53% lower only 28.49%~~ .

Sex ratio : As regards the se-x ratio of s.c. people, the area does show some improvements among the s.c. people . In 1961 it was 890.23 per 1000 male which in 1991 it has become 969 per 1000 male. It may be said that the social inhabition on female child among the S.C. people ~~at least in the compact area has been seen loosened~~ losing ground . ~~Of course~~, The sex-ratios in different villages are ~~seen~~ different. In villages Kheluwa and Barhelasha female retio per 1000 male is much higher above 1000, while in the rest four villages it is less than 1000, the lowest ~~of~~ being 636.36 ~~is~~ found in Lokhapur .

Occupational Pattern:- Occupational Pattern in the area is not very diversified ~~but we have different occupations practised by them.~~ According to the census of 1971 ~~we have the percentage of population distributed among the occupations~~ . ~~Of the total male population wor-~~ workers' Participation rate was 49.66% but among the female it was as low as 1.57% . Among the male population maximum concentration was in agriculture, while among the female it was in manufacturing of fishing nets. Table No. 3.6 shows this explicitly .

Table No.3.6 occupational patterns as per 1971 census :

Occupational pattar working -population of the compact area by sex

	Male	p.c.	Female	p.c.
a) Total population	3722	-	3240	-
b) Total worker	1828	49.06	51	1.57
i) cultivator	1131	30.39	3	0.09
ii.Agricultural labour	211	5.67	3	0.09
iii.Fishing	246	6.61	2	0.06
iv) Manufacturing processing in household industry	14	0.37	20	0.62
b) Manufacturing & prosessing in indr-ustries other than	7	0.19	-	-
v) 1st. others	221	5.94	5	0.15

Source : District census Handbook - 1991

This may be compared with our findings from

Here it may be cited with the figures of occupational diversification based on our 1st point survey . From table No. 3.7. we see that more than 72% of the 665 s.c. households surveyed , are fisherman , only 8.87% are cultivators, 9.77% areagricultural labour , 2.4% are potters, 6.77% are other occupations. So what is seen to be for all households are not tallied by an among the s.c. households. So the occupational distribution of S.C. population is different from those of total population.

Table 3.7:

Occupational pattern of the households of s.c. based on landholding , compact area .

occupational classification	Fisherman	Cultivator	Agricultural labour	potter	others	Total
Landholding classification.						
LL	469 (76.63)	29 (4.73)	64 (10.45)	16 (2.61)	34 (5.55)	612 (100)
ML	10 (38.46)	8 (30.76)	1 (3.84)	7	7 (26.92)	26 (100)
SL	1 (9.09)	9 (81.81)			1 (9.09)	11 (100)
BL		13 (81.25)			3 (18.75)	16 (100)
Total p.c.	480 (72.18)	59 (8.87)	65 (9.77)	16 (2.40)	45 (6.77)	665 (100)

(Note: Figures within the bracket are Percentages to the Total)

Litaracy:-

We have presented the table No.3.8. for showing the literacy leval of the people of the compact area including s.c. people literacy levels according to the census of 1961 , 1971 , The following table shows the literacy level.

Table No.3.8:

Villagewise literacy level of the people including S.C. people of the compact area .

Literacy level	Lokhapur	Kheluwa	Barhelasa	Ghilajari	Kaihati	Dahudi	All	Literacy rate %
Literative 1961.								29.38
Male	166	128	363	113	163	259	1192	44.15
Female	27	36	126	5	79	49	322	13.12
Literate in 1971								30.49
Male	257	187	439	85	250	329	1547	41.56
Female	85	31	204	16	121	119	576	17.78

As regards to the literacy rate in the compact area, we see from the adjud adjacent table No. 3.8 that the literacy rate during the decade 1961-71 has been increased from 29.38% in 1961 to 30.49% in 1971. But among the male population it is interesting to note that literacy rate has been seen decreased which very unusual, from 44.15% in 1961 to 41.56% in 1971. of course during the decade the female literacy rate has been seen increasing at a higher rate from 13.12% in 1961 to 17.78% in 1971.

Now in Table No.3.9 will show the literacy level of the S.C. people of the compact area according to the finding of the first point survey.

Table No. 3.9:

Literacy level of the s.c. people of the compact area, 1993

Literacy level	Total	Percentage
Illiterates	79	59.40
Primary education	26	19.55
Secondary Edn.	24	18.05
Higher Education	4	3.00
	133	100.00

With the finding of this tablew we can compare with these literacy percentages of 1971 census and 1961 census. Of course these rates were related to the people as a whole . In 1961 literacy rate was 31.29% and in 1971it was 30.49% . So there was a fall in the rate in1971 over that of the 1961. Of course during the decade female literacy rate increased from 13.12% in 1961 to 17.78% in 1971. According 1961 census report ,illiterates in Nalbari police station-in compact area being a part of the police station ,constituted 68.71% of the total population which in 1993 in the compact area constitutes about 59.40%, a fall of about 9% population. Of the educated ones with Primary Education constituted about 19.50% against the present rate of 19.55%-a rise of only .09%. Secondary education level people constituted 19.96% against the present level in the compact area 18.05% . Educated people above secondary level of education constituted about 0.82% of the total against 3.00%of the present which indicates much improvement.

4.Social and Economic overheads:-

The life of a man or people primarily depends on the amenities and opportunities enjoyed by it in the day-to-day life. More the social and economic overheads are available for the enjoyment to the

people, higher is said to be the standard of leving of the people, better is the opportunitiesfor earning. The social and economic overheads may be classified into transport and communication facilities, irrigation facilities, availability of power like electricity, LPG, fuel etc. marketing opportunities health and sanitation measures, medical facilities for men and animal, education and training facilities cultural, religious and literacy institutions etc.

In the compact area of six villages of our concern, we are now going to discuss them in detail.

Transport and Communication system: For a better Transport and communication system there should be better road ways, railways and waterways including air ways. In the compact area, no railways and air ways are available, There is no water ways, also of any regular nature. So road ways is the only means of which road transports would ply. In the compact area there are about 3/4 km. of pacca road. The palla road which connects Nalbari and Barpeta passing through the compact area. There are from other P.W.D. mettled roads from Ghilajari (Solmara) to Barhelasha, kendubari, Lachima, Tihu & Pakhura and Belsor of which the road length to be about 24 kms. of which again a third may be within the compact area. Unmettled P.W.D. road is about $3\frac{1}{2}$ km in length.

Of course- There are some village roads, some of which are all weather, while some others are seasonal and very narrow which are called 'Gopta'. Most of these roads are now built or rebuilt by the village Panchayats under the IRDP schemes or Jawahar Rojgar Jajana under the heading of scheduled caste component plan. For 1990-91 under the Annual Action plan of these schemes total road length constructed is about 1.25 km. with a culvert. Besides 4 villages roads had been constructed at a cost of Rs. 14835.00. During the summer season, as the surroundings of the compact area are mostly bounded by beels, so the people use to move from one village to the other by boats.

The compact area being connected by good pacca road and mettled one with Nalbari and Barpeta, Transportation is much improved. State transport buses and public buses numbering about 38 ply through the Palla road which is said to be life line of the area. Besides another 4 public buses are plying through the other linked roads. There are three bus stoppages one at Ghilajari(Solmara) another at Dahudi and other at Helasha.

Other measures of modern transportation are very common in the area like rikshaw, bicycle, schooter and motor cycles, bullock carts and thela, also ply on the roads. But bicycle is the most common mode of transportation among the S.C. people. The Government has given a bicycle and alluminium bucket to most of the adults fishermen for the trade and business.

The communication system is not so developed as the transportation is. Besides the two sub-post-offices no other modern communication facilities like Telegraph, Telephone, S.T.D. & I.S.D. Fax and Telex are there. Apart from of course Radio and Telivision sets are used by the people in the locality - some of which are among the s.c. people belongs to. All these facilities of transportation and communication are provided to the people after independence.

2. Electrification:- Under the rural electrification programme, the compact area is also has been electrified. So the households, who can afford, are enjoying the benefits. Our first point survey reveals that 234 households as a whole are getting have got electrification, of which 59 are S.C. households. The following table will show the position clearly.

Table No.3.10:

Position of Electrification in the compact area.

Items	S.C.households electrified	General households electrified	Total households electrified
No.of households	59	175	234
Percentage users to the total	8.87	12.14	11.60
Percentage of Non-users	91.13	87.86	88.40

The table speaks that the percentage of electrified S.C. households is much less than that the general households i.e. 8.87% against 12.14% of the general. The percentage of the total electrified households to the total of the households is calculated to be 11.60%, This percentage is seen to be higher than 8.67% of in the state and much less than half of the country (ie 27%). Assam along with Bihar, U.P. and west Bengal stands in the list at par with just a single digit p.c. in this category. Electrification in the modern period is the most essential agent for higher productivity and better living. And the poor show implies a poor performance in this regard.

They play a vary vital role in maintaining a healthy and eco-balancing system in the locality . But we find that the area is not very well placed in this regard .

a) As regards the public drinking water almost nothing has been done by the public health department. Existing Wells, Tube-wells and protected ponds are top in adequate but very scarcely . Most of the people including the S.C. people do have access to safe drinking water. They use water from ponds and tanks of unprotected nature, mainly : from their own 'Khal' and from the nearby beels and rivulets for which the people have to suffer from bowels trouble often . Tubewell of common use are available very rarely. Water supply system is there in Salmara but not extensive one to cover a small area to cover the whole area .

b) Latrine :- Latrine condition in the country, as a whole, is very Poor disastrous . One survey came to the conclusion that 90% of the rural households do not have any latrine system and perhaps uses open field as latrine . The situation in Assam is not good as 44% of the rural households are without latrine . In the compact area among the s.c. people 95% of them are without latrine .Such condition is hazardous particularly when flood and water logging is the common feature during the rainy season . The low cost sanitation programme has not covering all the rural households . The following tables will speak about the condition of the latrine system in the compact area .

Table No. 3.11:

Type of latrine used in the compact area by the general and s.c.people.

Item	No. of latrin	No. used by general people	No. used by s.c. people.
1.Kutcha latrine	181 (90.05%)	145 (72.14%)	36 (17.91%)
2. Sanitary "	20 (9.95%)	20 (9.(5%)	-
3.P.C. of population using latrine			
a) General People		11.45	
b) S.C people			5.41
4. Total	201(100)		

Source: 1st point survey by the author .

Note: Figures within the brackets are percentages to the total.

From the table No. 3.11 we see that of 201 latrines used by the general and s.c. people , 181 or 90.05% are kutcha latrine and the rest 20 or 9.95% are Sanitary latrines . Of the kutcha latrine 145 or 72.14% are used by the general people , while the rest 36 or 17.91% are used by the s.c. people . The Sanitary latrines are only used by the general people. S.C. people have no Sanitary latrines. One thing from the table can also be deduced . Only 11.45% of the total general people of the compact area are using latrines , while the rest 88.55% have no latrines of any sort . Of this 11.45% , only 1.39% uses Sanitary latrine. Of the total s.c. people of the compact area of 5.41% of them uses latrine. But that is only kutcha latrine . Those who have no latrines at all, they uses to go to the open field , bank of the river Burhadia , banks of beels for the natural call. But when the rainy season is there , fields are full of waters , the banks are inaccessible , the people have to use the streetsides, the public places and the households compound making the environment nasty and polluted. But the people generally keep their houses neat and clean by regular white-washing by white earth with cow-dung .

c) Drainage:- The compact area of the six villages are generally not situated on high land .There are a number of beels and revulets surrounding the area and so water logging in the villages is not very extensive . So drainage system is still natural not becoming manmade. People use to keep the frontage with a drain by the side of the road and so drainage is not becoming a problem . The revulates passing through the area became natural water-ways for drainage .

d) Medical facilities:- " Provision of Medical facilities both curative and preventive is one of the principal social services which need to be developed in order to improve the quality of labour force "[1] Judged by the needs , the available medical facilities are quite inadequate in the compact area . The following table shows the medical facilities available open to this area .

Table No. 3.12:

Medical and Health care facilities in the compact area of six villages.

Item	Lokhapur	Kheluwa	Barhelasha	Ghilajari	Kaihati	Dahudi	Total
1.Primary Health centre (P.H.C)		1		1			2
2.Sub-Centre of P.H.C.	1		1				2
3.Dispensary				1			1

Table No.3.12:

Item	Lokhapur	Kheluwa	Barhelasha	Ghilajari	Kaihati	Dahudi	Total
4. Veterinary hospital				1		1	2
5. Vet.Sub-Centre.			1				1
6.Homeopathic		1	3				4
7.Ayurvedic			1		1		2
8.Pharmacy				1			1
	1	2	6	4	1	1	15

The study reveals that the compact area has altogether 15 medical and health care centres including two primary health centres (PHC) two sub-centres of P.H.E.,1 dispensary ,2 Veterinary hospitals,1Veterinary Sub-Centres,4 Homeopethic and Two Ayurvedic treatment centres and one pharmacy.

The above statistics reveals that the compact area is not so badly posited -in conparisan with other areas of the district. Of course , the specialised doctors are not available in the locality and people have to go either to Nalbari or then to Guwahati for better treatment .

6.Education:- Education as a means to improve the quality of the population and promote the intellectual sophistication has an important place in development planning . Educational facilities and expenditure incurred thereon tend to indicate the level of cultural and social development achieved by the community and indirectly the capacity and urge of the people to carry forward the proces of economic development "2.

The educational institutions available in the compact area can be seen from the table No. 3.13. There are altogether 58 educational institutions, of which 8 or 13.79%, 6 or 10.34% ,15 or 25.86%,9 or 15.52 %, 12 or 20.69 % respectively are there in Dahudi, Ghilajari, Kaihati, Barhelasha, Kheluwa, and Lokhapur respectively. The highest No. of educational institutions are in Barhelasha and the lowest in kaihati,. Of these, there are 6 or 10.34% Primary schools, 8 or 13.79 % Anganwadi's, 14 or 24.14 % lower Primary schools, 5 or 8.62 % M.E.Schools, 4 or 6.90% High Schools,1 or 1.72 is college, 1 Higher Secondary schools, 19 or 32.76% Adult Education Centres.

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1. Socio-economic survey of Bhilai Region,published by G.R.Bhatkal for Popular book Depot Lamiington Road, Bombay-7.
2. Ibid

Table No. 3.13

Educational Institutions available in the compact area.

Education: Educational Institution	Dahudi	Ghila-jari	Kaiha-ti	Barhe-lasha	Khelua	Lakhapur	All	
							Total	P.C
1 Pre-Primary School	1	-	1	2	-	2	6	10.34%
2 Anganwadi	1	1	1	2	2	1	8	13.79%
3 L.P.School	3	1	2	3	2	3	14	24.14%
4 M.E.School	1	1	-	2	-	1	5	8.62%
5 High School	1 (Girls)	1	-	1	-	1	4	6.90 %
6 Higher Secondary	-	1	-	-	-	-	1	1.72%
7 College	1	-	-	-	-	-	1	1.72%
8 Adult Centre	-	3	2	5	5	4	19	32.76%
	8 (13.79)	8 (13.79)	6 (10.34)	15 (25.86)	9 (15.52)	12 (20.69)	58 (100)	100

Source : 1st Point Survey by the Author
Note : Figures within the brackets are Percentages to the Total.

Villagewise the Population for educational institution is like this : 109 in Lakhapur, 171 in Kheluwa, 153 in Barhelasha, 198 in Ghilajari, 208 in Kaihati and 139 in Dahudi. There are two higher educational institutions - one college in the Dahudi, and one H.S.School in Ghilajari, 3 educational institutions for the S.C. People- 1 each of Anganwadi, L.P.school and M.E. School in Barhelasha and one High school in Dahudi for the girls alone.

.7. Culture : The scheduled caste people of the compact area are largely followers of Hindu Religion. The religious and cultural practices of the S.C.People are not much different from the caste Hindus. The Namghars ~~are~~ have been setup in almost all the villages of S.C.People of the compact area for religious congragation. The Namghar is not only used as a religious place but also ~~it is sometime used~~ as village court. Minor disputes are settled by the people themselves sitting in the Namghar.

The compact area is not so poor in cultural affairs. ~~Say for instance~~ Thus Kamrupia dhulia Party of Kaihati ~~of the compact area~~ is known to all, which is generally manned by the S.C.People of the village, In the compact area there are altogether 70 cultural institutions and organisations, all of which are voluntary organisations. Of these 6 are in Dahudi, 8 in Ghilajari, 13 in Kaihati, 20 in Barhelasha, 11 in Kheluwa, and 12 in ~~Kakk~~ Lokhapur. Again of these institutions and organisations, Two are cultural Clubs, 12 are Village libraries, 1 Dhulia dal, 1 Namparty, 13 Mahila

unnayan Samittees, 11 Gaon Unnayan Samittees, 22 Namghars, 2 Manasha Mandir, 1 Lakhmi Mandir, and Gopalthan one, All these institutions and organisations are helping the Villagers to have an improved cultural and social life and to imbibe traditional cultural pursuits like Dhulia in which the noted Dhulia artist-Sangeet Natak Academy Award Winner Sri Mohan Barman's (Bhaoria) name of Kaihati is associated.

The following Table hps shows the cultural institutions available in the compact area.

Table No. 3.14 : Cultural and social institutions.

Cultural& Social Institutions	Dahudi	Ghila-jari	Kaihati	Barhel-asha	Kheluwa	Lakha-pur	Total
.1 Literacy & Cultural Clubs: a.Club	-	1	1	-	-	-	2
b.Library	1	1	2	2	3	3	12
c.Dhulia-party	-	-	1	-	-	-	1
d.Namparty	-	1	-	-	-	-	1
.2 Unnayan Samittee(U.S)							
a.MahilaUS	1	1	2	5	1	3	13
b.Gaon US	1	1	1	4	2	2	11
c.M.M.C.S.	1	1	1	1	-	-	4
.3 Temples :							
a.Namghar	3	1	6	7	5	4	26
b.Manasha Mandir	-	1	-	1	-	-	2
c.Laksmi Mandir	-	-	-	1	-	-	1
d.Gopalthan	-	1	-	-	-	-	1
	6	8	13	20	11	12	74

Note : M.M.C.S. :Minmahal Co-operative Societies.

Source: 1st point survey of the author.

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CHAPTER-IV

ECONOMIC CONDITIONS OF THE SAMPLE HOUSEHOLDS.... A TREND ANALYSIS

SECTION-I DEMOGRAPHIC CHARACTERISTICS.

.1 Population
.2 Sex ratio
.3 Age distribution
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.5 Structure of the family
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.8 Employment in Scheduled Castes in different Economic activities :
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SECTION-2- ECONOMIC STANDING OF THE HOUSEHOLDS :

.1 Residential Pattern and Housing
.2 Operational landholding of the surveyed households in the compact area
.3 Income of the S.C.People in the Compact area
.4 Aggregate expenditure
.5 Debt burden of the S.C. households :

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CHAPTER-IV

ECONOMIC CONDITIONS OF THE SAMPLE HOUSEHOLDS

Section-1

Demographic Characteristics

From our household survey we can show the total population, the family composition, age and sex of the inmates, structure of the family, their economic status, occupational pattern of the hose-holds, nature of employment of the adults, trends in migration and educational level of the people. We are here showing them one by one based on tables derived from the field investigation.

.1 Population: In the 133 sample households, the total population of 752, of which 669 are Namasudras, 59 Hiras and 24 Kaibarttas. Villagewise they are distributed as shown in table No. 4.1.1.

Table No. 4.1.1 : villagewise distribution of the S.C. population in the surveyed households :

.1 Barhelasha	Dahudi	Ghilajari	Lokhapur	Kheluwa	Kaihati	Total
171	172	263	5	75	66	752

.2 Sex ratios : Along with sex ratios, in our tables No.4.1.2a, 4.1.2b and 4.1.2c we have shown the distribution of the people village, caste and age and sexwise with their percentages.

From the table No. 4.1.2c we see that of the 752 people-male population is 428 and female - 324. The sex ratio of 1000 male is estimated to be 757.01. This sex retio is comparatively much lower than the sex ratio we have for the district and for the state for all : viz. 925.31 for the state and 937.43 for Nalbari District. This sex ratio for the different scheduled caste people is also found to be different as is shown in table no. 4.1.2b. Namasudra-779.26 per 1000 male, Hira - 638.89 and Kaibartta 500. So we see that there is a district feature that sex ratio is very much unfavourable and that is much more so in case of the kaibartta community. And the sex ratio is much higher among the married persons i.e. 1090.91 female married per 1000 male married persons which implies that because of early marriage of female and late marriage of male- the gap between the two left the female alone (for ever). Among the marriagible persons, the sex ratio is calculated to be 904.76 for 1000 male, which indicates that the number of marriageable girls are favourably posited. This retio among the unmarried is of course seen much less i.e. only 534.98 per 1000 male. From this also

Table no.4.1.2a : Distribution of the People btween age-groups and sex in the different villages : among the surveyed households.

Villages	Barhelasha		Dahudi		Ghilajari		Lokhapur		Kheluwa		Kaihati		Total
Sexes	Male	female	male	female	male	female	male	female	male	female	male	female	
Age-group in years													
below 6 Yrs.	17	14	20	15	19	13	-	-	6	2	-	2	
p.c	18.09	18.18	21.74	18.75	12.18	12.15			14.63	5.88		8.00	
6-18yr. "	28	27	29	29	45	48	3	-	19	12	25	13	
p.c	29.79%	35.06	31.52	36.25	28.85	44.86	75.0		46.34	35.29	60.98	52.0	
18-60yr.	46	34	39	33	89	44	14	1	16	18	-	-	
p.c.	48.93	44.16	42.39	41.25	57.05	41.12	25.0	100	39.02	52.94	-	-	
60 and above	3	2	4	3	3	2	-	-	-	2	-	-	
p.c.	3.19	2.60	4.35	3.75	1.92	1.87	-	-	-	5.88	-	-	
Total	94	77	92	80	156	107	4	1	41	34	41	25	
p.c.	100	100	100	100	100	100	100	100	100	100	100	100	
	819.15		869.57		685.90		250.0		829.27		609.76		

Note: P.C. .. Percentage to the total .

Table No. 4.1.2b :: Distribution of the s.c. people of surveyed households according to communities.

Caste	Namasudra			Hira			Kaibartta		
Sexes	Male	Female	Total	Male	Female	Total	Male	Female	Total
Agegroup.									
Below6 yr	58	45	103	3	-	3	-	2	2
(p.c.)	15.43	15.36	15.40	5.08	25	5.08	-	25	8.33
6-18yr.	125	111	236	9	7	16	8	2	10
(p.c)	33.24	37.88	35.28	25	30.43	27.12.	50	25	41.67
18-60yr.	184	127	311	24	16	40	8	4	12
(p.c)	48.94	43.34	46.49	66.67	69.57	67.80	50	50	50
60yrd and above	9	10	19	-	-	-	-	-	-
(p.c)	2.39	3.41	2.84	-	-	-	-	-	-
Total	376	293	669	36	23	59	16	8	24
(p.c)	100	100	100	100	100	100	100	100	100
Sex ratio.		779.26			638.89			500	

Table No. 4.1.2c:: Age group and Sex-wise distribution of s.c. population in the compact area .

Ca	Compact area					
Sexes	Male		Female		G.Total	
Age-group.	Total	Percentage	Total	Percentage	G.Total	Percentage
Below 6yr.	61	14.25	47	14.51	108	14.36
6-18yr.	142	33.18	120	37.04	262	34.84
18-60yr	216	50.47	147	45.37	363	48.27
60yr.& above	9	1.40	10	3.09	19	2.56
Total	428	100	324	100	752	100
Sex-ratio	757.01					

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We can deduce another conclusion that female children are now much less than the male children . ~~May be the perents are designing more male than female child~~

Sex ratio is found different in different villages of the s.c. households of the compact area . In Barhelasha it is 819.15, in Dahudi it is 869.57 , in Ghilajari it is as low as 685.90 ,in Lokhapur it is 250, in Kheluwa it is 829.27 and in Kaihati it is 609.76. In Lokhapur the ratio is parhopes so low , not because of other reason , but for the very low size of thesample we have taken , Community wise highest ratio is among the Namasudras and lowest among the Kaibarttas.

.3 Age distribution:- ~~In said~~ Table No. 4.1.2a and 4.1.2b ~~we~~ show ~~have~~ agewise distribution of population in the different villages and among the different communities . In ~~the~~ Table No. 4.1.2c we have the consolidated figure for the compact area as a whole. The consolidated statement shows that of the 752 people of the 133 sample households , 108 or 14.36% of them are ~~of~~ the age group of 0-6yrs,so about a seventh of the total is of the non-school-going children , Of this 108,61 or about 56% ~~of them~~ are male and the rest are female .So the sex ratio is calculated to be about 770 people ~~of~~ the age group of 6-18yrs. ~~for those who~~ 262 (34.84%) are school going ~~but not has yet entering the labour market (or not able to vote) are 262 in number or 34.84% of the total~~ . Thus dependent population ~~with a burden to prepare them for future citizenship~~ below the age of 18 constitutes about half of the total population . People of the age group of 18-60 years, ~~the real earner group of the society, which~~ is known as economically active population ~~who has been defined to include all those persons between the ages 18-60~~ Those who are engaged in gainful economic activities constitute about 48.27% of total pop By definition the recipients of unearned and transfer incomes, such as rent receivers,Pensioners,students,beggars etc are excluded . And the persons of the age group of 60 years and above constitute ~~ess~~ about 2.56% . This class of people is also dependent in the real sense and so the earner is to bear a burden for ~~greater~~ them ~~himself~~. In our state the participation rate is much less ~~in the state~~ in 24 only 36.37% whereas in the sample s.c. households it is 48.27% (~~1991census Report~~). Here of course we have assumed that all employables are employed which is actually not the case, Of these people of different age groups , male-female distribution is not quite similar . Among the people of 6-18years of age the sex ratio is 845.07 , ~~of~~ in the age group of 18-60years it is 680.55, in the age group of 60 years and above the ratio is IIII.II . From this we may conclude that longivity

of the female is more than the male population among the s.c. sample households.

Of the different communities the distribution of the people age-groupwise is also not identical. Among the Namasudras community, both the people of the age groups of 0-6 years and 6-18 years constitutes a higher proportion , while the groups constitutes even less than a third of the total population among the Hiras. Among the Kaibarttas they constitutes not a just half of the total , Among the latter two communities not a single one of the age group of 60 yrs or above has been found .

Another peculiarity that we see among the Hira community is the tendency of non-possessing of female child . Say No female child of the age group of 0-6 years is found . But among the Kaibartta community the tendency of possessing child, in the age group, of 0-6yrs is as low as 2 or 8.33% of the total of course, The Namasudras have almost an equal proportion of male and female children constituting more than a sixth of the total population .

.4 Composition of the family:- The average size of the saurged family is 5.65, but the size of the families in all villages and among the communities is not uniform (reference table No. 4.1.3a) In the villages , as we see, The biggest size of the family is in Kheluwa is 5.77) while the smallest is in Lokhapur only(5) . Among the different communities , the biggest is among the Kaibarttas and smallest is among the Hiras .

Of the 752 people of the households 115 are related to the 133 heads either as husband or wife , 267 as sons, 158 as daughters, 13 as brothers, 12 as sisters, 12 as grand daughters, 13 as grand sons 17 as brothers' sons or daughters and 12 as others , not as such related . Here also the percentages of different relations in different villages among the different communities are not found uniform. We have presented these in table No. 4.1.3a and 4.1.3b

The tables No.4.1.3a and 4.1.3b shows that sons constitute 60% of the total populations in the village Lokhapur against 31.58% in the village Barhelasha. Similarly others who are not directly related to the heads of the families constitute about 3.39% amongst the Hiras against none amongst the Kaibarttas.

Table No.4.1.3a:: Composition ,Distribution of population by relationship to the households according to village.

Sl No.	Relationships	Barhelasha	Dahudi	Ghilajari	Lokhapur	Kheluwa	Kaihati
1.	Head	30 (17.54)	30(17.44)	47 (17.87	1 (20)	13 (17.33)	12 (18.18)
2.	Husband/wife	26 (15.20)	27(15.70)	39(14.83)	1 (20)	13 (17.33)	9 (13.64)
3.	Son	54 (31.58)	55(31.98)	97(36.88)	3 (20)	28 (37.33)	30 (45.45)
4.	daughter	42 (24.56)	39(22.67)	48(18.25)	-	18 (24.00)	11 (16.67)
5.	Brother	2 (1.17)	3 (1.74)	8 (3.04)	-	-	-
6.	Sister	1 (0.58)	2 (1.16)	9 (3.42)	-	-	-
7.	grand daughter	7 (4.09)	4 (2.33)	1 (0.38)	-	-	-
8.	Grand son	3 (1.75)	6 (3.49)	4 (1.52)	-	-	-
9.	Daughter-In-Law.	4 (2.33)	4 (2.33)	7 (2.66)	-	-	2(3.03)
10.	Others	2 (1.17)	2 (1.16)	3 (1.14)	-	3 (4.00)	2 (3.03)
11	Size of family	171 (100) (5.7)	172 (100) (5.73)	263 (100) (5.6)	5 (100) (5.0)	75(100) (5.77)	66 (100) (5.5)

Note:-Figures in the brackets are average size of the family

Table No. 4.1.3b :: Distribution of sample households population according to communities .

Sl. No.	Relationships	Namasudra	Hira	Kaibartta	Total
1.	Head	118 (17.64)	11 (18.64)	4 (16.67)	133 (17.69)
2.	Husband/wife	103 (15.40)	8 (13.55)	4 (16.67)	115 (15.29)
3.	Son	229 (34.23)	26 (44.07)	12 (50.00)	267 (35.50)
4.	daughter	144 (21.52)	10 (16.95)	4 (16.67)	158 (21.01)
5.	Brother	13 (1.94)	-	-	13 (1.73)
6.	Sister	12 (1.79)	-	-	12 (1.60)
7.	Grand daughter	12 (1.79)	-	-	12 (1.60)
8.	Grand son	13 (1.94)	-	-	13 (1.73)
9.	Daughter-in-law.	15 (2.24)	2 (3.39)	-	17 (2.26)
10.	Others	10 (1.49)	2 (3.39)	-	12 (1.60)
		669 (100)	59 (100)	24 (100)	752 (100)
11.	Size of family	(5.7)	(5.36)	(6.00)	(5.65)

Note:- Figures in the brackets are average size of the family.

~~The table No. 4.1.3a and 4.1.3b shows that sons constitute 60% of the total populations~~

5. Structure of the family:- We have two types of family in the compacte area namely joint family and nuclear family . Several related ~~families~~ persons in ~~in~~ one household constitute a joint family . It usually refers to a parent, their ~~un~~married sons and daughters and the families of their children (if patrilineal, the families of the sons and if matrilineal , the families of the daughters). In other words a joint family is generally defined as a combination of more than one nuclear families living in a single household with a common kitchen. ~~Such type of~~ Joint family system is a regular features in an agrarian society. Since the s.c.people are largely non-agrarian the joint family system is not very popular among them. Say for instance from table No.4.1.4 we can saythat there are only 12.78% joint families 88.22% nuclear families in the compact area among the same households. Castewise 87.29% of the Namasudra households, 81.82% of Hira, 100% of Kaibarttas ~~are~~ have nuclear families while only 12.71% of the Namasudra households and 18.18% of the Hiras ~~are~~ have joint families. But none of the family of Kaibarttas belong to joint family ~~structure~~.

It is to be noted that a nuclear family is composed of parents, the married couple, (their own or adopted children) and unmarried sons and daughters, Webster's new world Dictionary has defined nuclear family "as a basic social unit consisting of parents and their children living in one household" . The sons are separated after their marriages mainly due to economic necessity . The separation among the members of the family leads to the fregmentation of the homestead and their properties . Naturally it leads to congested living , poor sanitation and dearth of other civic facilities .

Table No. 4.1.4a:: Caste-wise family structure.

Family	Namasudra	Hira	Kaibartta	Total
Nuclear	103 (87.29)	9 (81.82)	4 (100)	116 (87.22)
Joint	15 (12.71)	2 (18.18)	-	17 (12.78)
	118 (100)	11 (100)	4 (100)	133 (100)

Villagewise we may also have a clear idea, about the family structure of the s.c. population of the compact area - if we look into the Table No. 4.1.4b below-

Table No. 4.1.4b::Number of persons in nuclear family of the s.c. sample households.

Size of family (in person)	Barhelacha village	Dahudi village	Ghilajari village	Lokhapur village	Kheluwa village	Kaihati village	Total
0-3	5 (18.52)	3 (11.11)	7 (17.95)		1 (8.33)	2 (20.00)	18 (15.52)
4-6	11(40.74)	16(59.26)	22(56.41)	1 (100)	9(75.00)	5(50.00)	64 (55.17)
7-9	9 (33.33)	7 (25.93)	8 (20.51)		2(16.67)	3(30.00)	29 (25.00)
above	2 (7.41)	1 (3.70)	2 (5.13)				5 (4.31)
	27 (100)	27(100)	39(100)	1 (100)	12 (100)	10 (100)	116 (100)

(Note: - Figures in the brackets are percentages to the total.)

From the above table we see that out of the 116 nuclear families ,18 or 15.52 % are having family members of 0 to 3 ,64 or 55.17% are having a family members of 4 to 6,29 or 25% of them have 7to 9 members and 5 or 4.31% of them have more than 9 family members . So we see that the central tendaney in the siz of the families lies in 6 extended towards the size of 7 to 9. Of the villages the percentages of nuclear family varies from one to other . In Barhelasha and Dahudi this proportion is 90%, in Ghilajari it is 82.98% in Lokhapur 100%, in Khluwa it is 92.30% and in Kaihati it is 83.33% . So we see that most of the villages have opted for a nuclear family. But the size of the families in the different villages different considerably . Here in Barhelasha and Kaihati the intensity of the families clustering round the figure 4-6 is much less than in the other villages.

Joint family structure is presented in table No. 4.1.4c table No. 4.1.4c::Numbers of persons in joint family.

Size of family	Barhelasha	Dahudi	Ghilajari	Khluwa	Kaihati	Total	Percentage.
7-8	1		2			3	17.65
8-9	1	1	2	1	1	6	35.29
9and above.	1	2	4		1	8	47.06
	3	3	8	1	2	17	100

The above table reveals that in the compact area among the sample households , we have only 17 such joint families which is 12.78% of total surveyed households. Of these 17 households none have a size less than 7 members and none have more than 14 members . Here the central tentency lies in the size group of I and above. The details distribution of the households according to the size group of the families have been presented in the said table No. 4.1.4c.

.6 Occupational pattern:- The households surveyed in the compact area have their occupations and avocations for their livelihood .In finding out the primary occupations of the households we have compared the magnitudes of income earned by the inmates of the households and then we took that occupation as primary occupation of the household which brought it the highest amount of income, and then the other occupations wherefrom income is earned would be regarded as secondary occupations . On the basis of this we have prepared three table viz 4.5.a a consolidated form of table 4.5.b vill-wise distribution of occupation

and 4.5.c caste-wise distribution of occupation.

Table No. 4.1.5a:: Distribution of sample households by primary and Secondary occupations:in No p.c.

Categories of Occupations	Primary occupation		secondary occupation	
	No.	P.C.	No	P.C.
.1 Fishing	95	71.43	10	12.05
.2 Cultivation	11	8.27	3	3.61
.3 Agricultural labour	12	9.02	44	53.01
.4 Pottery	4	3.00	1	1.20
.5 Others including services	11	8.27	25	30.12
	133	99.99 (Say 100)	83 (62.4%)	99.99 (say 100)

From the table we see that more than seven out of every ten are engaged in fishing as their Primary occupation, which is followed by apicultural labour where less than a tenth is engaged. Then about a sixteenth of the total sample households are having cultivation and others, including services as their primary occupation, Only 3 % of the sample households are engaged in pottery. So we see that though cultivation, as an avocation, is not so prevalent among the S.C. households, yet we find that about 89% of them are engaged in the primary sector, while in secondary sector only a very small percentage is engaged with. In the tertiary sector only a sixteenth of the households is engaged. So occupational diversification is not taking place among these households as compared to ~~their occupational pattern is not favourably posited against those of~~ rural Assam viz : 71.04% against 89% in the compact area S.C. households- in primary occupation, 2.29% against 3% in the households industries and 26.67 % against 8.27% in others.

A household may have more than one secondary occupations. But in our sample households we have only a single secondary occupation. Of them 83 households as high as 53.01% are engaged in agricultural labour, 30.12% in others including services, 12.05% in fishing, 3.61% in cultivation and 1.2.% in pottery.

The table No. 4.1.5b and 4.1.5c show the villagewise and castewise distribution of sample households by primary and secondary occupations.

Table No. 4.1.5b Villagewise distribution of surveyed households according to primary and secondary occupations.

Villages	Barhelesha	Dahudi	Ghilajari	Lokhapur	Kheluwa	Kaihati	Total
Categories of occupations: .1 Primary:							
.1 Fishing	25 (83.33)	23 (76.67)	42 (89.36)	-	3 (23.08)	2 (16.67)	95
.2 Cultivation.	-	6 (20.00)	2 (4.26)	-	1 (7.69)	2 (16.67)	11
.3 Agricultural Labour	3(10.00)	-	-	-	4(30.78)	5(41.67)	12
.4 Pottery	-	-	-	-	2(15.38)	2(16.67)	4
.5 Others	2(16.67)	1(3.33)	3(6.38)	1 (100)	3(23.08)	1(8.33)	11
Total	30(100)	30(100)	47(100)	1(100)	13(100)	12(100)	133
.2 Secondary Occupation							
.1 Fishing	3 (15)	1(6.67)	1(3.23)	-	4(40)	1(14.29)	10
.2Cultivation	1 (5)	-	2(6.45)	-	-	-	3
.3 Agricultural labour	15 (75)	2(13.33	23(74.19)	-	3 (30)	1(14.29)	44
.4 Pottery	-	-	-	-	1 (10)	-	1
.5 Others	1 (5)	12(80)	5(16.13)	-	2 (20)	5(71.43)	25
	20(100)	15(100)	31(100)	-	10(100)	7(100)	83

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From the above table No. 4.1.5b we see that there is greater occupational diversification ~~is more diversified~~ in the Kheluwa and Kaihati villages ~~and~~. In Lokhapur ~~thensingle household~~ we have surveyed ~~is a~~ forward one bonded labour In village Lokhapur ~~no~~ none is employed as secondary occupation ~~is there for the household~~ . In villages Dahudi and Ghilajari , all the households are engaged in better ocupations than in Barhelasha . But the secondary occupation are more in Barhelasha than in Dahudi and Ghilajari .

Table No. 4.1.5c :- Caste-wise distribution sample households by Primary and Secondary occupation .

Occupational Categories	Namasudra	Hira	Kaibartta	Total
1.Primary occupation				
.1 Fishing	93 (78.81)	-	2 (50)	95
.2 Cultivation.	9 (7.63)	2(18.18)	-	11
.3 Agricultural	7 (5.93)	3(27.27)	2(50)	12
4.Pottery	-	4(36.36)	-	4
5.Others	9(7.63)	2(18.18)	-	11
Total	118 (100)	11(100)	4(100)	133
.2 Secondary Occupation				
1.Fishing	8 (10.96)	1(12.5)	1(50)	10
2.Cultivation	3(4.11)	-	-	3
3.Agricultural labour	43(58.90)	1(12.5)	-	44
4.Pottery	-	1(12.5)	-	1
5.Others	19(26.03)	5(62.5)	1(50)	25
Total	73(100)	8(100)	2(100)	83

Note :- Figure in the bracketes is percentages to the total.

From the Table No.4.15.c. We ~~can show~~ find that paternal occupation is more ~~intensive~~ common among the Namasudras, while among the Hiras, only slightly above third of the Total are engaged in their Paternal occupation, and among the Kaivarttas one half is in their Paternal occupation and other half in agricultural labour .The Kaivarttas have the least occupational diversification, including

Secondary occupations, while the other two communities are almost equally engaged in different traditirnal and non-traditirnal occupations. But the Namasudras are not engaged in pottery and the Hiras, in fishing.

.7 Economic Status :

" The expression 'economic status' for a person can be denoted by any one of the following three Terms,

.1 Earner (self supporting)

.2 Earning depedent

.3 Non-earning dependent.

.1 An earner is one who earns enough to maintain one self or a person whose income is sufficient to maintain himself is called an earner.

.2 An earning dependent is one who earns something but not enough to maintain one self or ~~a person whose income is not sufficient to maintain. himself is desined as an earning dependent~~ .

.3 Non-earning dependents are other than the above two categories who have no earining at all ~~or persons without any income, whatsoever, are treated as earning dependents~~.

Rentiers, persioners, remittance holders, beggars and persons living on charity and other earnings from ungainful activity should be considered as ~~earners~~, earning dependents, ~~depending on~~ whether the ~~earnings or~~ incomes from these sources are sufficient for their personal maintenance or not.

An earner or earning dependent may or may not have one or more of the employment status, depending upon the nature of income earned or unearned. The income is considered sufficient for maintenance, if at prevailing level of prices, if is just sufficiant to meet one's bare necessities according to the general accepted standards of living in the region " [1]

The Table No.4.6.a shows the caste-wise percentage distribution of the sample population by econimic status.

.1 Socioeconomic survey of Bhilai Regaion (page No.342) published by G.R. Bhatkal for popular book Depot Lamington Road. Bobay-7.

Table No.4.1.ba ... Percentage distribution of the sample population by economic status.

Econmic status	Nomosudra	Hira	Kaibarta	Total
.1.Earners	170 (25.41)	19 (32.20)	5 (20.83)	194 (25.80)
.2 Earning depenfent	121 (18.09)	10 (16.95)	4(16.67)	135 (17.25)
.3 Non-earning depent	378 (56.50)	15 (62.5)	30(50.84)	423 (56.25)
Total	669 (100)	59 (100)	24(100)	952 (100)

(Notes:- Figures within the brackets are percentages to the total)

As a whole, out of the Total 652 pepole 25.80% are earners or self-supporting and the Percentage of earning dependent is 17.95 while the percentage of non-earning dependent is 56-25, which is, in one sense, on economic burden for the earners. If we see the 1991 census Percentage, we find that the main workers, which are generally regarded as self-supperting, constitute about 31,86% of the population 5.14% are earner-dependents, which are named as marginal workers, and so dependents constitute about 63% of the total population. Thus the S.C sample households are in a better position compared to the rural Assam as a whole, Yet they are still under preverty line, as understarvation not because of low level of income, but because of ignorance of the judicious ways of spending.

Of course the different S.C. communities are not equally placed in this regard. The Hiras have the lowest percentage of depen-dents, while the Kaibarttas have the highest. Only among the Hiraa the earner independents can be favourably compared with the rural Assam-The P.C. of earning dependents is seen to be the highest among the Namasudras and lowest among the Kaibarttas,

In the following table No.4.1.6.b we have presented the data on economic status in the different villages.

The No.4.1.6b shows that more than three out of every ten in village Barhelasha are earner dependents, while the proportion of independents to the Total Population of other villages is less

Econmoic Status	Barhelasha	Dahudi	Ghilajari	Lokh-pur	Khe-luwa	Kaihati	Total
.1 Earner independent	53 (30.99)	42 (24.42)	62 (23.57)	1 (20)	17 (22.67)	19 (28.79)	194 (25.80)
.2Earner Dependent	26 (15.20)	32 (18.60)	52 (19.77)	1 (20)	14 (18.67)	10 (15.15)	135 (17.95)
.3Non-earner Dependent	92 (53.80)	98 (56,98)	149 (56,65)	3 (60)	44 (58.67)	37 (56.06)	423 (56.25)
Total	171 (100)	172 (100)	263 (100)	5 (100)	75 (100)	66 (100)	752 (100)

(Note:- Figurs within the brackets are percentages to the total)

than that the proportion of such people is found lowest in village Lakhapur and then in Kheluwa. Earner-dependents and xx are more in village Lokhapur,Ghilajar,Kheluwa, amd in Dahudo, and lowest Proportions are found in villages Kaihati and Barhelasha. of course,we see that the Prportion of dependents in the village are ranging between 53.80% in Brhelasha and 60% in Lbkhapur.We know that more the dependents are more is their economic burden, and so the Prospect of develoment for them is to be a far distant cry.

.8 Employment in Scheduled Castes in different economic activities:-

Mere social classification without proper economic Pursuits classification is not to mould the life style,nor if is to have a permanent impact is not significant in the society.So economic Pursuit backed social classification is the law of nature as has been quoted cited in Bhagabat Geeta.These economic pursuits linked with a caste in our India Socity, particularly among the Hindus,are traditional, occupation of the caste.In our compact area the different categories of S.C. People, Therefore have such traditional occupations.The Namasudra and the Kaivarttas are by tradition and in all intent fisherman and they have occupations linked with fishing like net-making,Weaving etc.

The Hiras ~~have been~~ are potters by tradition . But the social interaction of the modern age and the spread of education among all have made deep impact on their occupational pattern , and the dearth of natural avenues for these traditional occupations has also forced them to part with their parental professions and therefore they have had to embrace agricultural and daily labour as the easiest ~~occupation to find out~~ means of livelihood . Land is generally in sufficient among this class of people and so cultivation, as an occupation, is not very common ~~to them~~ . Service ~~among them~~ is also not very common and the constitutional provisions for employment have not benefited them much as yet .

But, as we know employment according to the ~~fullest~~ capability ~~of the beneficiary~~ is a sine qua non not only for a better living but also for happiness and contentment . So we have to see how the individual members of the s.c. people in the compact area have fared in this respect . In our tables No. 4.1.7a, 4.1.7b, 4.1.7c and 4.1.7d we have shown the employement patterm of the s.c. people , as a whole , ~~then~~ cate-wise for the three communities , ~~Namasudra, Hira, and Kaibartta~~ for both the sexes, age-group-wise ~~we are going to analyse them but not so detail~~.

From the table No. 4.1.7a we ~~have seen~~ find that, no children below the age of ten ~~have been~~ are engaged in any occupation . But children of the age group of 10 to ~~about~~ 18 years ~~have been~~ are engaged in a significant way. Altogether 88 children of both the sexes of all communities have been found employed ~~may be self-employed or wage earners~~ . Of these 36 are female and 52 are male , or 40.9% female and 59.1% male children . Again of these , 38 are engaged in fishing, which constitutes about 43% of the total child labour , Next comes net making with 14 members or 15.91% of them all, agricultural labour with 12 beneficiaries or Hiradi constituting 13.64% only , then comes weaving with 11 members all of which are female. In other occupations including beggars, bonded labour, business , etc. 8 ~~children all of whom~~ are male children are engaged . Again in the pottery 5 children of whom 2 are male and 3 female . And all these potters are of Hira community. Among the others, no pottery as an occupation exists. ~~Of the adults of the age-group of 18 years complete to 60 years there are diversification of occupations than among the child labour~~ . In this group of adults (18-60) and employables we have altogether 306 inmates persons. Of these 185 or 60.75% are male and the rest are female workers. The participation rate here is calculated to be 52.39% including the child labour . For male it is 52.43% and for female it is 48.45% . It compares favourably with the States' participation rates of 36.37% for all workers 50.32% for male and 21.29% for woman or according to 1991 census . ~~Of the adults 141 or 46% of the total are engaged in fishing the most traditional occ-~~

Table No. 4.1.7a :- Employment pattern of scheduled castes in different economic activities by age-group and sex-~~wise~~.

Age-group	Child 10-17 Childworker							18-60 Adult worker									Total
Occupation	F	Al	O	Net	Pot	wever	Total	F	Cl	Al	S	O	Net	wever	P	Total	18-60 Non-worker	
Sexes Male-	30	12	8	-	2	1	52	109	15	26	13	15	1	-	6	185	31	216
P.C. to the total	57.69%	23.08%	15.38%	-	3.85%	-	100	50.46%	6.94%	12.04%	6.02"	6.94%	0.46%	-	2.78%	100	14.35%	100
Female	8	-	-	14	3	11	36	32	-	-	-	11	36	35	7	121	26	147
P.C. to the total	22.22 %	-	-	38.39%	8.33%	30.56%	100	21.76%	-	-	-	7.48 %	24.49%	23.81%	4.76%	100	17.69%	40.59%
Total	38	12	8	14	5	11	88	141	15	26	13	26	37	35	13	306	57	363
P.C. to the total	43.18%	13.64%	9.08%	15.91%	5.68 %	12.5%	100	38.84%	4.13%	7.16%	3.58 %	7.16%	10.19%	9.64%	3.58%	100	15.70%	100

Notes- Figures in the

Of the adults 141 or 46% of the total are engaged in fishing, the most traditional occupation of the Namasudras and the Kaibarttas . Of this 109 are male and only 32 are female . Male constitutes about 58.92% of the total male adult earners while , female constitutes about 26.45% of their total . In net making, a household handicraft industry, but a traditional occupation for both the communities, a total of 37 persons are engaged , of whom only one is a male and 36 are female . Here females constitutes a 29.75% . Of female adult earners weaving, which is one of the most prestigious and traditional occupations for all women in the State, engaged 35 women of the group constituting 28.93% of their total , No male worker is seen engaged in this occupation. Similarly in pottery a very traditional occupation for the Hiras, altogether 13persons or 4.25% of the total adults or 32.5% of the Adults Hiras are engaged . Of these 6 are male and 7 are female. Though we know that Easlier the Hiras engaged only female workers in the making of the pots, actually But now perhaps the system has changed and male workers either in the procurement or in the making of raw-materials or in the marketing of the pots are also seen engaged . There are the traditional and also monopoly trade practices of these three s.c. communities . Of course we have to concede that these occupations, particularly fishing and net making are not longer remaining monopolices of the two Communities alone viz: the Namasudras and Kaivarttas .

Besides these above more are they have other engagedments also . In agricultural labour, total number of male persons engaged is seen to be 26 or 14.05% of the adults male . No female is seen engaged in agricultural labour as wage earners .Another 26 persons, of which 15 are male and 11 are female, are seen engaged as traders, bonded labour or as beggers . The category of bonded labour in the State is rarely found among any communities . So the existence of bonded labour in this area is an important pointer to be noted . In our enquiry the details of the bonded labour has not been inquired. are lacking , In cultivation 15 male adults are cultivators found engaged . They represent about 8.11% of their total . We know that cultivation is the most prevalent occupations for the people of the state where more then 51.20% of the states male adults are engaged according to 1991 census .

So we see that the s.c. people in the compact area are not so much engaged in cultivation as we see for the rest of the state; This may be due to the non-availability of land for cultivation under their possession. Of the total adults male population of 185 only 13 are found in Services is in Government Service, which represent only 7.02% which is even

less than the constitutional level of 7.5% earmarked in Government service. Of these 13 male adults, 10 are the Namasudras and ~~others~~ 3 are the Hiras . No Kaivartta ~~are found~~ is engaged in any services . No female is also found in such occupation .

Among the Namasudras ~~as in~~ (cf. table 4.1.7b) ~~we see~~ more occupational diversification ~~than among all other communities~~ is found . In this category of people - the major occupations ~~most of which are traditional ~~ are fishing, net making , weaving , agricultural labour , others including business and bonded labour , and service in descending order . Of course the highest p.c. of female adults are engaged in fishing followed by net making or weaving . Whereas These two occupations are common among them , ~~in descending order~~ , But it is not so among the male Namasudras . Thus the table No .4.1.7b ~~has~~ clearly shows the diversified occupational pattern of the Namasudra .

~~Among the Kaivarttas as in~~ (cf. table No. 4.1.7c). ~~we have seen no t~~ so much of occupational diversification as ~~among the Namasudras~~ or ~~the Hiras~~ is found among the Kaivarttas. ~~Of the Adults of 8 persons~~ , 4 or half the memebers are engaged in fishing ; Of this again half of them are ~~seen~~ male and the other half female adults. 2 male adults are engaged in agricultural labour . Among them there are no weavers , or salaried earners or cultivators ~~are found~~ .

~~And then we have presented another table for showing the employment position of the Hira community~~ .

Occupational diversification is more among the Hiras . Of the total ~~employed~~ earning adults of 32 persons , 13 or 40.63% ~~of them~~ are engaged in pottery . Of them 7 are women and 6 are men , In occupations like fishing , weaving ,cultivation , agricultural labour , services 3 in each or 9.38% are engaged , while in occupations like net making and others 2 in each are engaged .

Participation rates among these communities age-~~group~~ and sex wise are be seen as follows .

Table No. 4.1.7b::- Employment of Namasudra community's child, Adult, participation and nonparticipante of adult -Age-Sex-wise

Age-group	10-17 childworker						18-60 Adult worker								18-60 Non-worker adult	Total
Occupation	F	Al	o	Net	weaving	Total	F	Cl	Al	S	O	Net	weaving	Total		
Sexes	29	9	7			45	106	12	21	10	12			161	23	184
Male(p.c)	64.44	20.)	15.56)			100	65.84	7.45	13.04	6.21	7.45			100		
Female	7			13	9	29	36				10	33	30	109	18	127
(P.C)	24.14			44.83	31.03	100	33.03				9.17	30.28	27.52	100		

Now we have shown the employement of Kaivarttas by age and sexwise in Table No. 4.1.7c.

Table No. 4.1.7c :- Employement pattern of Kaivarttas as child participation and Adult participation by Age and sex wise.

Age-group / Age-group occupation	10-17 childworker						18-60 Adult worker								18-60 Non work.	Total
	F	Al	O	Net	Weav-	Total	F	Cl	Al	S	O	Net	Weav-	Total		
Sexes Male	1	1	1			3	2		2		1			5	3	8
p.c.	3333	3333	3333			100	40.		40.		20.					
Femal	1			1	1	3	2					1		3	1	4
p.c to the total	3333			33.33	3333	100	66.67					33.33		100		

Table No. 4.1.7d::- Employment position of the Hira community by age and sex.

Age-group	10 ~~to~~ 17 childworker						18-60 Adult worker										18-60 Non-worker Adult	Total
Occupation	F	Al	P	Net	Weaver	Total	F	Cl	Al	P	S	O	Net	Weaver	Total			
Sexes:-																		
Male		2	2			4	1	3	3	6	3	2	1		19		5	24
p.c to the total		50	50.			100	5.26	15.79	15.79	31.58	15.79	10.53	5.26					
Female			3		1	4	2			7			1	3	13		3	16
p.c.			75 ~~00~~		25.	100	15.38			53.85			7.69	23.08	100			

Table No. 4.1.7e:- Workers participation rate in the compact area .

Communities	Childlabour	Female Adults	Male Adults	Total
Namasudra	51.03	85.83	89.50	66.36
Hira	61.54	81.25	79.17	67.80
Kaivartta	75.00	75.00	62.5	58.33
Grant Total	53.01	82.31	85.65	66.23

From this we see that among the communities , Thus the Kaibarttas have the highest percentages of child labour , The Namasudras have highest percentages in women labour and male labour.The child labour is lowest among the Namasudras, female and male labour are lowest among the Kaivarttas . As a whole labour particiapation rate is highest among the Hiras and lowest, among the Kaivarttas .

In the compact area , among the s.c. people , we see almost two out of every three persons are engaged in certain occupation , This rate is highest among the male population and lowest among the children .

Dependent Adults in the age-group of 18 to 60yrs . have also been shown in the tables cited above. Of the total 363 adults of all the s.c. communities 57 or 15.7% are dependent adults, which implies that unemployment among the s.c. people is as high as 15.7% or in other words every four out of every twenty five is an unemployed . This rate of unemployment is more among the female than among the male population i.e, 17.69% against 14.35% .Community wise there is some differences in this unemployment rates . Say for instance, this rate is as high as 33.33% among the Kaivarttas, 20% among the Hiras and 13.18% among the Namasudras . It is alarming to note that every one out of three among the Kaivarttas in the compact area is said to be dependent adult i.e, an unemployed .

.9 Migration:-

Migration generally takes place because of the economic and social advantages. As in international trade, here also due to comparative advantages people migrate from one place to another . Here in our sample compact area . Out of 133 sample house holds, only 9 or 6.77% of them migrated to the area most probably in search of a better livelihood and social cohesion in the locality . The area gives a better natural opportunities, particularly in fishing . And there are ample scope for fishing in the neighbourhood . Of these immigrant households 22.22% are permenent migrating from different districts like Barpeta and Kamrup and 44.44% are inter migrants comming from different villages of Nalbari district and 33.33% are Intra migrants i.e, migrating from the same village i.e, from one chupa to another chupa ,

The s.c. people are found migrating occasionally to other places in connection with their own business . Such migration is very common particularly among the Namasudras and the Kaivarttas.

The Hira people are not seen migratory.

Emmigration of a parmenent naturehes also been observed in the area though , of course , outside the sample Harizon, This type of emmigration is, also related to occupational advantages. Higher education and better service in the urban areas like Nalbari and Guwahati have lured them in this respect.

.10 Eduction level of the people:-

Literacy is very much essential for everyone and the Government is trying hard to reach the 100% literacy level in the country . But in our compact area, illiteracy still ranges high particularly among the sample s.c. households . From the adjoining table No. 4.1.8a we see that about 56.25% of the s.c. people are found illiterate and only 43.75% of them are found literate , the achievement of the 100% literacy target here among the s.c. people may be a very hard task distant goal.

Table No. 4.1.8a:- Educational level of s.c. people village-wise .

Educational level	Barhel-asha .	Dahudi	Ghilaja-ri .	Lokhapur	Kaihati	Khelua	Total
Illiterate (P.C.)	98 57.31	96 55.81	145 55.13	4 80	37 56.06	43 57.33	423 56.25
Literate (p.c)	73 42.69	76 44.19	118 44.87	1 20	29 43.94	32 42.66	329 43.75
Primary (p.c)	35 20.47	38 22.09	54 20.53	-	14 21.21	16 21.33	157 47.86
Lower then Matric (p.c)	26 15.20	21 12.21	48 18.25	-	10 15.15	11 14.66	116 35.37
Matric (p.c)	7 4.09	8 4.65	11 4.18	-	2 3.03	3 4.	31 9.45
P.U/H.S (p.c)	3 1.75	7 4.07	3 1.14	-	2 3.03	2 2.67	17 5.18
B.A. (p.c)	2 1.17	2 1.16	2 0.76	-	1 1.52	-	7 2.13
	171	172	263	5	66	75	752
Percentage	100	100	100	100	100	100	100

Of the 43.75% literates, which is very unfavourably compares with the 1991 census figure for Nalbari District i.e, 46.64%, 47.86% of them are only of the primary standard , 35,37% are less than matriculate, 9.45% matriculates , 5.18% are H.S/P.U passed and 2.13% are graduates . Of course among these 329 literates Not a single person is found, having a post graduate degree, or Technical or Medical qualifications . In village Lokhapur ,80% of them are illiterate and only 20% are literate and that is also primary passed . Literacy level is seen to be better in village Ghilajari than in other villages . Highereducation among the people is still not very common . Of the 752 people only 7 are graduates . The H.S.S. at Ghilajari and the college at Dahudi and other educational institutions which are almost all established after independence, have no doubt influenced the literacy level. but not to the expected extent .

Again the literacy level among the different s.c. communities is not the same . As Table No. 4.1.8b shows, this is much higher among the Kaivartta (54.17%) and lowest rate of 37.29% is among the Hiras . The Kaivarttas of the compact area is also seen comparatively better educated as the percentages are of matriculation , P.U. passed and graduates are higher than those found for the Namasudras .

Education as we know , gives a better fillip to the trend of development both economically , culturally, Politically and literacy . And ones the people are enjoying the fruits of educations they do dare to forgo with it .

But the s.c. people are as yet to enjoy the boon of education in a better way and so the trend of under-development is observed in them.

Table No. 4.1.8b:- Community wise educational level .

Educational level	Namasudra	Hira	Kaivartta
Illiterate	375 (56.03)	37 (62.71)	11 (45.83)
Literate	294 (43.95)	22 (37.29)	13 (54.17)
Primary	141 (21.07)	13 (22.03)	3 (12.5)
Lower than Matric	104 (15.55)	6 (10.17)	6 (10.17)
Matric	27 (4.04)	2 (3.39)	2 (8.33)
P.U.	15 (2.24)	1 (1.69)	1 (4.17)
B.A.	6 (0.90)	-	1 (4.17)
	669 (100)	59 (100)	24 (100)

Section - 2

Economic standing of the households .

.1. Residentian pattern and housing .

Residential pattern :- Nucleated :- So far as residential pattern is concerned , the villages of the compact area are nucleated . ~~In this type~~ The residential area of the village is at one place and settlement pattern is strictly on caste basis Houses of each caste are built close to one another and clustered together . The agricultural fields are around the clustered houses .

~~Even then in such villages~~ The dwellings are not always ~~as such~~ concentrated in one single area , but frequently in two or more distinct centres . Of course this pattern is of a new origin. ~~That to say in Kheluwa~~ , the Hiras and the Namasudras who have been offered reserve land in Kheluwa are living in a scattered way with general people . Similarly, the Kaivarttas and the Hiras of Kaihati are living together with general people and in Kheluwa only few households ~~say~~ (3 to 4 households) are dwelling by the side of the Buradia river . But in Dahudi , Ghilajari and Barhelasha (Barbeela) , s.c. people (specially the Namasudras) are living in clustering ~~together~~ separated from other caste .

Housing:-

Shelter is equated with food and clothing and ~~are~~ other the basic necessities of human life . Shelter, along with other factors, reflect the social conditions at a given time . It also plays a significant role in the socio-psychological development of the individual , and encouraging economic activity, generating employment opportunities ~~and facilities~~ and facilitating a hygienic and healthy environment conductive to wholesome social life . The need for improved housing is most acutely felt among the rural poor who are unable to generate needed resources, and hence are forced to live in condition of abject proverty . The World Bank housing sector policy paper has rightly observed , "Housing is important for development in both economic and welfare terms . With the unprecedented increase in population in recent years , housing

problem has cropped up in varying degrees and dimension in all countries of the world - be they developed or developing . It is , of course, in the developing countries that the problem has reached gigantic proportions . For many millions , the sky is the roof even while for others, though some sheds are available as roof , yet they are forced to dwell in unsafe and insanitary settlements, where the basic facilities are absent or extremely inadequate . In our country, as well as, in our State, housing problem is very much acute both in rural and in urban areas, and in our compact area , except a few persons in the upper echelones of the society , all others have been suffering from the problem.

The working group on housing co-operatives in India (1964), while putting much emphasis on housing co-operatives, recommended ~~had stabed~~, Co-Operatives ~~activity~~ as the best means of providing decent houses at a reasonable cost to persons, particularly to low and middle income groups ~~who can their individual efforts~~ .

However, in due course, the Government of India came up with various schemes/programmes, both for rural and urban areas, to fulfill this important need of the people . One of the important / popular programmes currently being implemented in the villages of the country is the "Indira Awas Tojana". Besides this, the State Government are also implementing different programmes ~~in this sphere~~ .

Before going to the details of these different projects as implemented in the compact area , we should have a glipse of the present state of affairs in the housing system particularly among the s.c. people of the compacte area .

This is discussed on the basic of our household survey ~~made in the compact area during the period of 15th oct. and December' 1993. Against this background~~ we have compared it with the findings of the survey Report of the National sample survey organization (July, 1988-June, 1989 NSS 44t round report)

Condition of houses:-

One of the most important features of the housing condition of the S.C.people is that a good number of them are without possession of any land. These landless S.C. people generally

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build up their houses on land of their 'Guru'- a preceptor, a higher caste people or land allotted to them by the Government. ~~So to say~~ in Kaihati Village, the Kaivarttas and the Hiras are residing on the land of their 'Gosains'. And in ~~other Villages say say~~ in Kheluwa, Dahudi, Khilajari, Barhelasha, the S.C.people ~~building~~ are building their houses either on their own land or on land allotted to them by the Government.

Most of the houses of the S.C.people of the area are thatched . The roofs and the walls ~~all~~ are ~~either~~ made of bamboos, thatches and ikaras (Walling reeds), These houses are not even well-built. The roofs ~~are~~ becoming rotten and leaky ~~swollen up~~ making the sky their roofs, the walls are broken which are seen patched up by polythine-sheets ~~said to be~~ which are supplied by the Government.

Types and sizes of houses :-

In the compact area we have three types of houses, namely i) Assam type (A.T), ii) thatched (T.T.) and iii) Single ~~roofed~~ room with tin roofing(R.F) For our convenience we have classified houses surveyed in the compact area into two sizes namely a) small size ~~of which~~ average breadth and length are ~~assumed to be~~ 8' by 15' feets and b) large size ~~of which~~ breadth and length are ~~observed~~ on an average ~~to be~~ 10' and 25' feets. ~~To~~ We can have an idea of housing condition of the S.C.people of the compact area, ~~as per types and sizes of houses, We have presented two~~ from the following two tables (4'2'1 and 4'2'2) given below.

Table No. 4'2'1:-

Types and sizes of Houses.

Sizes.	Types			
	Assam Type	Thatched	Single ~~roofed~~ room with tin roofing.	Total
Small	17 (70'83)	129(70'11)	33 (78'57)	179 (71'6)
Large	7 (29'17)	55(29'89)	9 (21'83)	71(28'4)
	24 (100) (9'6)	184(100) (73'6)	42(100) (16'8)	250(100) (100)

Note :-(Figures within the brackets are percentages to the total)

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In the Table No. 4'2'1 we have the distribution of houses according to their types and sizes, ~~of the~~ 133 households ~~there are~~ altogether 250 houses. So for each household , there are 1'87 houses of different sizes, ~~we have presenting this and other~~ Data relating to number of rooms per house etc. have been shown in table No. 4'2'2.

We ~~have seen~~ find that of these 250 houses, only 24 or 9'6% are Assam Types, 184 or 73'6% are ~~of~~ thatched Type and the rest are single roofed tin sheeted. ~~In other way~~ On the other hand, ~~we see that~~ 179 or 71'6% of the houses are ~~of~~ small sized and rest 71 or 28'4% are ~~of~~ large sized. ~~From the Table it~~ We can ~~be~~ concluded ~~ed~~ that, small sized houses predominate ~~in~~ all the three types- the maximum concentation being in the small typed thatched houses. As regards ~~to~~ large houses also thatched houses predominate. Single roofted tin sheeted houses are seen more extensive than the Assa-m Type ones .~~But what we have seen here is the present norms of housing in the state~~. According to the NSS-44 round survey ,in ~~Assam~~ Assam, thatched houses with bamboo,reeds or strow walls constitute about 75'67% . ~~which~~ In our compact area we have found ~~to~~ to be 73'6%. This is not very different ~~from~~ from that of Assam. Thatched houses with straw -walling and kutcha floor are not only less comfortable but also ~~becoming~~ less hygienic and costly in the long run.In ~~the~~ Table No. 4'2'2. We have the village-wise distribution of houses. ~~Village-wise~~.

In

In Barhelasha Village we have 54 houses both small and large against 30 households. InDahudi there are 45 houses of which 35 are small sized and 10 large sized for 30 households, in Ghilajari altogether there are 93 houses- 63 Small and 30 large against 47 households, in Lokhapur there are two houses one for each size against one household,in Kheluwa 13 households have 24 houses- Cont- - - - -22 17 small sized and 7 large sized and in Kaihati -12 households have 32 houses of which 23 are small and 9 large.So we see that the highet number of houses per family is in Kaihati i.e.2.67 houses and the smallest average of 1'5 is found in Dahudi. From the Table we ~~can again discern~~ find that only thatched houses are there in Lakhapur, Cont- - - -29 whereas in all other Villages all the three Types of houses are found.In Kheluwa and Ghilajari, Assam Types houses are comparatively more and in Dahudi ~~it~~ comparatively more single ~~rooted~~ room tin sheeted houses are seen.

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Table No.4'2'2.

Size and type of houses of the S.C.people,of six Village.

Villages.	Barhelasha.		Dahudi		Ghilajari		Lokhapur		Kheluwa.		Kaibhti.	
Size.	Small	Large	Small	Large	Small	Large	Small	Large	Small	large	Small	Large.
Type Assam Type.	2 (5)	1 (7'14)	3 (8'57)	1 (10)	8 (12'70)	4 (13.33)	-	-	3 (17.65)	1 (14.29)	1 (4.35)	
Thatched.	30 (75')	13 (92'86)	20 (57'14)	8 (80)	49 (77'78)	21 (70)	1 (100)	1 (100)	11 (64.71)	5 (71.43)	18 (78.26)	7 (77'78)
Tinroofing.	8 (20)	- -	12 (34'29)	1 (10)	6 (9'52)	5 (16'67)	- -	- -	3 (17'65)	1 (14'29)	4 (17'39)	2 (22'22)
Total.	40	14	35	10	63	30	1	1	17	7	23	9

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Size of rooms of three Types of houses :-

In Table No. 4'2'3 we have shown the Total members of rooms of the different types of houses, with the Total area, average floor per room and no of rooms per house.

Table No. 4.2.3:-

Total No.of rooms of the three types of houses, with total area are ,in sq.foot, floor area for rooms in sq.ft.and No.of rooms per houses.

Types of Residence.	No.of Rooms.	No.of rooms per houses .	Floor area for rooms in sq.foot.	Total area of the room in sq.foot.
	1	2	3	4
1.Assam Type(12x12)	50	2'08	144.00	7200
2.Thatched (10x8)	297	1'61	80'	23760
3.Single roofed with tin roofing (12x8)	64	1.52	96	6144
Total.	411	1'64	-	37104

The Table shows that of the 250 houses, there are altogether 411 rooms .The average no of room per house is calculated to be 1.64. The highest no of rooms are in Assam Types buildings, then comes the thatched houses and the least is in the single roofed tin sheeted houses. The total area of these houses is 37104 sq.ft., the average floor area per house being 278'98. The average floor area per room is the highest in the Assam Type building,which is followed by the single roofed tin sheeted houses. Thatched houses have the smallest size per room .

The households may have more than one house per family.Generally the big houses-either of Assam Type or thatched are occupied by a single family each ,while each family may have more than one houses of all the Three Types (The data in this count have been collected but due to paucity of time for processing ,it could not be shown in separate Tables.

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Kitchen Houses :-

The households have their own kitchen.In the simple households, 103 or 77'44% of them have kitchens within the main building-while 30 or 22'56% of them have sparate kitchens.

In Table No.4'2'4: Villagewise Types of kitchens used are given.

Table 4.2.4: Types of kitchens used Villagewise.

Kitchen.	Barhelasha	Dahudi.	Ghilajari	Lokhapur	Kheluwa	Kaihati.	Total
Within the main house	27 (90)	28(93.33)	34(72'34)	-	5(38'46)	9(75)	103 (77'44)
Separate kitchen.	3 (10)	2(6'67)	13(27'66)	1(100)	8(61-54)	3(25)	30 (22.56)
Total.	30(100)	30(100)	47(100)	1(100)	13(100)	12(100)	133 (100)

In the Village Barhelasha nine-Tenths.of the households have no Separate kitchen, while in Dahudi 93.33% of them have no separate kitchen, in Ghilajari 27.66% of them have separate kitchen,in Lokhapur all have separate kitchens, in Kheluwa more than six-tenths have kitchen of such Type,while in Kaihati three-forth have no separate kitchens.

As regards to availability of drinking water and sanitary latrines-we have given them in our village survey reports mentioned item in chapter-3.

House sites for the landless rural poor:-

Special component plan under the M.N.programme has been implemented in the compact area from 1976. Till date, 28 such housesites of the measures of ½ to 1 Bigha have been allotted to them with a provision of housing materials, for Assam Type building.Besides in 1976 the landless S.C.people of the area have been provided with 103 bighas of Khas land (one Bigha per family.)

Section- 2 :-

Sub-head-2:-

Operational landholding of the surveyed households in the compact area.

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We know that land is an immovable property of the households which gives them not only their permanent residential authority but ~~also~~ it also gives them their economic strength in may different ways. Land is not only a means of production and earning to them, but ~~also~~ it also gives them the necessary moorings for being a member of a society.

As we have often mentioned that these S.C.people have little landed property.But some amount of land of different tenures are possessed by them. In the compact area, all lands are under the ryotiary ~~tanure~~ system ~~holding the lands~~ either in periodic Patta ,or yearly patta or in Touzi patta. From Table No. 4.2.5: we see that the 133 surveyed households as a whole possess 142 bighas of land, the average size of land holding is estimated to be 1.07 bighas. Of the ~~the~~ 142 bighas of land, 98 bighas or 69'07% of the total area have ~~of the~~ periodic patta ~~land~~ 34 bighas or 23.94 % are on yearly patta ~~land~~ and the rest 10 Bighas or 7.04% are Touzi patta land.

Table No. 4.2.5:-

Operational holdings of the patta land of surveyed households (in bighas).

	1.Periodic patta.	2.yearly patta.	3.Touji Patta.	4. Total.
	98	34	10	142
P.C.to the total.	69.01%	23'94%	7.04%	100
Average Operational holding per family.	0.73	0.26	0.075	1.07

The average size of holding per household ~~pattawise~~ are as follows :- 0'73 bighas of periodic patta, 0.26 bighas of yearly patta and 0.075 bighas of Touji patta.

In Table No.4.2.6, we have shown the landholdings used as cultivable and homestead land.

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Table No.4.2.6: landholding used as cultivable and homestead land ~~absolude,P.C.and average per household.~~

Cultivable land.	Homestead land.	Total.
73	69	142
P.C.to the Total. 51.41%	48.59%	100
Average Area per household. 0.55	0.52	1.07

~~In Table No.4.2.6 according to the use of the land~~ Out of, of 142 bighas of land, 73 bighas are used for cultivation and the rest 69 bighas, are used as homestead. Average area per household of these Two Types of land is 0.55 bighas and 0.52 bighas respectively.

In Table No. 4.2.7. we have shown the areas under procidic, yearly and Touji patta land used as cultivable and homestead.

Table No. 4.2.7. operational holding of patta land in 1992-93(Cultivable (C.L) and Homestead (HS).

Periodic Patta land.		Yearly patta land.		Touji Patta lnad.		Total.
(CL)Cultivable	Homested (H.S).	CL.	H.S.	CL.	H.S.	T.
51	47	22	12		10	142
P.C. 35'92	33.10	15.49	8.45		7.04	
Average area per family. 0.38	0.33	0.11	0.08		0.07	

~~Here from we see~~ We find that no Touji Patta land is used as cultivable land ~~and~~ So all the Touji patta lands are used as homestead. other Two types of patta lands are used for both the purposes. ~~of course~~, The average size of periodc patta land for cultivation and homestead are found more than three or four times respectively of those of the yearly patta land.

The operational landholding used and occupied by the surveyed households have generally been classified into five different categories. These categories are 1 land owned in name and possessed, 2 land

owned and possessed but not in name.3land owned in the form of Touji land, 4. land owned but not possessed, and 5 land possessed but not owned. The first category of land are the most common form that people have ~~land~~ .In the compact area, the surveyed households have 61 Bighas of such land which constitute about 42.97% of the Total land area of 142 bighas.

The second category of land is that type of land which is legally purchased ~~under~~ and duly registered, but the name of the purchaser is not included in the 'citha' through a mutation case.In this compact area ~~as we have seen in the~~ (cf. Table No.4.2.8) the sample households have 20 bighas of such land which constitute about 14% of their land ~~area~~ holding.

The third category of land is the touji land- the area of which possessed by the households is only 10 bighas or abo ut ~~7%~~ 7% ~~of their~~ of their total land.

Table No.4.2.8:

Distribution of operational land holdings according to the different Types of possession and ownership.

Land owned in name and possessed.	Land owned and possessed but not in name.	land owned in the form of Touji land.	land owned but not possessed.	Land possessed but not owned.	Total
1	2	3	4	5	6
61	20	10	28	23	142
(42.97)	(14.08)	(7.04)	(19.72)	(16.20)	(100)

Note :- Figures in the brackets are P.C. to the totals.

The fourth category of land is that Type of land which is in his name in the land record book i.e. citha, but not as yet being able to keep it under his possession.In the six Villages of the compact area, the sample s.c.households have as high as 28 bighas of such land which constitute about 19.7% of their total land area.Such land does not give benefits except a mental satisfaction of land possession,

And the fifth category of land is just the opposite of the fourth Type of land.It is possessed by the house holds, but the possessors are not the legal owner of the land. The households have 23 bighas of such land which is to constitute about 16'2% of their total land area.

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Table No. 4.2.9: Distribution of landlholding of different categories: according to different landholding classification of households.

Land holding classification.	Owned in name of possessed.	Owned of possessed but not in name.	Owned in the form of Touji patta.	Landowned but not possessed.	Land possessed but not owned.	Total.	Total No. of households.
1	2	3	4	5	6	7	8
LL	23 (37'70)	5 (25.00)	10 (100)	5 (17.87)	7 (30.43)	50 (35.21)	123
M.L.	13 (21.31)	3 (15.00)	--	3 (10'71	4 (17.39)	23 (16.20)	5
S.L.	5 (8.20)	3 (15.00)	--	2 (7.14)	1 (4.35)	11 (7.75)	2
B.L.	20 (32.79)	9 (45'00)	--	18 (64.29)	11 (47.83)	58 (40.85)	3
	61 (100)	20 (100)	40 (100)	28 (100)	23 (100)	142 (100)	133 (100)

(Note:Figures within the bracket are percentages to the Total).

We have certain other data on landholdings in Table No. 4.2.9. Here we have shown the different categories of operational holdings as possessed by different categories of landholding households with their respective percentages. Here we have also shown the Total number of households in each category. We see that 123 land less households have generally less than 3 bighas of homestead land in their possession.

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possess altogether 50 bighas of land. Of these 50 bighas of land, 23 bighas are owned in name and also possessed, 5 bighas each in the 2nd and 4th categories of land, 7 bighas in the fifth category and 10 bighas in the 3rd category.

Here we see that the Touji land of 10 bighas are all possessed by the landless i.e. LL.Marginal land holding or M.L.categories of households who possess land generally in between 3 bighas to 7 bighas and the number of which being only 5 have a total land area of 23 bighas, Of these land, 13 bighas are owned in name and possessed, 3 bighas each ~~under~~ owned but not in name and owned but not possessed respectively. 4 bighas owned but possessed land are included in this 23 bighas of land. There are only 2 small landholding category i.e.SL. who possessed 11 bighas of land. Of these 11 bighas, distribution ~~of which~~ is in descending order from first category to the last one. Up to this the number of households has been ~~seen~~ decreasing from LL to ML then to SL.But the number of big landholding households is seen increasing slightly to 3 and the land area in their operation is also seen increasing to 58 bighas i.e.the biggest area in their possession which constitutes about 41% of the total land areas,Of these 58 bighas, 20 bighas are in the 1st.cagegory, 9 bighas are in the second category, 18 bighas in 4th category and 11 in 5th cagegory. The Big landholding households have no Touji land.

~~Here from this~~ We see that the big landholders have as high as 58 bighas or 19.33 bighas per family, whereas the average size for the other households are 0.51 bighas, for the LL, 4.6 bighas for the M.L.5.5. bighas for the SL.Another important point to be noted here that the 3 categories of land-not in name, owned but not possessed and not owned but possessed in the list of operational holdings of the big households constitute much bigger proportions than what we have seen among the other landholding households. ~~May be the B.L.households have more manupulating, techniques in land operated upon.~~

3. INCOME OF THE S.C.PEOPLE IN THE COMPACT AREA.

Aggregate income of a society, for a particular period of time, reflects the current economic activities per formed, ~~which result in either production, income or expenditure.~~ It is generally assumed that a higher Level of aggregate income, higher will be the standard of living

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of the people and therefore more will be the economic welfare. The stage of development of the society is also represented by the higher Level of income.But the aggregate income alone can not be measure the welfare, ~~If otherwise we are not knowing the per capital income of the Society.~~ So in the compact area of our concern we are to find out the aggregate annual income ~~alone with the per capital income of the S.C.surveyed households.~~

~~In the compact area,we already discussed about their occupational structure and the level of employment.~~In calulating the aggregate income, the economic conditions have been ascertained by their level of income.The I.R.D.P.model here has been followed .We have the village wise data on income ~~Villagewise~~ and S.C.community wise in the adjoining Table No. 4.2.10 ~~presented below.From the table No. 4.2.10~~ .We see that of the 133 households surveyed, only 23 or 17.29% of the total have an annual income ~~of the income group~~ of above Rs.11,000/- and the average household income of them is estimated to be Rs.30,000/- per annum. The rest (110 households or 82.71%) ~~of the total~~ have income less than Rs. 11,000/- per annum,and these poor households have been classified into four classes,as has been shown in Table No.4.2.10 on the basis of their annual income .These classification ~~has been shown here as is shown~~ gone also be found in I.R.D.P. Booklets published by D.R.D.A. kamrup,~~Guwahati~~ Of the ~~these~~ households, who are said to be poor, 7 or 5.26% ~~of the total households~~ are ~~said to be~~ extremely poor (or destitutes), 10 or 7.52% are slightly better than the destitutes -~~but very much poor~~, 61 or 45.86 % are very poor but not so poor as the other two classes, ~~are~~, and 32 or 24.06% are poor.

~~As we have shown~~ ,These 133 households, have a Total population of 752, of which 669 are Namosudra, 59 are Hira and the rest 24 are Kaivarttas .~~So on the basis of the aggregate annual income and population we are calculating the per capita income of the S.C.People of the compact area,in this basis~~ ,per capita,income of all S.C.households is calculated to be Rs. 2102.39 only. This is much less than the present per capita income of the state.

~~Of the Villages from the Table we see that~~ Three Villages namely Dahudi,Khilajari,and Kaihati have an average per household income higher than the proverty indicator level of 11000/- as per I.R.D.P.norms.Here per capita incomes of these Villages are estimated

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Table No.4.2.10 classification of the S.C. ~~surveyed~~ households (Village-wise ~~and Community~~ -wise) according to annual income level.

Income categories with average house hold income.	Barhelasha	Dahudi	Ghilajari	Lokhapur.	Kheluwa	Kaihati.	Total incidence with aggregate income of the group.	
1.Extremely poor Rs.0-4000/- (Rs.4000/-)	3	1	2	-	-	1	7	- 28,000/-
2.Very much poor Rs.4000/-6000/- Rs.(5500/-)	3	2	3	-	1	1	10	-55000/-
3.Very poor Rs. 6000/-8500/- Rs.(8000/-)	15	15	20	1	7	3	61	48000/-
4.Poor Rs.8500/-11000/- Rs. 10,000/-	5	8	10	-	4	5	32	320000/-
5. Rich above Rs.11000/- Rs.30,000/-)	4	4	12	-	1	2	23	690000/-
Total House hold.	30	30	47	1	13	12	133	
Aggregate income in Rs.	318500,	335000,	644500	8000	131500	143500		1581000 /-
Average income in Rs.	10617.00	11167.00	13713.00	8000	10115	11958		11887.00

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TABLE NO. 4.2.10.

COMMUNITY WISE CLASSIFICATION OF THE S.C SURVEYED HOUSEHOLD ACCORDING TO ANNUAL INCOME LEVEL.

Income categories. with average house hold income.	Namusudra.	Hira.	Kaivarta.	Total incidene with aggregate income of the groups.	
1.Extremely poor Rs. 0-4000/- (Rs.4000/-)	6	-	1	7	28000/-
2. Very much poor Rs. 4000/-6000/- (Rs.5500/-	9	-	-	10	55000/-
3.Very poor Rs.6000/-8500/- (8000/-)	55	5	1	61	48000/-
4. Poor Rs.8500/11000/- (Rs.10000/-)	28	3	1	32	320000/-
5. Rich above Rs.11000/- (30,000/-)	20	2	1	23	690000/-
Total House hold.	118	11	4	133	
Aggregate income in Rs.	1393500	135500	52000	1581000	
Average income in Rs.	11809.00	12318.00	13000.	11887.00	

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to be Rs. 1947'67, Rs. 2450.57, and Rs. 2174'24 respectively. In three other Village Barhelocha Lokhapur, and Kheluwa, these per capita incomes are Rs. 1862.57, Rs. 1600.00 and Rs. 1753.33 respectively. From their it is seen that The per months per capita incomes of these Villages are only 155.21 in Barhelosha, Rs. 162.31 in Dahudi, Rs. 204.21 in Khilajari , Rs. 133.33 in Lokhapur Rs. 146.11 in Kheluwa Rs. 181.19 in Koihati. In the Present cost structure of the essential commodities and other a per capita income with less than Rs. 200.00 per month could not pull on their livelihood in a good manner. Even considering the per capita monthly income structure, The position is only some what satisfactory in villageGhilajar i and Kaihati and worst in the villa ge Lokhapur.

Of the thr ee co-mmunities, the economics conditiobn is seen to be best among the kaivarttas , then comes to the Hiss Hiras and the worst is among the Namasudra fa milies.

~~Aggre-ga-te-expe-nditure:- Thoughwe-often-use~~

Aggregate expenditure:- Though We often use the aggregate and per capita income as the measure of the economic position of the people, even But the standard of living of the society is better measured by the aggregate expenditure and per capita expenditure. And if we analysis the expenditure on different compenents of expenditure only then we can assess the over all economic welfare of the people. The following Table will give us an idea on expenditure of the S.S.Semple households. Here in the Table No. 4.2.11, in the calculation of expenditures itemwise we have adopted a technique in which the quantities of commodities either purchased or self-produced taken into account for consumption for the purpose of expenditure . Then the quantities have been multiplied by the average of market prices, prevailed during the year or an imputed value has been taken for goods for self-consumption. And the Total expenditure of the items are calculated. From this Table No.4.2.11 on itemwise expenditure are presented, We see that the total expenditure of the 133 S.C.house holds was Rs. 1962494'00 or average per household expenditure is calculated to be Rs. 14755'59, So the per capita expenditure was Rs.2609.70 Here we see that the Thus percapita expenditure was is much higher than the per capita income of Rs. 2102.39. The excess of expenditure over income has been met either by borrowing or by self-production, of which data the house holds did not submit.

Table No. 4.2.11:-

Major itemwise expenditures of the sample households in the compact area, made in 1992-93.

Major items	Expenditure in Rs.	Percentage of expenditure.
1. Food items.	1381994.00	70.42 of the total exp.
1. Cereals and Vegetables.	972123.00	70.34 % of Food exp.
2. Meat/fish/milk.	160200.00	11.59% "
3.. Sugar and beverages.	38376.00	2.78% "
4. Salt.	9578.00	0.69% "
5. edible oils.	80190 .00	5.8% "
6. Feels.	88743.00	6.42% "
7. Cosmetics.	32784.00	2.37% "
2. Clothings.	2,52,000.00	12.84% of all expenditure.
3. Festivals.	61,000.00	3.11% "
4. Medical.	92,800 .00	4.73% "
5. Education.	62,000 .00	3.16% "
Capital expenditures:-		
6.Livestack.	64,000.00	3.26% "
7. Seeds and seedlings.	11700.00	0.60% "
8. Construction.	37,000.00	1.89% "
Total.	19, 62,494.00	

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Of the Total expenditures, the households spent 70.42% of the Total on food items. Of the food expenditure 70.34% of the food expenditure were spent on cereals and vegetables, 11.59% on meat, fish and milk, 2.78% on sugar and beverages, 0.69% on salt, 5.8% on edible oils, 6.42% on fuels including kerosine, 2.37% on consmetics. The households spent 12.84% of all expenditure on clothes, 3.11% on festivals and shraddas, 4.73% on medical treatments, 3.16% on education, .The household has spent 5.75% of the expenditure on capital assets like, livestocks, seeds & seedlings and residential construction. On items which are not purely consumption, the total expenditure had been seen to be 23.84% .

From this we can see that Total consumption expenditure is as high as 81.1% of the Total expenditure. Education expenditure is now regarded as a long term Capital investment, so capital expenditure of the S.C.households is about 8.9% For a society where asset maintenance and accumulation is as low as this much, we can not expect the rate of growth to be sufficient enough to catch the high ups of the society.

Debt Burden of the S.C.households:- Of the 133 households surveyed only 13 of them have reported borrowings to the Tune of Rs. 71090.00 only, the average per indebted household debt is Rs. 5468.46. Of these 13 households, 12 of them have borrowed S.C. loan for starting business and net making from the Pragjyotish Goanlia Bank Solmara branch. Of the total loan sanctioned to them amounting Rs. 1,02.700.00 - Rs. 58750.00 is still to be repaid .Of these 12 loans, 8 was medium Term and 4 was short term loans. The loans have an interest rate of 12% per annum, Of these loans, Rs.19,150.00 has been sanctioned to the parties.- concerned as subsidies by the Government and the margin money was Rs. 3000.00.

The second Type of loan has been borrowed by an employee of the S.B.I, Dispur branch, and has borrowed two loans from the said branch of S.B.I. one as advance and the other as business loan. The rate of interest was fixed at 11% and the amount of repayment would be made from his salary.

CHAPTER-V

Social Milieu of the S.C.Households

SECTION-I

Social Status of the S.C.People in the compact area.

The term 'social status' is commonly understood as a state of condition of a People in the broad prospective of the society.It is a relative state not an absolute one, which can not be quantified. It refers to how they are generally regarded by the other People of the society and how they regard themselves in the midst of the society.So whenever we are to discuss the social status of a group of people,say for instance, the scheduled caste communities of our society, we have to see how the people of these communities are regarded and respected by other groups of the society -Say the upper castes communities like the Goswamies,the Brahmins,the Kayasthas,the Kalitas,the Keots,and others,accept them in the social gatherings -may be religions,cultural,literary or others-and how these communities are behaving themselves in such gatherings.

It is the general feeling of almost all that the S.C. people communities like the Namosudras,the Hiras and the Kaivarttas, that they are looked down upon by others in such social gathering.Even in private meets also they are behaved treated in same manner.But what is peculiar is this that these communities are often seen keeping maintain the social distance between among themselves in similar same manner, a as other high caste people are doing to them.

But even then there is a continuous and even an evolutoonary trend of change in the attitude of the People both in an extrovert or introvert way.This trend of change in them is seen almost in all respects.The high caste people uses to behave these S.C. people almost at par with themselves.The feeling of untouchability in between the people is almost becoming absent.All these changes in the status have been because of the change that is taking place after independance in the following spheres of life.

1.Education
2.Occupational diversification
3.Economic conditions and standard of living
4.Social interaction between the high caste and the S.C.People
5. Impact of new religious favour

/

As regards the improvements ~~both intensive and extensive~~ in educational ~~level of~~ facilities the people, it can be said that prior to independence in the compact area, only a few L.P.Schools ~~had been~~ were there and at present there are a large number of educational institutions, including one H.S.Schools and one degree College. ~~This shows the change in the level of literacy and education. About this We have discussed~~ Thus in chapter-II ~~ans IV.~~

Because of this achievements ~~in the level of~~ in educational facilities, there ~~has been a~~ took place changs in the outlook of all the People ~~both of the other caste people surrounding them and of the S.C.People~~ themselves. In other words, we can say that, achievements in education is the prime mover in their social status. Economic status ~~Particularly~~ can be improved by diversification of ~~their~~ occupation and better employment oppotunities. ~~is said to be a~~ These are functions of the educational level that an individual ~~is achieving~~. The special Privileges conferred on them by the various central and state schemes ~~could also be easily and at much less trouble and costs realised if the individuals are more educated and intelligent~~ can also help them in acquiring greater with less trouble and cost. So better the educational levels of the S.C.People ~~are~~, more opportunities will be in their open to them. ~~they become. Their standard of living rises similarly, so educated the people are.~~ They ~~may~~ can easily understand the tenets and thoughts propogated by the neo-religious organisations like the Sankar Sangha, Krishna Guru Mission etc, And we know that a better spiritual knowledge could easily dispel the inhibitions ~~a lower~~ and caste stigma ~~can have~~. So our contention that education is the Prime mover ~~of the Present day~~ in enhancing the social status of the S.C.People - particularly in the compact area.

Social interation ~~between~~ Among the different communitios is also undergoing ~~a continuous~~ change. ~~As in~~ like the earlier days, they are not to remain isolated from the other people. In the schools and Colleges, in the market places, in the social cultural political meetings, ~~all the member~~ everybody are to mix together without any ~~high~~ caste or ~~low caste feeling and~~ distinction. Such an interaction ~~in between~~ engenders, ushers in a feeling of oneness and ~~so of~~ equality among people of different castes between them. ~~The minds, the Sanskars, the thoughts and actions of them all are seen moving in same direction. And so the feeling of untouchability of one section over other automatically evaporates.~~

So we have to look into how these different factors are affecting the S.C. people in our compact area. To test these hypothesis ~~some subjective~~ the following quations ~~have been~~ are asked ~~as follows.~~:

Subjective assessment of status :- .1 Attitude towards three classes-Upper, middle and status quo.

In the compact area at the time of our investigation we have put certain subjective Questions to assess out their social status. Most of the Questions were asked about respondents' evaluation of his social position. The most important Question was whether the respondent felt that he had attained an equal social status with those of other communities, having equal educational Qualification and economic status. The respondents' reply have been classified into three - feeling of an upper class, a middle class and of status quo. The follwing Table No.5.1.1. will bespeak about the subjective feeling of the responsents in this regard.

TableNo.5.1.1

Subjective attitude of the respondents with different levels of education.

Educational level	Feeling of an upperclass	Feeling of a middle class	Feeling of status quo	Total
1.Illiterate	-	-	79(100)	79 (100)
2.Primary Level	-	3(11.54)	23(88.46)	26 (100)
3.Secondary Level	2(8.33)	4(16.67)	18(75.)	24 (100)
4.Higher educational Level	4(100)	-	-	4 (100)
Total	6(6.51)	7(5.26)	120(90.23)	133 (100)

From the Table we see that 6 or 4.51% of the Total 133 heads of the households have been found developing a feeling of upper caste mentality. All these six persons are educated persons, 4 of which are Possessing higher educational Qualifications. It, therefore

implies that higher the educational level of the S.C.People, they the become more enlightened and so a feeling of upper social stratum is developed in them. Similarly out of 133 families, seven heads of them of (5,26%) of the total are found educated possessing either primary education or secondary education and all of them think that they are in the middle of the social strata - not low as earlier they have been looked at in the society. The rest 120 families or more than nine-Tenths of the total still feel themselves to be as low as they were. Of these 120 familes, 79 of them are quite illiterate, 23 of them have primary education and ten -secondary education. Their attitude towards social status is remaining unchanged and prefer to maintain their status quo. Here we see that all the illiterates are of this opinion, while all the highly educated are feeling elevated to be at higher social echelone. So education has resulted in an improvement of social status.

Attitude towards change of social and economic status :

We have again asked them another Question to find out their feeling of improvement of their social and economic status in recent times, in comparison with the earlier or Preindependence period. Here also respondents reply has been classified into four point. rating scale-viz improved a great deal, slightly improved, indifferent and deteriorated. The following Table No. 5.1.2 has shows this ratings very distinctly.

Table No. 5.1.2 : Ratings of the social position in recent time according to the educational levels.

Educational level	improved a great deal	slightly improved	indifferent	Deteriorated	Total
Illiterate	35(44,30)	39(49.37)	3(3.80)	2(2.53)	79 (100)
Primary	14(53.85)	11(42.31)	1(3.85)	-	26 (100)
Secondary	18(75.00)	5(20.83)	=(4,17)	-	24 (100)
Highly educated	4(100)	-	-	-	4 (100)
Total	71(53.38)	55(41.35)	5(3,76)	2(1.5)	133 (100)

Note:- Figures in the brackets are percentages to the total.

From the Table we see that 71 families ~~i,e, their heads~~ heads of feel that their present position is improved. Of these 75 heads of the families, 35 ~~of them~~ are illiterate, 14 are having primary education, 18 secondary education and the rest four are having higher education. Here we see that higher the level of education, higher proportions of the groups ~~are~~ feeling ~~such~~ elevation. But in case of the next category of people who thinks that the trend is just the opposite ~~of the first one~~. Here 55 heads of the 133 households feel only like this. And out of this 39 or 49% ~~of the group total~~ are illiterates, 11 Or 42.31% ~~of the group~~ are of promary standard and 5 or 20.83% ~~again of the conserned group~~ are of secoundary level. No highly educated person feels like this. 5 heads ~~of the 133 odds~~ are seen to be indifferent about their present social position. They even did not like to respond to the question asked. Again this 5 heads are almost proportionately distributed among the first three categories. But what is astonishing is that 2 illiterate heads of the families think that their social and economic position are ~~comparatively~~ deteriorating.

Attitudes of the different people of educational categories towards their status:

It is, of course felt that the S.C. People ~~of the compact area~~ having the same educational, social and economic ~~traits~~ levels as ~~are seen in case~~ those of the higher caste people, ~~are seen in case of the higher caste people, are~~ feeling themselves psychologically inferior -as if they are not treated at par. To test the hypothesis, a set of subjective questions ~~has been~~ was asked. First one was whether the respondent found themselves execluded from the social group to which they feel their occupational and economic status entitle them. The response of them has been presented in the following Table No.5.1.3

Table No.5.1.3 Feeling of the respondents about the exclusion from the social group to which they should belong in the compact area.

Educational level	Response category			
	Yes	Mixed feeling	No	Total
Illiterate	13(16.46)	10(12.66)	56(70.88)	79 (100)
Primary	6(23.08)	4(15.38)	16(61.54)	26 (100)
Secondary	3(12.5)	8(33.33)	13(54.17)	2.4 (100)
Higher education	1(25.)	2(50.)	1(25.)	4(100)
Total	23(17.21)	24(18.05)	86(64.06)	133 (100)

Note :- Sigurs in the brackets are percentages to the total

From the table it becomes clear that as yet 47 years after independence a large segment comprising about a sizth of the S.C. people think that they are still excluded from that social group of people to which they should actually belong according to their occupation and economic status. These who feel like this include both illiterate sand of the 43.4% of the educated ones of this group 40% are of the secondary and higher levels educated of course About two-thirds of the toatl do not sub.scribe to this idea,while another about asixth do think in a mixed Pattern.Here also we see that the illiterates and uneducated S.C. People are found less inclined to think that they are still excluded from the other group of people,

Just as Lipset and Bedix have put it, " a person who raises his occupational status will normally seek also to raise his social status.But such relationships can also be disjunctive, in the sense that, the same individual may simultaneously occupy several positions which which are not, An individual may acquire a high occupational position,yet find himself Socially ostracised because of his family background.Similarly our data also indicate that 18,52% of the educated hands of the total, who opined that, even if the scheduled castes have improved their occupational and economic position, even then they would not get the same social status in society as is given to members of higher castes because of their lowly social origin.

In this regard we may also mention the remarks of Suneile Malik ~~that~~" As the Socio-economic conditions of the Scheduled castes improve they tend to dissociate themselves from their own caste groups, because, on the one hand, the individual improves his Socio-economic conditions through his individual achievements, where as on the other hand, the status of the group to which he belongs remains the same and as a result, he tends to dissociate himself from his own caste group" ?.

Thus this educated section of the S.C. people feel that ~~the~~ improved educational and occupational status of the S.C.People has not received adequate recognition in the society.

The second question asked to them was : Do you think that in ordinary social intercourse, an educated member of the Scheduled castes has been treated as at par with a high caste member having the same educational qualifications ? Against this question, the responses were recorded in a four points rating scale. The result of this is presented in table No. 5.1.4.

Table No. 5.1.4. : Social treatment of equally educated S.C. people according to the respondents' self-assessment in the compact area.

Educational level.	Respondents' assessment				
	Always	Most often	Sometime	Never	Total.
Illiterate	28(70.00)	35(58.33)	5(25.00)	11(84.63)	79
Primary	8(20.00)	12(20.00)	4(20.00)	2(15.38)	26
Secondary	4(10.00)	12(20.00)	8(40.00)	-	24
Higher ed-	-	1(1.67)	3(15.00)	-	4
Total	40(100)	60(100)	20(100)	13(100)	133
(%)	(30.08)	(45.11)	(15.04)	(9.77)	(100)

From the above table it is seen that about three tenths of the respondents feel that they are treated equally, ~~and with the rest that they are treated always~~ While 45.11% of them feel that they are not treated equally, ~~most often but not always~~ 15% of them feel that they are treated equally only occasionally and the rest about 10% feel that they are never treated equally though they ~~may~~ have equal qualification with the higher caste people. In case of the first category of people, most of them are illiterate and we see that when the level of education is raised, their feeling of equality is ~~seen~~ eroded. In case of the 2nd category of ~~feelers~~ also, the result is almost same as we ~~have~~ in the first category. In the third category no such trend is observed ~~in between the category of educational levels~~. In case of

fourth category ~~of feelers~~, the illiterate constitute the bulk.

In analysing the Table in another way we see that most of the illiterates feel that they are treated almost equally with others of equal educational qualification. Similar is the feeling with the people with primary education level. But the educated ones with either secondary or higher educational qualifications, do not feel this equality always, ~~rather either most often or only sometimes~~. It is seen that the feeling of the educated ones with secondary or higher educational qualification is the actual feeling, the illiterates' feeling ~~is~~ seemed to be imaginary, not based ~~not~~ on experiaence.

D' Souza in his paper entitled " Caste and Class" refers to the much publicised status diserpancy between the white and the Negro population in the United States. It is observed that while class stratification is found both among the whites and among the Negros, given the same individual properties, a white person is ranked higher than a Negro. The reason for the relatively lower status of the Negro, in this case, becomes obvious, if we consider the fact that social status of an individual is influenced not only by his individual properties but also by the social status of the group to wchich he belongs.

Similarly our data show that, given the same educational qualifications a scheduled caste person feels that he is treated equally with that of a high-caste one.

Attitude towards the use of caste title :- It is hypothesised that as the socio-economic conditions of the S.C. people are improved, they are seen prone to dissociate with their own caste group. This is said to be so psychologically developed, because when the individuals of the community have improved economically, their co.partners still have to pull on with the old social position, so a distinction between the individuals and the caste group develops. So if he is to associate with his caste group, he feels that, he has been pulling down his own social position and as a result he tends to dissociate from his own caste group.

To test the above hypothesis, the respondents of the S.C. people in the compact area have been asked to state whether they are willing to use their own caste title against their names or not. In the table No. 5.1.5. below we have classified the respondents into two categories namely positive seponse (yes) and negative response (NO).

Contd....4/9.

Table No. 5.1.5. :- Response classification on uses of caste Title in names according to their levels of education.

Educational level	Response category		Total
	Yes	No	
Illiterate	70 (88.61)	9 (11.39)	79(100)
Primary.	20 (76.92)	6 (23.08)	26(100)
Secondary.	10 (41.67)	14(58.33)	24(100)
Higher edu.	1 (25.00)	3 (75.00)	4(100).
Total	101 (75.94)	32 (24.06)	133(100)

Our data in the table No. 5.1.5. shows that 75.94% use their caste with their names, while remaining 24.06% do not. If we see the corresponding percentages for the different educational difference among them. We find that the lower the education, the greater is the tendency among the respondents to append their castes to their names. But as the level of education increases, the tendency to dissociate caste title with the names increases. our data, Thus are in accord with our hypothesis that as the socio-economic conditions of the scheduled castes improve, they hesitate to declare their caste names.

In the course of discussions with the scheduled caste people, some of the educated members pointed out that they did not like to use their caste names, because if they would do, the outlook of the people would change and they would look down upon them as inferiors.

Thus it is seen that most of the educated people hesitate to identify themselves with caste group fearing that their social position would be treated if they disclose their caste title with their names.

But on the other hand illiterate and the less educated ones are always in favour of using their caste title with their names, because they do not want to hide their caste identity, rather they are seen more caste conscious and like to display in their name and action their caste identity with more vigour.

Untouchability :- In the following table No. 5.1.6. we have shown the respondents' opinions about the prevalence of untouchability in their society or not.

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Table No. 5.1.6. Reponsents classification of Respondents on prevalence of untouchability in the compact area.

Educational Levels.	Response category			Total.
	Yes	No	Indifferent	
Illiterate	56 71.79 (70.89)	20 43.48 (25.22)	3 33.33 (3.80)	79. (100)
Primary.	13 16.67 (50)	9 19.56 (34.62)	4 (44.44) (15.38)	26 (100)
Secondary.	8 10.26 (33.33)	15 32.61 (62.5)	1 11.11 (4.17)	24 (100)
Higher education	1 1.28 (25.00)	2 4.35 (50.00)	1 11.11 (25.00)	4 (100)
Total	78 100.00 (58.65)	46(100) (34.59)	9 (100) (6.77)	133 (100)

(Note :- Figures within the brackets are percentages to the total)

From the table it is seen that 78 or 58.65% of the total 133 respondents have opined that ~~there is the prevelence of~~ untouchability is prevalent in ~~of~~ some ~~kind~~ or other ~~in the compact area~~. These people say that they have now the right to enter the temples or the Namghars without any hindrance, but sometimes the " Biloni" (distributor) who generally belongs to the ~~Goswami~~, Brahmin community, ~~uses to offer~~ give them their share of " namaprasad" without Touching the S.C. people and if somehow he/she touches them, they ~~are seen~~ taking baths. ~~According to them~~ This is particularly so in the village of Kaihati. Of course this types of untouchability may be found in case of cooked foods ~~cooked and~~ that are distributed in a socio-religious functions. In such functions the Brahmin cooks are engaged, though sometimes distributor may be of different castes. But this type of untouchability is also prevalent among the communities of the S.C. people themselves. They have social heirarchy within themselves and ~~they generally maintain them may somebody call it itself a form of untouch-ability~~. There are also instances of untouchability. Thus say in village Kaihati, Hira women do not take anything cooked used by Kaivarttas or Namasudras.

In Kaihati village ~~also~~, ~~the form of~~ untouchability ~~that is seen prevalent either in cooking, distributing and~~ even touching clothes is ~~only~~ restricted to the old aged Goswamies ~~in this milieu~~. The young and educated high caste Goswamis or Brahmins ~~are~~ do not generally participating ~~of course they are~~ do not ~~seen~~ revolting against the system ~~which should have been~~.

Among the S.C.people there is still a feeling that they are still kept untouchables at least by a few old ones. Even they think they feel, they are infarior to the dogs. But the incidence of oppression or of intense form of untouchability here has not been recorded at any time.

It is hoped that the feeling of untouchability in and within the society will disappear in the time to come when the old social guards of the high castes are gone and at the same time education is spread in a more infensive and extensive way and social mixing through public works, social services, cultural activities and marital relations is becoming more relevant and meaningful.

Efforts to raise social status :- After independence for improvement of the socio-economic conditions and eradicating social stigna, many efforts have been made by the Government through constitutional means. And at the same time the S.C.People have also struggled to raise their status in the caste hierarchy. The various efforts made by them for the improvement of their social status are.

i) acquiring education and training.
ii) occupational diversification.
iii) improvement in economic status and standard of living.

I) Education :- We have discussed these efforts as mentioned by Suneila Malik on this dissertation "Social Intergration of Scheduled Castes"[4] S.C.People are making utmost efforts to give education to their children so as to raise their social status. They feel that with education, they and their children will be able to secure better employment occupations. Therefore, they value education as an important determinant of social status and in reality they have achieved a lot ,though many more are still to be done. get educated.

ii) Attempt to discard traditional occupation :-

The parents do not want their children to follow any such occupations which degrade their social status. A fairly large number among the illiterate,primary educated and those with an education either secondary one or higher one have mentioned that they are making every possible effort to discard their lowly traditional occupations.

iii). Betterment of economic status :-

The low economic position of the S.C.people is partly respon-

for their social degradation. Our data show that most of the educated scheduled caste people are making attempts to improve their economic statis and their standard of living so as to ~~raise their standard of living so as to~~ raise their social status. Similarly some of the recent studies on castes have established the close correlations between social status of the groups and economic conditions F.G.Bailey also demonstrated a causal connection between these variables, so that social status of a group is dependent upon its economic conditions.

iv) Adoption of the life-style of the higher castes . It ~~is also~~ has been noticed that ~~these S.C. people~~ to raise their social status, ~~are adoption of certain social titles avoiding the old caste titles is one of them.~~ the S.C. Some S.C. people have do not use caste names. Similarly organising certain and cultural functions, which are have been organised ~~earlier~~ by the higher caste people, is also becoming a ~~common feature in their life style.~~ part of their life style. ~~Even~~ Inter-caste marriage ~~is seen encouraged among the educated S.C.people. Of course in this regard, conservatism is also not absent .Adoption of~~ is also taking place. Occupations like cultivation, trade and industry, ~~contract and social and religious~~ services are seen becoming more attractive to them.

Thus in oder to achieve higher status, they have altered their own ~~say of~~ life style and have taken more and more to imitating the way of life of the upper-caste strata people. While analysing these data, ~~collected from the sample compact area~~ we may ~~here~~ mention the twin concepts of sanskritization and westernization put forward by Srinivas, to explain some features of religious, cultural and social changes in India. Sanskritization is the process by which a ' Low' caste tribal or other groups, changes its customs, ritual, ideology, and way of life in the direction of a high ~~and frequently~~ twice born caste. Generally such changes are followed by a claim to be at higher position in the caste hierarchy than that of traditionally conceded to the claimant caste by the local community. Srinivas mentions, ~~in the course of his discussion~~ that one of the main functions of sanskritization is to bridge the gap between secular and mitual ranks. When a caste or a section of caste achieves secular power, it usually also tries to acquire the traditional symbols of high status, namely, the customs, rituals, ideas, beliefs and ways of life of the locally highest castes"[5]
In our state of course such sanskritisation has been initiated by the great Assamese saints Sankardeva, Madhabdeva, Damodardeva and

Harideva. And of course the process is still continuing ~~and so that stigma of an untchable is completly absent in Assam as is found in India.~~

All this has been creating a great social impact for which old social status has gone changed and improved and a new idea of resurretion from the Mahabharitiya itihase of matshya Gandha, parasara vyas and Harichandra is emerging out.

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SECTION - II.

Marriage Pattern of the S.C.People in the sample ~~compact~~ area.

Traditionally the institution of marriage, in India as well as in Assam, has ~~had~~ many peculiar characteristies, such as :-

i) Marriage at a low age and of the bride at a lower age.
ii) Marriage by arrangement in contrast to marriage by mutual choice.
iii).Marriage within the sub-caste group and-
iv) . Prohibition on widow remarriage and divorce.
v).Social taboo against inter caste marriage,
vi) Prohibition on marriage within certain Gotras, and
vii) Festivity at the time of marriage.

In the social change that is taking place at present, traditional values regarding marriage are fast dying out. The modern practice of marriage is not the same as ordained by Hindu scriptures. In the modern times, there is a growing feeling of equality between the sexes with more emphasis on the companionship types of marriage and family.This chapter is based on the assumption that the changes in attitudes to these norms of marriage are brought about primarily as a result of social mobility.It has been inferred that more and more modern educated youths are hesitating to enter into nuptial cord at the traditional lowerage at marriage for men and consequently also for women. It brings about a change in attitudes to inter-Caste marriages. The traditional authority of the parents in the matter of marriage of their children is passing gradually into the hands of the children themselves.Social mobility grants more freedom of choice in marriage, in the sense that it gives men and women some right to choose their mates. And lastly it decreases opposition to divorce and widow remarriage.

Thus the institution of marriage is witnessing a change as a result of social mobility. To test the above mentioned assumptions, we Studied the various aspects of marriage in order to findout whether the attitudes of the S.C.people to these norms of marriage show any change as a result of social mobility.

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The Present section II, of chapter V has covered the following particular attributes.

1. Marital status :-
2. Age difference between husband and wife:
3A. Attitudes towards the intercaste marriage and -
B. Time/order of marriage.
4. Attitudes towards arranged marriage.
5. Attitudes towards divorce.
6. Attitudes towards widow marriage.
7. Attitudes towards Dowry.
8. Family Plaining.

1. Marital status :- Marital status indicates whether a person- a man or women is married, marriageable, unmarried or widow or widower or divorced. ~~It also indicates the number of marriage that the person is solemnising.~~ We have also taken note of how many times a person married. We have Presented the marital status of the S.C.people of the compact area first as a whole in Table No.5.2.1. and 2ndly caste-wise in Table No.5.2.2 and thirdly Villagewise in Table No. 5.2.2.

Table-No.5.2.1 Percentage distribution of sample population ~~Table No.5.2.1~~ by Marital status(of S.C.people in the compact area as a whole).

Marital Status.	Male	Female	Total.
1.Unmarried.	243(56'78)	130 (40'12	373 (49'60)
2. Marriageable	42(9.81)	38 (11.73)	80 (10.64)
3. Married	139(32'48)	141 (43'52)	280 (37.23)
4. Widow re-married.	-	4 (1'23)	4(0.53)
5. Nos of widowed widower.	4(0'93)	9.(2.78)	13 (1.73)
6. Divorced	-	2 (0.62)	2 (0.27)
Total.	428 (100)	324 (100)	752 (100)

(Note: Figures in the bracket are percentages to the Total).

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From the Table No. 5.2.1.

We see that out of the Total of 752 S.C.persons in the compact area,only 299 persons or 39.96% are married, though some of them are Present widowed or divorced.Of these 299 persons, 143 or about a third of the Total are male and 156 or 48'15% of the total female surveyed population are married. So total unmarried population is 453 or 60'24% of the Total S.C.population.Of this again 373 or 82.33% of the unmarrieds are said to be minor and below the marriageable age and the rest 80 or 17'66% of them are marriageable .Again of the minors of 373,243 are male and the rest 130 are female. This shows the predominance of the male and below the marriageable age group, whereas in the marriageable group- the distribution between the male and female is almost equal i.e.42 male against 38 Female of the married category of people- the number or the proportions of male and female persons are quite opposite. Here the female marrieds predominate with more divergent characteristics, Of the male marrieds, 139 persons are still enjoying conjugal life, while 4 of them are widowers. Of the 143 married males, 132 have married once, while II of them married 2nd time.May be some of them are now widower.Similarly of 156 married women 141 or 90'38% of them are still enjoying conjugal life,while 4 of them are remarried after being widowed, 9 of them are widow and two of them are divorced. Here we see that remarriages of both male and female have taken place,while divorce is seen only in case of female only.Again from the Table No.5.2.1. We see that out of 143 male married, ten or 7.19% of them are marrying not within the same caste group,while 133 have their arranged marriage within the same caste group.Again one peculiarity observed is that of the surveyed women-no inter-caste marriage took place.

In Table No. 5.2.2.we have presented the marital status of the different sample communities of the S.C.people in the compact area.

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Table No.5.2.2.Castwise:-Percentage distribution of sample households population by marital status.

Sl. No.	Marital Status.	Namosudra.			Hira.			Kaibartta.		
		Male	Female	Total.	Male	Female	Total	Male	Female	Total.
1.	Unmarried.	213 (56.65)	118 (40.27)	331 (49.48)	18 (50)	8 (24.78)	26 (44.07)	12 (75)	4 (50)	16 66.67
2.	Marriageable.	36 (9.57)	35 (11.94)	71 (10.61)	6 (16.67)	3 (13.04)	9 (15.25)	- -	- -	- -
3.	Married.	142 (32.98)	126 (43.)	250 (37.37)	11 (30.56)	11 (47.83)	22 (37.29)	4 (25)	4 (50)	8 33.33
4.	Widow-Marrige		4 (1.37)	4 (0.60)	-	-	-			
5.	No. of widowed.	3 (0.80)	8 (2.73)	11 (1.64)	1 (2.78)	1 (4.35)	2 3.39	8		
6.	Divorced.	8	2 (0.68)	2 (0.30)	-	-	-			
	Total.	376 (100)	293 (100)	669 (100)	36 (100)	23 (100)	59 (100)	16 (100)	8 (100)	24 (100)

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Note :(Figures in the brakets are P.C.to the totals.)

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We see in the above table No.5.2.2 that of the 669 Namasudra people, 376 are male and 293 are female. Of the Total 669 population 267 or 39.91% are married, while 402 or 60.09% are unmarried. Of the married 2 are divorced, who are female only, 11 are widowed, of which 8 are female and 3 are male, and 4 are remarried after being widowed. And the rest 250 are married enjoying conjugal life. Of them almost equal numbers are male and female. Of the unmarried persons- 331 are minor below the marriageable age. They constitute about 82.34% of the group, of them again 213 or 64.35% are male and the rest, almost a half. 35.65% are female.

Similarly of the 59 Total Hira Population 36 are male and 23 are female. Of these 59 persons 24 or 40.68% ~~of them~~ are married and the rest 35 are unmarried. Of the married just equal numbers are male and female. Again of these 24 married persons, 22 are married living with co-partners, while 2 of them are widowed. Of the 35 unmarried persons 26 or 74.29% are of minor (i.e.) not marriageable, age, while 9 or 25.71% are marriageable. Again of the 26 minors, more than two thirds i.e. 69.23% are male, while the rest are female. Here the sex ratio among the Hiras is seen to be more unequal than what prevails among the Namosudras. But among the marriageables, sex ratio is 500 per 1000 male -which is seen to be quite different than of the Namasudras where this is 972.22.

~~In the midst of~~ Among the Kaivarttas, these characteristics are not all Present. Of the 24 Persons of the community surveyed, the sex ratio is here also 500 per 1000 male. Among these 8 persons, 4 male and 4 female are married. No widowed are seen, ~~while of the~~ Among the unmarried ~~16~~ persons ~~which constitute~~ 66.67% ~~of them~~ are minors. ~~no marriageable persons present~~. But the ratio of male and female is the most glaring one i.e. 3:1.

So we see that the Kaivarttas have a better marital life than ~~among~~ the Namasudras or Hiras. The problem of marriage of the marriageable is more intensive among the Hiras than among the Namasudras, while Kaivarttas have no such problem at all at present.

In the Table No.5.2.3 we have Presented the data on marital status Villagewise in the compact area.

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Table No. 5.2.3: Villagewise:- Percentage distribution of the sample households population by marital status.

Marital Status.	Barhelasha.			Dahudi.			Ghilajari.		
	Male (M)	Female (F)	Total. (T)	M.	F.	T.	M.	F.	T.
1.Unmarried.	53 (56'38)	29 (37.66)	82 (47.95)	50 (54.35)	37 (46.25)	87 (50.58)	91 (58.33)	39 (36.45)	130 (49.43)
2.Marriage-able.	8 (8.51)	10 (12.99)	18 (10.53)	9 (9.78)	8 (10.)	17 (9.88)	15 9.62	14 13.08	29 (11.03)
3. Married	33 (35.11)	34 (44.16)	67 (39.18)	33 (35.87)	33 (41.25)	66 (38.37)	47 30.13	48 44.85	95 (36.12)
4. Widow Marrige.		2 (2.60)	2 (1.17)		2 (2.5)	2 (1.16)	-	-	
5. No.of Widowed.		-	-	-	-	-	3 1.92	6 5.61	9 (3.42)
6. No.of Divored.		2 (2.60)	2 (1.17)						
Total.	94 (100)	77 (100)	171 (100)	92 (100)	80 (100)	172 (100)	156 (100)	107 (100)	263 (100)

Note :- Figures within the brackets are percentages to the Total.

Cont- - - -20

Table No.5.2.3: Villagewise :-Percentage distribution of the sample households population by marital status.

Marital Status.	Lokhapur. 4			Kheluwa. 5			Kaihati. 6		
	M.	F.	T.	M.	F.	T.	M.	F.	T.
1.Unmarried.	3 (75.)	- -	3 (60)	24 58.54	16 47.06	40 53.33	22 53.66	9 (36'00)	31 46.95
2. Marriageable.	- -	- -	- -	4 9.76	3 8.82	7 9.33	6 14.63	3 (12'00)	9 13.64
3. Married.	1 (25.)	1 (100)	2 (40)	13 (31'71)	13 (38'24)	26 (34'67)	12 (29'27)	12 (48'00)	24 (36'36)
4. Widow married.	-	-	-	-	-	-	-	-	-
5. No.of Widowed.	- -	- -	-	-	2 5.88	2 2.67	1 2.44	1 4.00	2 3.03
6. No.of Divorced.	-	-	-	-	-	-	-	-	-
Total.	4 (100)	1 (100)	5 (100)	41 (100)	34 (100)	75 (100)	41 (100)	25 (100)	66 (100).

Note:- Figures within the brackets are percentages to the Total.

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As we see in the Table No.5.2.3. in Village Lokhapur-of the five persons, there is only one married couple with three unmarried children. In Villages Dahudi ,Kheluwa and Kaihati, all the married people are complete couples will equal male and female persons. But in Barhelasha and Ghilajari of the marrieds, members of women are seen slightly more than the male ones, In Barhelasha and Dahudi-widow remarriage is seen prevalent. In Barkhelasha two divorced women are also seen -which is not any where found in other Villages.In Ghilajari,Kheluwa and Kaihati widows are there ,Of these widowed persons in the last two Villges, male and female widows are of equal members, while in the first Village,widows are twice that of the widowers.

Of the marriageable group of people, the highest percentages are in Kaihati ,then folowed by Barkhelasha, Ghilajari, Dahudi and Kheluwa. In Lokhapur no marriageable persons are there.Though we could not see equality between the two sexes in case of the marriageability, inequality is seen mamimum again in Kaihati. As regards the minors- the proportions against total populations of the respective Villages varies between 46.95% in Kaihati and 60% in Lokhapur.In other Villages the proportions lie around 47% to 53%.About the distribution of unmarried minors between the sexes, every where male dominates the female .Even in Lokhapur-no female unmarried person exists. In other Villages maximum inequalities exist in Villages Kaihati and Ghilajari,followed by Barkhelasha , Dahudi and Kheluwa.

Here from this analysis of the Two Tables,if may be opined that after certain years, hence, this inequality in the sex ratio will create a formidable Problem and this will be much more among the Kaibarttas and the Hiras in the compact area.

From Table No. 5.2.4, we see that of the Total 299 married S.C. persons surveyed in the compact area,about half of them married at the age of 15 to 20 years.Slightly more than a third are of the married when they were at the age of 20-25 years, a nineth of them are at the age of 25-30 years and the rest 3.34% are married at an age above 30 years,Of the male 143 married persons,58% of them married when they were in the age of 20-25 years, while 28% of them married at an early age below 20 years, 13% of them married at the age of 25-30 years and only one person married above the age of 30 years.

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Table No.5.2.4:- Percentage distribution of married persons by sex and ages.

Age Group in year.	Sexes. Male.	Female.	Total.	P.C.to the Total.
15-20 Years.	40 (27.97)	108 (69.23)	148	49.50
20-25	83 (58.04)	25 (16.03)	108	36.12
25-30	19 (13.29)	14 (8.97)	33	11.04
30 and above.	1 (0.70)	9.(5.97)	10	3.34
	143 (100)	156(100)	299	(100.00)

In case of the married S.C. women of 156, 108 or 69.23% were married at an early age of 15 to 20 years, only 25 persons or 16% married at the age-group of 20-25 years, 14 or about 9% married at the age of 25 to 30 years, and 9 (which is much more than that of the male), at the age above 30 years. So the common belief that female marriage is always earlier than that of the male is not found valid among the S.C. communities in the compact area, though it is true that more than two-third of the female were married at an earlier age. In Table No.5.2.4 A. and 5.2.4 B. we have presented the distribution of married S.C.people according to age of marriage, basis on communities and village.

In the Table No.5.2.4.A, We see that early marriage in age group of 15-20 years is more among the Namasudras, females. Among the Kaivarttas-this concentration is in the age group of 20-25 years. Among all the communties females are married at an earlier age than the males.

From the Table No. 5.2.4.B, we see that late marriage above 20 years is absent in Village Lokhapur, male marriage above 25 years is absent in Villages-Barhelasha, Ghilajari, Kheluwa and Kaihati and female marriage above 26 years is absent in Village Dahudi.

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Table No. 5.2.4.A. Distribution of married persons by sex and ages, community wise.

Age group	Namasudra.			Hira.			Kaivartta.		
	Male	Female	Total.	Male	Female	Total.	Male	Female	Total.
15-20 Yrs.	35	100	135	4	6	10	1	2	3
	(27.56)	(71.43)	(50'56)	(33.33)	(50.00)	(41.67)	(25.00)	(50.00)	(37.5)
20-25	76	22	98	5	2	7	2	1	3
	(59.84)	(15.71)	(36.70)	(41.67)	(16.67)	(29.17)	(50.00)	(25.00)	(37.5)
25-30	15	13	28	3	-	3	1	1	2
	(11.81)	(9.29)	(10.49)	(25.00)	-	(12.5)	(25.00)	(25.00)	(25.00)
30 and above.	1	5	6	-	4	4	-	-	-
	(0.79)	(3.57)	(2.25)	-	(33.33)	(16.67)	-	-	-
Total.	127	140	267	12	12	24	4	4	8
	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)

Note :- Figures within the brackets are percentages to the Total.

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Table No. 5.2.4 B.Distribution of married persons by sex and ages, Villagewise.

Villages.	1 Barhelasha.			2 Dahudi.			3 Ghilajari.		
Age Group. Sex.	Male.(M)	Female(F)	Total(T.)	(M)	F.	T.	M.	F.	T.
15-20 Yrs.	10 (30.30)	28 (73.68)	38 (53.52)	7 (21.21)	26 (74.28)	33 (48.53	15 (30.00)	37 (68.52)	52 (50.00)
20-25	18 (54.55)	6 (15.79)	24 (33'80)	17 (51.52)	8 (22.86)	25 (36.76)	33 (66.00)	7 (12.96)	40 (38.46)
25-30	5 (15.15)	2 (5.26)	7 (9.86)	8 (24.24)	1 (2.86)	9 (13.24)	2 (4.00	7 (12.96)	9 (8.65)
30 and above.	- -	2 -	2 (2.82)	1 (3.03)	- -	1 (1.47)	- -	3 (5.56)	3 (2.88)
Total.	33 (100)	38 (100)	71 (100)	33 (100)	35 (100)	68 (100)	50 (100)	54 (100)	104 (100)

Note :- Figures within the brackets are percentages to the Total.

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Table No. 5.2.4.B.:- Distribution of married persons by sex and ages, Villagewise.

Villages.	'4 Lokhapur.			'5 Kheluwa.			'6 Kaihati.		
Age Group.	M.	F.	T.	M.	F.	T.	M.	F.	T.
15-20 Years	1	1	2	3	8	11	4	8	12
	(100)	(100)	(100)	(23'08)	(53'33)	(39'29)	(30'77)	(61'54)	(46.15)
20 25	-	-	-	9	2	11	6	2	8
	~~(69.23)~~	~~(13.33)~~	~~(39.2~~	(69.23)	(13.33)	(39.29)	(46.15)	(15'38)	(38.77)
25-30				1	3	4	3	1	4
				(7.69)	(20.00)	(14.28)	(23.08)	(7.69)	(15.38)
30-and above				-	2	2	-	2	2
				-	(13.33)	(7.14)	-	(15.38)	(7.69)
Total.	1	1	2	13	15	28	13	13	26
	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)	(100)

Note :-(Figures within the brackets are P.C.to the Totals).

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'2. Age difference between husband and wife :-

We know that there is always a difference between the ages of the husband and the wife.The age of the husband is seen to be more than that of the wife. In the following Table No.5.2.5, we have shown the per centage distribution of age difference between husband and wife in the compact area as a whole. In 5.2.5.B.we have shown the same castewise and villagewise.

Table No. 5.2.5.Age difference between the husband and the wife among the S.C.people in the compact area.

Age difference in years.	Total.	Percentage.
0-3 (Less than)	16	11.19
3-4 "	40	27.97
4-5 "	45	31.47
5-6 "	31	21.68
6 and above.	11	7.69
	143	100.00

In the Table No. 5.2.5 we have presented the age difference between the couple from the point of view of husband. In the sample households we have 143 married man,and of them the maximum number of 45 or 31.47% have an age-difference of 4 to 5 years. The maximum difference of 6 years or above is recorded in case of 11 married men-constituting 7.69% and a minimum difference of 0-3 years is recorded in case of 15 male married.40 of them i.e, at about 28% have a age difference of 3-4 years and 31 or 21-68% of them have the age difference of 5 to 6 years.

In Table No.5.2.5 A, castewise we have shown the age shown the age difference between the husband and the wife. castewise.

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caste wise

Table No. 5.2.5.A:- Age difference between husband and wife ~~,caste-wise~~.

Communities.	Namasudra.		Hira.		Kaivartta.	
Age difference	Total	Percentage.	Total.	P.C.	Total	P.C.
0-3 (less than)	16	12.60	-	-	-	-
3-4 "	35	27.55	4	33.33	1	25
4-5 "	39	30.71	4	33.33	2	50
5-6 "	28	22.05	3	25.00	-	50
6 and above	9	7.09	1	8.33	1	25
Total.	127	100'00	12	100	4	100

The number of husbands with the age difference group-wise has been seen almost identical in proportions among the Namasudras and Kaivarttas, the concentration being in the age group of 4 to 5 years,. But in case of the Hiras-the groups 3 to 4 years and 4 to 5 years have equal weightage.

In the Table No. 5.2.5.B.V~~illagewise~~ we have shown the age difference between the husband and wise. village wise.

In the Table No. 5.2.5.B.we see that the maximum weightage in age-difference is in the age group of 3 to 4 years in village Bar Khelasha and Kheluwa.In village Dahudi this is in the age group of 5 to 6 years,in Ghilajari and Kaihati it is in the age group of 4 to 5 years.In village Lokhapur the single couple has an age difference of less than 3 years.

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Table No.5.2.5 .B. :- Age difference between the couple Village-wise.

Village / Age difference.	Barhela-sha.	Dahudi.	Ghilajari.	Lokha-pur	Kheluwa.	Kaihati.
0-3(Less than).	6 (18.18)	5 (15.15)	2 (4.00)	1 (100)	2 (15.38)	- -
3-4 "	10 (30.30)	7 (21.21)	16 (32.00)	- -	4 (30.77)	3 (23.08)
4-5 "	8 (24.24)	8 (24.24)	20 (40'00)	- -	3 (23.08)	6 (46.15)
5-6 "	(18.18)	(30.30)	(20.00)	-	(23.08)	(15.38)
6 and ~~above~~. above.	3 (9.09)	3 (9.09)	2 (4.00)	- -	1 (7.69)	2 (15.38)
Total.	33 (100)	33 (100)	50 (100)	1 (100)	13 (100)	13 (100)

3. A.Attitudes Towards the intercaste marriage:-

In traditional Indian society, inter-caste marriage was not permitted.But to-day such restrictions are gradually disappearing due to the flexibility of caste system and other factors like education- urbanization, industrialization, ~~demographic~~ societic system etc.As a result of this ~~the~~ inter-caste marriages are slowly prevailing taking place among almost all the communities ~~of society at present.~~

But in our compact area, marriage outside the caste is ~~et~~ still very rare, most probably because of low literacy rate, lack of urbanization and a strong sense of traditionality.Yet ~~what so ever~~ intercaste marriage has taken place, not because of the openness of the society, ~~arranged by the Parents~~, but because ~~of the fall in~~ love between the boys and the girls -marrying themselves at their will, or being arranged thereafter by the parents.Say for instance from the Table No. 5.2.6, ~~intensity of inter~~ We can observe that- Cont- - - - - -29

Table No. 5.2.6. Intensity of intercaste marriage.

Communities	Namasudra.	Hira.	Kaivartta	Total.
Marriage-same caste.	121 (95.28)	8.(66.67)	4 (100)	133(93.01)
Intercaste	6 (4.72)	4(33.33)	-	10(6.99)
Total.	127 (100.00)	12 (100)	4 (100)	143(100).

Out of the Total 143 , married man, intra-community marriage have Taken place among 93.01% of the Total .While inter-caste marriage have Taken place among only 6.99% of them, Castewise of the Total 127 married Namasudra men, 95.28% ~~have~~ married from the same caste, and only 4.72% ~~have other option~~ married outside. Of the Total 12 Hira married men, ~~t~~two of every three ~~have~~ married from the same caste, while one of every three had inter-caste marriage. But none of the Kaivarttas had any inter-caste marriage.

Subjective assessment on intercaste marriage :-

In the subjective assessment on inter-caste marriage the respondent of our sample have been asked a question, namely "Do you think that inter-caste marriage is desirable"? Answers to the question on the part of the respondents has been represented in Table No. 5.2.7.

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Table No.5.2.7:- Social approval of inter-caste marriage among the S.C.society in the compact area.

Educational Level.	Response of the respondents.			
	Approved.	Disapproved.	Indifference.	Total.
Illiterate.	4.(5.06%)	70(88.61%)	5.(6.33)	79 (100)
Primary education.	3 (11.59%)	16 (16.54%)	7.(26.93%)	26 (100)
Secondary education.	3 (12.5%)	17(70.83%)	4(16.67%)	24 (100)
Higher educaton.	1 (25.00)	3(75.00	-	4 (100)
	11 (8.27%)	106(79.70%)	16(12.03%)	133

Of the total 133 Surveyed households, only 8.27% of them are in favour of inter-caste marriage i.e.they prefer to give them social recognition. And about 80% of them do not want to approve their marriage and about 12% of them have shown only social indifference.

We can show the opinions of the respondents on different Levels of education. Of the illiterates, 4 or 5.06% want to give them social approval and 6.33% have shown indifference towards inter-caste marriage. Of the Total 26 primary educated heads of families, 11.54% are in favour of inter-caste marriage, about 27% of them are seen indifferent to them and the rest have shown disapproval, 12% of the educated families of secondary level favoured the inter-caste marriage while only 1 or 25% of the highly educated one are in favour of inter-caste marriage.

What is astonishing to observe that three fourths of the people with higher education expressed their disapproval to this inter-caste system of marriage. Of course One peculiarity among them is

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seen that they have no reservation- ie none has shown any indifference to the married couples, Among the families, the heads of which are of Primary education level, (though the proportion of disapproving people is the least among all the segments) they are seen receiving their opinion either to approve or to disapprove, which constitute more than a fourth of their Total. Among the illiterates also though a very small segment is there showing indifference, the majority of them have expressed disapproval of this system. So we may not hypothesize that intercaste marriage is rather the out come of education alone.

In the following passage, we have been showing why some of the S.C. people are approving inter-caste marriage while the others like to disapprove it .

Approved :- The segment of 8.27% of the heads of 133 families have opined in favour of approving intercaste marriage because of the following causes. reasons .

1. They have opined that the social code of conduct are framed by the higher caste Hindus in the past which is responsible for their backwardness in social life, in this respect inter-caste marriage among the S.C. and other caste Hindu, according to them will constitute significantly in the process of equalisation of social Status with others.

Secondly they are of the opinion that the inter-caste Marriage will help in eradicating the untouchability in the society, Here it may be pointed out that the additional opportunities provided to the couuple or parents of inter-caste marriage by the Government are not as yet received by any one of them. This may be due to the non-reporting of the marriages to the Government in time. Generally the couples of the intercaste marriage among the communities either have not celebrated the marriage function either according to social norm, or they are seen registering the marriage in the courts. Often they are seen in the area celebrating their marriage function-long after their conjugal life, even after the birth of their first child. They are seen performing the celebration just to enter the social

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erana to preserve and protect the religious sanctity and social customs of the S.C.people of the area.

Disapproveds :- On the other hand about four fifths of the households as mentioned earlier, do not at all prefer the intercaste marriage.Why they do disapprove such a marriage have been recorded at the survey time.

A large segment of the households are of the opinion that such marriages particularly of the girsls leads to social insult to the affected ones. The girls are seen often humiliated by mentioning their caste or creed.

Again some others ,including a teacher ,opined that such inter-caste marriage would ultimately lead to the destruction of their own cynosty (i.e.'Bashanash').

Another section of them thinks that inter-caste marriage particularly of their men folk leads to the deprivation of their marriageable girls from marriage. Still another reason that sometimes forward is that ,the offsprings of the cuple may have to suffer from social humiliation in turn in future.

3.B.time/order of marriage:-

In Table No. 5.2.8 we have presented the percentage distribution of the married persons against their order/time of marriage.

Table No. 5.2.8.:-Time /order of marriage of the S.C.male married people in the compact area castwise.

Order/time of marriage.	Namasudra	Hira.	Kaivartta.	Total.
1st.time/order.	118(92.91)	10 (83.33)	4 (100)	132 (92.31)
2nd.time/order.	9(7.09)	2(16.67)	-	11 (7.69)
Total.	127(100)	12(100)	4 (100)	143 (100).

From the Table we see that 92.31% of the married men married once, while 7.69% of them married for the 2nd time.Second time marriage has been seen more among the Hiras community,though it is not absent among the Namasudras but among the Kaivarttas,2nd time is completely absent.

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4. Attitude to wards mode of Arranged marriage :-

"In the Traditional joint family, parents were normally obliged to find mates for their children and the children were expected to accept thier choice. As marriage was looked upon as an agreement between Two families, rather than between two young people. Love was not a necessary element in the matter of selection, nor was courtship a necessary prelude for testing the relationship. The ideal for marriage had no regard for individual Taste. But there has been some changes in these tradifional norms. Freedom of choice in marriage has been accepted by a few of the Hindu families that have been influenced by western civilisation".

But as the society of the Hindus is undergoing a great change in recent times, the society including parents of the marriageable children has been seen inclined to respecting the opinion their own children.

(1. Malik, S. Social integration of scheduled castes, Abhinav Publication, new Delhi, P.P.135.) Here we have to see how much the S.C. society is changing their own attitude towards the responsibility of selecting one's consort in an arranged marriage. So questions have been asked to them about the ultimate responsibility in selecting the consort i.e. whether the parents and the children or it is completely left out to the children. On the basis of these replies, we have prepared the table No. 5.2.9.

Table No. 5.2.9:- Decision making in selecting consorts in case of arranged marriage in the compact area According to Educational level.

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Decision Educational level.	By Parents alone.	By Parents in consultation with children.	By the children themselves.	Total
1.Illiterate.	25(31.65)	45(56.96)	9 (11.39)	79
2.Primary education.	3 (11.34)	18(69.23)	5(19.23)	26
3. Secondary education.	-	19 (79.17)	5(20.83)	24
4. Higher education.	-	3 (75.00)	1 (25.00)	4
TOTAL.	28(21.05)	85(63.91)	20(15.04)	133(100)

From the Table No. 5.2.9. we found that parents consult children in ~~could discuss that the trend~~ of time is ~~to~~ arranged marriages ~~by the parents but in consultation with their concerned children~~. This constitutes sabout 63.91% of the Total ~~132 households~~. ~~But in old Pattern of parental responsibility is not~~ quite ~~out of these~~. More than a fifth of the households (i.e.their heads) Prefer to select ~~out the~~ consorts, ~~at the~~ sole responsibility ~~of the~~ borne by the parents themselves.This was the mode of arranged marriaged prior to idependence ~~of course~~, however, some exceptions, ~~had also been recorded~~ were also found even at that time.~~The emergence of~~ The new mode of ~~arranged marriage~~ leaving the responsibility of selecting the consort ~~lying on~~ with the concerned children is a new trend -which we have seen only in recent times,.At present in the compact area amongst the S.C.sample house holds as good as 15.04% have ~~opined for~~ favour this mode of arranged marriage .Another important feature that we can discern is that the first mode of arranged marriage is particularly restricted to the illiterates and Primary educated people, while other ~~two~~ modes are Prevalent amongst all the people of ~~different~~ higher educational levels.Even among the illiterates decision making is done by about 56.96% of them in consultation with their

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children and about 11.39% of them allow the children to do it themselves.Of course, the percentages concerning these Two modes are seen increasing as the educated level is improving .And we doubt a time will come when this is to be done completely by the concerned children.

Here of course, mention may be made of one thing i.e.the role of the girl children in selecting their consorts.In our society including the high caste people-the responsibility of selecting the consorts lies almost completely on the parents and the male children. Except Only a few cases, the girl and her parents have to play a passive role in selecting the consort. The S.C.people are no exception to this.

5. Attitudes towards Divorces :-

" As marriage is said to be a sacrament and a Sacred tie, it is irrevocable and one to arrange cannot dissolve it at will.They are bound to each other till the death of one or another of them,and the wife is expected to be bound to her husband even after his death . Thus, divorce was not sanctioned in the Hindu ideal of marriage,nor was it upheld by the sacred Hindu lore. In recent years,legislation was passed permitting the dissolution of marriage,With the introduction of this legislation, the general attitude to divorce can be expected to have changed considerably." 2

The degree of education is assumed to be a significant factor influencing peoples' different opinion on divorce.

The highly educated people are assumed to be more in favour of divorce, if at all necessary than the less educated or uneducated ones . The data regarding education and opinion about divorce are set forth in Table No.5.2.10.

From the Table No. 5.2.10 , we see that of the 133 heads of the families ,104 or 78'20% of them have expressed their disapproval of the system of divorce among them . Of this , the majority of them are seen to be illeterates or of low -education level.

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2. Ibid- P. 137

Table No. 5.2.10 . Opinion regarding liberalization of divorce system among the S.C.people in the compact area.

Educational Level.	Approved	Disapproved.	Indiffernt .	Total.
Illiterate.	2.(2.53%)	70 (88.61)	7(8.86)	79(100)
Primary.	3(11.54)	21 (80.77)	2(7'69)	26(100)
Secondary.	8(33.33)	12(50.00)	4(16.67)	24(100)
Higher Education.	3(75'00)	1(25'00)	-	4(100)
Total.	16(12'03)	104(78'20)	13 (9.77)	133(100)

The people of Secondary or Higher Education level are seen to be comparatively less in number ~~khedapp~~disapproving the system. Only about ~~2~~ the twelveth of the total express their approval to the system , while almost a tenth shows indifference to the system. Those who ~~have~~ are inclined to approve divorce are seen mostly educated of either secondary or higher level . The ~~are~~ indifferent to the system are ~~to be~~ of lower education al Level or illiterates.No people with higher education has expressed their indifference.So it may be concluded that social approval ~~of~~ to the divorce system is an outcome of modern education and its consequent mental attitude. Those who pleads for divorce are not sure of what comes next. But they think that it is better than nasty living ~~death~~. And those who do not want ~~not~~ to have divorce, are of the opinion that it is against the Hindu Temperament. As a marriage in Hindu society ~~thinks to be~~ is the union of two souls, which are thought to be ever uniting between birth and death. So divorce ~~the observe~~ , is a contradiction to Hindu way of life.

6. Attitudes Towards window marriage :- Traditionally speaking , the remarriage of widows was generally not favoured by the Smritis. A true wife was required to preserve her chastity as much before as after husband's death . Vatsayan placed sex relation with a widow in the same category as with a Prostitute . Manu and Yajnavalkya even said that the widow must not mention the neme of another man after

her husband's death ".[3]

" A.S. ALTEKER showed that has written, side by side with niyoga, the widow remarriage also prevailed in vedic society, But the custom of widow remarriage , however , disapproved disappeared gradually and it was considered to be wrong as early as 200 A.D.

But due to the untiring efforts of Raja Ram Mohan Roy, Dayananda Saraswati and Ishwar Chandra Vidya Sagar, the Hindu widow Remarriage Act was passed in 1856 when Lord Bentink was then the Governor General of India. This act declared the legal validity of widows remarriage and laid specific circumstances for its validity.[4]

But what is prevalent in our society particularly among the S.C.people is seen to be in support of widow remarriage for a time .The system of "Dhemna Ahā or Rakhā " (the system by which an widow could come at her sweet will to another man generally a widower to live a conjugal-life) has been in society for a long time. This process that the marriage system that Prevails among them is something different and more liberal than the strict Smriti system. This system of 'Dhemna" has been legalised by the aforesaid Act. So the attitude towrds widow remarriage is found to be more positives among the diffe ent sections particularly more among the illiterates .

The attitudes towards widow remarriage have been shown in Table No.5.2.11.

Table No. 5.2.11:- Opinion regarding remarriage of widows:-

Educational Level.	Disapproved.	Approved.	Indifferent.	Total.
Illeterate.	10(12.66)	60(75.95)	9(11.39)	79(100)
Primary.	10 (38'46)	14(53'85)	2(7.69)	26(100)
Secondary.	17 (70'83)	4(16.67)	3(12'5)	24(100)
Higher Education.	3 (75.00)	-	1(25.00)	4(100)
Total.	40 (30'07)	78(58'65)	15(11.28)	133(100)

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3. Ibid PP-139

4. Sharma, R.N. Media, Promoters & Publishers PVT. LTD. Bombay

The data of the Table shows that three -tenths of the people of surveyed S.C. community disapproved the system, while 58'65% approved it and the rest are seen indifferent. Here we see that more the educational levels- more they become answere to the system as disapprovers or they become indifferent to it. But most of the illeterates and primary educated ones are seen approving and if necessary implementing the system .So it seems that remarriage of widows has been approved and implemented but it is common among the illeterates and less educated , but more educated are not in preferance to the system.

7. Attitudes towards Dowry :-

" According to Mrs. Radin , ordinarily, dowry is the property which a man receives when he marries ,either from his wife or from her family". The webster's new International Dictionary has defined dowry as, the money, goods or estates, which a women brings to her husband's house in marriage,generally on demand(implied or expressed), In brief,dowry is that money ,property or valuables which the bridge party has to give to the bridgegroom party in exchange of marriage.

In our society even in recent times dowry, in the true sense of the term,is absent ,. Even before the Independence,the system was opposite to it. The bridegroom had to pay" Gadhan (in amount of money and some other valuables which have to be paid by the bridegroom or his parents to the bride as a price of her body) to the parents of the bride in exchange of the marriage. Still we have a system Telarbhar" or Joran1, - an amount of certain goods like oil, Vermilion, ornaments, clothes, betel nuts, fish etc. which are to be paid to the bridge by the house of the groom before the commencement of the marriage,which may be regarded as a representation of old system. But at Present ,the bride is to be married as the time of which certain essentials of her life are given along with which could not be termed as dowry.Of course,in the very recent time,of dowry is are intruding into the society of S.C.peple also. Particularly the educated groom or his parents demand properties at the time of his marriage. Certain incidence of oppression has been also reported here and there form .But in the compact area such incidences are not all reported

8. Family Planning :-

"Family planning means overall planning of the family. It can also be called planned parenthood ".In other words, family planning is a method by which the married couples have been able to limit the size of their families . It is a Government sponsored scheme. So we can mean family planning as to have children by choice and not by chance, by design and not by accident.In family planning, contraceptives like pills, loop, Nirodh and Tubectomy ,Vesectomy etc.methods are used. The most effective and reliable method is sterilisation .

The S.C.people are seen economically very poor and, therefore, they are obliged to control the size of their families. In our survey of the households we have collected data on this and have seen that 95 persons (both male and female) adopted family planning measures - which constitute about 31.77% of the total married adults of 299. Of these 95 persons, 43 were male which constitute about 30.07% of 143 male married males and 52 were females, constituting about 33.33% of 156 married females.Of these 95, a fourth of them adopted self-control measures , about 20% applied nirodh ,25.26% used contraceptive pills and 29.47% used sterilization.Of these measures, some are to be applied by the males and others, by the females.

Among the communities of the scheduled castes, the maximum of 75% of the adult married, adopted family Planning measures, while other two communities, the uses of contraseptives are comparatively less. And for this reason, growth of population is compartatively seen more among them and less among the Kaivarttas,

We can know about the uses of family planning methods from Table No. 5,2,12 and 5.2.13 sex and caste wise, respectively.

Table No.5.2.12.- Community wise percentage distribution of users of the family planning measures.

Communities. Measures.	Namasudra.	Hira.	Kaivartta.	Total.
1. Nirodh.	15(18'07)	3(42'87)	1(20'00)	19 (20'00)
2. Selcontrol.	22(26'51)	1 (14.29)	1(20'00)	24(25'26)
3. Pills.	22(26'57)	1(14'29)	1(20'00)	24(25'26)
4. Operation.	24(28'12)	2(28'57)	2(40'00)	28(29'47)
Total	83 (100)	7(100)		

Table No. 5.2.13 .- Community wise percentage distribution of users of Family planning measures.

Community.		Namusudra.		Hira.		Kaivartta.		As a whole for the Community.	
Measures	Sexes of married.	Total Married persons	Users.	Total Married persons.	Users.	Total married persons.	Users.	Total married ones.	Users.
Nirodh & Self control.	Male	124	37 (29.83)	11	4 (36.36)	4	2 (50)	143	43 (30.07)
Pills & Operation.	Female	126	46 (36.51)	11	3 (27.27)	4	3 (75%)	156	52 (33'33)
Total.		250	83 (33' 2)	22	7 (31.82)	8	5 (75)	299	95 (31.77)

Notes :- Figures within the brackets are percentages to the table).

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SECTION-III

HABITS AND CUSTOMS OF THE S.C. PEOPLE OF THE COMPACT AREA .

Habits and customs of a set of people can be gauged by the uses of certain goods under certain situations either under the compulsion of religious practices or impulsion of traditional forces Among the S.C. people of the compact area also the people are accustomed with the use of certain goods other than general consumption goods. Say for instance betal nuts and leaves are seen used almost in all religious festivals of the people like marriage, certain 'Karmas" like 'Namakaran', Tolanibiya, 'Satyanarayan Puja', Grahapath etc. For the uses of these nuts and leaves, we see that the people are generally habituated with the chewing of betal nuts etc. Certain fruits like banana, coconut, sugarcane, apple, oranges, 'rabab Tenga' pineapple etc, are also used very extensively in these rites and festivities. Bhatheli utsab used to solemnised in various Villages of the district on different dates of 'Bahag' month after the end of the 'Sat Bihu' (Seven days observance of Bahag Bihu). In Kaihati, a village of the compact area, observes this festival very solemnly on certain date, during which a bamboo is worshipped in a peculiar way. The bamboo is wrapped with 'Phulam Gomasha', 'Chnowar' ( ) and other beautiful handwoven textiles. During the day of the festivity sweets, ornaments, sanitary goods are sold and the people gathered there use to purchase them. In other Villages of the compact area such religious cum-Social Festivities are not reported . But in Barhelasha (Barbecla), RajahuwaSabhais observed annualy.

In the Schools and college of the area, students observe two types of yearly festivals -one the Saraswati puja and the School and college weeks .The per formance of saraswati puja has been

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regarded by the Village people as their own festival. But its impact is continuously ~~reducing~~ decreasing because of the expansion of the ideals of Vaisnabism of Sankardeva and Krisnaguru. Schools and College weeks are often ~~attended at least on the opensession by the Village masses~~ visited by the villagers on such occasions.

~~But besides~~ Apart from these traditional fesitvals ~~and occasions~~, common Social festivities are atmost absent. Because of the impact of the uses of the goods at the time of rituals , we see betel nuts are used very commonly by the people. But the recent publications in different newspapers and journals against the uses of betel ~~nuts~~ as it causing various Types of non-curable deseases, its use has been ~~seen slightly reduced~~ decreasing. In our a semple households ~~among the populations only~~ about 23% of the people ~~population are seen using~~ betel nuts. Its uses are seen comparatively more in Barhelasha and Dahudi, and less in Kheluwa, Kaihati, Ghilajari and Lokhapur. In Table No. 4.3.1 we have presented these in informations.

Table No. 5.3.1 :- Villagewise percentage distribution of sample household's population by habits and customs of them.

Village.	Barkhelasha.	Dahudi.	Ghilajari.	Lokhapur.	Kheluwa.	Kaihati.
Habits & customs.	-	-	52	1	13	13
1. Betel-nut.	48 (28.07)	46 (26.74)	(19.77)	(20)	(17.33)	(19.70)
2. Biri eigarette. tobacco pipe.	57 (33.33)	75 (26.16)	68 (25.86)	2 (40)	25 (33.33)	20 (30.30)
3. Non-users.	66 (38.60)	81 (47.09)	143 (54.37)	2 (40)	37 (49.33)	33 (50)
	171 (100)	172 (100)	263 (100)	5 (100)	75 (100)	66 (100)

Cont- - - -3

The use of Biri, cigaratte, chadha, Tbacco pipe are also seen very common among the S.C.people of the area. It is their habit .Of the 752 people , 217 or 28.86% of them use such type of smokings and chewings. The habit of smoking is seen to be more in villages Lokhapur ,Barhelasha ,Kheluwa, and Kaihati and something less in Villages of Ghilajari and Dahudi.The use of rice-beer,a local made liquor, and wine is not very uncommon. They are seen using that after their hard work is over. They often like to say that drink just to forget their sufferenge. We know that drinking is not so uncommon as it is seen among the thibals . But at the time of survey, they do not use to mention it. Among the middle aged ones, this habit is seen more. Community wise, use of bettlenut and habit of smoking can be discerned from the Table No. 5.3.2 again.

Table No. 5.3.2 :- Community wise percentage distribution of sample household's population by habits and customs of them.

Communities.	Namasudra.	Kaibartta	Hira.	Total population.
Habits and custom.				
1. Betelnut.	157 (23.47)	4 (16.67)	12 (20.34)	173 (23.01)
2. Biri Cigaratte.	192 (28.70)	7 (29.17)	18 (30.51)	217 (28.86)
3.Non-users.	320 (47.83)	13 (54.17)	29 (49.15)	362 (48.14)
Total.	669 (100)	24 (100)	59 (100)	752 (100)

Note :-(Figures within the Bracket are percentages to the Totals).

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The Table No. 5.3.2. reveals that the Namosudras are seen chewing betel nuts more than what we see it among the Hiras and the Kaibarttas. But incase of smoking habit, the Namasudras are less addicted than the two other communities.

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- PART FOUR -

SUMMARY AND CONCLUSION

CHAPTER - VI.

FINDINGS AND RECOMMENDATION.

We have here made an attempt to Present the important findings of the study and ~~therefore~~ after make some suggestions for improvement of their socio-economic conditions.

Introduction :- The S.C.people are ~~still~~ accorded ~~at~~ at much lower social and economic status ~~among~~ in our Hindu society. Before the down of freedom, the poor and down-trodden people, the Antyajas, now known as scheduled castes (or Harijons), were in the midst of the social darkness, mental confusion and complexities and were victims of deep - rooted ~~in~~ Proverty, illiteracy, backwardness, exploitation and social oppression. As a result, they were much more backward than any of the higher castes in the country. But no such social repression or oppression of S.C. people ~~at all~~ could be found in any place of Assam, But ~~there prevails~~ they have lower social status ~~to them and between them~~ in lower. After independence, India has adopted several measures to ameliorate their lot. But only in recent years a visible progress in this field has been observed. The constitution of India has recognised them as Scheduled Castes and for their uplift, certain productive and promotional safe-guards have been provided ~~granted~~. Administrative ~~set-ups have raised~~ machinery has been created to implement these measers. Thus all-rounds efforts have been made by the Government for their uplift. In addition, the role of the Commissioner of ~~welfare plan~~ Sche Duled Tribes, Scheduled Castes and other backward classes, is appointed by the Government of India is no less important in the implementation and monitoring of Schemes for Development of S.C.peple. A seperate Directorate was also has been created to facilitate the implementation of welfare Schemes for the S.C. people. At the lower level, some of S.C.Development functions have been entrusted to the District S.C.Development Board and the Pahchayats The C.D.Block have been working in this regard as the Government agency ~~cies~~. The D.R.D.A is also entrusted with certain responsibility in this regard. ~~If you look to the~~ Various schemes taken up by the Government, for S.C. Development, huge some sums of money have been spent for the imple-

implementation of different schemes . But money is not properly spent for which it is meant , So the plight of the S.C.people continues. As the condition of S.C.peple are much below expectation, the Government has been forced to extend the special privileges granted to them by the constitution for another Ten years i.e. up to the 2000 A.D.

In the field of employment 7% Posts are reserved for the S.C. people. Other facilities like 50% concession in case of application fees , relaxation of age limit for appointment in Government services are available for them. The seats are reserved in educational institutions and scholarships are also awarded to the S.C.students. Because of this enviable position enjoyed by them, some caste Hindu people are trying to either enlist them in the S.C.list or to cheat them by procuring a wrong certificates.

Further , the psychology, which is now developing among the caste Hindus, towards the S.C.people need a humanistic approach without which social equalization of the S.C. people may not be possible. In this connection it may be noted that there are some S.C.people who have become economically sound and socially not backward , The feeling among the general caste people is that the criteria of upgrading the people should not be based on caste system but should be based on economic condition, otherwise S.C.people will remain a district caste for all time to come" *

Now we are going to explain the main finding. of them.

Main findings:- For the sake of convenience the study is divided into six chapters as given earlier. Some of the important findings (chapterwise) are as follows.

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* S.Banibilash , Social Economics changes amongs the scheduled caste in Assam- A study of the Tihu-Barama Community Development Block of Nalbari Sub-Division,A dissertation,1991.

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In the first point survey of the six Villages in the compact area , we have only three S.C.Communities- The Namasudras the Hiras and the Kaivarttas . They are in the midst of a broader social environment . The compact area is going under drastic changes after independence. Educational , administrative and Development offices have been established along with economic institutions . In the villages - most of the S.C. households are landless .Occupational diversification has also marked ~~is also observed in them, but not equally in all the Villages and communities~~ . As regards to population groth during 1961-91 and 1971-91, the rates are found comparatevely low in the compact area , But during 1961-71 it was found higher. But the growth rates of S.C.population in the area are seen to be much higher in the last Twenty years, Of course in all the Villages these rates are found quite different. Sex ratio of the S.C.people has improved during the years through community wise and village wise differences are quite significant. Participation rate among the females is very low, ~~So is the case with literacy rate~~.

The social and economic overheads are now far more improved than what was at the time of independence. Sanitary and public health amenities are ~~provided with~~ but not adequate ~~enough~~ .

In chapter IV, we are presented the main findings of the 2nd point survey of S.C.households in the compact area .Of the 133 households surveyed , there are altogether 752 people, the average size of the family being 5.65 .But the size is not same in all the Villages and Communities .In case of sex ratio, the variation among the communities is very vast and distinct - it is lowest in case of the Kaivarttas and highest in case of the Namasudras. The sex ratio among the married and marriageables are much better than among the unmarried minors. So among them also a psychology to dispossess female child has developed.

In chapter v we have discussed about the main findings ~~mostly~~ psychological ones nature like about the social status ,marriage pattern and the customs of the S.C.people. Their social status has changed a great deal as a result of spread education, cultural and social uplift,economic standing.But some reminiscenses of the past, particularly among the old guards of the society, belonging to both caste- and scheduled castes are still prevailing . The feeling of untouchability and exploitation and oppression in the compact area is are seen absent.Of course under the ~~This way it~~

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under the impact of the neo-religious organisations. Along with horizantal social mobility vertical social mobility is also a common occurance in the compact area.

From the various questions put to different respondents it is realised that education among them has enlightened their mental outlook and has helped them elevating their social position. They also feel that their economic and social position has changed a great lot and this feeling if more among the more-educated ones. Of curse some among the illiterates still feel that their economic and social position is deterisrating. The Psychology of most of the people is that their social and economic positions have not been attained at because of their birth. They also feel that they are most often treated equally .But the equal treatment is only expected more among less educated and illiterates- not among the more educated ones. The more educated the S.C.people are, their attitude becomes less attached to their original caste and Traditions. Of course most of their attitudes is that there is practically no difference in social status between themselves and the higher caste people with some educational and economic conditions attained. But among the more educated ones they feel , of course,differently. The feel generally that , what they should attain at in the society is not a definite nature. Social treatment, that the uneducated and illiterates receive in the midst of the Society is of course seen to be different than what the educated ones is treatmdns with. More than half of the S.C.people still think that untouchability still prevails, and they are of the opinion that they are not treated equally,. But this untouchability is also prevalent in between the different S.C.communities. This form of untouchability is more acute in Village Kaihati than in other Villages.

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The efforts to raise their social status through the constitutional and legislative measures are still continuing ; but these efforts have touched only a previleged sections. Education is regarded by them as the most important determinant of their social and economic conditions. The more educated men of the S.C.Communities are seen to be imitating the life style of the higher castes and some of them are interlocked with intercaste marriage .But a large section of them are becoming their own cultural and historical heritage of the Past and so they are trying to preserve it.

In chapter V, section II we have presented the marriage Pattern of the S.C.people in the compact area. It is seen that the marriage Pattern is undergoing a change. It is now arranged more by the consent of the Wedding Partners rather than by their Parents. At present marriage is more universal among the females than among the males. So all types of marital status are seen among them, than among the males. Widow remarriage, divorced and widow all are more intensive among the males than among the females and that is also more so among the Namosudras than among the Hiras or the Kaivarttas. The problem of marriage is more intense in certain Villages than in others. Early marriage is still prevalent among them. Of the married girls, about seven-tenths are married at the age group of 15-20 Years , while among the married males, almost about six-tenths were married at the age group of 20 to 25 years . But what is peculiar among the female marrieds is that a significant number of them has married at age above 30 years of the different communities these characteristies are seen applicable but with different weightage .Of course among the Kaibarttas, no sigle person -male or

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female is seen married at age above 30 years. ~~Between the Villages also~~ these characteristies are present, except in Lokhapur. So we see that the changes that touch the people of the State, have also affected the S.C.people in the compact area in a significant way in all respects including marriage, and inter-caste, and divorce, Status mobility, untouchability, housing pattern ~~and almost all~~, But still a difference is persisting in between the different S.C.communities . The self consciousness and social awareness have made them strive hard and we can expect that what remains in the society about social- stigma, economic backwardness, cultural and spiritual aloofness ~~all~~ will vapour away in the years to come.

Conclusion :- So in conclusion we could say that the hypotheses we adopted ~~for Test before the~~ investigation ~~is made~~, have been tested and found valid. The age old social and economic inhibitions ~~put~~ by the higher castes and ungrudgingly ( ) but hesitatingly followed by them, are ~~seen to be continuously and in a rapid manner evaporated and~~ there is only a reminiscences. But what is there , is also affecting the different communities of the scheduled castes.

The government sponsored, constitution-based programmes are implemented for their uplift. They have not ~~been seen~~ touching all of them equally . Those who are found educationally and economically advanced are reaping the benefits most. Of course in recent times a mass consciousness among them is seen emerging ~~out~~.

~~The original status mobility pattern of horizontal character has changed to a Vertical character through inter-caste~~ marriage, occupational diversification, educational and cultural

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improvement and political ~~suzerainty~~ democracy.

Economic Development of the compact area has been ~~ushared~~ facilitated by ~~in because of~~ the educational ~~awareness and~~ expansion, extension of social and economic overheads ~~provided to them and these~~ have ~~the direct effect on the S.C.people residing there.~~

Recommendations :- Now we are in a position to see the vital problems affecting the society of the scheduled caste communities and therefore can visualise and infer what is going to happen in them. For a speedy, proper and cohesive transformation of their society we ~~are here~~ offer ~~recommending certain~~ the following suggestions for implementation.

The suggestions are :-

1. At present a villgge with a 40% S.C.population is ~~under~~adopted ~~taken~~ under the S.C.component plan and ~~for this~~ only such Villages could enjoy the benefits earmarked for the S.C.people.But such Villages are not ~~much~~ many. Most of the Villgges have less than 40% S.C.population and therefore most of the S.C.people are deprived of the benefits. We, therefore, ~~like to~~ suggest that the compact areas of the S.C.Villges with a S.C.population of less than 40% ~~in the aggregate could~~ should be included in help in ~~taking the~~ component plan for implementation. This will ~~atleast~~ cover a large S.C.population. The welfare measures to be implemented,on this basis ~~could~~ would certainly be more ~~helpful~~ useful.

2. Secondly, we are of the opinion that the policy of the Governments- both state and central is to be implemented more Vigorously.Such policy should touch the most economically downtrodden ones first and not to be implemented as at present on political or educational back-ground.

3. Thirdly- for the implementation of the welfare measures- the " officials and representatives on which the responsibility of

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implementation rests - should as far as practicable belong to the S.C. people ~~communityes~~.

4. Fourthly, the benefits now conferred on the couples of inter-caste marriage should be provided in right earnest, when such a marriage ~~is~~ taking place. The Gaoburha of the Village should be given the responsibility of collecting information on this matter and the benefits should be given immediately. This will encourage the process of inter-caste marriage - even within the S.C. fold. This would help remove untouchability and establish social equality among the Hindu society will be easily eradicated.

5. Fifthly, education must be spread to all both young and old. The present state of social inhititions are particularly among the old and illiterate ones. The National literacy Mission should take up the task of literacy drive among the S.C. people with more Vigour and Zeal.

6. Sixthly the Tradifional occupations of the S.C. communities should be encouraged-through provisions of infra-structural facilities, Providing raw- materials at concessional rate and sometimes giving occupational subsidies and lay exemption. etc.

7. The employment quota restricted to the S.C. people should be commensurating with the percentage of S.C. people within the district. The present 7% jab reservation should be limited to all India and all Assam categories. And at the district and Panchayat level-this reservation should be on the basis of population proportion in the respective areas.

8. There should be better understanding, consultation and co-Operation between the S.C. Development councils, the Panchayats (Gaopanchayats, Anchalik Panchayats and Jila Parishads),

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Government Departments, particularly welfare Department-at all levels, Preparation of Schemes, implementation and evaluation and monitoring.

9. The development expenditures earmarked for the S.C. people should not be ~~directed~~ diverted ~~to any others~~ as is often seen at present. The component plan for the S.C.people should include not only micro-schemes for the development of the S.C.households and individuals, but ~~also~~ it should also include infra-structural development of the S.C.people dominated areas.

10. Lastly voluntary organisations organised by the different S.C.communities for their development and protection from causation of drag-abuse, eradication of social inhitition etc.etc. should be encouraged and necessary grants-in-aid ~~be~~ should be provided to them.

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APPENDIX NO. 1.

QUESTIONNAIRE ON:

SOCIO-ECONOMIC CHANGE OF S.C., PEOPLE OF A COMPACT AREA OF NALBARI DISTRICT:

A HOUSEHOLD SCHEDULE:

Identification Group classification = [ ] Land holding class [ ]

1.1 Household serial No. [ ] 1.2 Stratified serial No. [ ]

1.3 Name of the head SRI

1.4 Religion. 1.5 1 Caste 1.5 2 Community

1.6 Sub-Caste 1.7 1 Occupational class

1.7 2 Secondary Occupations.

1.8.1 Village-

1.8.2 G.P. 1.8.3 Circle 1.8.4 Thana

1.9.1 Year of Settlement in the village.

1.9.2 From where migrated (1) Village (2) Dist. (3) State

if any landholding else where ?

1.10.1 Household's membership in any caste, community associations, if so, name of the associations

1.11 Household's membership in any Co-Operative Society/Societies, if so, name of the Society/Socities.

Note

Socio-economic characteristics of the household,

Relation with Head	Marital status	Age of M	Order of M	Education.	School going.	Economic Status.	Adult's Occupation.
1	2	3	4	5	6	7	8	9	10

Caste.	Special benefits enjoyed for
Religion.	Inter Caste marriage.

3.1 Assets-Operational holding.

Area in highas

TYPE	1982-83		1992-93	
	No. of home stead	Cultivable land	Home stead	Cultivable land
1. Owned(in his own name) a)under periodic patta b)Under yearly patta				
2. Owned but no as yet in one's name a)Under periodic patta b)Yearly patta				
3. Owned and possessed a)Periodic patta b)Yearly patta				
4. Owned but not possessed. 4.1 Under other forceful occupation				
4.2 leased out				
4.3 Under No.6 column in citha				
Given on adhia/ thika.				
4.5 Mortgaged out				
4.6 Unidentified				
Not owned but possessed 5.1 Kabula or fauji patta				
5.2 No.4 column.				
Land on adhia or thika but not under No.6 column.				
For forceful occupa-				
5.5 Unidentified				

5.5. Wages.

5.6. Interest received.

5.7. House rent.

5.8. Govt.grant in aid

5.9. Unemployment bonus.

5.10. Stipends.

5.11. Old age pension

5.12. Other pensions.

5. Remarks (i) Have you been able to get your due price ?

ii) Have you sold your out through middlemen price paid profitable to you ?

iii) Have you sold your out but to any Co-Operative if so,at what price ?

6. Family expenditure.

Items.	Amount spent occassionally.	Monthly Expendi-ture	Source of Finance
1	2	3	4
1. Consumption.			
1.1. Food items.			
a) Cereal.			
b) Pulses.			
c) Vegetables			
d) Meat-fish			
e) Milk			
f) Sugar			
g) Salt			
h) Eatable Oil.			
i) Spices			
1.2 Durable Consumption			
a) Utensils			
b) Kitchen goods.			
c) Refreezarator.			
d) T.V.			
e) Radio.			
f) Video.			
g) Cylinder.			

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QUESTIONS

Marriage Institutions:-

1. you agree with the statement that intercaste marri
le ?
Approve (b) Approve,(c) Indifference,(d) Disapprove
disapprove.
with the statement that is It possible for you to
social status through inter caste.

ages be arranged by parents or decided upon by the
girl concerned ?
the opinion that divorce system should be
Yes / No.
remarry ? Yes / No.
think to be the proper age at marriage of one's
? Yes/No.
that you are higher among the S.C.

caste still a barrier in your advancement ? Yes/No.
belong to aviother caste,do you think,You would have
better change for social advancement ? Yes/No.
you formally use your caste with your name ? Yes/No.
you making certain efforts in order to raise your status in
the hierarchy ?
you agree with the statement that in these days as
compared to earlier(days) tomes,the status of scheduled caste
has improved ? Improved a great deal/Slightly/Improved/No change/
Deteriorated/Deteriorated a great deal.
you think other castes discriminate against scheduled castes
do you think that this discrimination is on account of
(i) low standard of living,(ii)Lack of source of Income,(iii)
Performance of menial work,(iv) Economic consideration,(v)
lack of education,(vi) Religions grounds (vii)Any other
specify.
Do you still feel that untawchability is a permanent characteristic
stain which nothing can cleanse.
Do you think that in ordinary social inter groups an educated
member of scheduled caste will be treated as an equal to a High
caste member of the same educated qualifications ?
Always/Most often/Sometimes/Never.

Dr. Kailash ch. Sarma
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Nalbari College
Research Guide G.U.

To whom it may Concern

I recommend the Final Project Report entitled "Socio-Economic Change of the Scheduled Caste People of a Compact area of Nalbari District since Independence" a reserch project undertaken by Sri Debendra Kumar Bezbarua M.A. a Rajib Gandhi Scholar of the Institute of Social Change and Development, Guwahati. This is an original work based on field investigation in a copact area of six villages in Khetri-Dharmapur Mauza of Nalbari District- Conducted by the writter following a two point survey based on stratified random sampling Technique.

No portion of this Report has been published any where in any form , but the author has reserved the right to use any portion of this report in his thesis to be submitted to the G.U. for the degree of Ph.D.

I again recommend this for submission as the Final Project Report to be submitted to the I.S.C.D. as a Rajib Gandhi scholar.

19/4/94

(DR. K.C. SARMA)
Dr. Kailash Sarma