

Socio-Economic Sustainability of ST Population of Dholapara, Michamari, Bordoloni Development Block, Dhemaji, Assam

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Abstract— The socio-economy of tribal community is the identity of their age long heritages of culture and civilisation, and the impact of the isolation of the ethnic groups, sometime becomes the hindrances in the development processes in the mankind. The paper is targeted to visualise such insecure faces of an ethnic identity of a community, which led to the adverse effect of the socio-economic development of the community. The study would confine to ST population of the selected area and certain fact finding data collection would support the research base paper. Thus primary as well as secondary data would be use for the preparation of the paper with certain unfold facts which may help for the stagnant human resource development.

Keywords: Demography, Infrastructure, Identity, Awareness and People Participations

I. INTRODUCTION

The Human resource development of a country is based on the policy adopted by the nation, accordingly as the scenario of the nation. Thus in India the constitution provides much security for the identification as well as the development of each individual, under the jurisdiction of the Supreme Court at the highest level. It means the security is not only constitutional but legal too. Each ethnic group of the nation gets prevailing equal rights and harmony for flourish under the constitutional laws.

Even though, in the present world the reality ground, ethnicity is been ruined by certain human behaviours, human values as well as few ill management in respect of the government part of action too. The same condition prevails is Assam too, mainly is suppressed by the undesirable human value, which is the main cause of the problems related the ethnic identity or any issue in respect to the unequal treatment of any section of man by a fallow man. This is only a product of the human culture , by culture it means the way the people pretend to feel and act accordingly even they know that , doing such to anybody is an act equal to crime.

II. OBJECTIVES

The main objectives of the present paper are as follows-

- To find the affect of the ethnic identity in socio-economic development.
- To observe the socio-economic trend of the targeted group.
- To find potentials of the new generation for development of affected group.

III. METHODOLOGY

In order to achieve the above mentioned objectives the present study was done on the basis of primary and secondary data. The required data are collected from different sources

like Books, Journals, Periodicals, Magazine, newspaper and websites etc. The collected information are analysed as per objectives of the study.

IV. STUDY AREA SELECTION

As the preference was for North East India as a whole, but it is a vast area coverage and so we decide to maintain our study and fact finding under a Block level, as we are the strongest believer of "Development in Grass-root level is the basic of the National Development Process" So I select a village of ST population, DHOLAPARA, MICHAMARI of BORDOLONI BLOCK under DHEMAJI district of ASSAM.

Bordoloni Development Block	
Geographical Area	478.28 Km.
No. of Revenue Villages	202 Nos.
Population	94898
ST Population	44326
SC Population	6084
Population Density	198 per sq. Km

Source: official website, Dhemaji.nic.in

V. ETHNIC IDENTITY AND ITS EFFECT ON SOCIO- ECONOMY

The social setting are the evaluation of human adaptation to the natural phenomena prevailing in the physical environment where they in habited. It is said that occupation of the man becomes the identity of the ethnic group in generation. Thus a clan and a tribe develop in the society. No matter it is once an essential part of human civilisation & administration, but today in the age of computers, such ethnicity should not be appreciated.

Bode a community of the khachari, constitute the largest group of the tribal population of Assam. According to some scholars the Bodo were the first agriculturalist who settled in Assam valley, beside it is believed that they are the pioneer or sericulture too.

The real ground truth in the study area is also in primitive human values, that in-spite of all day to day inter caste or clan interferences, there lies the virus of ethnic identity among assamese society. Moreover the unification of such ethnic group is promised by religious sources, but the religion and religious rituals occurs once in a blue moon. In general this human value is alive in each people which discriminated them on the basis of ethnic identity. The Heritages and the ethics of Assam visualised the importance to practice of clan system, as in the medieval Assam the Ahom kings planned such clans to make a suitable administration of the entire state of kingdom. Thus a clan in lieu of the activities and responsibilities towards state were mended as tamuli, borphukan, bor saikia, talukdar etc. this not only hierarchical official portfolio for the administrative

purpose, but also a section of powerful persons over the common citizens of the kingdom.

The Bodo society has been divided into certain groups based mainly on the principle of labour such as the Basumatari were the land owners, the Gayari are the in-charge of the aracanut and the Tamular use to be the in-charge of betel-leaf cultivation and others as Musahari, Narjary, Sargawari, Sibirgri, Doimori, Gaye and Brahmari, however these system is no longer valid in society, but it certainly a indigenous social system which reflects as their socio- economic indigenous properties.

This activity has become the clan in these days as the practice of the hierarchy does not exist but the position in society prevails as the same. There are still Brahmins, Khatriyas, Vaishya and Sudras in Assamese society which is another aspect of ethnic discrimination. Apart from these classical clans the Tribal clans are the prime aspect of this kind of discrimination in the present world. The separate identity of the tribal population is a product of the human behavioural science. The behaviour of the tribal population are considered to be conservative and isolated, they are The common cause which separates an individual from other are-

- The Heritage, Clan , Caste
- The Family tree (now NRC)
- Food Habit, Clothing, traditional wares
- Language or dialogues uses for communication.
- Skin colour,
- Cultural practises, Custom and religion etc.

VI. FINDINGS

A. Demography of the Village

Total Population	501
Male Population	246 49.10%
Female Population	255 50.89%
Literate Population	339 67.66%
Illiterate Population	162 32.33%
Married Population	258 51.49%
Unmarried Population	243 48.50%

Source: Field observation (June, 2016)

The village has 501 populations in total among them 246 nos. of male and 255 nos. of female population, which composite of 67.66% literate population and 32.33% of illiterate population including the children below the age of 6 years. The 51.49% of the population are married that means the halves of the population of the village are couples and the new generation comprises the remaining portion. This clearly indicate that the new generation are not indulged in early marriage practises, but even though the female population are indulged to marriage earlier then the male population, as they are not prone to higher studies much and being stuck to village which restrict their independence and empowerment too.

B. Infrastructure of the village:

Pacca House (Assam Type)	5
Semi Pacca House (AT)	17
Katcha House	73
Household with Sanitary System	13

Household without Sanitary System	82
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Source: Field observation (June, 2016)

The village is situated 12 Km apart of the national Highway NH15 and is not well connected with road communication. The village is furnished with a non-metallic highly destruct road communication through the Padumoni to Mishamari. The way to Dholapara is a narrow pass that is equal to the early bullock cart passes in history with lots of ditches in the course of the road. The structure development of the village is not up to the limit. As only few RCC buildings are found in form of School Buildings under SSA and RMSA. And even these well structured school building are ruined for vacant due to no teachers as well as no student. Thus it is found that the village has semi structured houses in name of IYA houses and the rest are indigenous katcha houses with tin roofs. Tin roof is possible only because of the unavailable of customary thatch and mainly due the government and other Non-Government Organisations initiative in the name of relief in lieu to flood and natural hazards.

Sanitization a new campaign led by the Indian government did not reach the ST village. The villagers and the youth of the village are sensitive in this regards and are trying their best for the fulfilment of their requirement and their Rights of entitlement too. But the surveyed date no initiative was taken by the panchayat or the block level officials for the same. This situation prevails in these ST villages mainly because the common villagers didn't have the awareness of these schemes and politics run by the government and various implementing agencies like MGNREGA, IYA, NBA, Swatch Bharat Abhiyan etc.

VII. STUDENTS: POTENTIAL & ACHIEVEMENT

The major obstacles of the community for the upcoming generation are to education. There is no good educational institute in the village for the primary education, as the community believes that the BODO medium school would help the new generation to undergo academic learning. The mother language would be helpful for the isolated community for all round development of the community. But the problem occurs in the availability of Bodo medium school as well as teachers in the village level. There is a Government Primary School of Bodo medium but there is no teacher, thus a well infrastructure school building is only a useless structure in the village. And the primary students who elected the Bodo medium were dropout in a short run with the government school. In the alternative there is a private school teaching Assamese & English combine and they are compelled to undertake these courses and have to bare another expense for the primary education too. The students that went on Bodo medium up to class Tenth (Metric) and Twelfth could have an alternative for Higher education in lieu of good institution scarcity. These students have to adopt Assamese medium in government collages or have to find alternate English medium institutes in and even out of their district. Thus the sudden shift if medium of language of study did not make them comfortable to the competitive world. The result of the different medium of education as well as communication in the government official section makes the students as well as the common citizens of the community feels uncomfortable.

As that they could not write an application in Bodo language and have to adopt Assamese or English which is not a 'cup of tea' for each one of the Bodo medium student. Thus, even the villagers are not willingly did any interaction to the authority or any agencies of the government. In an open platform many the senior villagers confess that they did not feel comfortable with the official works, mainly due to the communication language. They remain isolated from the interaction and communication with the government offices. Understanding up Assamese language is in comfort zone but the official writing is not, which demoralised them.

Students	Bodo Medium	Assamese Medium	X	X II	B A	BCo m	B Sc	I T	M A
Current	20%	80%	3	2	3	3	0	2	2
Drop out	80%	20%	1	2	2	0	0	2	0
TOTAL-20			4	4	5	3	0	4	2

Source: Field observation (June, 2016)

The statistics of the surveyed population of student shows it clear that the potential of students are commendable, but the dropout are also there due to economic as well as the language problems too.

VIII. SOCIO-ECONOMY OF THE VILLAGE

The socio-economy of the village is mainly agricultural based, and rice is the main cultivation of the village. The village is a self-sustainable in regard to the essential food items in historical days but the concern of flood water of the Na-Nadi river damages cultivation crops and thus they get dishearten for agricultural activities as only option for livelihood. The damages to agricultural crops led the villagers to find alternate livelihood and thus the number of Marginal Workers increases. By marginal worker it means daily wagers, and they have to depend on works in Gogamukh and Bordoloni, which is not a walk-in distance and thus it is another challenge for the villagers to find daily works.

The women population find seasonal works as agricultural labours in around the village, and are mainly engaged in traditional handlooms for their income generation. About 50% of the village women are engaged in weaving in small scale, not inn commercial purposes but for their own consumption. And sometime these if and demand in the market arises they weave in share basis and even in cash payment basis. The main handloom products were Aionai (Traditional Scurf), Hand bags, Wash coat (jacket), Lingi and Daknana (Man's and Women's ware) and Gamusha (towel). Few women's practises the traditional culture of preparing local rice beer (Wine) and it often earns them some income, but they prepare these liquors for their domestic use only and not for commercial purposes.

IX. OCCUPATIONAL STRUCTURE

Occupation	Number of Household	Number of worker
Farmer	72	96
Business	3	3
Services	7	7

Marginal Workers	13	25
BPL Ration Card	13	
APL Ration Card	80	
Sound Household	2	(Govt. Services)

Source: Field observation (June, 2016)

Among the cultivators each households undergoes certain agricultural activities for self reliance and thus the 72 House hold curved out are totally dependent to agriculture field for their livelihood and thus few of the members of this household's are also involved in marginal workers. The 13 household under marginal workers are population whose agricultural fields were damaged by the flood and they have little chance to get food grains for the year long, so are engaged in daily wagers job. Three (3) household are engaged in business in village level, small grocery and vegetable shop within the village. The business magnitude is very low as such the stock is less. Only necessary items like M.Oil, salt, sugar, match box, potato, onion, detergent sops and powder etc are found in less quantity. Among 7 Government Service holders 2 is in Indian Army and 2 is Teacher profession and 2 Anganwadi Worker and a ASHA worker.

X. CAUSES OF SUSTAINABILITY CRISIS

The identify crisis of ethnic group is a prime concern for the crisis to the socio-economic development of the ST population of the village. The education and literate rate of the village is high, but the presence of the enlightened person in the village is a question of concern. The government schemes are not reached to these peoples and the responsible officials are in deep and sensitive situation of questioning. Whether these government servants and agencies did render their duties or not is a matter of question.

The awareness to the common population is not rendered and thus they are ignorant of the processes and initiative that the government are taking for the development purposes. And even few came to know about these schemes, did not turn up because to less benefit in return. The implantation of the Swatch Bharat Abhiyan's (SBA's) sanitarly latrine is only possible if the village development work is observed by the pachayati raj as well as the local political leaders. The processes are found to be in root level as the villagers are unaware of the processes adopted by the implementing agencies for the success of these schemes. As the Agencies have schemes that the SBA's sanitation latrines are to be proposed by a local organisation to be build and they have to undergoes the construction with due concern and permission of the agency with certain terms and conditions against the allocation of the fund of the construction works. The villagers are not aware of the same and they remain silent or dormant, that the authority or the agencies will take the initiative for their development. The main reason of the delay of development process is the communication gap between the government implementing agencies and the villagers.

XI. REMEDIAL AND SUGGESTION

- [1] The educational development of the villagers would be improved by government initiative only.
- [2] The local population would form community level school with the potential unemployed youth at least for the primary level education.
- [3] The enlightened youth should take initiative to render the gap between the authority and the village development.
- [4] The medium of education would be a prime concern for the future to come, and a greater research should be conducted for the appropriate implementation.
- [5] Panchayati Raj should take initiative for the up gradation of necessary infrastructure of the area.
- [6] Local SHG and Women folk should be given training on entrepreneur development and skill India program.
- [7] Water logging and flood water management should be implemented.
- [8] The social gap should be minimized by encouraging and combining social activities by the government through any agencies.
- [9] Proper research should be encouraged within the comfort zone of the government or any funding agencies.
- [10] Last but not the least the present potentials of the village should be taken care of, so that they do not get wiped out of the delay of development processes, by employment generation and even by self-employment schemes in the localities. So that the enlightened population remain the society itself.

XII. CONCLUSION

The new generation or youth of the area are aware of the competitive age, and aware of career options in private as well as public sectors. So the potential of the manpower is found in positive trend. The educated youth are self-reliant and have good knowledge of the opportunities around. They have clear mission and vision of their life but are away from the reach of proper guidance and counselling. If the Human Resource development consultant reaches them then there could be new JEMS out of them.

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