

Chapter 2 FIELD OF THE STUDY

This chapter deals with the field of the study, i.e. the four villages- (i) Komar Khatowal, (ii) Charigaon, (iii) Gorowal Chungi and (iv) Rampur Gaon which are culturally different. Komar Khatowal is a General Caste village dominated by the Kalita community, Charigaon is an OBC village dominated by the Konch community, Gorowal Chungi is a Scheduled Caste village dominated by the Koibortta community and Rampur Gaon is an ST village dominated by the Mishing community. The chapter begins with the brief introduction to the state of Assam and Jorhat District and then the four villages are depicted in detail.

ASSAM

Assam is a state of India in the north-eastern region. Located south of the eastern Himalayas, Assam comprises the Brahmaputra valley and the Barak river valley along with the Karbi Anglong and the North Cachar Hills. The state is often referred to as the land of 'the red river and blue hills'. Dispur is the present capital and Guwahati is the largest city of Assam. There are 27 districts in the state. The principal languages of Assam are Assamese and Bodo. In Barak Valley Bengali language is used as the official language. Some other languages like Hindi, Nepali, Santali, Oriya, Manipuri etc are used in the state (Boruah 2009). The total population of the state is 31,169,272. The total population of the state has increased from 26,638,407 to 31,169,272 in the last ten years with a growth rate of 16.93 per cent. This is lower than the overall national growth percentage of 17.64. Assam accounted for 2.58 per cent of India's population of 121, 01,93,422. Out of the total population of the State, 15,954,927 are male and 15,214,345 are female (Statistical Handbook of Assam, 2011). Situated in the extreme north-east frontier of India, Assam shares her borders with Bhutan, Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, and Meghalaya in the vicinity of China and Tibet on the north, of Burma on the east and the south and of Bangladesh on the west. She has extraordinary fertile soil, rich natural and mineral resources and a population of mixed character (Boruah 2009). Except on the west, she is bounded on all sides by mountain ranges inhabited by different hill-tribes, mostly of Mongoloid stock. On the north, she is guarded by the eastern section of the great Himalayan range, where live the frontier tribes like the Bhutiyas, the Akas, the Nishis (the Daflas), the Mishings (the Miris), the Adis (the Abors) and the Mishmis. On the east lie the mountains inhabited by the Khamtis and the Singphos. Assam is melting pot of diverse races, ethnic groups like Indo-Burmese, Indo-Tibetan, Mongolian, Aryans etc. who were, in different points of time, transformed into the colourful Assamese society.

The Assam range of mountains broadly divides the state into two valleys; viz., the Brahmaputra valley or Assam valley and the Surma valley or Barak valley. The Brahmaputra (son of the Brahma) is one of the largest rivers of the world, flowing majestically through the heart of the Assam valley. Another river, the Surma, with its

tributary, the Barak, flows through the Surma valley. The Brahmaputra valley is an alluvial plain of about 720 km. in length with an average breadth of 96 km (Boruah 2009). The Brahmaputra valley has seven districts; namely, Goalpara, Kamrup, Darrang, Nagaon, Sibsagar, Dibrugarh and Lakhimpur. The major part of the Surma valley falls within the present Bangladesh while a small triangular part of it known as the Barak plains or Cachar forming three district- Cachar, Hailkandi and Karimganj- falls within the present State of Assam. Assam has been the melting pot of all branches especially human race and cultures of both the hills and plains. Waves of people belonging to different ethnic groups poured into this region from times immemorial. In the process of assimilation of these diverse elements, a composite culture grew up and that culture is the Assamese culture. Hinduism is the dominant religion in Assam, next to which is Islam. Other faiths like Christianity, Buddhism, Jainism, Sikhism etc. have also their followers. The tribal people are largely animists and most of their animistic beliefs have got infused with non-tribal religious rites and superstitions. The three popular forms of Hinduism namely, Saivism, Saktism and Vaisnavism are prevalent here. Neo-Vaisnavite movement gained wonderful momentum in Assam in the 16th century under the leadership of Sankardeva and his disciple Madhabdeva. This new religion which drew its teaching from the Bhagawata Gita is called Bhagawati or Mahapurusha dharma. The special Assamese festivals are the three Bihus. The Bihu is the national festival of Assamese people without any sectarian tinge in it. It thus promotes unity among different castes and creeds. The three Bihus are Bahag or Rangali (merriment), Magh or Bhogali (festivities) and Kati or Kangali (unceremonious). Assam is a bilingual state with Assamese as the court language in the Brahmaputra valley and Bengali in the three districts of the Barak valley. The cultural life of Assamese people relates around the activities of two most important socio-cultural institutions called the 'Satra' (the seat of the religious head established by Sankardeva) and the 'Namghar' (community prayer hall established by sankardeva) where Hindu Vaishnavite devouts invoke the God through performing 'Namkirtans'. The Assamese people respect the two Mahapurusha name as 'Sankardeva' and 'Madhabdeva' due to the contributions towards Assamese nation. The handloom and handicrafts industries of Assam comprise cane and bamboo products, toys, masks, brass-wares, jewel, figures carved on wood and terracotta etc. The handloom products of Assam include basically handloom garments, woolen shawls, traditional Gamucha, Mekhala Chador, which is traditional dress, worn with pride by the Assamese women. In other way, Assam is traditionally famous for cottage industry and it plays significant role in the socio-economic life of the people. The main cottage industry of Assam are silk industry that comprises Eri, Muga and put products, weaving industry, bell mental industry, pottery works, ivory works etc.

THE JORHAT DISTRICT

The Jorhat is an administrative district of Assam located in the central part of Brahmaputra Valley. It is bounded by Lakhimpur district on the north, Nagaland state on the south, Sibsagar on the east and Golaghat on the west. The administrative seat is located at the Jorhat town. Earlier, Jorhat was a sub-division of undivided Sivasagar

District. In 1983 Jorhat was carved out of Sibsagar District and was made a separate district. On the north of the district, the river Brahmaputra forms the largest riverine island of the world, Majuli, spreading over 924.6 sq km. Majuli had been the principal place of pilgrimage of Vaishnavites since the Ahom rule. Jorhat district occupies an area of 2,851 square kilometres (1,101 sq mi). Floods frequent the island every year without any exception. The mean annual rainfall of the district is 2029 mm. Jorhat district has a population of 1,092,256; a population density of 383 inhabitants per square kilometre (990 /sq mi); population growth rate (over the decade 2001-2011) of 9.21 %; sex ratio of 956 females for every 1000 males and a literacy rate of 82.15 %. The SC and ST populations constitute 7.61% and 12.09% respectively of the total population. However, the Majuli Sub-Division has a tribal population of 70% who are primarily Misings (Statistical Handbook of Assam, 2011).

This town was a flourishing and commercial metropolis but completely destroyed after a series of the Burmese invasions since 1817 till the arrival of the British force in 1824 under the Stewardship of David Scott and Captain Richard. The British rule, though, was not free from rebellions and revolutions, contributed to re-emergence of this historical town. In 1885, a narrow-gauge train service (Jorhat Provincial Railway) had come into operation and ultimately became instrumental in rapid growth of tea industry. Jorhat is considered as a proper place for modern education in schools and colleges. Jorhat is the seat of learning with a first and only agricultural university in the whole N.E. Region - Assam Agricultural University, established in 1948 in addition to the Jorhat Engineering College(1960), Regional Research Laboratory, now known as NEIST (North-East Institute of Science and Technology), Prince of Wales Institute Of Engineering & Technology (POWIET) (1926), Tocklai Experimental Station (1911), Engineering College, Law College, Institution of Post Graduate Studies, Polytechnic, Industrial Training Institution (ITI) and Sericulture Training College along with other prestigious establishment like Rowrah IAF Base, ONGC, Oil India, etc. The district has as many as five daily newspapers published from here. These are (i) the Janambhumi group and (ii) G L Publication group. The Janambhumi Group of Newspapers comprising the Saptahik Janambhumi, the Dainik Janambhumi and the Eastern Clarion, the Spatahik Janambhumi celebrated its 50 years of circulation and in the same way the Dainik Janambhumi crossed its 25 years of existence. The G.L. Publication publishes three newspapers from Guwahati and Jorhat simultaneously. They are the North East Times (English), Amar Asom (Assamese) and the Purbanchal Prohori (Hindi). Recently, the district is implementing various rural developmental programmes at panchayat level through Development Blocks such as SGSY, IAY, EAS, JGSY, IRDP, NREGA etc. The schemes are implemented for the socio-economic upliftment and infrastructural development of rural people in Jorhat district. Besides, various Self Help Groups of the district are engaged to develop their economic condition through their work.

THE FOUR VILLAGES

The four villages are discussed in terms of population structure, caste structure, education, mass media and communication, socio-cultural organizations, transportation, occupational pattern, electric facility, drinking water facility etc. These are given below.

(1) Komar Khatowal

The village Komar Khatowal is situated 16 km away from Jorhat town. There is a historical base of the name of Komar Khatowal Gaon. The people of the village believe that in historical period, some families of the Komar community (iron smiths) lived in this village. When Ahom community was in power the people of the village mainly depended only on iron goods and provided various iron instruments to Assamese society. Now only five families of Komar community are found in the village. There were two paddy fields in the village known as 'Rojar Khat' and 'Dokhin Pat Satra Khat'. People of the village (mainly Komar community) started cultivation in those khats (paddy fields) and reaped different crops. The persons who started cultivation in those Khats were known as Khatowal. This is how the village was given the name Komar Khatowal. According to the villagers there is a historical importance of the village, because the original community of the village (Komar community) has occupied a significant place in Assamese society from the days of the Ahom rulers (Source: 'Brindabon' a souvenir edited by Dr. Rajen Borah on the occasion on Golden Jubilee of 'Rash Utsab' of Komar Khatowal: article by Tuniram Bhuyan pp.28). The total numbers of households in this village is 207 and total population is 1321: 879 males and 442 females. The working population is 880: 541 males (61.47%) and 339 (38.52%) females. The total land of this village constitutes 3338 Bighas 3 Lochas (446.09 hectares), out of which 3264 Bighas 2 Kothas 16 Lochas (437.02 hectares) constitute cultivated land. There are various communities in the village like Brahmin, Kalita, Chutia, Konch, Keot, Komar etc. The Kalita community has the largest numbers in the village and this community is regarded as dominant community in the village. The Kalitas are a general caste.

Among the four villages, this village has people of different occupations. In this village, majority of the people are doing jobs both in govt. and private sectors. There are also some farmers and businessmen in the village. The businessmen are less than farmers in the village. The farmers of the village face the problem of flood from the Brahmaputra river every year. The farmers have to see their cultivation in their luck. Hence, the farmers of the village are not economically sound. Some of the villagers have buffalo, cow, goat, pig, duck, hen etc. The people who have buffalo can earn much money by selling milk as well as calf. Moreover, in this village majority of the service holders also work in the paddy fields during cultivation season, which becomes one of the major sources of livelihood of these people.

The village has a good educational environment. Here, in spite of long distance of the village from the national highway many educational institutions have been set up. The schools have provided facilities not only to the students of the village but also to the students of the neighboring villages. The literacy rate of the village is

85.45 percent: 47.34 percent males and 38.11 percent females. There are 3 primary schools, 1 middle school, 1 high school and 4 Anganwadi centres in the village. The primary schools are No. 648 Govindapur Prathamik Vidyalaya (Estd-1958), No. 600 Sudhakar Prathamik Vidyalaya, (Estd-1977) and Komar Khatowal Sankardeva Shisu Niketan (Estd-1997). There are 252 students and only 3 teachers in Govindapur Prathamik Vidyalaya, 206 students and 3 teachers in Sudhakar Prathamik Vidyalaya and 196 students and 5 teachers in Sankardev Shisu Niketan. The name of the middle school is Komar Khatowal Majolia Vidyalaya (Estd-1959). This school is situated in the heart of the village. There are 259 students and 6 teachers in the school. There is the only High School in the village-- Komar Khatowal Jawaharlal Nehru High School established in the year 1966. Many students come to this school from the neighboring villages of this area. In spite of situated in rural area, the High School deserves a place of pride among the high schools in the whole Kakojan area. Many students of this village doing P.G. courses in different subjects and some have already completed and engaged themselves in different jobs. There are also some research scholars in the village under various universities. There is found only one Ph. D degree holder in the village and other two are still pursuing the degree. Many students of the village are doing engineering and other technical courses in different institutions.

Generally the communication facility is not so satisfactory in the rural areas. But this village is able to manage such problem even if it is not so satisfactory. There is a post office in the heart of the village which facilitates stamp vending, cards, envelopes and limited savings account. Some of the people who are not so sound economically have saving accounts in the post office. The people of the village may send different parcels to different places and may also receive parcels coming from different places through the post office. About ten years ago the post office was the only media of communication in the village. But the arrival of some new media like mobile phone has reduced the importance and functions of the post office than before. Due to the arrival of mobile phone most of the people avoid posting letters because mobile phone has provided this facility. As a result, the functions of sending and receiving letters have been decreasing. For the last five years there have been two landline PCOs in the village. But these remain unused presently due to the popularity of mobile phones. Today most of the villagers irrespective of age and sex use mobile phones. Some of them who are economically sound use TV with DTH, DVD, computer and internet. Radio is less popular now than before. The villagers subscribe both Assamese and English daily news papers. Some of the Assamese news papers used by the villagers are the Dainik Janambhumi, Pratidin, Khobor, Agradoot, Amar Asom etc. The English news papers are Assam Tribune, the Sentinel, The North- East Times, and The Hindustan Time etc. Majority of them read The Dainik Janambhumi and Pratidin. Only a few read English News Papers. The news papers are supplied door to door by hawkers. Formerly the road of the village was kachcha (rough road) but recently it is being converted into pacca (black topping with metal) under the scheme of Prime Minister Gram Sodok Yojana (PMGSY).

At present the village has one primary health sub centre, Komar Khatowal Primary Health Centre, with one physician supported by a family welfare centre. This

health centre is situated in one side of the village. This centre is unable to serve all people due to its limited facilities given by the government. So, sometimes medical camps are arranged by the village youth club and other NGOs by which the poor people of the village are supported to some extent. The drinking water facility is not so good for the people of the village. Traditionally most of the villagers use water from the ponds or tanks and so, such type of water is not free from germs. Now some of them have started to use deep tube - well on the basis of their economic status. The Public Health Department has set up recently a water supply scheme for providing drinking water in this village. But this scheme is unable to supply water to all the households. The electric facility is available in this village with three transformers in different parts of the village for dividing electrical power on the basis of consumers. Most of the households have their electric connections and some of them have free connections approved by the govt. under BPL (Below Poverty Line) scheme.

There are some socio-cultural and religious organizations in the village, playing vital role in all-round development of social, cultural and religious aspects of the village. The name of the oldest and influential socio-cultural and religious organization of the village is 'Sanskritik Unnayan Kendra' (Estd.1958). The people of the village have been celebrating traditional Srikrishna Ras Utsav since 1958 under this organization. This organization also has been celebrating some other programmes like Bihu, Bhaona (Bhaona is a religious drama established by Srimanta Sankardeva), different dance competitions and dance shows, different workshops on Bihu dance and workshops on Art and so many. Except this organization, there are two Satras and seven Namghars (Satra is the seat of religious head and Namghar is the community prayer hall established by Srimanta Sankardeva in Assam) in the village. Reading of Gita, Bhagawata, Ramayana, Mahabharat, Kirtan-Ghosha goes on regularly in the Namghars and Satras. A new trend is seen in the village for the last one decade to celebrate 'Abirota Bhagawata Path' (reading of Bhagawata for seven days continuously) in the Satras and Namghars. Bhaona is also celebrated in the Namghars and Satras on a special occasion of the year. So, different social, cultural and religious programmes are celebrated differently by the people of the village. There are some other social organizations contributing to socio-economic and cultural development of the village. 'Amor Jyoti Sangha' (Youth Club), 'Sudhakor Gyan Bikash Kendra' (Youth Club), 'Amor Jyoti Moina Parijat' (A Child Development Centre), 'Komar Khatowal Branch Student Union' are important among those organizations. Amor Jyoti Maina Parijat has been playing a vital role for mental and physical development of the children in the village. Komar Khatowal Branch Students' Union is such type of organization which plays an important role in solving different problems of the students of the village.

(2) Charigaon

Charigaon is located in the north-eastern area of Jorhat town. This village is situated at a distance of five kilometers from Jorhat town. A road from National Highway No. 37 to Nimatighat, i.e., the riverrine port on the Brahmaputtra runs through this village. The entire village is within an expanse of approximately 4 kms of contiguous land. The road that passes through this village is terraced and sub-roads of

this village are all weather metallic one. Private buses, tempos, rural taxis, auto etc ply pretty frequently to and from Nimatighat on this road. In this village most important means of communication for the movement of various goods and passenger traffic is road transport. For road transport many people in this village have their personal motor vehicles, motor bikes etc. Electricity, drinking water and telephone facilities have reached the village with improved provisions. Drinking water is available through operating distribution centre which has been provided by public Health Department. Still efforts are on to cover all the nook and corner of the village. Electrical facilities are also satisfactory in the village. Most of the people of the village have electric connections in their respective homes. Some families are supplied free electric connection under BPL scheme of the government. Charigaon is a place of historic importance. There are several historic viewpoints as well as folklores as to the hodonomy of 'Charigaon'. The historic origin of the name of Charigaon is that there are four communities in the village; namely, Komar, Kaibarta, Sonari, and Muslim. These four communities were the original communities of the village and they were usually associated with small scale industries. The people of Komar community used hammer to mould silver, Kaibartta refined silver, Sonari sliced it, and Muslim engraved words on silverwares. Due to these small scale industries and inhabitation of these four communities, this place became well-known as 'Charigaon' in course of time. There is divided opinion about the origin of the name 'Charigaon'. In 1720-21, a Motok King, Bharathi, challenged the Ahom king who sent four persons of this area; namely, Khelung, Kherbani, Tinkhang and Bamtung to accompany Ahom officials such as Dekaphukan, Gohain, Hazarika, Saikia, Borah, Dhenudhoria, Bari etc to take on Bharathi. Bharathi died in the battle field and all these persons settled down at Charigaon. There is folklore about the origin of the name Charigaon. According to this folklore, four different communities resided at Charigaon with a great sense of unity and co-operation and they were also engaged with small scale industries. This is how the name Charigaon came into existence. Another folklore says that four families started living at Charigaon permanently. In due course of time, these four families flourished into four neighborhoods or villages and in this way there originated the name, Charigaon. Then gradually there sprang up several other small villages in the area. In the true sense of the term, the whole area including these small villages is known as Charigaon at present time (Source: *Hiraksmriti: A Souvenir on Charigaon* Adarsha Majaliya Balika Vidyalaya. Article by Lalit Borah).

The total number of households in the village is 548 and the total population is 2867: 1512 males and 1355 females. There are five communities in the village-- Brahmin, Kalita, Chutia, Konch and Jugi. The Konch, an OBC community, constitutes majority of population in the village, most of them residing in brick made houses of Assam Type, RCC and L-Pattern. A few people reside in bamboo made houses. The villagers are economically sound. Majority of them are doing service jobs in both government and private sectors. Some of the villagers are engaged with business. Some are working in the nearby town (Jorhat town) in different private companies and business enterprises. None sits idly at home. They work hard and want

to earn money by hook or crook. The numbers of farmers is small in the village. Some farmers use power tillers and others use bullocks for cultivation. There is an oil pumping station installed by Indian Oil Corporation. It is fact that with the establishment of this oil industry, many people of the village are benefitted greatly. At the same time, no adequate occupational facilities have remained dynamic in the area in spite of setting up of this industry. Besides, there is a bee keeping centre and an apiary in this village, the premier centre of its kind in the entire set in late fifties in north- east region.

The medical facilities are provided by a good number of agencies like govt. hospitals, dispensaries, sub-centers, nursing homes situated in nearby town. At present the village has one primary health sub centre with one physician supported by a family welfare centre. There is a gymnasium where local youths are given physical training. The educational institutions established in and around this village have contributed to increase the rate of literacy. 88 percent people are literate in the village. There are 4 primary schools and 3 middle schools in the village. Of the four primary schools the Charigaon Primary School has already completed one hundred fifty years. The middle school named Charigaon Adarsha Girls M.E. School (Estd-1933), Charigaon Girls M E School (Estd- 1947) and Bahona M.V. School (Estd- 1914) have much contribution to the education of the villagers. There are two high schools in the village-- Charigaon Girls High School (Estd-1963) located in the centre of the village and Bahona Boys High School (Estd. 1946) situated at the exit of Charigaon. A higher secondary commerce stream has been started in 2009 in the same premise with separate building. There is Bahona College (Estd. in 1966), having Science and Arts streams. The result of the college is satisfactory if most of the students come from the rural areas. In spite of being situated in rural area, this college deserves a place of pride among the colleges of the easternmost part of Assam in particular and as a better seat of higher learning among the institutions of upper Assam, in general. The college has introduced various vocational courses based on potentialities and prospects of the youth. At the door to this village, by the side of national highway No 37, Jorhat Kendriya Mahavidyalaya is situated. These colleges situated at the entry and the exit of Charigaon are the excellent institutions of higher learning, promoting education among the students in this area and provide the leadership in the field of higher education for the students from the hinterland that includes a large number of neighboring villages. Besides, around this village, a large number of primary, middle and high schools have come up; namely, Rebakanta Boruah Public High School (Estd. 1902), Sorojini Devi High School (Estd. 1954), Bahona Girls High School (Estd. 1946) etc. Some of the students of the village are studying for PG degree in different subjects and some have already completed. Some students are doing medical and engineering courses. The village shows a good educational environment.

There is a post office in a brick building in the village manned by a post master with supporting staff. The post office facilitates stamp vending, cards, envelopes and limited banking facilities like savings account schemes. Letters and parcels are delivered at home by it in the village. There is a telephone exchange office of BSNL and subscribers have been availing the service through this exchange. There

are large numbers of television, DTH, DVD, VCD sets. Radio is less popular in the village among the different media of communication. Now many people of the village have taken some computer sets including laptop. Mobile phone is also popular among the villagers irrespective of age and sex. Of course, youths are the most mobile phone users in the village. A large numbers of people use news papers for taking information daily. Most of the people use daily news papers than weekly or fortnightly newspapers. The newspapers generally used are Dainik Janambhumi, Pratidin, Khabar, Agradoot, Amar Asom, The Assam Tribune, the Sentinel, the North-East Times etc. Among the Assamese News papers the Dainik Janambhumi is the most popular among the villagers. According to the villagers, they read this News Paper because it gives reliable news related to government and its offices. Among the English News Papers, The Assam Tribune is popular among the educated persons and service holders. According to them, this News Paper has the same quality as the Dainik Janambhumi. In this village, there are four influential NGOs- Nehru Yuva Kendra, Sewa, Anajari, and Pragati Kami Yuva Mancha. Charigaon Janakalyan Sangha, (Estd.1940) is one of the most popular registered organizations of public welfare in greater Charigaon. Jyoti Moina Parijat (the children club and hobby centre), Jyoti Sangeet Vidyalaya (music school), Chemonia Chora (youth club), Jyoti Mahila Committee (ladies club) and Charigaon Puthi Bhoral (library) are all the wings of Charigaon Jana Kalyan Sangha (the welfare society). The objectives of these organizations especially Nehru Yuba Kendra, Sewa, Anajari, and Jana Kalyan Sangha are there to promote the economically backward people, to provide medical facilities to downtrodden, organization of various medical awareness camps in remote areas, provide financial aids to the registered clubs and ladies clubs in the village. They have served the people in the village by raising funds locally. Of late, it is observed that the Nehru Yuva Kendra is embarking on a project to educate the youth clubs on pollution, environmental degradation and the maintenance of ecological balance. The objectives of these organizations are to promote growing awareness, amongst the youth in the field of games sports and culture. These clubs have tried to facilitate access, for all sections of the youth and the village people, to health information and to promote a social environment which prevents the use of drugs and other forms of substance abuse. The library attached with the club has a stock of more than one thousand book. The youth and children of the village are making the best use of the library. Besides, there is a cultural development centre, Charigaon Kala Mandir (centre for cultural practices), established way back in 1916. The objective of this centre is instilling artistic sense amongst the people and promotes the artistic talents. It is observed that the constitution of this centre recognizes the importance of art and culture and preserves the same and enrich extraordinary heritage. The village has both regional and national political cadres and has its own Gram Sabha. Its politics is not more faction-ridden. The youth section is politically more alert for which they have been publicly benefitted. It has a bright history, for being the first locality in the annals of freedom struggle of India that declared independence from colonial forces in 1942.

(3) Gorowal Chungi Gaon

Gorowal Chungi is 14 kilometers from the Jorhat town and 5 kilometres from

the National Highway No. 37. The river Kakojan is flowing through the heart of the village and the villagers are settled on both the banks of the river Kakojan. One side of the river is Gorowal and the other is Chungi. According to the village headman, as originally there were two families named 'Gorowal' and 'Chungi' on both the banks of the river. So, the name of the village was Gorowal Chungi. Road condition is not so good. It is kachcha. Now it is tried to improve it under the scheme of PMGSY. The road is passing through the heart of the village and connected other villages of greater Kakojan area. Sometimes the Kakojan river flood the area and damage the road which becomes unpassable for heavy vehicles. The size of the village is not so big but its population is large in comparison to its size. The village has 212 households and a population of 1518: males 841 and females 677. It is a Scheduled caste village dominated by the Koibortta community. As the village has only the Koibortta community, generally the neighboring villagers call it Koibortta Gaon instead of Gorowal Chungi Gaon. The people of the village have a deep faith in the God and goddesses and so they perform different religious activities in different times of the year. Most of the houses are kachcha, made of bamboo roofs. Their main occupation is fishing and selling fish in the market. The Koibortta is a fishing community, a Scheduled caste. Most of the villagers have this as their main occupation. But the fishing business is not so preferable round the year. It is difficult to run their families through this business. So, some of the villagers have started grocery and vegetable shops as their alternative business. The government employees are few in the village. Some of the villagers are daily wage labourers. Economic condition of the villagers is poor. As the children are engaged in fishing, a few move from primary school upto secondary level and none beyond that. Graduates and Post Graduates are quite a few. There is only one primary school in the village named No 509 Gorowal Chungi Primary School (Estd-1936) having 236 students and three teachers. Dhari Gaon and Da Kukurasowa are the nearest villages of Gorowal Chungi. A good number of students study in this school in spite of long distance of the village from the national highway. There is also an Anganwadi Centre which becomes the backbone for learning.

There is no government post office in the village but the villagers go to the nearest village Dhari Gaon for postal purposes, i.e., letter sending, sending parcel, and opening saving account etc. some villagers read Assamese newspapers like The Dainik Janambhumi, Amar Asom and Pratidin as popular. Readers of the English news paper are quite a few. At present there is a post graduate and an LLB in the village. Majority of them have Radio to listen various programmes. A few economically well off villagers have bought televisions. There is no landline phone in the village. But mobile phone is popular, irrespective of age and sex.

Most of the villagers take water for daily use from the river flowing through the heart of the village. But they do not use river water to drink. They collect drinking water from small ponds and deep tube wells. Majority of the families have electricity in their houses. Some of them have free electric connection under the BPL scheme.

No health facility is available in the village due to scarcity of land. Nevertheless, medical camps are arranged by some NGOs and other institutions

during epidemics.

There are two Namghars (temples) named Gorowal Namghar and Chungi Namghar, one youth club named Gorowal Chungi Yuba Sangha (a youth organization established in 1987) and one women organization named Modhumita Mahila Samittee (a women's organization established in 2007) in the village. These organizations differently celebrate some socio-cultural programmes in different times. Namghar is a religious organization and some religious activities like Bhagawat Path, Nam Kirtan, Bhaona, etc are celebrated by the villagers at scheduled time in the year. Gorowal Chungi Yuba Sangha celebrates some programmes like art competition, music competition, recitation, games etc on different occasions. On the other hand, Madhumita Mahila Samittee arranges some training programmes for self-sufficiency of the women of the village.

(4) Rampur Gaon

Rampur Gaon is 12 kilometers from the heart of the Jorhat town and 8 kilometers distance from the National Highway No. 37. It is a new village with 131 families established in 1988. Formerly these families resided in flood affected areas of Majuli (a riverine island) and Jhanjimukh (an area between Brahmapuutra and Jhanji River). Government of Assam allotted four kothas of land in Rampur area for each flood affected family, and so they shifted from Majuli and Jhanjimukh and established a new village which has been named as Rampur Gaon. The total population of the village is 917: 515 males and 402 females. The total area is 524 bighas. Most of the families belong to the Mishing community and a few families are from the tea garden community. The Mishing is a Scheduled tribe, the second largest tribal community in Assam scattering in different parts of Assam, especially in alluvial land of the Brahmaputra valley. Though the majority of the villagers are cultivators, they do not have enough cultivable land. They have buffaloes, cows, pigs, hens, ducks, pigeons etc as an allied source of income. Some of them work in the factories and business enterprises at the Jorhat town. A few of them have government jobs and others have some business. There are four educational institutions in the village, including one Anganwadi Centre. One is L P School named Rampur Primary School (Estd-1992), one M E School named Rampur Majaliya Vidyalaya (Estd-1994), one high school named Rampur Adarsha Janajati High School (Estd-1993) and one Anganwadi centre named Rampur Anganwadi Centre (Estd-2003). Except the Anganwadi Centre all the institutions are non-provincialised venture institutions. So, these institutions cannot provide all the facilities for the students. The enrolment of the students in the schools is not much large. As reported by the head masters and Anganwadi workers, there are 92 students in the L.P. School, 93 students in M.E.School, 137 students in the high school and 31 students in the Anganwadi Centre. According to the head masters and Anganwadi workers, these are the only educational institutions for the students of this interior village. Rampur Gaon is an interior place and the communication facilities are not so good in this village. Formerly the road condition was not well. A road which is kachcha and rough was recently constructed under the scheme of Prime Minister Gram Sadak Yojana (PMGSY). Many villagers have motor vehicles, motor

bikes, bicycle etc. There is no post office in the village. A few families have TV, DTH, DVD and Computer sets. Radio is popular among the villagers. Mobile phone is the most popular media of communication in the village. The villagers of all ages use mobile phones but among them youths are the most users. Some of the villagers subscribe Assamese and English daily news papers; namely, The Dainik Janambhumi, Pratidin, Khobor, Agradoot, Amar Asom (Assamese papers), The Assam Tribune, The Sentinel and The Hindustan Times. English newspapers are not popular in the village because of low level of their literacy. Two Assamese daily newspapers- The Dainik Janambhumi and Khobor are popular among them.

There is no hospital or health sub-centre in the village. Of course, some medical camps are arranged by some NGOs and others. In February, 2014 Jorhat Kendriya Mahavidyalaya arranged a medical camp in the village and in the same year in the month of April Jagannath Boruah Mahavidyalaya also arranged such type of Medical camp. The people of the village already applied to the government to establish a medical sub centre in the village, but still it is not worked out. Most of the villagers use small ponds for water and some use deep tube well water. Almost all the families have electric connections in their houses. Some of the houses have got free electricity under the BPL scheme of the government.

There are some socio-cultural and religious organizations in the village. There are four Namghars (temples) and one youth club named Nabajyoti Yuba Kendra (Estd-1994). In the Namghars the villagers organize religious activities time to time. The youths regularly assemble in the club and they play games and read books. There is no traditional dormitory system. However, recently the village people have decided to establish a dormitory centre with a view to develop their traditional culture. The Village Defense Party (VDP) has the responsibility to keep vigil in the village at night time and also to settle dispute, theft and dacoity cases.

CONCLUSION

Of the four villages Charigaon is more advance in different aspects. This village is the nearest one to Jorhat town and that is why urban impact is found in all aspects like education, transport and communication, income and occupation. Komar Khatowal has occupied the next position in case of the development in different aspects. It is a General Caste dominated village and majority of the people of the village are educated. Any change or development may occur in this village due to the awareness of the peoples. Rampur Gaon is not as much developed as Charigaon and Komar Khatowal but more advanced in comparison of Gorowl Chungi Gaon. Rampur Gaon is a newly established tribal village but it is more advanced in educational and occupational aspects in comparison of Gorowal Chungi Gaon. Gorowal Chungi is one of the oldest villages of the greater Kakojan area but till now it is backward in different aspects. There is no sufficient facility of education, transportation and communication. Now the mobile phone has changed their way of communication than before.
