

Department of Anthropology

Dudhnoi College



Certificate of Completion

This is to certify that Mr/Ms Jayanta Roy  
of BA/B.Sc/B.Com.....<sup>4<sup>th</sup></sup> Semester, Department Anthropology. Roll  
No. 097-0098 of Dudhnoi College has carried out project titled  
Role of Women in Improving the Family Economy and  
successfully completed it under my supervision.

Date: 12.09.2022

Place: Dudhnoi

Supervisor: Dr. Jaya Das

Designation: Assistant Professor

Department of Anthropology  
Dudhnoi College

# PRACTICAL ON ANTHROPOLOGY



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EXAMINER

Submitted by-

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## ACKNOWLEDGMENT

Field work is an indispensable Part of Anthropology. For the fulfillment of the curriculum of the B.A.4th Semester (Honours) field work has been conducted in Tarapara which falls under Daranggiri (market area) of Goalpara district. The Project work and preparation of this Project report were not possible without various kind of help received from different person. First of all I would like to thank all the teachers of the Department of Anthropology, Dudhnoi College.

I express my gratitude to my supervisor Dr. Jaya Das and all the teachers of the department of Anthropology, Dudhnoi College, for their Various Suggestions.

✓ **Name: Jayanta Roy**  
**Class: B.A. 4th Semester**  
**Sub: Anthropology (Honours)**  
**Year: 2022**  
**Dudhnoi College**

## INTRODUCTION

A family is the smallest and the basic unit of Society. It is an important social group. It is very important for an individual. It is because every individual is born and brought up in a family. An individual can live unmarried, but he or she cannot survive without a family or children. The size of family is increased. The family may consists of husband, wife and their children, but sometimes family may consists of a number of relatives of different generations. Family is the focal point. It is the centre around which our whole life revolves. It is centre of our social, cultural, economic, Political, religious and health activities. We begin our day with family members. We go out to perform our duty. We came back after completing our duties to be with our family members. When we go to a distant Place for some days, we share talks with our family members. We are there physically, but emotionally and mentally we remain in touch of our family members. The desire to be family reflects the strong emotional bond we share with our family.

A family is an institution and an association both. It is a kin group based on the institution of marriage. It can be defined as a durable association of Persons united by marriage, blood adoption to provide legal status to children and safety of all members.

A family is different from household. A household need a not include only members. Sometimes, it may include all such persons who may are not be related to each other but share the same dwelling unit. A person living alone in a room or a house may be considered as household but not family.

Women have important role on the family. Women only used to have the role as wife for the husband and mother for the children. However currently have additional role as someone important in maintaining so that the kitchen keeps steaming, the family requirement still fulfilled. Women used to only play an active role in family affairs, wells, kitchens and beds. But currently have active role in assisting the economy especially for her own family.

The women's contribution in adding the family income cannot be disclaimed, especially for lower middle class family making women as the person directly involved in family welfare.

This double role is not a new thing for the family with low economy. Women have the same burden to work, assist the family economy. No matter what type of work, as long as the work give income for the family can increase the income and make the ends meet, women will do it.

## HYPOTHESIS:

"Poor economic condition forced women to work"

## METHOD AND TECHNIQUE:

Data has been collected from both primary and secondary source. As per the topic 25 women has been interviewed for collection of data. Observation, interview and case study method is used to collect data.

## STUDY AREA:

The study has been conducted in Tarapara which falls under Darangiri market area. The market area is located near national highway -17.

## FINDINGS:

- For the purpose of the study women of different age group has been selected for data collection.

Table 1 – Age of women workers:

Age	No. of workers
17 – 25 years	-
26 – 40 years	17
41 – 50 years	2
50+ years	6

From the above table it is evident that 17 numbers of women are from the age group of 26-40 years, 2 numbers of women are from the age group 41-50 years and 6 women belongs to the age group of more than 50 years.

- Education plays a major role in the society. The education qualification of the women are collected to see and analyse data.

Table 2 – Education of women workers:

Educational Level	Numbers of Women
Up to primary	12
Up to M.E	11
Up to HSLC	3
HS +	-

From the above table it is seen that 12 women had studied up to primary, 11 up to M.E and 3 women had studied up to HSLC level.

- In order to see the economical status of the women their earnings on the basis of month wise has been recorded.

Table 3 – Total income of the workers:

Monthly income	No. of respondents
Below – 7000	2
7000 - 15000	22
15000 above	1

From the above table it is found that 2 women workers earn below 7 thousand rupees per month, 22 women earn in between 7 thousand to 15 thousand rupees per month and one women worker earns above 15 thousand above per month.

- Time spent in household work and other activities is very much relevant with the research topic. As women has to bear the responsibility of both household and income generating activities so time spent in household chores and outside has been recorded.

Table 4 – Working hours of workers:

Working hours per day	Number of Women
>6hours	6
More than 6hours	19

From the above table is founded 6 women works >6hours per day and 19 women works more than 6 hours per day.



### CASE STUDY-1:

Name: - Rekha Ray

Our informant Rekha Ray is the sole earner of her family of five. She has 3 children, 2 boys and 1 girl. The eldest son left school but has no income of his own. Our informant runs the house on her own by running a small street side shop selling betel nut, ginger, lemon, chili etc. She earns approximately RS 300 per day which makes it around rupees 9000 per month.

### CASE STUDY-2:

Name: - Fulo Brahma

Our informant runs a street side shop. Her husband's income is not sufficient to run their family, that's why our informant Fulo Brahma had to work to support their family by selling vegetables etc, due to the financial problems. She sells vegetables and earns approximately RS 400 per day. She has 2 children 1 boy and 1 girl her son is of 35 years and works occasionally as a daily wage labour and her daughter helps her in house work.

## CONCLUSION:

From the discussion above, it can be concluded that women play an important role in helping the family economy. The main reasons why women have to work outside rather than domestic work are economic reasons and self-actualization to help their husbands. The economic demands of the family caused these women to choose to become labourers. The role of women, that is identical to activities in the home, with their biological nature, has shifted to be accepted in the public sphere, in which the nature tends to be masculine. With this change, there are many women at Tarapara village who works to help the family economy. These women are forced to come out of their homes and work so as to run their respective families without the help of other members of their family .This has lead the women to be empowered and independent , thus making them active members of the society they live in .

CASE STUDY OF ANY OF THE INSTITUTE (RELIGION, ECONOMIC,  
POLITICAL) WITH RESPECT TO CULTURE PERSPECTIVE OF VILLAGE  
CHOTOMATIA, DUDHNOI, GOALPARA, ASSAM.



PROJECT REPORT SUBMITTED BY THE STUDENT OF  
B.A/B.SC 5<sup>TH</sup> SEMESTER IN THE SUBJECT OF  
ANTHROPOLOGY, MAJOR

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23/4/22

Forwarded  
**SAHINIA**  
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19/4/2022

ROLL UA-191-097-0390.....

REGISTRATION NO. 19023105.....

DEPARTMENT OF ANTHROPOLOGY

DUDHNOI COLLEGE, DUDHNOI, GOALPARA ASSAM

Department of Anthropology

Dudhnoi College



Certificate of Completion

This is to certify that Mr/Ms *Nikita Das*.....

*B.A./B.Sc/B.Com. 5<sup>th</sup>*.....Semester, Department *Anthropology* Roll  
*UA-191-097-0390* of Dudhnoi College has carried out project titled

*Case Study on Religion, Political & Economy of*..... and  
*Chotanagpur*,  
successfully completed it under my supervision.

Date: *19/04/2022*

Place: *Dudhnoi*

Supervisor: *Dr. Jaya Das*

Designation: *Assistant Professor*

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Dudhnoi College.

## Acknowledgement

It is my privilege to express my sincere gratitude to my supervisors and teachers who have helped me during the course of my fieldwork. At the outset, i would like to convey my heartfelt gratitude to Jitumani pathak, Head of the department of Anthropology, Dudhnoi college for giving me the opportunity to conduct my fieldwork in the Choto Matia village in Hatimura of Goalpara district of Assam and for his guidance, cooperation and encouragement throughout the fieldwork. I'm also grateful to Dr. Jaya Das, Asst Professor, Dr Jintu Hazarika, Asst Professor, Sourabh Das, Asst professor, Department of Anthropology Dudhnoi College who accompanied us along during the entire course of our fieldwork and provided us with their guidance and support.

My special thanks goes to the people of the village Chotomatia for their endless help, cooperation and warm hospitality without which it would not have been possible to complete this field study. They made me feel welcome and safe in their village, provided me all necessary information without thinking twice for which i am very grateful to them.

I would also like to extend my gratitude to all my classmates, friends and family who have been there for me always and supported me at all times.

EXAMINED

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# CHAPTER I

## INTRODUCTION

Anthropology is both a biological and social science. When it studies human evolution and human variation, which occurs in different parts of world in different time, it is a biological science and when it studies the ways of life of the people, their social arrangement, it is a social science. Anthropology completely based on factual data and not on imagination. In anthropology, in order to get acquainted with the aim of anthropology, he/she must go out in the field and find their own data instead of relying on theoretical knowledge. To study man's behaviour, customs, rituals, fair and festival, religious belief etc, human societies are considered to be the best laboratories of anthropology. Therefore, the student of anthropology have to go and mixed with different human societies to observe and learn about their customs, traditions, practical, structure, religious beliefs, moral and arts, social structure- which can possible only through field study and for this reason why field study is consider as most potent aspects of anthropology.

The idea that anthropology should go out and find their own data instead of relying on what travellers could feel then began at the end of last century. Franz Boas was the person who did his field study among the Eskimo in 1883-84. From 1897 to 1902, he was in charge of 'Jesup North-Pacific expedition which aimed at establish the relationship between the aboriginal peoples of North Eastern Asia and North America. Contemporary with this was the Torres straits and New Guinea expedition of 1898 in which six British scientist, each was expert in a different field took part. A.C Haddon and C.G Seligman independently did field work in Papua and later in Ceylon and southern Sudan by Seligman W.H Rivers did his field work among today's in Madras. The next big advance in field work was

done by B. Malinowski expedition to the Trobriand Island and published "Argonauts of the Western pacific" in 1922, based on his field work done among the Trobriand Island. The quality of his description surpassed all the previous ethnographies and his work set a standard for research that still prevails. Radcliffe-Brown resorted in detail only his initial field work in the Andaman Islands. In this way, field work for anthropology started to gain importance and in course for time it became an integral part of the subject.

The University of Gauhati has prescribed in the syllabus for the students of BA/ BSc of Anthropology department to do case study of any of the social institute (religion, economic, political) with respect to culture perspective in the Choto Matiya village, Dudhnoi, of Goalpara District Assam, on the basis of field study by using various techniques and methods of data collection used in Anthropology.

**EXAMINER**



## PREPARATION FOR FIELD WORK

It is important to have a theoretical prior to our field work, we had few theoretical classes taken by our respected guide Dr Jintu Hazorika and Jaya Das discussed different methods and techniques to be employed in collection of data during field work.

### SELECTION OF THE FIELD AREA, COMMUNITY AND TOPIC

The syllabus of BA.BSC in anthropology, guwahati university under HE 2<sup>nd</sup> paper has prescribed the students of anthropology to undertake ethnography case study of any of the social institute (religion, economic, political) in our theoretical field class our supervisors Jitumani Pathak Head of the Department of anthropology, Dudhnoi College discussed with us about the selection of field area. Later it was decided to do case study among the villages near Dudhnoi in the district of Goalpara Assam. Regarding the propose site our respected supervisor contacted few influential person of locality and decided to carry out our case study in the choto matia village of Dudhnoi.

### METHODS AND TECHNIQUES OF FIELD REPORT

For social science like social anthropology, laboratory is the field to carry out his work and anthropologist observe village people, visiting their huts, listening to their tales, joining in their social and religious rites and observing their behaviour, manners and customs, Malinowski in his book entitled *The Argonauts of the western pacific* states that a cultural anthropologist or a sociologists much posses real scientific aims ,and know the values and criteria of modern ethnography , and that ‘’ he has to apply a number of special methods of collecting , manipulating his evidence’’. In carrying out field works, an anthropologist or social scientist had to face many problems. To cope with such situation there cannot be a single

method. During field work, I have applied following techniques to collect information from villages:-

#### CONCRETE CASE STUDY METHOD :

This method is most convenient to collect data in the field. In this method, cases are studied and the investigator takes upon himself the duty of analysing the case it may be, instead of putting in on the shoulders of the informants.

I have applied this method to collect extensive data on the economic life of the people, about their religious practices and beliefs, about the details of society etc.

#### DIRECT OBSERVATION METHOD:

In this method the investigator or the interviewer does not depend on his informant but relies on his personal observation in the field. The purpose of observation is to practice the nature and the extent of significant inters related elements within complex social phenomena, culture patterns of human conduct. Direct observation method including two techniques:

- a) Participant observation and
- b) Non- participant observation

#### PARTICIPANT OBSERVATION TECHNIQUE

back ground before going to field. Therefore,

In this method, the typical procedure for studying a group of people of to study a society, one has to participate in as many of their activities as possible. Through these techniques, an interviewer comes to understand different aspect of culture that never would be discovered by formal interviews or questionnaires.

## INTERVIEW METHOD

An interview can be defined as a meeting of persons face to face on some points. In this method the investigator takes interview of the informant by putting some questions and the investigator collect data. The informant should be given some short of freedom to choose the subject matter for discussion.

### SCHEDULED METHOD :

When the field worker himself put some questions which are already there in a specific form to the individual whose responses are desired, then it is called scheduled method. In the words of Thomas carson Macornic, "the scheduled is nothing then a list of question which it seems necessary to test hypothesis or hypotheses."

### QUESTIONNAIRE METHODS :

It is an important method for field study. In this questionnaire method, there is a set of selective questions answer, the field worker seek from the informant order to gain knowledge about certain specified matters. This method is limited to literate persons.

### CASE STUDY :

A case study can be define as an intensive about a persons a group people or a unit which is aimed to generalize over several units. A case study has also been described as an intensive systematic investigation of a single individual group, community or some other unit in which the researcher examines in.

## CHAPTER-II THE FIELD AREA-A GENERAL CULTURE

### DESCRIPTION OF THE FIELD AREA

The village which our group selected was chotomatia, which is at a distance of 10 km from Dudhnoi town under the Hatimura Part II Mouza. The village boundary starts just  $2\frac{1}{2}$  km. The village main road runs through the mid way of village Dabli to Nalbari road, which later joins with Dudhnoi Goalpara road. As far as boundary of the village is concerned the Southern boundary of village is boundary by chotomatia High school, village field and by the Borpathar village.

#### **Geographical features**

The climate is characterized by warm and hot in summer season and cold in winter season. The amount of rain that falls is always abundant, but sometimes unfavorably distributed. The soils have been formed by the alluvial materials brought down by the Brahmaputra and its tributaries. The year can be roughly divided into three seasons, the cold, the rainy and the hot season. January is the coldest month of the year where as temperature begins to rise from the beginning of March and in July and August it reaches its maximum.

For cultivations, the villagers receive water from the abundant rain fall i.e. it completely depends on rain water. There is no any provision of irrigation system. For other requirements needed for daily consumption villagers do have own wells, tube wells.

The floral composition and patterns, predominating the village are mainly cultivated, uncultivated and wild plants, trees and flowers. Some of them are mango, jackfruit, guava, pomegranate, tamarind, bettle nut and leaf etc. Villagers are fond of flowers and use to plant different kinds of flowers and variety of wild herbs and shrubs.

The villagers domesticated livestock like poultry, goat, ducks, pigeons etc, which acts as a source of secondary means of occupations.

## An Ethnographic Profile of the Chotomatia

The Villagers of Chotomatia Village of Goalpara District belong to a subgroup of Rabha's known as Pati Rabhas. One of the major scheduled tribe in the plains district of Assam, the Rabha's are widely concentrated in the districts of Goalpara, Kamrup, Darrang and found in the Garo hill district (East and West) of Meghalaya. They are also found in Jalpaiguri and Cooch-Bihar district of West Bengal.

Divergent views have been expressed by different school regarding the ethnic individuality of the tribe, its original place of abode and the relationship with other tribal groups. Major Playfair had tried to trace the origin of the tribe to the Tibetan region from where migration had taken place to Garo hills and then distributed to the plains of Assam. Hodsons observes that the Rabha's constituted a major segment of linguistic group, who belongs to Mongoloid groups. According to the Lt Colonel Wadel, the Rabhas were branch of the Kacharis and had become almost Hinduised. Grierson also held the view that Rabhas is a hindu name of Kacharis and many Rabha's were Kachari. But E.A. Gait on the other hand identified them as a distinct tribe and said that they were also known as Totlas and Dativiyl Kacharies. In this regard Rev.S. Endle seemed to have supported Gait by saying that the Rabhas of Darrang used to call themselves sometimes as Totlas. Dr. B.M. Das in one of his works had scientifically established the fact that Rabha's were more closely allied to Garos rather than to any other tribe of Bodo group. Dr Das further supported the view expressed by E.A. Gait that Rabhas were ethnically and culturally a distinct tribe.

Various writers had shown 5 to 7 endogamous subgroup of Rabhas. Rev. Endle had shown seven sub-tribes of Rabhas. They are 'Rangdoniya', 'Maitoria', 'Pati', 'Koch', 'Bitliya', 'Dahuriya' and 'Sangha'. Of the seven sub-tribes, the Rangdoniya, Pati and the Maitoriya were described to be the dominant ones. According to E.A. Gait, the Rabhas has five subgroups- Rangdani, Pati, Maitori, Dahuri and Kachari. Dr. B.M. Das believed that the Rangdai, Pati and Maitory used to enjoy superior status compared to other sub groups like Totla, Dahuri, Bitla, Shangha, Hana etc.

The Pati Rabha's among which I carried out my field work is the most advanced section of the tribe among other sub tribes of Rabha's and adopted Hindu customs. Though the tribe has their own dialects, they used to speak Assamese language. The Pati Rabhas are now more Hinduised and the impact of acculturation is more prominent among them. At the same time, it has been found that some form of other religions like Christianity, Vaishnavism, Sat Sangha, etc have also penetrated into them.

The Pati Rabhs are mainly agriculturist, Their economy is mainly dependent on summer paddy cultivation. Besides summer paddy they also cultivate mustard,

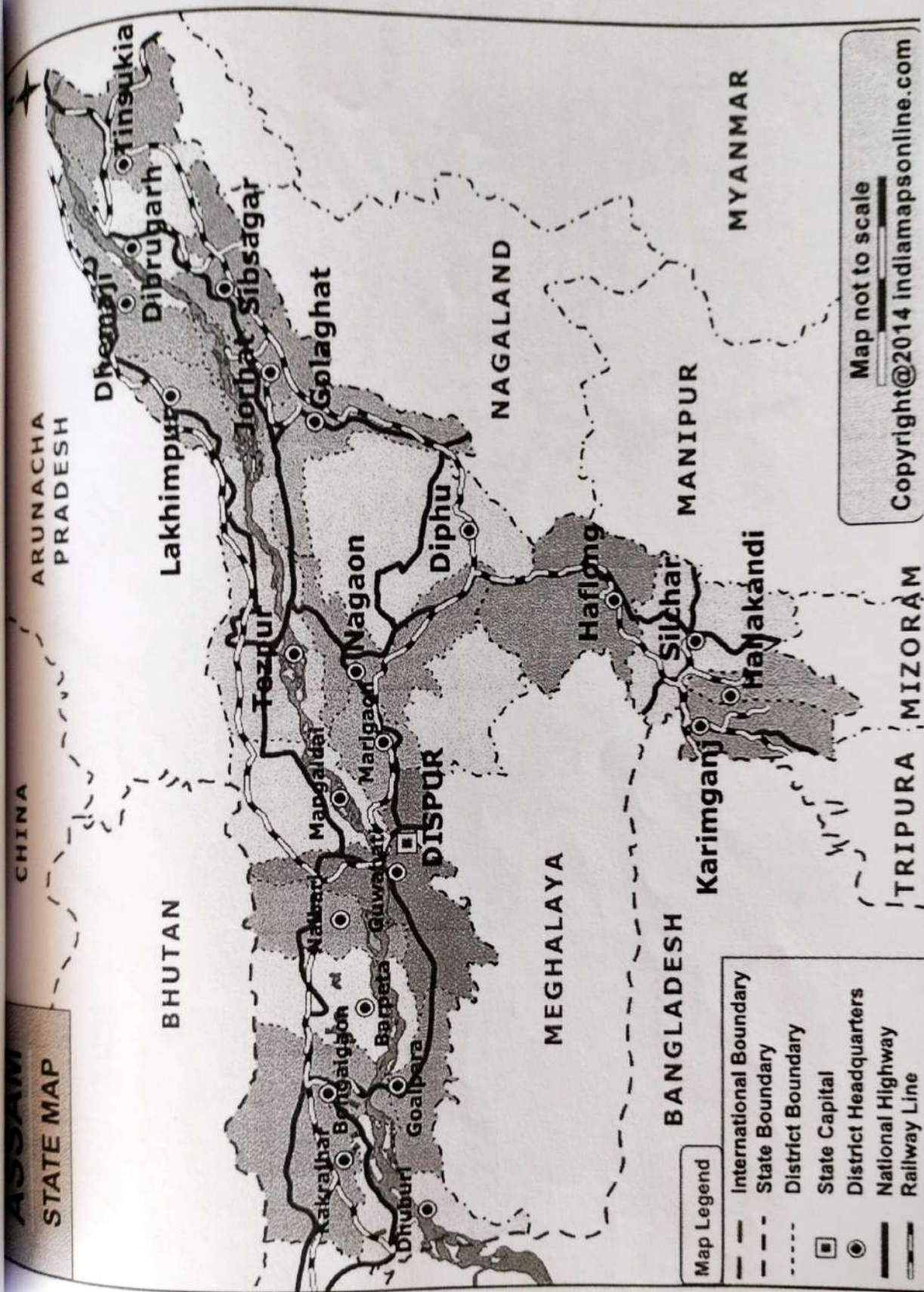
sweet potato, sesanum, maize etc. Some of the families have other means of occupation that includes government and privates jobs, petty business, etc.

Every Pati Rabha's women is an expert weaver and she weaves cloth not only for herself but for the other members of the family and even for business. The dresses of women folk consists of Patani, chaddar, Rifan, 'Kambung', 'Khodabang'. Traditionally a Pati Rabha's male's garment consists of 'Pajal', Khasne, 'Fali', 'Buksil', 'Passra' etc.

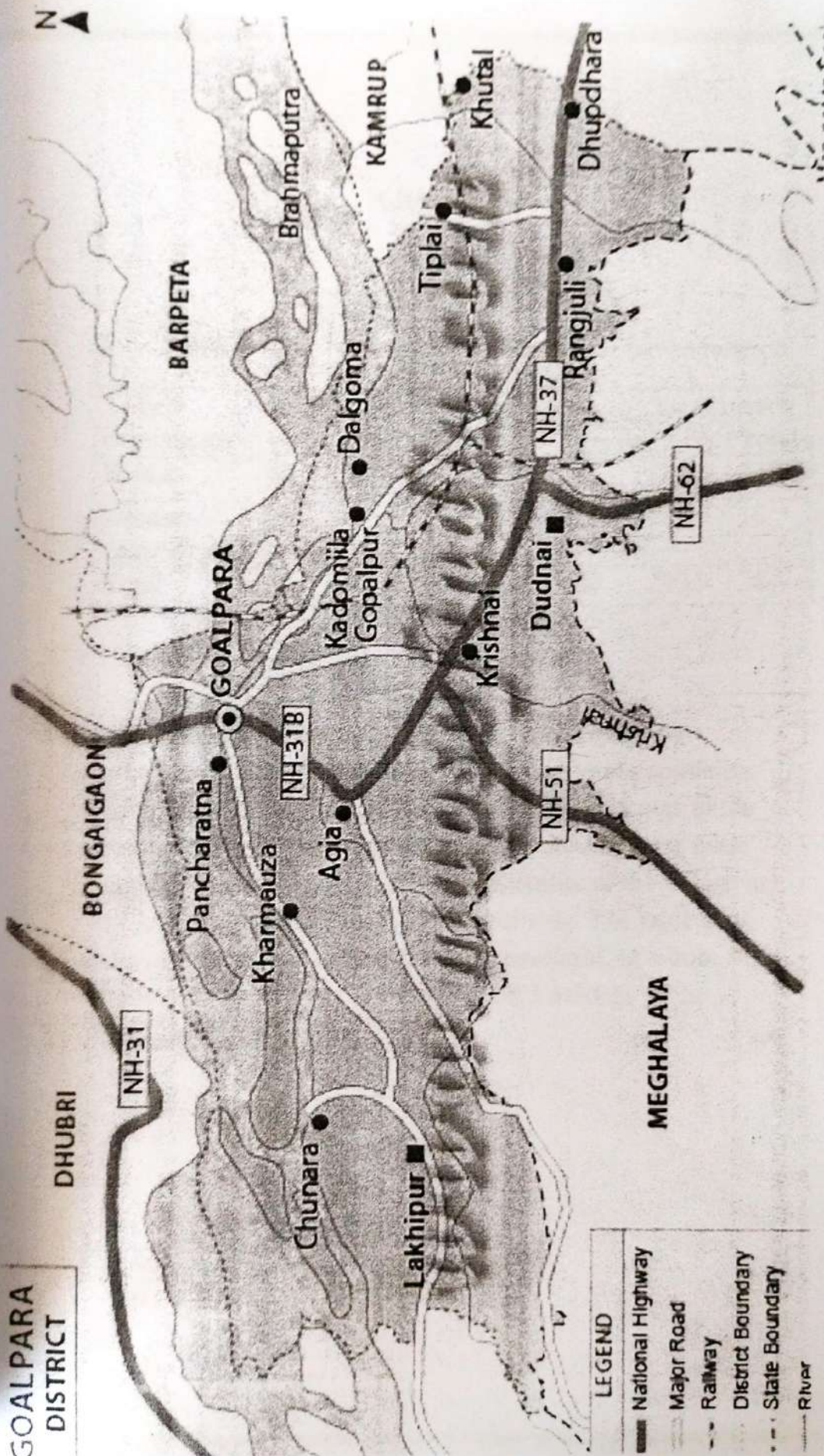
The Pati Rabha's are in a transitional stage front matrilineal to patrilineal and are exogamous tribes; Marriage within the same clan is strictly prohibited. Though the Pati Rabha's have almost all the characters that posses by a patrilineal groups of tribes, traces of matrilineal character is found in the mode of inheritance of clan, The children's always acquired the mother's clan.

Though the Pati Rabha's were animistic in origin, yet most of them have assimilated with Hindu culture and have begun to take part in all religious festivals like Durga puja, Kalipuja, Ganesh puja, Shiva puja etc. However, they were still adhering to their traditional ways of religious practices like propitiaon of langa puja, Kechai Khati, Dinga puja, Thakurani, Aai than puja, Manasa puja etc.

# ASSAM STATE MAP



# GOALPARA DISTRICT



LEGEND	
	National Highway
	Major Road
	Railway
	District Boundary
	State Boundary
	River



### CHAPTER III

#### DEMOGRAPHIC ANALYSIS

TABLE NO 1: Demographic analysis of the population

Tribel communities	No of household	No of person				
		Male	%	Female	%	Total
Rabha	81	165	93.2	183	97.8	348
Assamese caste hindu	3	12	6.7	4	2.1	16
Total	84	177	99.9	187	99.9	364

The above table shows the population pattern of the chotomatia village. It is observed that the total population undertaken survey is 364, out of which 348 belongs to the Rabha's and 16 individuals belongs to the assamese caste hindus. The total male and female member of the village are 177(99.9%) and 187(99.9%), respectively. The table also shows that there are altogether 84 household, of whom 81 household belongs to the rabha's and 3 belongs to the assamese caste hindus.

TABLE NO 2: Demographic analysis of the Rabha tribe

Tribel communities	No household	No of person				
		Male	%	Female	%	Total
Rabha	81	165	47.4	183	52.5	348

The above table shows the population pattern of the rabha tribe in the Chotomatia village. It is observed that the total population of the tribe in the village is 348, out of which 165(47.4%) are male and 183(52.5%) are female members.

TABLE NO 3: Distribution of population Rabha by educational status

Tribel communities	Under age (up to 3 years)		Illiterate		Primary (1 to 4)		Middle school (5 to 7)		High school (8 to 10)		Higher secondary		Under graduate		Post graduate		Total
	No	%	No	%	No	%	No	%	No	%	No	%	No	%	No	%	
Rabha	11	3.1	35	10.0	36	10.3	38	10.9	139	39.9	51	14.6	32	9.1	6	1.7	348

The above table shows the educational status of the chotomatia village. It is observed that the percentage of illiterate is only 10.0 percent, under age (up to 3 year) 11(3.1%), primary( 1 to 4) 36(10.3%), middle school (5 to 7) 38 (10.9%), high school( 8 to 10) 139 (39.9%), higher secondary 51(14.6%), under graduate 32 (9.1%), and post graduate 6 (1.7%) of the village.

TABLE NO 4: Distribution of population of rabha by occupational status

Occupational category	Number	percentage
Private service	17	4.8
House wife	103	29.5
Student	72	20.6
Daily wage labour	25	7.1
Farming	63	18.1
Businessman	32	9.1
Dependents	36	10.3
Total	348	99.5

The above table shows the occupational pattern of the chotomatia village. It is observed that the 20.6 percent of the population were students. A large percentage of the women (29.5%) have identified themselves as house wife, while 18.1 percent of the population earns their livelihood as farmer. Is observed that 10.3 percent of the population were dependent, 9.1 percent of the population are businessman and 7.1 percent of the population are engaged as daily wage labour, only 4.8percent of the population has private service.

TABLE NO 5 : Distribution of population of rabha by size of the household size

Category	Number	Percentage
Small (up to 3 )	19	23.4
Medium (4-7)	61	7.3
Large (8-11)	1	1.2
Very large (12 to above)	-----	-----
Total	81	99.9

The above table shows the size of the household of the chotomatia village. It is observed that out of which 81 household of the rabhas, 95.6 percent of the household are in small size, medium size and large size.

# **SPECIAL TOPIC**

**Political life of Rabha**

## POLITICAL

Politics is the way that people living in groups make decision. Politics is about making agreements between people so that they can live together in groups such as tribes, cities, or countries. In large groups, such as countries, some people may spend a lot of their time making such agreements. These people are called politicians. Politicians, and sometimes other people, may get together to form a government. The study of politics in university is called political science, political studies, or public administration.

In everyday life, the term “politics” refers to the way that countries are governed, and to the way that governments make rules and laws. Politics can also be seen in other groups, such as in companies, clubs, schools, and churches.

One of the ways the government leads the group is by making laws and rules which tell everybody what they can and cannot do. The government make these laws so that society will be safe and well ordered.

## Case study no : 1

Komud Rabha  
Age :-35  
Vill :- Choto Matia  
Sex :- Female  
Marital Status :- Married  
Educationa qualification :- Upto X  
Occupation :- House wife  
  
Date :- 28/12/21

Mrs Komud Rabha stated that the villager have selected one person as a Goan Burah to solve the different problems based on social, Ecomonic, religious, expect of the village. Moreover she mentioned that among the villagers 3 (three) families have banana plantation inside the village. Villagers generally used to plant bettlenut in their respective plot of land for that they got financial support from the Govt. organization. It is also known from her that they have youth organization and it help the villagers in different ways like the marriages. If Rabha girls engaged in marriages tie with the boy of other caste, they fine them due to breaking of social customs of Rabha societies. When some body suffer from diseases they got help from P.H.C established in the villages.



## Case Study No. 2

Komoleswari Rabha

Age :-55 years.  
Vill :- Choto Matia  
Sex :- Female  
Marital Status :- widow  
Educational Qualification :- illiterate  
Occupation :- Dependents  
Date :- 28/12/21

Mrs. Komoleswari Rabha Stated that through there is misunderstanding among the villagers still they abide the decision taken by the Goan Burah and the members elected by the villagers.

It is clearly noted that Goan burah should be selected by the government who can use the power to organize the villagers smoothly and guide them in proper way.

### Case Study No.3

Dipika Pam

Age :- 28 Years  
Village :- Choto Matia  
Sex :- Female  
Marital status :- Married  
Educational Qualification :- Up to H.S  
Occupation : House wife  
Date :-29/12/2021

Dipika Rabha stated that there is no Goan Burah in the villages choto matia. So they form Goan samity. If any problem arised the villager do Goan samity meeting. In the Occation of puja,marriage ceremony the youth involved and perform meeting poems, told story of the village custom and ritual etc. When any person comes from outside the youth generation of the village take care of the outsider in good way.

In the occation of puja, social gathering the villagers collect mony from every household to celebrate the occation. There is one katcha road in the village for the education of the children there is one L.P School which facilitate the education of the children.

#### Case Study No.4

Mina Rabha

Age	: - 38 years.
Village	: - Choto Matia
Sex	: - Female
Marital Status	: Married
Education Qualification	: - Up to IX
Occupation	: - House wife
Date	: - 24/12/2021

Mrs. Mina Rabha fluently stated that the villagers of Choto Matia mainly politically divided in two main groups of BJP and congress. The village personals got financial support from MLA Dipok Rabha for creation of banana plantation planting of bitternut, cultivation of sunflower, fitting fixing of Hand water pump which their livelihood smoothly.

Moreover, the women society of the village getting bundles of threads and hand looms etc from samabye samity to improve the economic stability of the society Mina Rabha also informed that village people getting benefit from job card scheme village electrification carried in every household. The village people also benefited form Pradhan Mantri Abash Jojona Scheme.

### Case Study No.5

Bishonat Rabha

Age :- 42 Years

Village :- Choto Matia

Sex :- Male

Marital Status :- Married

Eduactional Qualification :- Illiterate

Occupation :- Farmar

Date :- 29/12/2021

Stated that most of the village people are educated and directly or indirectly involved in politics thus they able to get the benefit of different schemes of central and state government. Thus the villager follow the slogan " Sabka sath sab ka Bikash" Indirectly the aged people able to guide the youth toward the main stream of polities.

## Conclusion

Choto Matia is a small village under the sub- division Dudhnoi, Goalpara. As per the statement given by the villagers it is clear that most of the individual of the village involved in politics through they are not having Gaon Burah selected by the Govt. side it seems to be miracle . Regarding social and cultural expects under the guidance of samity village people do the meeting, make different rules. Guide lines to develop the Rabha societies of the Choto Matia village.

# FIELD STUDY

ON

ECO - TOURISM AND SUSTAINABLE DEVELOPMENT



Paper : ANT-HC-5026

Examined  
Atalw  
28/01/23

Forwarded

*[Signature]*

14/12/22

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**Certificate of Completion**

This is to certify that Mr/Ms *Banti Kalita*.....

of BA/B.Sc/B.Com. *5<sup>th</sup>*.....Semester, Department *Anthropology* Roll

No. *0097-0033*..... of Dudhnoi College has carried out project titled

*Field Study on Eco Tourism & Sustainable Develop* and  
*ment*

successfully completed it under my supervision.

Date: *14/12/2022*

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## INTRODUCTION

*Ecotourism is a form of tourism involving responsible travel (using sustainable transport) to natural areas, conserving the environment, and improving the well-being of the local people. Its purpose may be to educate the traveler, to provide funds for ecological conservation, to directly benefit the economic development and political empowerment of local communities, or to foster respect for different cultures and for human rights. Since the 1980s, ecotourism has been considered a critical endeavor by environmentalists, so that future generations may experience destinations relatively untouched by human intervention. Ecotourism may focus on educating travelers on local environments and natural surroundings with an eye to ecological conservation. Some include in the definition of ecotourism the effort to produce economic opportunities that make conservation of natural resources financially possible.*

*Ecotourism is a sub-component of the field of sustainable tourism. Ecotourism's perceived potential as an effective tool for sustainable development is the main reason why developing countries are now embracing it and including it in their economic development and conservation strategies. Ecotourism, as an alternative tourism, involves visiting natural areas in order to learn, to study, or to carry out activities environmentally friendly, that is, a tourism based on the nature experience, which enables the economic and social development of local communities. It focuses primarily on experiencing and learning about nature, its landscape, flora, fauna and their habitats, as well as cultural artifacts from the locality. A symbiotic and complex relationship between the environment and tourist activities is possible when this philosophy can be translated into appropriate policy, careful planning and tactful practicum. Carefully planned and operated ecotourism sites, especially if it is village-based and includes local participation, is able to provide direct benefits that might offset pressure from other less sustainable activities that make use of natural and cultural resources. Eco tourism, natural resources, cultural heritage, rural lifestyle and an integrated tourism is a type of local economic activities. Therefore, ecotourism in natural and cultural areas was carried out with a number of elements in their natural landscape and cultural landscape (water, vista, topography, vegetation, clean air), as well as in the variety of recreational activities suitable for all kinds of environments. Therefore, ecotourism and its natural assets and raw materials to create, as well as directing people to travel is an attractive force.*

*Ecotourism helps in community development by providing the alternate source of livelihood to local community which is more sustainable. Its aim is to conserve resources, especially biological diversity, and maintain sustainable use of resources, which can bring ecological experience to travelers, conserve the ecological environment and gain economic benefit.*



## AREA OF DATA COLLECTION:

Nishangram village, located in Dudhnoi Tehsil of Goalpara district in Assam. It is situated 7.5 km away from sub-district headquarters Dudhnoi and 45 km away from district headquarter goalpara. Nishangram is a village of untouched rustic beauty. The village is immensely beautiful by nature. The beauty of the village attracts many tourists. The village is its one of a kind and the cleanliness makes it more beautiful than others. The village is so clean that it one of the most cleanest villages of Assam. The villagers clean the village in every Saturday of every week. The village also has two view points to attract peoples. The Village has many things two show that we will discuss below: -

### **A Nishangram village**

From experience I have known that the people who live in Nishangram they have lots of knowledge about the nature and herbs within their places not only they have maintain the cleanest and the hygiene way of living in their places somehow their livelihood is really Struggle to live in hilly area and people there always have a different mind of business and the peaceful mind of culture. But the way of time they have developed their natural beauty tourist attraction place and by the time they are requesting to the government to support their tourist and their culture to explore the livelihood they think in within 4 to 5 years this village will be developed to a beauty nature tourism and the way their food is tasty is totally different from our city food and the way there dress up is totally different from our culture. I have never experienced such as cool and fresh air in city are but in Nishangram it totally different they have always a fresh air and totally peace of silence in the area. And in Christmas they always celebrate their Christian culture in a peaceful joy and there bon fire is always joyful with their family and friends.

## FINDINGS:

*Tourism is an emerging sector of investment which is playing an important role in the growth of the Indian economy in recent years. According to the Annual Report of 2020-21, prepared by the Ministry of Tourism, Government of India, tourism contributes five per cent to the Gross Domestic Product (GDP) of India. Again, it also states that it provides job opportunities to 12.95 per cent people out of the total jobs created during that period.*

*When it comes to the State of Assam, which is mostly surrounded by hills and rivers, it has abundant prospects in tourism which can, in turn, contribute to the growth of the State's economy. Similarly, rural tourism is another sector of immense possibilities in Assam since 86 per cent of the total population resides in the rural areas of Assam.*

*Nishangram, a village situated near Dudhnoi of Goalpara district, is one such village of Assam which can be upgraded to a rural tourism hub for visitors. Primarily known for its cleanliness, the village is inhabited by the Christian Garo community. The village has been replete with many historical accounts and it has been making systematic efforts to keep its surroundings clean for very many years. It is noteworthy that every member of the village voluntarily comes out, on different days of the week, to maintain the cleanliness of the village. Besides, the villagers have made bamboo dustbins and placed them at different corners of the village to prevent littering. Further, at a time when the government is struggling to ban the use of plastic in the country, Nishangram has banned the circulation of all kinds of plastic and polythene in the village many years ago.*

*Ramke W. Momin, who is credited with establishing the village Nishangram, was a firm believer in God who wanted to spread the word of Jesus amongst his own Garo people. Further, Ramke and his brother - Rangku, who worked as a sepoy and had become the third Christian amongst the Garos after being baptised in 1866, gathered some believers and started building the Nishangram village in the year 1867. The church, which was built in 1868, still exists in the village where prayers are performed regularly. It has been serving as an epitome of unity among the villagers over the last 152 years. It is worthy of mention that during 1872, Dr. Miles Bronson, one of the first American Baptist missionaries, while returning from Tura, visited the village and renamed it Nishangram from the erstwhile Kristianpara.*

*Many senior citizens of the village fondly remember the visit of Dr. Rajendra Prasad, the first President of India in 1956, who lauded the cleanliness of the village even during those days. Nishangram - which spreads across 3.2 kms., has a population of 1,500 people. It has six schools under its vicinity, ranging from Lower Primary to High School. Among these schools, two are girls' schools which are contributing towards empowering Garo girls. It is remarkable that almost cent per cent of the village population is literate.*

Further, the village, which falls under the Damra outpost of Dudhnoi Police Station, has never witnessed any crime or police-related cases till today. It suggests the discipline the villagers have inherited from their predecessors. With the outbreak of COVID-19, when a large portion of the population suddenly became jobless, Assam State Rural Livelihood Mission (ASRLM) came up with an idea to build a rural home stay at Nishangram to provide employment to the deprived section of the society. Moreover, this home stay, initiated by the Block Mission Management Unit, Kushdhowa TD Block of ASRLM, has been promoting sustainable livelihood, apart from empowering women and providing them with job opportunities by creating Self-Help Groups (SHGs). Besides, another cooperative society of the village, called the Emporium, is making relentless efforts to represent traditional Garo attire, ornaments, foods, farming and fishing equipment, etc., in the village. All these efforts have definitely boosted the tourism of the village, besides promoting the indigenous culture of the Garo community.

Though Nishangram witnesses a large number of tourists every day, there is still a long way to go before it truly becomes a hub of rural tourism. Geographically, the village is closer to Guwahati from the east and Tura from the west of Meghalaya, thus, it has abundant prospects to attract tourists from both the states, just like Mawlynnong - the cleanest village of Asia, which has been transformed into a tourist hotspot by the Government of Meghalaya. However, mere cleanliness will not attract tourists unless a systematic plan is adopted to boost the rural tourism of the State. As Goalpara boasts of another 'cleanest village of Assam' in Rangapara, which was declared the cleanest village in the State for the year 2016- 17 by the Public Health Engineering Department (PHED), it is earnestly hoped that the seeds of boosting rural tourism in the State will be sown from Goalpara district itself.

The Nishangram Village located in Dudhnoi Block, 1250 People are living in this Village, 624 are males and 626 are females as per 2011 census. Expected Nishangram population 2021/2022 is between 1,225 and 1,400. Literate people are 1048 out of 529 are male and 519 are female. People living in Nishangram depend on multiple skills, total workers are 551 out of which men are 257 and women are 294. Total 61 Cultivators are depended on agriculture farming out of 51 are cultivated by men and 10 are women. 63 people works in agricultural land as a labour in Nishangram, men are 33 and 30 are women.

There are 1245 scheduled tribes persons of which 625 are females and 620 are males. Females constitute 50.2% and males constitute 49.8% of the scheduled tribe's population. Scheduled tribes constitute 99.6% of the total population. The total geographical area of village is 179.43

Nishangram village is full of very scenic natural beauty. There is a waterfall here, and there are beautiful view points. Natural lovers may come to this village, food lovers may come. It has 1 home stay and 2 guest houses. There is a spring festival here on a rainy day, the name of this festival is swibanga. This festival is 3 days or 4 days in the month of April. People will be able to come to see this festival and participate in this festival of Nishangram village

1.



### Nishangram Baptist Church

*The village has a church which is established in around 1868; the village church is now 154 year old. The church of 1868 still stands strong. They say its corrugated sheets were brought from the USA. Its false ceiling was brought from Japan, Japanese symbol is still there. Door hooks and windowpanes were brought from Japan and US during the British Raj. The place thus has historical significance and researchers can come here to study all these.*

2.



### Bamboo House

*Bamboo house also called nokachik, a Garo bamboo house is a long bamboo structure built on wooden posts. It varies from 10 to 45 meters in length and 3-7 meters in width. It is constructed from locally grown bamboo and cane, dried palm leaves and timber of rubber tree in dry season.*

3.



### Dress making of Garo tribes

The Garo woman drapes 'eking', a short cloth round the waist, while the men put in a loincloth. The dress of the women is equally scanty. It consists of a piece of cloth about 18 inches long and about 14 inches broad.

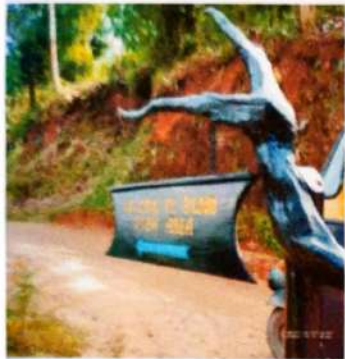
4.



### Emporium

The cooperative society of the village called the emporium, is making relentless efforts to represent traditional Garoh attire, ornaments, foods, farming and fishing equipment etc, in the village. All these efforts have definitely boosted the tourisme of the village, besides promoting the indigenous culture of the Garo community.

5.



### View point

From the main village around 1 km away the view point is located, on the top of a hill. From the top of the hill you can see a very beautiful scenic view that will mesmerize you. The nature view is very beautiful and charming. Blisa Momin the man who developed the view point by himself and from the help of the village peoples. . Blisa Momin notice that the view from the hills are very charming and the Nishangram village is famous for the natural beauty, so he decided to develop the area and he did it. The view has many things to offer, first is the mesmerizing view of the nature from the hill, you can see the beautiful rice farming and in top of the hill there is a beautiful pineapple farm, also flower garden which contains beautiful flowers, for sitting you have handmade beautiful chair which made from the tree trunk, for the drinking water you have fresh water source which come from a clue in the hills. In The view point alcohol consumption are prohibited. There is also mini shops are there.

For the future plans they want to develop a paragliding club which can attract more tourists to go there. They have also plan for make home stay / hotels in the top of the hill so the tourist can stay there.

## Methods of data collection:

*The Study would be based both on primary and secondary data. The primary data for the study would be collected by conducting surveys of the tourists, travel agents, tour operators, hoteliers with the help of structured questionnaires and interview schedules. Necessary information will be obtained from the Department of Tourism, Hotels, Non-Governmental organizations, Travel agencies and Tour operators etc will to collect relevant information.*

## CONCLUSION:

*Various tendencies also occur in the understanding of tourism upon changing living conditions. More tranquil, natural and original spaces are preferred to ordinary tourism centers. Likewise, individuals have begun to prefer activities, which they can particularly perform in natural and cultural areas and with which they can learn original cultural values and be within the nature, instead of sea-sand-sun tourism. At this point, "Ecotourism" activities have particularly recently become sectors which can create great changes both in socio-cultural and economic aspects. Main purpose is not only ensuring the socio-economic development but also the protection of natural and cultural landscape values to ensure awareness of nature conservation on the other hand.*

*Ecotourism is a form of tourism involving responsible travel (using sustainable transport) to natural areas, conserving the environment, and improving the well-being of the local people. The people of nisangram village are all educated. So far, there has been no help from the Government of Assam in the field of ecotourism. Though nisangram witnesses a large number of tourists every day, there is still a long way to go before it truly becomes a hub of rural tourism.*

## SUGGESTION:

*Ecotourism is an important development trend of the tourist industry in the future as well as the inevitable choice for the tourism destination to realize the sustainable development. Community participation is one of the optimal modes to realize the above-mentioned goals. Based on the sustainable development theory of tourism, ecotourism theory and so on, the basic theories of ecotourism development are studied in this paper. From the viewpoint of community-based ecotourism management, some measures on community-based ecotourism development in China are illuminated systematically. The community-based ecotourism*

*management will be advantageous for optimizing the economic structure of the community, protecting the ecological resources and environment, maintaining the traditional culture of the community and improving the environmental protection consciousness of the local residents, which is an effective approach to realize the sustainable development of the community-based ecotourism destination.*

*Five ways to promote ecotourism in social networks include:*

- 1. Encourage Conversation.*
- 2. Create An Ecotourism Driven Content Strategy.*
- 3. Make Use of Infographics.*
- 4. Build an Active Community of Eco-travelers.*
- 5. Pay for Social Network Advertisement.*



Picture taken during data collection:



Team



Garo pitha



Rubber tapping



Home stay