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**Sardar Patel Institute of Economic and Social Research**  
Thaltej Road, Ahmedabad - 380 054. India

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**Md Hamidul Islam** Assistant Professor, Department of History Dharmasala college, Dharmasala

### **Abstract**

The basis of Indian culture is unity in diversity. Indian culture is an amalgamation of cultural integration, acceptance, unification, refinement, elevation, etc of various social and cultural processes that belonged to the Mongoloids, the Negritos, the Australoids, and the Nordics. Assamese culture too is an integrated one consisting of four main ethnic cultures- namely the Australoid, Mongoloid, the Dravidian, and the Aryan culture. In simple words, Assamese culture and civilization is the mini version of the greater Indian culture and civilization. The traditional Assamese culture is a product of the ongoing interaction between the tribals and the Indo-Aryans. The Assamese culture marks the cultural assimilation of different ethnocultural groups over the different periods in the history of this region. The migration of the different racial elements along with mixed northern Indians has enriched the aboriginal culture and at the same time, Sanskritization and hinduisation have intensified and made the culture more prominent. Agriculture is the main source of livelihood in Assam and the agriculture sector contributed over 19 percent of the state income to state domestic product (SDP) in 2010-11. But the farmers are still suppressed class even after seven decades of Independence. This may be for various reasons. In Assam, the Majority of farmers are from the tribal population where their living standard is very low in comparison to nontribal farmers. A tribe is a social group usually with a definite area, dialect, cultural homogeneity, and unifying social organization (Winick, 1956). India has an 8.6% tribal population which is more than 104 million (Census, 2011).

**Keywords:** Agriculture, Suppressed, Assamese, Cultural

### **Introduction**

Assam has a composite culture of various clans, races each depicting an exceptional ethnic character. As an initial step to the investigation of the socio-political state of this extraordinary northeastern province of India incorporating a space of 78,438 sq km, it is basic regardless of the fundamental component of the general public, that is, the occupants. It will be shameful and untrustworthy to bring up a solitary clan or race among all, as Assamese. Assam not just has a place with that local area which communicates in the authority language Assamese. Assam similarly has a place with those networks who probably won't get Assamese. These individuals even today talk their impossible to miss tongues or duans as privately called. These clans like the bodo, karbi, chutia, miri, koch, kachari, garo, khamti, singphos, deori, wreck, dimasa, laloong, and so forth, each rehearsing their unconventional practices, customs, strict convictions, and language, occupying the sloping regions, are the first occupants of Assam. In the twelfth and thirteenth hundreds of years, Ahoms and Muslims came to Assam. The Ahoms are initially heroes from Thailand who had come to Assam structure the east and hypnotized by the virgin excellence of this land, settled down here accepting its language and lifestyle. In face, the name, Assam, is accepted to have been given by the Ahoms who controlled Assam for a very long time. Every one of these realities fill in as a prologue to the assorted at this point composite culture of Assam. This is a general public that has arisen out of the blending of different races and clans, yet living calmly developing a sensation of fraternity and unity. Assamese, a harmony cherishing local area, truly talking, has consistently accepted every individual who has resulted in these present circumstances land failing to remember all strict and shared contrasts. It is encouraging to take note that Assam, however, invaded with vicious outfits today, can gladly approval its collective solidarity and quiet conjunction. One can observe religious solidarity of uncommon assortment in Hajo, a humble community, 35 km kilometers from Gauhati, "Filling in as the gathering spot of travelers of three significant religions-Hindu, Muslim and Buddhist, Hajo has been most expressively conveying the message of sarvadharmā samabhāva in its actual soul... the Buddhists from Bhutan, Nepal and Tibet, who accept that Hajo is where Lord Buddha accomplished

his parinirvana, come to adore Mahamuni". - 'People Culture of Kamrup', by Paresh Baishya. There is the Haigrib Madhab Mandir of the Hindus and alongside it is Puwa Macca of the Muslims. Lovers crowd in huge numbers all around the year to these spots of love, regardless of strict limits. It is accepted that a visit to Puwa Macca is equivalent to a visit to Mecca, and for the satisfaction of wishes, one has to bring to the table supplications at both Haigrib Madhab Mandir and Puwa Macca. "The Muslims came to Assam in the year 1206. ... in the social circle, there was no distinction or social split 4 among Hindus and Muslims... ..the Ahom rulers were liberal to the point that as an honor to their dauntlessness, wouldn't fret in offering their girls to the Muslims" – 'Drishti Aaru Shrishti' by Abdus Sattar. This uncovers the sort of secularism Assam has consistently had faith in. "Fatiha of the Quran was converted into Assamese as Id Stuti by Maniram Dewan, the incredible nationalist, along these lines showing social solidarity of such high request", says Abdus Satter. Thus, Assam rehearsed secularism sometime before the Constitution of India was drafted. Discussing people culture notice must be made of Bihu, the celebration of Assam. Bohag Bihu the celebration to invite the spring and accordingly the Assamese new year. Bihu is commended everywhere on the state by the various networks in their particular manners. High school kids get into the rhythm of the pepa, the conventional woodwind, wearing the diverse ethnic dresses, singing a similar love melodies however in their impossible to miss lingos. Other than Bihu, the celebration depicting social fortitude, other prevalent highlights of the Assamese society incorporate act of Shakti puja, presence of naamghars (the petition corridors one finds in each territory), and Vaishnavism (the religion instructed by the Saint Shankardeva, the extraordinary strict and social reformer of the district.). Christianity however another participant (got by American Christian Missionaries and advocated among the slope clans, in the early 19th century) is predominant in the Assamese society.

Notwithstanding the way that sericulture in India returns millennia, perhaps in any event, going before that of China (Cloudsley-Thompson, 1976), shockingly little data is accessible on conventional sericultural practices in India. Passed down inside a general public, a practice is a conviction with uncommon importance and beginnings previously. The raising of sericigenous bugs (for survey, cf. Yokoyama, 1963), is a deep-rooted custom particularly for individuals of North-East India, with Assam being the lone state in India that uses each of the four of the silk-creating species. As per Unni et al. (2009), the species are referred to locally as pat (*Bombyx mori*), muga (*Antheraea assama = assamensis*), tasar (additionally known as tussah) (*Antheraea mylitta*, *A. pernyi*, and *A. paphia*), and eri (*Philosomia ricini*). Amazingly MUGA and eri silkworms are discovered primarily in the Brahmaputra valley of Assam (Borthakur, 2003), portions of Nagaland (Meyer-Rochow and Changkija, 1997) and at the foot slopes of Meghalaya (Chakravorty et al., 2010). Physical and substance contrast between the strands of MUGA, tasar and eri silks have been evaluated by Babu (2012), who has shown that the three wild sorts of silk not just vary significantly from the trained mulberry-based *Bombyx mori* silk as far as optical properties like lower birefringence and having substantially more alanine and proline, yet definitely less glycine than mulberry silk, yet that additionally among the three kinds of wild silk based textures extensive contrasts exist (Table 7.2: Babu, 2012). Most reduced persistent qualities given as g/denier, for instance, are 2.3 for eri, 3.2 for muga and 3.74 for tasar silk filaments, while most noteworthy tryptophan and least serine substance of all silk types investigated and looked at by Babu (2012) have all the earmarks of being uncommon attributes of muga silk.

### Review of Literature

**Sangita Sharma says:** It will be injustice and unethical to point out a single tribe or race amongst all, as Assamese. Because Assam not only belongs to that community which speaks the official language Assamese. Assam equally belongs to those communities who might not even understand Assamese. These people even today speak their peculiar dialects or duans as locally called. These tribes like the bodo, karbi, chutia, miri, koch, kachari, garo, khamti, singphos, deori,



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mess, dimasa, laloong, etc, each practicing their peculiar traditions, customs, religious beliefs and language, inhabiting the hilly areas, are the original inhabitants of Assam.

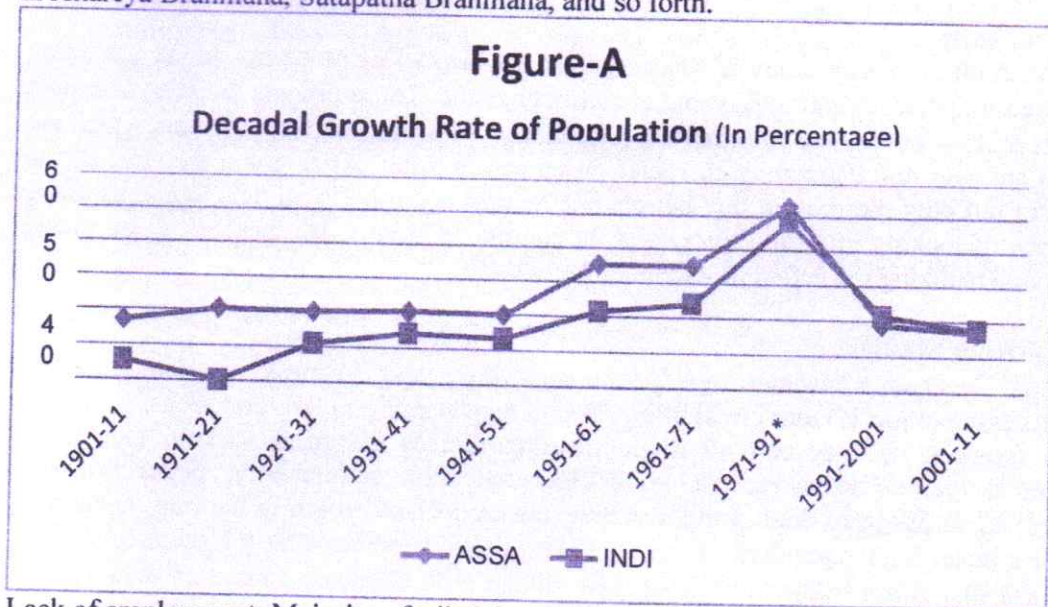
**Ritamoni Gogoi states:** Conflict between various ethnic groups or between ethnic groups and the state have resulted in unrest in the region. There are attempt to resolve these conflicts in order to bring normalcy in the region. In this context, the need to resolve the conflict between ULFA and the Indian state has been felt in order to save the common people from the violence perpetuated by both sides. Ever since its inception, ULFA has been fighting with the Indian state for the sovereignty of Assam.

**Bitu Borah comments:** Mahatma Gandhi's economic concept for re-construction of this adverse state of the country's economy the state of Assam has to focus on the self-dependent rural economy. The effectiveness of the self-dependent scientific agricultural system can provide relief to the economic sector of Assam. The role of the Government of Assam and the NGOs must be maximized in the years after Covid-19. The food products from the farmers are bought by middle men and consume a huge profit. The government should find a suitable way to close this field of marketing and purchase the farmer's goods directly. Cooperatives must play a vital role in this

Assam silk yarn has been world popular for its shiny magnificence and has been utilized in the article of clothing industry around the world. Nonetheless, muga silk has various extra uses and along these lines muga culture must be viewed as being of impressive financial significance. Traditional rearers are not just the watchmen old enough old practices, they are likewise liable for keeping nearby populaces of silkworm strains alive that are explicitly adjusted to specific districts. One should consequently to expect an interest in safe-guarding the conventional strategies for silk creation in Assam. However, the conventional ways are these days persevering just in far off country networks, where, by the by, they keep on satisfying a need. The progressions that were embraced by present day sericulturists, but to the detriment of conventional practices, have without a doubt prompted a more noteworthy productivity in silk creation and thus the amount of silk arriving at the market is probably going to increment. Notwithstanding, as the stock expands, returns in financial terms are probably going to fall. All the more significantly, by zeroing in on a couple of silkworm strains the yarns accessible will be less assorted and the standing of Assamese silk, renowned for obliging numerous particular uses and tastes by virtue of its wide range in surface, fiber strength, shading, and so forth, could crumble. Keeping conventional techniques alive would be one approach to prevent such a turn of events and simultaneously ensure the biodiversity of various silkworm populaces.

The strict history of Assam is likewise a past filled with reconciliation. The strict part of Assamese culture is mixed with the ancestral social components. Particularly the ideas and thoughts of Shiva Mahadev Burha Gohain convey the ancestral components and their effect is broad. Shiva is fundamentally a Dravidian god and Rudra is a Vedic god. The combination and coordination of Shiva and Rudra makes the Shiva of the Puranas. The tribal ethnic gatherings have absorbed Hindu divine beings and goddesses in their strict framework. Practically the entirety of the ancestral networks of Assam like the Bodos, Kacharis, Rabhas, Dimasas, Lalungs, Sonowals, Deuris, Chutiyas, Karbis love Shiva. To summarize, the practice of venerating Shiva in Assam is a combination of the pre-Aryan, Aryan, ancestral and aesthetical components. In a similar way, the beginning and improvement of goddesses like Durga and Parvati also can be followed in the way of life of the pre-Aryan, Aryans and the ancestral networks. Moreover, the snake goddess manasa-bishahari is a result of the union of the non-Aryan, Aryan and Dravidian societies. Additionally, the ideas and thoughts of love of different town gods and malicious spirits convey the impact of the ancestral culture. Researchers say that Kamakhya also is essentially an ancestral goddess. Revering of goddess Manasa as a hero is a custom common among the animistic ancestral men and plain individuals of Assam. Kamakhya is the head sanctuary of Manasa love and shamanistic dance celebration. Shamanistic dance is privately called deodhani or deodha nach. The establishment of the Sakta Tantric religion of Ancient Assam with accentuation on the yoni love was set somewhere around the phallic revering crude clans. There is a commitment of the ancestral component in the

religion of the Assamese Hindus. Bohag bihu had a beginning in the ripeness religion as clear from the tune and moves. Magh bihu can be followed to the crude collecting celebration. Functions and customs rotating around relationships additionally have starting points in the prevalent view in divination and black magic. Khoba-Khobuni service, for instance, is performed by the recently marries who make a contribution to the two evil presences Khoba and Khobuni. Be that as it may, the passage of the Brahmanic faction was proclaimed with the happening to the Aryans as referenced in Aitareya Brahmana, Satapatha Brahmana, and so forth.



**Lack of employment:** Majority of tribal farmers depends on agriculture depends on agriculture. Since tribal people possess no skill or training, so there is no alternative employment opportunities as well. 96% tribal farmers in the study area believed that there is no employment opportunity and they have to indulge on agriculture for this reason. **Seasonal nature of agriculture:** Since most of the tribal farmers opted tradition way of farming, so they have to depend on monsoon for their crop sowing. Further, in the study region, majority people have to remain idle throughout the year since in agriculture farmers have to work only 2-3 months of a year. More than 60% tribal farmers have no works except from agriculture, so they have to struggle for which they have low level of living standard. **Poverty:** Poverty of the farmers causes further low standard of living since they are not in a position to adopt expensive and modern technology of farming. It is observed from study that 35% of tribal farmers are resource poor in the study region where they do not have own means of agriculture. **Indebtness of the farmers:** Majority of the tribal farmers used to borrow money from money lender and other noninstitutional sources and the interest rate is very high on this. So, they are prone to indebtness or vicious circle of poverty since a lion's share of their income has to be used as the repayment of loan. 37.50% of tribal farmers used to borrow money from money lenders for their agricultural activities. This causes the lower standard of living among tribal farmers.

### Research Methodology

Present study is based on both primary and secondary data. Primary data is collected based on survey sampling method purposively investigated from different districts of Assam. The secondary data is collected from district census data, Statistical Handbook of Assam, Census 2011.

Movement of population across the border has been a regular practice for over a century now. During the days of British Raj, that is in the late 1860s, migration to this part was encouraged for economic reasons. British initiated tea plantation in upper 8 Assam. But seeing local people's reluctance to to leave their agricultural fields and work in tea gardens, the British hired labour from east Pakistan (now Bangladesh) and parts of Orissa and Bihar. Thus came in large number of consumers depending upon the limited agricultural produce. Assamese agriculturists not being very



ambitious about increasing productions, stayed contented with cultivating one crop a year. In order to meet the food requirement of additional population of tea garden workers, the British had to hire more such labourer to be employed in agricultural fields. Gradually immigration of labourers from east Pakistan increased. Unlike Assamese people, the migrants were much more industrious, hard working and ready to be employed in any hazardous work. They gradually encroached vast vacant lands suitable for agriculture. Thus opening up the path of illegal immigration to the north east India.

### Significance of the Study

Socio-political condition of Assam today is submerged in a whirlpool of problems which are being created and nurtured by political gimmickry and social negligence. The problems faced by the state today are not at its infancy but are the cumulative accumulation of problems over the years which are assuming a much stronger and dangerous character every passing day. After going through all the facts and figures of not only the present day but also of its past socio-political developments along with the experience of looking into the society and its conditions from close quarters, I can safely arrive at a conclusion realizing the actual problems of the society.

### Suggestions for further Studies

As noted economist Dr Jayanta Madhab says, "Make agriculture your business". Agriculture taken up with a pure professional profit motive will bring about a reawakening in the rural areas, providing the farmer with financial security and all round development of the rural society. Developed agriculture means developed infrastructure, good communication connectivity, better rail-road facility and best of all stoppage of brain drain. Because, once educated, youth in the rural areas turn towards cities for a better higher standard of living. Their qualification serve as a hindrance to their age-old agricultural life. But a technically developed village with adequate source of income will surely resist educated youths from moving out thereby solving the unemployment problem to a large extent. For this it is essential to go for an attitudinal change of the people. More and more institutes of vocational training should be opened in every nook and corner. Because at this juncture of the economy, there is very less need of higher secondary and college graduates. Today the society needs more technically qualified people who can be self employed and also create employment opportunity for others. Moreover, this would lead to technical upgradation in farming and cultivation

### Conclusion

Agriculture is the main source of livelihood in Assam and the agriculture sector contributed over 19 per cent of the state income to state domestic product (SDP) in 2010-11. But the farmers are still suppressed class even after seven decades of Independence. This may be for various reasons. In Assam Majority farmers are from tribal population where their living standard is very low in comparison to non tribal farmers. A tribe is a social group usually with a definite area, dialect, cultural homogeneity and unifying social organization (Winick, 1956). India has 8.6% tribal population which is more than 104 million (Census, 2011). In Assam more than 70 percent of the state's population depends on agriculture as farmers, as agricultural labours or both for their livelihood. We all know that more than 85% people of Assam live in villages where majority of them largely depends on farming. In Assam, the agriculture sector has not been developed significantly. This has greatly affected the Tribal farmers of the state compare to other farmers since a significant number of tribal populations lived in Assam. The tribals owing to their life style and community habits and habitats have not been able to keep pace with the modern society. Tribals are not as advanced as the people of rest of India (Sikha Deka and et al, 2017). Thus majority of the Tribal population had to struggle to earn their livelihood. Poverty compelled people to be thrifty. Wages earned by the people were very low and therefore, income earned from these works was very less. Thus under this critical condition people were unable to have quality food and some were not able to get two meals a day. Further, the subsistence life of the Tribal people hinders the standard of living



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and socio-economic activities. Because of subsistence level of life, the people of this region were deprived of status in the society too.

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