

## **CHAPTER-4**

### **DATA PRESENTATION AND ANALYSIS**

Chirang is one of the districts of Bodoland Territorial Area Districts. The word 'Chirang' derives from the words 'Chi' means 'water' and 'Rang' means 'wealth'. The Chirang district is created under clause 6 of the 90<sup>th</sup> amendment act, 2003 were of 332 articles of the constitution, after carving out from Bongaigaon, Kokrajhar and Barpeta, Nalbari, Kamrup, Darrang and Sonitpur districts created vide notification no. GAG (B) 137/ 2002/ Pt/117 dated 30.10.2003 in which Kajalgaon become headquarter of the district of Chirang and effected from 4<sup>th</sup> June 2004 (Census, 2011).

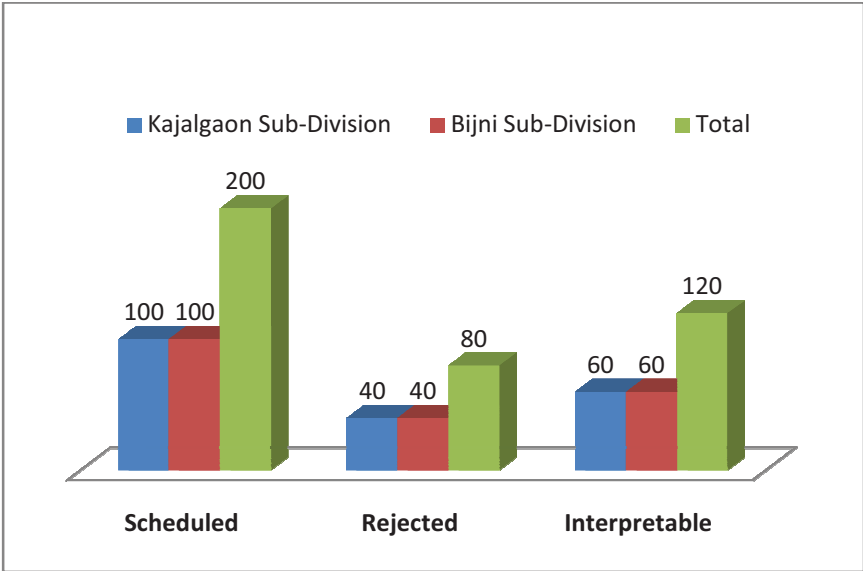
The study focuses only on the Gorkha community where their socio-economic conditions are concerned basically. The chapter discusses the findings on educational status, occupations, and income. Beyond this social position of the Gorkha community is also discussed. The research is based on the theory of Human Development where the Human Development theory especially focuses on the educational, occupational, income, health, etc. status.

In this chapter, the data have been collected through interviews/schedules. Various variables have been used for collecting the data namely age, sex, religion, education, place of residence, occupation, education, linguistic composition, etc. Attempts have been made to know the social, cultural, economic life of Gorkhas. Status of education, health, occupation, etc. has also been concentrated. Various roles of the Government as well non-governmental agencies in terms of socio-economic

development have also been brought into the analysis. The variables helped towards analyzing the social, educational, economic, cultural, income, occupational, health, etc. conditions of Gorkhas. These variables helped to comprehend the socio-economic status of Gorkhas. This chapter focuses to interpret the information obtained throughout the reaction of the respondents.

### 4.1 Composition of Sample Population

**Figure 4.1: Total Sample Population in Study**



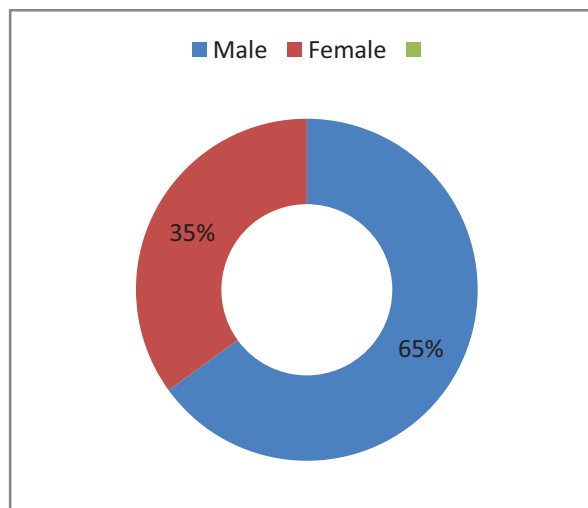
**Source: Fieldwork, November 2019 to May 2020**

The sample population is represented of 200. Out of sum 200 samples, 20 samples were proficient/sample of judgmental i.e. from different organizations of Gorkha community, 10 each from Kajalgaon Sub-Division and Bijni Sub-Division. A total of 120 samples could be taken into account while the rest 80 sample remained unfinished due to Pandemic COVID-19 in the research. 60 Schedules from each division are taken into consideration. Throughout the collection of the sample size

variables namely number of females and males, occupation, education, income, age, etc. was taken into account. 20 answerers were the central informants constituted the leaders from the community in the social workers, political parties, students' Union, pressure groups such as AAGSU (All Assam Gorkha Students Union), AGS (Assam Gorkha Sammelan), ANSS (Assam Nepali Sahitya Sabha), and Bharatiya Gorkha Parisangha, BTR Gorkha Samaj as well as intellectuals and leaders from the communities. All the respondents were originally hailing from Chirang District of Kajalgaon Sub-Division and Bijni Sub-Division Gorkha populated villages namely- Hatisar (Dadgari), Deosiri, Shantipur, Nijlaguri, Runikhata, Bengtol, Manglagaon, Kajalgaon, Amguri, Patabari, Koilamoila, Malivita (Baghmara), Amteka (Betini), Panbari (Boulajhar), Batabari, Fulkumari, and Oxiguri.

## 4.2 Composition of the Sample Population-based on Sex

**Figure 4.2: Sample Population-based on Sex**

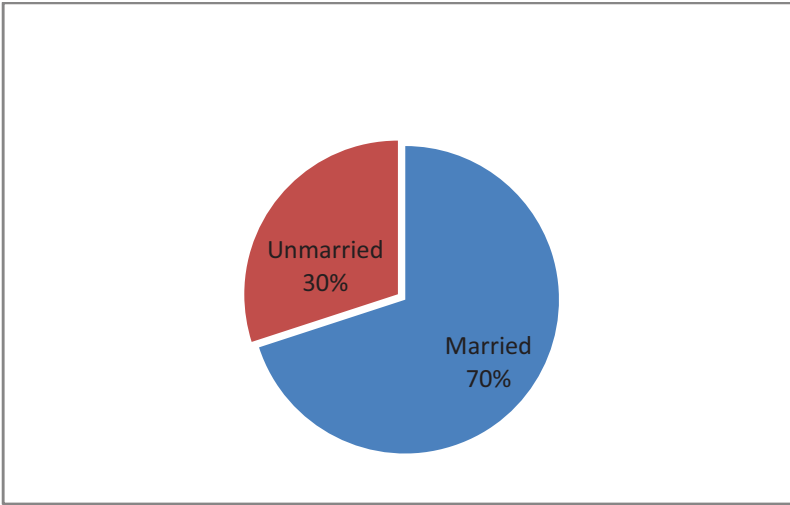


**Source: Fieldwork, November 2019 to May 2020**

The total sample population represented 78 (65 percent of total respondents) males and 42 (35 percent of total respondents) females. Amongst 42 female respondents, 22 were from Kajalgaon Sub-Division and 20 were from Bijni Sub-Division. Similarly, amongst male respondents, 40 were from Kajalgaon Sub-Division and 38 were from Bijni Sub-Division. Among the expert sample, 10 were from Kajalgaon Sub-Division where 6 were male and 4 were female and 10 were from Bijni Sub-Division where 7 were from male and 3 were female. Generally, females were not ready as well as interested to answer to the interviewer but male respondents showed their vigorous curiosity towards the interviewer.

### 4.3 Sample Population-based on Marital Status

**Figure 4.3: Marital Status of the Respondent**



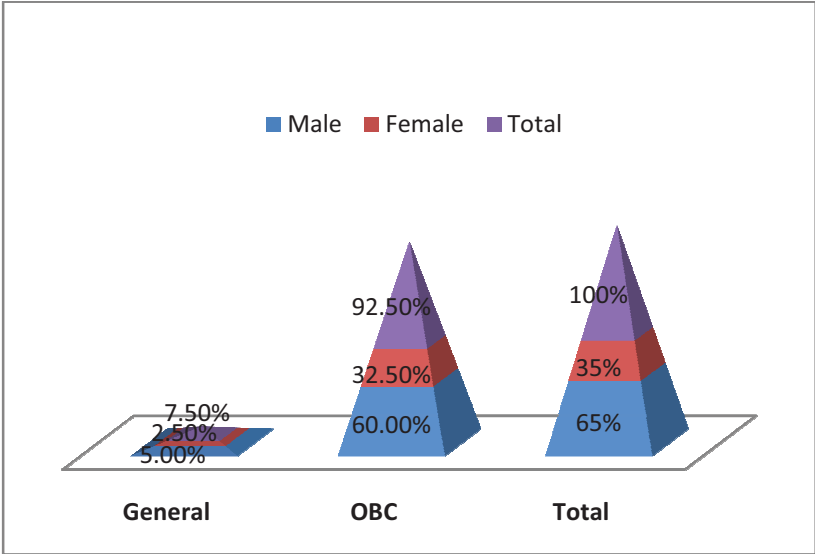
**Source: Fieldwork, November 2019 to May 2020**

Respondents were from both backgrounds i.e. Married and Unmarried. Out of the total respondents of the population, 70 percent were married and 30 percent of the total respondents of the population were unmarried. The majority were from the

Married Status. Both married and unmarried respondents were conscious to respond and responded very carefully to every question asked by the interviewer.

### 4.4 Sample-based on Caste

**Figure 4.4: Sample-based on Caste**

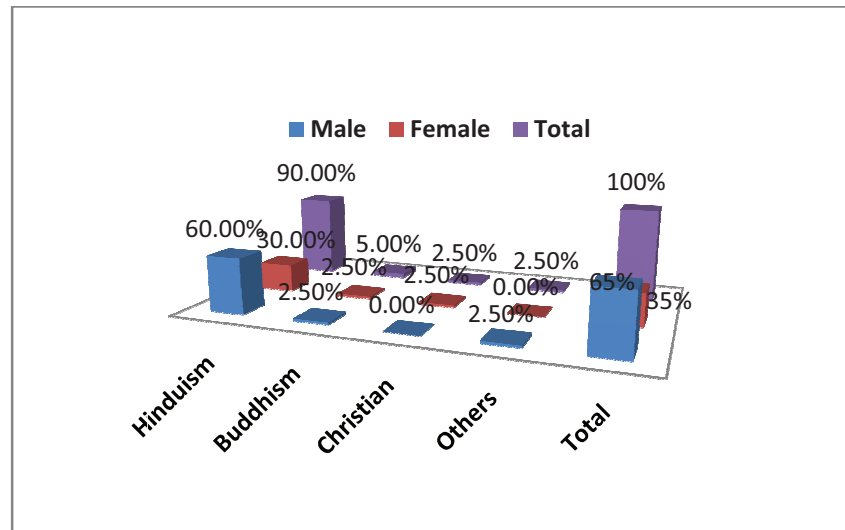


**Source: Fieldwork, November 2019 to May 2020**

As per the research is concerned there were 120 respondents out of the 5 percent were male 2.50 percent were female in the General category and 60 percent were male and 32.5 percent were female in the OBC category. This study shows the community falls under two categories one is General and another is OBC category where the OBC category bears the majority in the Gorkha community.

## 4.5 Sample Populations based on Religion

Figure 4.5: Sample Populations based on Religion



Source: Fieldwork, November 2019 to May 2020

As per the data collected out of the respondents, 60 percent were male and 30 percent were female who follows Hinduism; 2.50 percent were male and 2.50 percent were female who follows Buddhism; 2.50% were female who follows Christian and 2.50% were male who follows other religion i.e. Kirata. Here, the data shows the majority of the respondents were Hindu followers. Therefore, out of the total respondents, 90 percent were followers of Hinduism; 5 percent were followers of Buddhism; 2.50 percent follow the Christian and 2.50 percent were the other i.e. Kirata followers.

## 4.6 Composition of the Respondents of Age Group

**Table 4.1: Sample Population-based on Age**

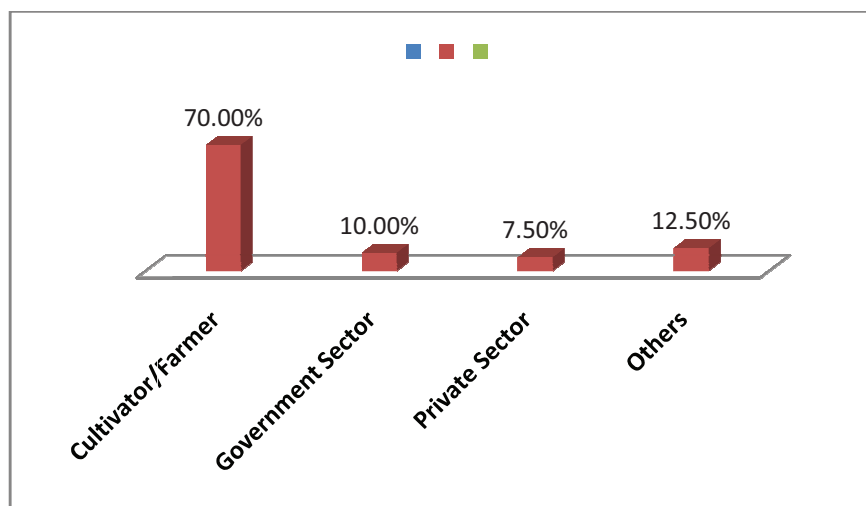
Age Groups	Male	Female	Total	Male%	Female%	Total
Below 30	21	09	30	17.50	7.50	25.00
31-40	33	21	54	27.50	17.50	45.00
41-50	12	06	18	10.00	05.00	15.00
51-60	06	03	09	05.00	2.50	7.50
Above 61	06	03	09	05.00	2.50	7.50
Total	78	42	120	65.00	35.00	100.00

**Source: Fieldwork, November 2019 to May 2020**

Out of the total respondents, constituted 25 percent with 17.5 percent male and 7.5 percent female were under the age of 30. The respondents with the age group 31 to 40 constituted 45 percent with 27.5 male and 17.5 female of total respondents. The respondents with the age group 41 to 50 constituted with 15 percent with 10 percent male and 5 percent female. Out of the total respondents, the age group of 51 to 60 constituted 7.5 percent with 5 percent male and 2.5 percent female. Out of the total age group of the respondents Above 61 age constituted 7.5 percent with 5 percent male and 2.5 percent female.

## 4.7 Occupation of Respondents

**Figure 4.6: Occupations of the Respondents**



**Source: Fieldwork, November 2019 to May 2020**

Out of total respondents, 70 percent were engaged in cultivator/ farming i.e. crop growing, cattle rearing, dairy farming, etc. 10 percent of the total answerers were in employment in the Governmental sector and 7.5 percent were engaged in the Private sector. Other 12.5 percent were employed from the different surroundings i.e. business, small scale industries, company, students, etc. Apart from students in another category of occupations of the respondents were engaged in a grocery shop, Stationery shop, tea stall, milk vendors, vegetable vendors, medicine store, etc.



## 4.8 Educational Qualification of the Respondents

**Table 4.2: Sample Population-based on Educational Qualification**

Educational Categories	Male	Female	Total	Male%	Female%	Total
Under Matriculation	30	18	48	25.00	15.00	40.00
10 <sup>th</sup> Passed	18	09	27	15.00	7.50	22.50
12 <sup>th</sup> Passed	15	06	21	12.50	05.00	17.50
Graduation	09	03	12	7.50	2.50	10.00
Post-Graduation & Above	03	03	06	2.50	2.50	05.00
Other	03	03	06	2.50	2.50	05.00
Total	78	42	120	65.00	35.00	100.00

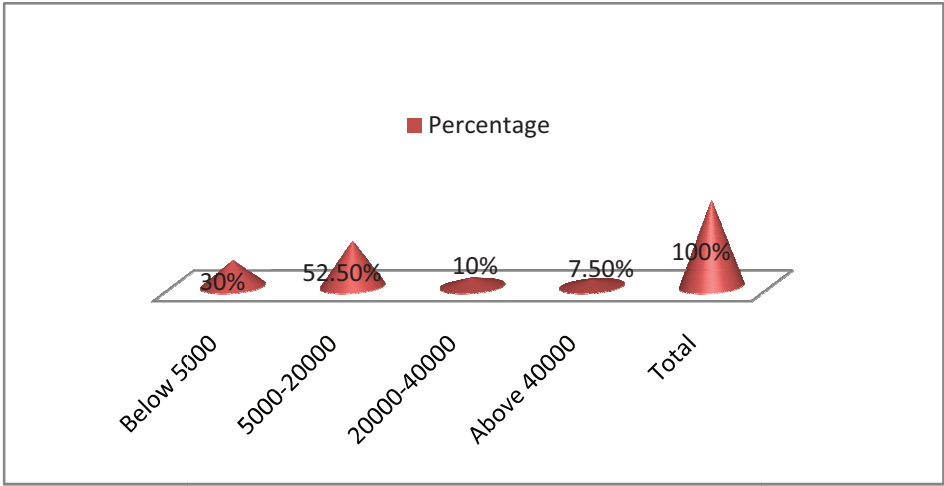
**Source: Fieldwork, November 2019 to May 2020**

Out of the total respondents, 40 percent were under matriculations in which males were 30 and females were 18 in number. 22.5 percent of the total respondents were passed in 10<sup>th</sup> standard where 18 were male and 9 were female in number. 17.5 percent of the total respondents who had qualifications of 12<sup>th</sup> pass in which 15 were male and 6 were female in number. Out of the total respondents, 10 percent had qualifications who could qualify the graduation of which 9 were male and 3 were female. 5 percent of the total populations were able to pass the post-graduation bearing

3 were male and 3 were female. Out of the total respondents, 5 percent had qualifications in various fields namely computer course, skill development, handcraft, etc. in which males were 3 and females were 3 in number.

### 4.9 Sample-based on Income of the Respondents Family

**Figure 4.7: Monthly Income of the Respondents Family**



**Source: Fieldwork, November 2019 to May 2020**

30 percent of the total populations of the respondent’s households were who earned below 5,000 Rs per month; 52.5 percent populations of the answerers were earned monthly 5,000-20,000 Rs; out of the total populations of the respondents, 10 percent were earned 20,000-40,000 Rs monthly and rest 7.5 percent of the total respondents were earned above 40,000 Rs per month.

### 4.10 Responses of Sample Population-based on their Experiences and Opinion

With the above sample size, an effort has been made to understand the respondents’ view on the present relationship between socio-economic status i.e.

social, economic, etc. position in the area. Various related variables have been deployed to comprehend the socio-economic conditions core variable will stress the answerer's observation on social, economic, cultural, occupations, income, health, etc. changes. The variables and the observance of the respondents will help to deeply understand the role of government; non-government organizations, humanitarian agencies, civil societies, etc. are the vital part of the variables. The observances of the answerers were predominantly qualitative.

As per the research is concerned, out of the entire sample population majority of the people stressed that to have the all-around development of the human beings in the society must give attention to socio-economic variables i.e. education, occupation, income, health, etc. As per their view, human development is only possible when every people get the proper education, appropriate job or any kind of occupation, appropriate monthly income, etc. to survive in society. Respondents have an opinion that if people are getting the appropriate facilities for the education, occupation, getting handsome monthly income which will directly impact on their health.

#### 4.10.1 Culture

**Table 4.3: Perception of Culture**

Do you believe that your Culture is Rich?	Number of Individuals	In Percentage (%)
Yes	96	80.00
No	12	10.00
Cannot Say	12	10.00
Total	120	100.00

**Source: Fieldwork, November 2019 to May 2020**

Approximately 80 percent of the total respondents of the population opine that the Gorkha community is rich in culture. According to them the community has varied traditions, music, arts, literature, etc. which make the community rich. As per their opinion, the community is rich in various fields as the Gorkha community has various sub-castes namely Khas (i.e. bahuns, Chetry, bhujel, kami, damai, etc); Magar, Rai, Limbu, Tamang, etc. Each of the sub-castes has its own culture, traditions, languages, arts, literature, etc. Though the sub-castes of the Gorkha community have their language 'Nepali' is spoken mostly.

Out of 120 respondents, 96 (80 percent) respondents said the culture of Gorkha is rich; 12 (10 percent) of the respondents did not think so and 12 (10 percent) could not respond properly.

A cultural propagator urged Gorkha culture is the richest culture with different languages, cultures, traditions, arts, crafts, music, folk songs, folk dances, rituals,

dresses, etc. The community got famous and recognises in the world due to our rich culture. In our Gorkha community different dishes, rituals, are being used; each sub-castes have its own distinct cultures, dresses, folk songs, folk dances, languages, etc. which leads to the bundle of Gorkha culture.

#### 4.10.2 Superstitions

**Table 4.4: Perception on Superstitions**

Do you believe in any Superstitions?	Number of Individuals	In Percentage (%)
Yes	24	20.00
No	84	70.00
Cannot Say	12	10.00
Total	120	100.00

**Source: Fieldwork, November 2019 to May 2020**

As per the research is concerned most of the respondents have opined that various existing social rituals are creating hindrances towards the development of the community. According to them casteism, superstitions, untouchability, etc, are those social rituals that have been following since immemorial times. The untouchability created the distinctiveness among the people to people in the same community. Respondents said, discrimination can be considered in the name of the Barna system i.e. Caste system, in which people face discrimination from time to time. As per the views of the respondent's superstitions, believes on supernatural power, untouchable

manner (Chhuwa chhut), etc. are the social evils which still exist in the community. The superstition i.e. believes in Kabiraj (Ojha) continuing in the society.

Out of 120 respondents, 24 (00 percent) respondents said they believe superstitions; 84 (70 percent) of the respondents did not think so and 12 (10 percent) could not respond properly.

### 4.10.3 Casteism or Untouchability

**Table 4.5: Perception on Untouchability**

Is there any casteism or Untouchability followed in your locality?	Number of Individuals	In Percentage (%)
Yes	72	60.00
No	30	25.00
Cannot Say	18	15.00
Total	120	100.00

**Source: Fieldwork, November 2019 to May 2020**

After collecting the data it is cleared that the majority in the Gorkha community are followers of Hinduism, they follow the Vedas, Geeta, Bhagawat, Manushmriti, etc. Like the other Hindu community, the community has also been following the same untouchable manner accordingly since immemorial times. It has seen so many changes due to the rituals of untouchables which impacted badly on the community; people even changed their religion due to suffocation of untouchability and casteism in the community. Though untouchability has not yet completely

declined some of the reforms have been made. Due to untouchable manner, various imbalances can be seen where people use to hate each other in the community.

Out of 120 respondents, 72 (60 percent) respondents said they are following casteism; 30 (25 percent) of the respondents did not think so and 12 (10 percent) could not respond properly.

#### **4.10.4 Education**

**Table 4.6: Sample of Educational policies implemented by the Government**

Are you benefiting from the Educational policies implemented by the Govt.?	Number of Individuals	In Percentage (%)
Yes	66	55.00
No	42	35.00
Cannot Say	12	10.00
Total	120	100.00

**Source: Fieldwork, November 2019 to May 2020**

As per the research conducted, only 10 percent were graduated and 5 percent were post-graduated. After collecting the data it is cleared that still, no one could crack the officer label examination viz. IAS, IPS, SP, DSP, OC, etc from the community in the district. As respondents said, people from the community were not conscious of getting an education; most of the people use to drop out from schools and colleges; people of the community think it better to fly to another place instead of staying at

their homeland. According to the respondents, due to the lack of job opportunity despite having qualifications or educated, they got frustrated and use to move to other places for searching the better opportunity. The majority of the respondents stressed that due to the lack of education people are unable to get employment in any job. According to them, people in the community did not get supplementary education like skill development, education in technology, scientific techniques for production, etc.

Out of 120 respondents, 66 (55 percent) respondents said they are benefitted from the educational policies implemented by the government; 42 (35 percent) of the respondents did not think so and 12 (10 percent) could not respond properly.

People in Chirang district, especially from the Gorkha community, live in forest areas where the transportation, communication, etc. facilities are not much good, in which people in the community due to the far from the city or town area cannot go to get the higher education, education in skill development, etc. and sometimes the facilities provided by the governments unable to reach the areas. Since the independence of India, various developments could be seen in the district but the education level in the district of the community is not up to the mark. The all-around development of the community i.e. social, economic, political, cultural, etc. development is possible only after proper implementation of education in the community. Education plays a crucial role in the development of human beings in every sphere. But still, the people in the community are not much aware to get higher education.



#### **4.10.5 Economic Background**

Respondents have opined that their economic conditions are not as sound as due to the lack of job opportunity people are being forced to move to other places for searching the occupations, jobs, works, etc. Respondents said that their economic conditions do not allow them to even send their children for higher education, at the same time to upgrade the economic position of the people none of the governmental and non-governmental agencies come to help them. According to the respondent, people who are only able to fulfill their minimum necessities were unable to give sufficient education to their children.

A 70 years old social worker said, in this region, various agitations could be seen which impacted on economic background. People are at threat due to the communal riots between Bodo-Muslim, Bodo-Santhal, etc. which created a negative impact on the economy as a whole where people are unable to think to upgrade their economic position. He added that insurgency movements formed a threat towards everyone, never thought for the better economic position, just passing the times by fulfilling minimum requirements of the day. But, after the BAC and BTC formation, various developments could be seen like infrastructure development, educational advancement, communications, etc.

#### 4.10.6 Occupation

**Table 4.7: Sample population of usage of Science Technology**

Are they applying the Scientific way for the production of Agriculture or Dairy Farming?	Number of Individuals	In Percentage (%)
Yes	18	15.00
No	90	75.00
Cannot Say	12	10.00
Total	120	100.00

**Source: Fieldwork, November 2019 to May 2020**

As per the respondent's views, large sections of the community are engaged in agriculture and dairy farming. 70 percent of the total population are engaged in agriculture as well as dairy farming.

Out of 120 respondents, 18 (15 percent) respondents apply the scientific way for the production of agriculture or in dairy farming; 90 (75 percent) of the respondents did not think so and 12 (10 percent) could not respond properly.

#### 4.10.7 Income Source

**Table 4.8: Sample-based on Dairy Farming as Income Source**

Do you still believe in Dairy Farming as Income Source?	Number of Individuals	In Percentage (%)
Yes	84	70.00
No	24	20.00
Cannot Say	12	10.00
Total	120	100.00

**Source: Fieldwork, November 2019 to May 2020**

According to the responses of the respondents, they were concentrated mainly on agriculture, dairy farming, cattle rearing, etc. Respondents said that Gorkhas are keen to live in jungle or forest areas in which they are most interested in cattle rearing, dairy farming, agriculture, etc. which is their main earning source. According to them, the community has a simple lifestyle where Gorkhas give little attention to business. Due to the nature of living in forest areas still, the fewer number of people in the community gave importance to higher education.

Out of 120 respondents, 84 (70 percent) respondents believe dairy farming an income source; 24 (20 percent) of the respondents did not think so and 12 (10 percent) could not respond properly.

#### 4.10.8 Health

As per the field visit and with the help of the interview it is cleared that due to low income they were unable to fulfill their minimum nutrition. The area they live in was backward where medical facilities were not available; they had to move to the other district or other states for better medical treatment. Respondents said they are economically weak which is why they were unable to go to the metropolitan city or other states for better medical treatment.

#### 4.10.9 Standard of Living

**Table 4.9: Sample on low socio-economic status**

Do you feel that your community faces a low socio-economic status?	Number of Individuals	In Percentage (%)
Yes	84	70.00
No	21	17.50
Cannot Say	15	12.50
Total	120	100.00

**Source: Fieldwork, November 2019 to May 2020**

An attempt has been made to understand the standard of living of Gorkhas throughout the entire survey. As per the response of the respondents their economic, social, educational status is not up to the mark in which they are sometimes to face as outsiders or foreigners at their motherland. The majority of the respondents opine that

their socio-economic status is low as they have been treated as outsiders and always use to neglect the community. According to them, since the independence many changes could be seen a bit in terms of the Gorkha community little attention is being given.

Out of 120 respondents, 84 (70 percent) respondents said in favor of facing low socio-economic status; 21 (17.5 percent) of the respondents did not think so and 15 (12.5 percent) could not respond properly.

#### **4.10.10 Government Facilities**

Respondents opine that various programs and policies have been taken by the government of Assam and BTC for the socio-economic development for the people BTAD (now BTR) in Assam. Respondents said that a large number of schemes on cottage industry, animal husbandry and veterinary, forests, agriculture, public works, fisheries, soil conservation, public works, village administration, sports, and youth welfare, handlooms and textiles, etc. have been taken for the development, but at the right sense it could not get the proper implementation.

#### 4.10.11 Land Pattas

**Table 4.10: Sample population of Land issues in the area**

Do you face the problems relating to Land Pattas in the area?	Number of Individuals	In Percentage (%)
Yes	96	80.00
No	15	12.50
Cannot Say	09	07.50
Total	120	100.00

**Source: Fieldwork, November 2019 to May 2020**

Respondents said that land issue is one of the core issues in the district. For decades Gorkhas have been living in this area or region but could not able to get the land rights. It is mentionable that Gorkhas are protected in the Tribal Belt and Block as per the Land and Revenue act of Assam of 1947 (India). But till now the community could not get the land rights i.e. land pattas in the area.

Out of 120 respondents, 96 (80 percent) respondents said in favor of facing problems relating to land issues; 15 (12.5 percent) of the respondents did not think so and 09 (7.5 percent) could not respond properly.

#### 4.10.12 Migration

**Table 4.11: Sample of migration to other places**

Do you agree most of the People among the Community use to Fly to the other place or State for better Income?	Number of Individuals	In Percentage (%)
Yes	90	75.00
No	18	15.00
Cannot Say	12	10.00
Total	120	100.00

**Source: Fieldwork, November 2019 to May 2020**

Respondents opine that migration can be considered as the big problem to the community that people in the community use to fly to the other states or places for better earning. As per their views, they had little employment opportunity in the district or area. Respondents said they were forced to move to other places to fulfill their basic needs.

Out of 120 respondents, 90 (75 percent) respondents said in favor of migration for better earning; 18 (15 percent) of the respondents did not think so and 12 (10 percent) could not respond properly.

#### 4.11 Major Findings

Attempts have been made to comprehend the socioeconomic standing of Gorkhas in the Chirang district. Also, significant efforts have been made to comprehend the district's social, economic, educational, and other conditions. An

attempt has been made to learn about the respondents' perspectives on various issues such as education, property, jobs, income, and so on. An attempt has also been made to determine the community's social, economic, educational, cultural, and other statuses.

Following the survey, numerous differences in the community's Socio-Economic development can be identified. According to the results, the people in the community have a long history as district residents, but the community has not received genuine government recognition. Various issues such as land pattas, landholding documents in forest areas, political rights, and so on are often pushed to the side by the local government. Gorkhas, despite being a protected class in Tribal Belts and Blocks, have yet to be granted privileges as a protected class. Besides, the group is being faced with threats from time to time in the name of eviction. Gorkhas are often targeted for eviction, gives mental harassment, torture, etc.

Respondents stated that the community's worsening element of Socio-Economic status is none other than the various revolutions, such as the Assam Movement of 1979, the Bodo Movement, communal riots between different groups, and so on. As a result of the protests, a significant number of diverse populations moved to other states in search of a better life and a peaceful climate. The movement harmed the district's educational system, as students were unable to get to school on time. Gorkha people were forced to migrate from their respective villages to other locations as a result of the movement and needless demands.

Respondents responded that since independence, the people in the community's living style has not changed much, nor has their standard of living developed; they are



still perceived as outsiders and foreigners, and they still try to assimilate Indian Gorkhas with Nepalese. Many respondents and intellectuals argued that the Indo-Nepal Friendship Treaty of 1950 (details in Appendix V) makes Indian Gorkhas second-class citizens in India. First and foremost, Britishers brought Gorkhas to Assam for various tasks such as building, cultivation, mining, and so on.

It has been discovered that the community is socially quite backward because the community is not aware of a good education; they are not educated, as survival in the twenty-first century requires a variety of skills that the people in the community are unable to obtain. Gorkhas continue to use traditional agricultural methods such as dairy farming, cattle rearing, and so on.

The people in the Chirang district consider that after a long struggle, the Nepali language was recognized in the 8th schedule of the Indian constitution on August 20, 1992, but Gorkhas were denied the facility as per the 8th schedule of the Indian constitution in practice. It has been nearly 29 years since Nepali language recognition, but people from the group are still unable to read and write the language in schools, colleges, and universities. Schools, colleges, and universities are still unable to open a Nepali language department or curriculum. People in the community have been experiencing a variety of issues, including the inability to obtain higher education in the Nepali language due to a lack of educational opportunities.

In Chirang district, the Gorkha group is found as forest villagers in forest land, revenue villagers in revenue land, and somewhere in khas land. The district's land settlement has yet to be completed. The majority of the residents do not own land Patta. The community is small in size living here and there like in the villages Hatisar,

Deosiri, Shantipur, Nijulaguri, Runikhata, Garubhasa, Manglagaon, Kajalgaon, Koilamoila, Amteka, Patabari, Mailivita, Amguri, Bijni, Ogrung, etc.

The people in the Chirang district said, in 1947, the Assam Land and Revenue Regulation of 1886 was revised. According to notification no. RD 69/46/19 dated 5th December 1947, under section 160 of the regulation, the State Government established 'Chapter X' in which Tribal Belts/Blocks and Nepali Cultivator-graziers are in the safe class with other backward tribes. But the threats come in the name of eviction from time to time.

Respondents said that there are currently no grazing fields or graziers in the area. Agriculture is their primary source of income. In today's changing world, some people have become teachers, while others own small businesses. Often their children read in the Assamese medium. Many of them are also illiterate and under the poverty line. Their situation must be changed. The Chirang district committee of the Assam Gorkha Students Union is the new generation inspiring society to improve in the fields of education, games, sports, and culture.

According to their views, they are lagging in many areas due to a shortage of quality educational institutes, and even more so due to general apathy. Even, due to protracted socio-political instability in the area in recent years, the community, as well as other classes, has not progressed. As a result, there are very few Gorkhas in white-collar jobs. Insignificant numbers can be found in various technical fields, as physicians, attorneys, engineers, architects, and so on are uncommon even today. Despite so much scientific progress in general, Orthodox theories continue to find a place in the community's belief system. Reforms in some regions are also in their

infancy. For example, there is still a belief in 'Jhakri' for care, which has no scientific basis. Modernization of rituals has also lagged, as evidenced by the 13-day long 'kriya,' which needs urgent moderation given the quick pace of life. No industrialized culture pays tribute to the dead for more than four days, particularly in the context of the Chirang district, it is not so visible. The extent of globalization, which's seen in the larger context, is simply missing in the region.

The people of the Chirang district engaged in growing paddy, vegetables, jute, and selling milk, etc. For milk production, most of the households have either use a cowshed in the courtyard or bathan i.e., cattle farm for diary, it is known as Goth or Khutiwala in forest areas. There are so many 'myadi' land and recognized revenue forest villages to the northern part of the present Chirang District since the ancient period, where a huge Gorkha people residing, particularly of Chirang district in Koila-Moila, Amteka. Beteni, Batabari, Panbari, Ranijhora, Oxiguri, Patabari. Malivitta, Ouguri, Bengtol, Bhuriali, Thaikajhora, Runikhata, Dhakingaon Magalagoan, Kajalgaon, Garubhasa, Nangdalbari, Shantipur, Nizulaguri, Deosiri, Hatisar etc.

It is found that the British administrative honored some Gorkha people as Mouza of area. One of them was Lt. Nandalal Lama of Bordangi Village. Later the Bordangi village officially merged with shantipur. The Headman of Shantipur Lt. Bhakta Bahadur Katwal established the Shantipur Bazar, Helth Center, Schools, Samabay Samitee, etc. in the Shantipur area, and likewise Lt. Mandwaj Basnet established the Hatisar Village. He was the first headman of Hatisar village. From the beginning, in this part of present Chirang Districts, almost all Headmen of the allotted

forest villages were Gorkhas and still, the Gorkhas are occupying the same honor in some villages e.g. Hatisar, Deosiri, Shantipur, Nizulaguri, Amteka, Malivitta, etc.

The National Register of India, 1951 reflects the exact authenticity of the Gorkha population in the region. Thus, the colonial administration had already proved Gorkha as the aboriginal community of the region by protecting them as “Graziers and Cultivators” under the Land and Revenue Regulation Act, 1886 and after Independence of India, with the amendment of the Act. The Gorkhas were constitutionally guaranteed as “Protected Class” along with other tribal communities in the Tribal Belts and Blocks in the state since December 5, 1947.

The respondents reacted that Gorkhas are neglected in various ways in which impact the socio-economic development of the community. Misunderstanding about the history of Gorkhas considers the not as much development can be seen in the community. Since India's independence, no one from the community has been able to become an IAS, IPS, SP, DSP, or any other kind of officer. Various initiatives and policies have also been implemented, but they have yet to meet the community's aspirations.

In Assam, organizations such as the All Assam Gorkha Students' Union (AAGSU), Assam Gorkha Sammelan (AGS), ANSS (Assam Nepali Sahitya Sabha), Bharatiya Gorkha Parisangha, BTR Gorkha Samaj, and others have raised various issues and attempted to repeal the Indo-Nepal Friendship Treaty of 1950. The majority of the leaders also emphasized the importance of introducing visa passports between the respective countries.