Chapter II

TheLocale of the Study
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Assam

The state of Assam is located in the North-Eastern region of India between the latitude, $28^0, 18''$ and $24^0 N$ and the longitudes $89^0, 46''$ and $97^0, 4''$ E. The whole of Assam can be classified into two natural regions- 1. Brahmaputra Valley and 2. Barak Valley, depending upon the two big rivers, the Brahmaputra and the Barak. The rainy season in Assam is prolonged from the month of June to October. The rainfall diminishes after September. October to February is usually the driest period of the year, again March to June may be considered as summer season throughout the state. In Assam, there are 23 districts, out of which three districts constitute the Barak Valley, except two hill districts other 18 districts are in the Brahmaputra Valley.

The economy of Assam mainly depends upon agriculture. About 74% of the total population is engaged in agriculture directly or indirectly. Total cultivable land is 35 lac hectares and 78% of it is cultivable for corn. About 17,932 Sq.Km. land is reserve forest.

The main industry of Assam is tea. Tea is cultivated in 230 lac hectares of land in Assam. There are 777 tea gardens in Assam. Of them about 112 are located in the Barak Valley. Assam's tea is being exported abroad and Government is earning substantial amount of foreign exchange. Moreover, there are number of small and cottage industries- brass and bell metal industry,
handloom industry, bamboo and cane industry. Assam has four oil refineries. It is to be noted that numerically Assamese people are large in number in the Brahmaputra Valley whereas Bengali speaking people are numerically large in the Barak valley.

**Barak Valley**

Barak Valley, which derives it’s name from the name of the river ‘Barak’ is situated in the Southern part of Assam and consists of three districts namely Cachar, Karimganj and Hailakandi, covering an area of 6,942 square kilometers. The Valley is bounded by Bangladesh in the West, Meghalaya in the north, Manipur in the east, Mizoram and Tripura in the South. It’s current population is 24,91,546 (as per 1991 Census).

The people of Barak Valley, both migrated and aboriginal have their distinctive arts, musics, dances, fairs, festivals, tales, rituals etc. Here one can trace a number of traditional art forms, music styles, dances, fairs, festivals etc. performed or observed throughout the year.

The Barak Valley is the natural extension of the adjoining Bengal Plains and social formation through the ages was in same line as in Bengal. Inspite of the Manipuri settlement since Burmese occupation of Manipur in 1818 and the immigration of the North Indian labourers since introduction of tea plantations in 1855 by the Britishers, more than 80% of the people in the districts of Cachar, Karimganj and Hailakandi today are the Bengalees. According to the Census report of 1971, nearly 80% of the total population were Bengalees. At that time, the total population was 17,43,400. Among
them 13,32,200 were Bengalees, Hindi speaking people were 1,01,500 Manipuri were 1,01,500 Dimasa were 9,200 and the rest 6,800 were Ahomia, Naga, Mizo etc.

Barak Valley is now a full-fledged region having all the avenues for further prosperity. Provisions for primary education to university education are available here. Central University, Regional Engineering College, Medical College, Ploytechnic College, B.Ed College, Agricultural training School, Basic Training Centres, Industrial Training Institute (ITI) Research Centres serve the necessity in different sphere of this region. Moreover, one Airport is present here to connect this region with the rest of the Country. The ‘Cachar Paper Mill’ located at Panchgram of this Valley is the second biggest paper mill in Asia. Radio and T.V. Centres have also been functioning here since long time. ‘Silchar’ which is the head quarter of Cachar district is the most developed city in Barak Valley. The Barak Valley is resource rich, but one of the country’s most thickly populated areas.

**Cachar**

Cachar is bounded on the North by the North-Cachar hill district, on the East by the Manipur state, on the South by the state of Mizoram and on the West by the Sylhet district of Bangladesh and Tripura State. The total area of this district is 3,786 sq.km. Its population is 12,15,952 according to 1991 census report and its headquarter is Silchar town. (Mazumder, Acharjee and Bhattacharjee, 1998).

In anciant period this tract of land was known as ‘Hidimba desh’. According to mythology, ‘Hidimba’, a demon was inhabiting in this place.
While in exile, Prince Bhima, one of the heroes in Bhagabat, the sacred text, happened to meet Hidimba and married her. To them was born ‘Ghatotkoch’, who ruled this country. Hence, the name of ‘Kotch’ as Kachari came into usage from the 16th century A.D. and the Kachari kings were known as ‘Hidimbeshwar’ according to several inscription of that time.

The Kacharis did not get their name from Cachar. It is rather possible, that the district of Cachar got its name from Kachar, which is derived from the Sanskrit word ‘Kaccha’, meaning lower region of a mountain. It is also possible that the district came to be known as Cachar when the Kacharis came to settle here. The tribe possibly came to be known as Kachari as they preferred to live in ‘Kachar’, i.e, the lower region of mountains (Dutta, 1973).

**Karimganj**

Karimganj which forms the part of Barak Valley had been the eastern portion of the British district Sylhet. Thus, the history of Karimganj is the integral part of the history of Sylhet. Generally speaking, the population of Sylhet was sparse. The pressure of population in Karimganj was even less. Like Cachar, the tribal people, Kukis, Khasis, Jaintias, Manipuris, Tipperas and Reangs inhabited this place. The Bengalis were there but the caste Hindus like Cachar were a minority. And indeed, the large scale emigration of Hindus to Karimganj took place when the tea estates began to flourish in the second half of the 19th century. However, the process began with the consolidation of British rule in Sylhet. The process of consolidation was somewhat delayed in Sylhet because of the rebellious attitude of some mighty Muslim landed gentry.
Dewani was granted to the East India Co. by the Mughal Emperor in 1765 and as such Sylhet along with the Bengal became a part of the Company’s dominion.

It was long after partition (1947) that Karimganj and Hailakandi were seperated from Cachar and formed two seperate districts. Karimganj was divided into seven blocks and has 933 number of Villages. The total geographical area is 180900 hectares.

The total population of Karimganj, according to 1991 census was 8,27,063 (urban-60381 and rural-766802). The sex ratio in the same year was 946 female per 1000 male.

Agro-climatic condition of the district is favourable for agriculture, but agricultural practices flowed are only traditional. There is enough scope for modernisation and commercialisation of agriculture.

The district is backward industrially, barring one paper mill in the adjoining Cachar district. There is no important industry in the district. There are many skilled artisans in the district who are involved in the Sital Pati making, cane and bamboo works. Agriculture is the predominant economic activity of the district. Apart from that certain allied activities viz., diary development, poultry, duckery, goatery etc. are also being undertaken by the rural people for subsistence. Sericulture and handlooms are other important areas which are traditionally practised here. Trade and transport have been developing very fast in the recent past.

Silchar

John Edgar was the first Civil District Officer of Cachar during the British regime. Edgar did his best to improve the living condition of Silchar
town. Because of his direct supervision Silchar began to grow fast. He gave up the former policy of restricted emigration and opened the doors of Cachar to the emigrants. He encouraged the hindus to come and settle in Silchar and other places of trade marts. He preferred the Hindus in white collar jobs and in the business enterprises. He gave them the government license liberally. He invited his known acquaintances from Dacca to Silchar. It was during his time the emigrant enterprising Hindus became the pilot of local trade and commerce. It was because of Edgar’s initiative the new market complex of Silchar got a shape. The grateful merchants of Silchar renamed the market after him- 'Jhonyganj' (present Janiganj). Edgar was the president of the Local Board and hence as per law supervised the works of the Public works Deptt. Under his supervision metal roads were constructed in the town and he connected Lakhipur with Silchar by a pucca road.

During the Sepoy Mutiny of 1857, all the rebels i.e, freedom fighters took shelter in Cachar district. In 1921, Mahatma Gandhi and in 1935 Jawaharlal Nehru visited Cachar.

At the time of partition of India in 1947, Silchar, Hailakandi and Haflong were the three Sub-divisions of Cachar. After partition, Karimganj was included in Cachar as a sub-division and Haflong was separated from Cachar to North Cachar Hill district as the district head quarter. Silchar was declared the district head quarter of Cachar. However, later, Karimganj and Hailakandi were also separated from Cachar as two independent districts.

In April 1960, Assam Pradesh Congress leaders desired to make Assamese language as the state language as the Assamese speaking people
out numbered in Assam. On October 10th, 1960, a resolution (Bhasa Bill) was passed in the legislative assembly to that effect which sparked linguistic turmoil in the state because the inhabitants of Cachar, Hailakandi and Karimganj are mainly Bengali speaking people. So they seriously objected for such a resolution and showed protest. Unfortunately, on 19th May, 1961, when they were picketing at Silchar, Tarapur Railway Station, police opened fire. As a result, 11 students died on the spot and several injured.

The total population of Silchar Municipal Board area was 1,15,483 according to 1991 estimated census report. Most of the people in Silchar speak Sylhetti a dialect of Bengali. It is largely based on service and business. Silchar is connected by road, rail and air communication. It is connected to other states - Manipur, Meghalaya, Mizoram and Tripura by road. State transport buses and private buses ply between all these places. The Assam Bengal Railway brought Silchar into the railway map in 1899. The railway entered into Cachar near Badarpur Junction across Sylhet. A branch line from Badarpur through south bank of Barak pushed up to Silchar pass Katakhal, Salchapra and Gagra. The N.F. Railway touches the different towns like Karimganj, Dharmanagar and Jiribam connecting the state of Manipur with Silchar. It is likely to be transformed into a broad gauge in near future. The Indian Airlines connects Silchar with Calcutta, Guwahati, Agartala and Imphal. The Kumbhirgram aerodrome is located at a distance of about 29 kms from Silchar. The All India Radio, Silchar is serving for the people of Barak Valley for last 30 years. The programmes are broadcasted in Bengali, Manipuri and Dimasa and Hindi languages. Silchar Doordarshan Kendra
was started in 1995. There are no heavy industries in Silchar town, but there are about 61 registered small and medium size industries like, small scale candle, Hume pipe, Match stick and Brick industries.

As far as education is concerned the male literacy rates goes to 88.1 per cent and female literacy to 78.2 per cent and the total figure comes at 83.8 percent. There are a number of primary schools, high schools, higher secondary schools, college, etc. There is also a significant growth of English medium and Hindi medium schools. In Silchar, there is a Polytechnic, a Regional Engineering College now attained the status of a deemed university, a Medical College and a Civil Hospital. A Central University namely Assam University, Silchar was established in 1994 by an Act of Parliament of 1989 (Act No. XIII). The university came into existence on 15th January 1994 through a notification of the Govt. of India. It is a teaching cum affiliating University. All the colleges of five district of South Assam- Cachar, Karimganj, Hailakandi, North Cachar Hills and Karbi Anglong stand affiliated to this University. This includes three law colleges, five B.Ed. Colleges, one Medical College and one Engineering College.

Three Bengali Daily News papers namely, 'Dainik Sonar Cachar', 'Dainik Jugasankha', 'Dainik Prantajyoti' are published from Silchar. There is only one English Daily Newspaper - 'The Frontier Sun' published from Silchar.

The proposed study is focused in two localities of Silchar town, namely, Malugram, Rangirkhari area (mainly Das Colony and National Highway). Malugram is the oldest locality of Silchar town while Rangirkhari area which
is also known as New Silchar is mainly developed in post-independence period. The migrants settled down here retained the fabric of their socio-cultural life.

**Rangirkhari Locality**

Rangirkhari area is developed mainly in the post-independence period. It consists of eight (8) Municipal Wards 13 to 20, but for the purpose of the present study we have taken only two wards 17 and 18. Ward number 17 starts from National High way point and covers the first part of National High Way and ends in Co-operative on Hailakandi Road. Ward number 18 starts from Rangirkhari petrol pump and covers Das colony area and the last part of national high way. This area is inhabited by about 1500 households. It has one petrol pump, a branch of State Bank of India and United Bank of India, three Nursing homes, two schools South Point School, R. R. Memorial School and two L.P. Schools and other educational institutions.

**National High Way:**

The first part of N.H. Way started developing about 30 years back with the first few inhabitants who got settled here. The later part is gradually developing with the various new settlements. The secondary data shows that the insurgent problems in other parts of Assam, Meghalaya, Nagaland drew people to Barak valley, which was once mentioned as 'Santir Dweep' (Island of Peace) by Late Prime Minister of India Mrs. Indira Gandhi. As Silchar is the most developed city in Barak valley, people influxing from other states and upper Assam got settled here and thus, the new silchar area which starts from Rangirkhari point started developing gradually. The later part of N.H. way is the result of this new development.
In N.H. Way, there are two Durga Puja committees, Chittaranjan Avenue (N.H.Way) Sarbojonin Durga Puja Committee and Chittaranjan Avenue (West) Sarbojonin Durga Puja Committee. The later one is organised by Navaratna Club. The Chittaranjan Avenue (N.H.Way) Sarbojonin Durga Puja Committee was established almost 25 years back. It was organised by those who got settled here earlier. Thus the inhabitants who settled here later did not get a chance to participate in the organising committee and moreover the puja is performed near South Point School which is far from the new settlement. So the new settlers formed a committee in the year 1998 in the initiation of Navaratna club and started performing Durga puja every year. The Committee is headed by Dr. Nikhil Das, Sri Nepal Saha and some others. The Chittaranjan Avenue (N.H.Way) Sarbojonin Durga Puja Committee however, is still continuing the puja and the committee members are elected every year. They also organise a cultural nite every year after duga puja or Kali puja( Diwali), in which young artistes of the area participates. Apart from that an orchestra nite is also being organised by the committee in which professional orchestra parties are invited. Once or twicw Jatra was also organised by them, wherin Jatra parties from Kolkata perfomed the jatra. Apart from Durga puja, Kali puja and saraswati pujas are also being performed here by four clubs.

One kali and shiv temple is also there in the National High Way point, which perfoms apart from the yearly kali puja, Shiv Ratri and Basanti Puja. A Gaudiya Math has been established in the year 2001 on the day of ‘Snanjatra’ of Lord Jagannath by the Gaudiya Vedanta Samiti. Every year on the day of Snanjatra of Lord Jagannath, the foundation day is celebrated in which large
Kali Goddess
(7 feet height)

Panchadebota Puja
(From left Sitala, Brahma, Jorosara, Kali and Radha Krishna)
number of devotees come and prasad is distributed. Apart from this, Rath Yatra, Vyas Puja and Jhulan Yatra are also celebrated wherein huge number of devotees come and have prasad. Every evening, gita path is being conducted.

**Das Colony**

Earlier the entire colony was called ‘Das Colony’ and people with surname as ‘Das’ inhabited mainly this area, which may be the probable reason for the naming of the area. Moreover, a sub-lane was formed near Das Colony which has been named as ‘Das Colony Janata Lane’. In fact, the first settlers of Das Colony got settled in the first part of the Colony and the later part was inhabited later.

The study revealed that a group of people with their families came to settle here before independence when there were no settlements. They came from Dhaka district of present Bangladesh in nearabout 1950-1951 and started living here. Among them who came here during that period only Mr. Subal Das is alive and residing here. Others have their families over here, while they passed away. Mr. Subal Das owns a tea stall here and he along with his sons looks after the business.

In Das Colony, every year two community based Durga Pujas are performed, one is performed by the Club Sanghasree Club and the other is performed by a Mahila Samity, under the presidency of Mrs. Bharati Chakraborty. Two Kali pujas are also performed at community basis. Charak puja is also organised by a group of people from that locality. A special puja ‘Sarbojonin Panchadebota Puja’ is organised every year since 1951. Actually
this puja was performed in Dhaka district of Bangladesh from where some of the inhabitants have migrated. After they settled here they started performing this puja. During this Panchadebota Puja, Sitala, Brahma, Radha Krishna, Jorosara and Kali goddess are worshipped together. Apart from these Sitala Puja, Shani puja are also performed at various time of the year at community basis. Every year after durga puja, a cultural function is being organised by the people of that area.

Malugram

Malugram is the oldest locality of Silchar town. It is in the north of Silchar town. It is here, where the foundation of Silchar town was laid. Before independence it was the heart of Silchar town. All showrooms, shops and quarters of the British Government officials were located in Malugram area. The mighty river Barak has taken a large portion of Malugram into its laps. The road which now stretches from the Paul Sadan through Ghaniala, Itkhola to Trunk Road was previously far far away towards the bank of river Barak. But due to drastic extension of river Barak many office buildings of then British period, huge go-downs alongwith a part of B.C. Guptas house were taken away by the mighty river and the road was shifted to where it is at present.

The present Malugram is divided into four wards with a total of 1988 households out of which 292 are Muslim households and rest 1696 are Hindu. Hindus comprising of all castes, Brahmins, Kayasthas and Sudras reside here, Kayasthas being the majority.
The residents of Malugram are quite affluent and live a modern way of life. Almost all the households have or subscribe television with cable connection, newspaper and telephone. A few households also own VCD player, Hi-hi audio system and Personal computer with internet connection. With the modern mass media, traditional or folk forms of communication are also found here to some extent. A variety of folk forms- like Dhamail dance, Jatra, Natak and Monosha Mongal are enjoyed by the localities in Malugram. Also there are various organisations and samitis who organise cultural functions and sport events on various occasions like Bijoya Dashami Sanmilani (get-together), Independence day, Republic day, 25th Baisakh (Tagore’s Birth day), etc.

Different religious activities like Pujas, Kathas and kirtans are also performed here. Durga puja, Kalipuja, Saraswati puja are performed in the area and all the people from each hindu family participate in the process. During Durga puja, they assemble in the puja pandal offer their prayers and have prasad all three days of puja.

There are also a number of small newly constructed temples. However, the Malugram Panchanan Shiv bari (temple of Lord Shiva) is the oldest and once it occupied a very important place in the socio-cultural life of the people of Silchar. Every year during Baruni Mela, a fair was held in the temple campus. Now, however, it does not take place but the temple stands still and speaks of its time.

Malugram is the place where the first political meeting of Silchar was held during freedom struggle in the presence of Bipin Chandra Pal.
Kayasthagram

Physical Structure

Kayasthagram is situated in the southern part of Karimganj district. About 17 Kms away from Karimganj, it is located on the way to Patherkandi. The village is bounded on the west by the river Longai and a village named Noyagram. In the northern side, it is bounded by village Pharampasha. To the south are villages Noyagram and Batoiya and on the eastern side Singheri Mouza is situated. Kayasthagram is centrally located connecting 12 other villages viz. Singheria, Kaitkona, Kanakpur, Kanakpur, Dararpur, Ghugakona, Saidkhani, Mullaganj, Noyagram Kamardighir Par, Bali dighir Parand Bidyanagar. The village is under two Gaon Panchayats. Proper Kayasthagram falls under Pharampasha Gaon Panchayat, Ward No. 9 and a small part is under Singheria Gaon Panchayat, Ward 9.

Revenue wise it is divided into three parts. West of river Longai is Part 1, West of rail line is Part 2 and east of rail line is Part 3. Part 1 and 2 falls under Pharampasha Gaon panchayat and Part 3 under Singheria Gaon panchayat. Kayasthagram is under Karimganj Police station, Nilambazar outpost, which is a kilometer away.

The pattern of settlement of the people of this village is grouped or clustered dwelling form, with their farm land outlying their clustered dwellings.

Village Resources

Village resources refer to any available developed or under developed materials or energies, both natural and human, or means that are available in the area for use by the people for meeting their needs and needs of the society.
in which they live. While rural resources have been classified in various ways, the following are sufficiently analytical to serve our purpose here:

A. Natural Resources

1. Land: The village Kayasthagram is rich in flora and fauna. Among the flora, Coconut, betel nut, mango, Jackfruit, banana, cabbage, potato, tomato, brinjal, lemon and bamboo are worth mentioning. As far as fauna is concerned, it is observed that in the village Kayasthagram wild animals are not found only domesticated animals like cow, buffalo, goat, duck, hen, pigeon, dog and cat are found. The land is very fertile here. Though the main occupation is government service, agriculture derives the place of subsidiary occupation. The main crops grown here is paddy like Sali, Ahu and Rabi. Vegetables are grown not in so large quantities.

The land ownership pattern is ‘Patta land system’, i.e, it is registered at the time of selling or buying. However, the ownership pattern earlier was not the same. Previously, Mouroshi Satta and Juth Satta was practised before independence when Zamindari system was prevalent. But with the abolition of zamindari system, the lands owners registered their land. Almost cent-percent (909.07%) of the people have their own household land and 45.37% have agricultural land while 53.70% have their household land with no agricultural land, out of which 41.2% of the respondents have cultivated land. Very few respondents (3.24%) have agriculture as their main occupation while less than one-fifth (19.10%) of the respondents practice share cropping.

2. Water: Main source of water in the village is pond. 30% of the people depend on pond for drinking water. For safe drinking water Public Health
Engineering (PHE) has provided supply water connection under Longai River Supply Water scheme. Normally, crisis of water is not found in the village because ponds are always full and supply water has solved the problem of drinking water. The village also has three big fisheries. Fishery and fish culture also forms a subsidiary occupation here.

3. Climate: The area enjoys a moderate climatic condition followed by heavy rainfall and scorching heat in summer days. The rainy season starts from early May and continues up to October during which the river Longai overflows and is often devastated by flood. During the summer it becomes extremely hot and temperature reaches up to 36°C. The best period is winter which starts from early November and continues up to mid February. The area experiences heavy rainfall during the monsoon causing floods.

B. Man-Made Resources

In rural society some resources have been purposefully created to meet specific needs, but are available to serve in various ways.

1. Transport and Communication facilities: The village is well connected by road and railwayline. Buses plying from Silchar and Karimganj to Patherkandi and Dharmanagar (Tripura) have a stoppage in Kayasthamgram. There is no direct bus service to the village. The study reveals that majority (96.76%) travel by bus, 29.17% travel by sumo, 5.09% avail rail service, 1.89% has own vehicle while only 1.39% hire vehicles. Only one local train from Karimganj to Dulavcherra has a stoppage at Kayasthamgram. Two other trains from Silchar to Kumarghat and Kumarghat to Lumding also run on this route but have no stoppage. Recently, of course, Sumo service from Karimganj
to Patherkandi has also been started recently. In case of emergency, there are some local public vans and auto rickshaws which can be hired from the stand in the main market.

2. Market: The market only meet the daily needs of the people which has a few (60) shops. The weekly market is held in a neighbouring village, Batoiya, On every Thursday. Besides agricultural products, in this weekly market the trading of domestic animals also takes place and people from Kayasthagram also participates in trading activities.

3. Health, Welfare and Sanitation: There is no medical health centre in the village. The nearest Primary health centre is in Nilambazar. There is a primary health sub-centre in the village where only one person serves. It mainly serves the children community of the village. Three Homeopathy doctors private chambers are the in the village. The study reveals that 48.15% of the respondents prefer homeopathy treatment, 46.29% prefer Allopathy treatment and rest prefer other types of treatment. More than half (55.56%) of respondents go to Nilambazar for treatment.

There are two clubs in the village. *Matri Mandir Granthagar Cum Community Centre* and *Kayasthagram Sports and Cultural Centre*. Pandit Prajapati Chakraborty is the President and Mr. Arup Bhattacharjee is the secretary of the former club, while Debashish Bhatt is the secretary of the later. The former club is very active. The club has a rural library sponsored by the government which has a collection of 2144 books. One librarian is also there who gets honorarium from the government itself. The club also has a youth development centre sponsored by Nehru Yuva Kendra. The club
organises pulse polio immunisation programme within the club premises. It also organises Durga puja and Saraswati puja every year. The club conducted campaigns for family planning in the village for two consecutive years and now the village has been registered as a planned village by the government.

The villagers are very conscious about sanitation. Most of the households in the village have sanitary latrines in the premises of the households. However due to financial crunch not all households are able to build up sanitary latrines and use kuccha latrine. No one in the village is used to go in the open field to defecate. Also the drainage system of the village is well maintained by the villagers themselves and hygienic. Therefore, there is no accumulation of water inside the village. For cremation, one particular place is there near the bank of the river.

4. Educational Facilities: Kayasthagram is cent-percent literate, declared in the year 1940 published in a Kolkata based bengali daily, Yugantar Patrika. There are four educational institutions in the village, Kayasthagram Lower Primary school, Kayasthagram Middle English School, Kayasthagram Madhya Banga School and Kayasthagram Girls’ High School. The L.P. School and the Girls’ High School are located in the same building. The M.E. school was established in the year 1944 and the Kayasthagram L.P. school was established even long before that. The two other schools were established after independence.

Social Structure

Stratification in society has a strong integrative function, serving to coordinate and harmonise units within the social structure. Indian caste system
Lord Shiva Temple
consists of an elaborate complex of castes involving specific occupational, roles and functions and all co-ordinated and organised under four major castes or varnas.

Kayasthagram was originally known as ‘Kaitkona’. Since zamindari system was prevalent before independence, the Kayastha who were basically zamindars dominated and renamed it as ‘Kayasthagram’. Of the total 962 population in the village Kayasthas forms the majority by 594, Brahmins comes next with a total number of 275 and only 93 Sudras.

The village is basically nucleated with a total of 271 households, 188 in Part-1 and 2 and 83 households in Part-3. The total number of voters is 720 and children 242 which comes to a total of 962 population.

**Religious Activities**

Kayasthgram is a very religious village. Being a hindu dominated village with a few muslim households, it is observed that almost all bengali hindu deities are worshipped here. More than three-fourth (77.31%) of the respondents have taken diksha. There are three temples in the village, two temples of Goddess Kali and one temple of Lord shiva. Among the two Kali temples, one is the old Kali temple named ‘Kayasthagram Prachin Kali Bari’ and the other is new called Kayasthagram Kali bari. The villagers are very religious. Almost every month some religious activities takes place in the village.

Durga puja is a major religious activity. The first community based Durga puja was started in 1940s. The zamindar late Prasanna Kumar Dutta formed a committee with a group villagers Lt. Rashamoy Bhattacharjee, Lt.
Renovated Zamindarbari, Kayasthagram

Original Zamindarbari, Kayasthagram
amalendu Dutta, Lt. Surendranath Das, Lt. Rajendra Chakraborty, Lt. Labanya Kr. Deb and some others. This committee started campaign for eradication of illiteracy, promotion of folk music and culture and also played an important role in mobilising mass opinion during the freedom struggle. Later in the 1940s, this group started organising a yearly durga puja by collecting donation from the villagers. Thus, we can say that the concept of community puja organised by collecting donation (chanda, in Bengali) started from this period.

Now however, every year, two community based Durga pujas are performed in the village. The pujas are performed in both the kali temples.