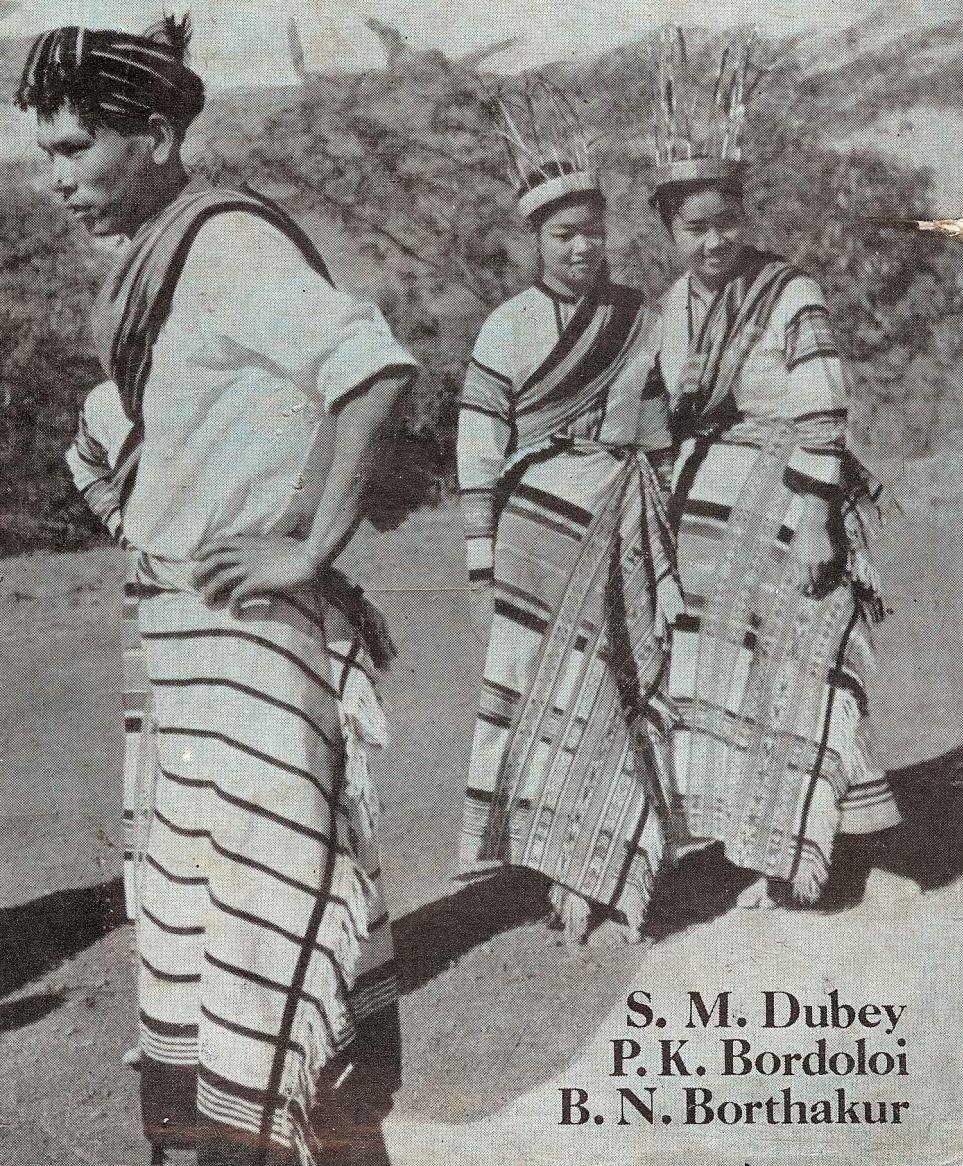


FAMILY MARRIAGE and SOCIAL CHANGE on the INDIAN FRINGE



S. M. Dubey
P. K. Bordoloi
B. N. Borthakur

The papers of this volume are organised in such a manner so that they could highlight the contextual and empirical aspects of Family, Marriage, Kinship and Social Change on the Indian Fringe. For purpose of analysis the book is divided into three parts, consisting of Concepts and Regions, Family-Marriage, and Social Change. The Fringe has been used here in territorial as well as cultural context, and both are of special significance for sociological researches.

The communities living on the fringe experience peculiar historical, cultural, political and economic situations which, perhaps, the other groups living within the same culture, society or nation may not experience. These experiences are bound to be reflected in their Institutional frame work, organisational patterns, customs artifacts, language and behavioural modes.

Twenty two renowned Sociologist and Anthropologists have contributed their articles in this book covering such important topics as The Himalayas as a Frontier, The life style and customs of Bhutanese people, Marriage and Family among the Choraes, Aspects of Urbanisation in the Garo Hills, Changing village Scene in Assam, Trends of urbanisation in Assam and Tribal Movement and conflict resolution in Nagaland, besides other highly informative articles.

Contributors to this Volume

Dubey, S. M.
Bhatt, G. S.
Bordolai, P. K.
Majumdar, D. N.
Rahul, Ram
Thakur, R. N.
Bhattacharjee, P. K.
Borthakur, B. N.
Chakravarti, B.
Chakravarty, M. K.
Agnihotri, S. K.
Doley, D.
Gogoi, C. K.
Jain, S. D. Km.
Kar, R. K.
Mipun, J.
Marak, K. R. Miss.
Pandey, B. P.
Puri, R. K.
Pegu, S. S.
Saikia, P. C.
Sharma Thakur, G. C.

COSMO PUBLICATIONS
24B, Ansari Road, New Delhi

**FAMILY, MARRIAGE AND SOCIAL CHANGE
ON
THE INDIAN FRINGE**

Edited by
S.M. DUBEY
P.K. BORDOLOI
B.N. BORTHAKUR



COSMO PUBLICATIONS

New Delhi

India

1980

42557

F 232
142

**FAMILY, MARRIAGE
and
SOCIAL CHANGE
on
THE INDIAN FRINGE**

Released

301.420954
DUB

UNIVERSITY LIBRARY
Acc. No. 447
Acc. by. W.
Class by.
Sub. heading by.
Auth. by.
Submitted by.

First Published 1980
© Authors

Published by
Rani Kapoor (Mrs.)
Cosmo Publications
24-B, Ansari Road, Daryaganj
New Delhi-110002

Printed at :
Parashar Printing Press,
Through Parashar Press Service Co.
Vishwas Nagar, Shahdara, Delhi-32



PREFACE

The present volume is a compilation of the Seminar papers presented in February 1977, at the University of Dibrugarh. The seminar was sponsored by the Department of Sociology and the Centre for Sociological Study of the Frontier Region, Dibrugarh University and the North-East India Sociological Association on the occasion of its Third Annual Conference. A few others, particularly the papers on Pasighat, Dimapur, Diphu, though not presented in the seminar, were considered suitable for the theme and have been included in the volume.

Since 1969, through its research programmes, seminars and conferences, the Department of Sociology has been trying to focus its attention on the socio-cultural problems of the communities living near the Indian frontier. This volume is another addition to the academic contributions of this University in general and the Department in particular in the field of the study of the frontier regions.

The seminar offered an opportunity for coming together to a number of scholars for the exchange of ideas. In real sense, it was a multi-disciplinary exercise where sociologists, anthropologists, political scientists, economists, historians, and specialists in medicine, agriculture and international relations came together to discuss the problems of the fringe regions with special reference to family, marriage and social change. Only twenty-two papers are included in the present volume. Some of the useful and informative papers could not be incorporated here under editorial constraints but the summary of the discussion given in the appendix will give an idea about the trends of discussion and the major points raised through the dropped papers.

The editors of the volume are thankful to Dr. S. D. Gogoi, the Vice-Chancellor of the University for his constant endeavour to generate a genuine academic climate in the University. The

editors were helped by Dr. D. Doley, S. C. Sarma (Members of the teaching staff), P.K. Bhattacharjee, C.K. Gogoi, Jatin Mipun, R.L. Duara, and P. C. Saikia (Research Scholars) of the Department of Sociology in the editing of the volume and they express their hearty thanks to them. The manuscript was typed by T. K. Bhuyan and thanks go to him also. We are confident this volume will be equally useful to academicians, researchers, administrators and general readers.

Department of Sociology,
Dibrugarh University.
January 4, 1980

S. M. Dubey
P. K. Bordoloi.
B. N. Borthakur

CONTENTS

	<i>Page</i>
Contributors	(ix)
Introduction	1

Part I

Concepts and Territories

Family Marriage, and Social Change on the Indian Fringe.	S. M. Dubey	13
The Himalaya as a Frontier.	Ram Rahul	29
The Life Style and Customs of Bhutanese People.	B. Chakravarti	41
<u>The Lepchas of Kalimpong.</u>	R. N. Thakur	49

Part II

Family and Marriage

Constraints of being Polyandrous-Tribal : The Case of Jaunsar Bawar.	G. S. Bhatt	59
Woman's Status in Marriage and Family in a Polyandrous Society.	Km. S. D. Jain	83
Marriage among the Lalungs. (Tiwas)	G. C. Sharma Thakur	90
Marriage and Family among the Chorais.	M. K. Chakravarty	99
Marriage and Family in the Deuri-Chutia Community.	P. C. Saikia.	106
Clan and Kinship Organisation among the Mishings in Assam.	J. Mipun	115
Some Aspects of Marriage : Traditionalism Versus Modern Education.	R. K. Kar	128

Part III

Social Change

Changing Village Scene in Assam.	S. K. Agnihotri	139
Trends of Urbanisation in Assam.	R. K. Puri	147
Some Aspects of Urbanisation in the Garo Hills.	D. N. Majumdar	162
Pasighat : An Administrative Urban Centre in Arunachal Pradesh.	D. Doley	173
Urban Growth in Dimapur.	P. K. Bordolo	187
Diphu : A Study in Urban Growth.	S. S. Pegu	196
Status Perception and Class Identification in a Small Town.	C. K. Gogoi	207
Introduction of a Change Agency and its Socio-Economic Implications: A Preliminary Study.	B. N. Borthakur	216
A Study of Leadership among the Adis of Arunachal Pradesh.	B. B. Pandey	225
Tribal Movement and Conflict Resolution in Nagaland.	P.K. Bhattacharjee	239
The Mid-Term Poll in Tura Town.	Miss K. R. Marak	265
Appendix — Summary of Discussions.		273

CONTRIBUTORS

AGNIHOTRI, S.K. belongs to the Indian Administrative Service and served in Assam as Deputy Commissioner and Project Director, Rural Development Project. He is keenly interested in the problems of development and change. At present he is Deputy Secretary, Ministry of Industry, Government of India, New Delhi.

BHATT, G.S. did his Ph.D. from the University of Lucknow. His research interests are socio-anthropological problems of Schedule Castes, Indian Social Institutions and the family and marriage among the Khasis and Koltas of the Jaunsar Bawar.

BORDOLOI, P.K. is a lecturer in the Department of Sociology, Dibrugarh University. He is one of the editors of this volume.

BHATTACHARJEE, P.K. is a U.G.C. Research Scholar in the Department of Sociology, Dibrugarh University. He worked at the Peace Centre, Kohima at a crucial period of Naga politics and got a first-hand opportunity to understand the ups and downs of the Naga movement.

BORTHAKUR, B.N. is a lecturer in the Department of Sociology, Dibrugarh University, Dibrugarh. He is one of the editors of this volume.

CHAKRAVARTI, B. did his Ph.D. on Bhutan. He worked as Principal of the Jawaharlal Nehru College, Pasighat of Arunachal Pradesh and is deeply interested in the problems of the frontiers.

CHAKRAVARTY, M.K. is a former student of the Department of Sociology of the Dibrugarh University. He is keenly interested in social work among the Tribes.

DUBEY, S.M. is Professor and Head of the Department of Sociology and the Centre for Sociological Study of the Frontier Region, in Dibrugarh University. He is one of the editors of this volume.

DOLEY, D. is Reader in the Department of Sociology in the University of Dibrugarh, and prepared his Ph.D. Thesis on Crime and Society.

GOGOI, C.K. is a U.G.C. Research Scholar in the Department of Sociology, Dibrugarh University. His research interests are Occupational Differentiation in a small town and problems of Industrial Organisation with special reference to Oil Industry.

JAIN, S.D. teaches Sociology in a Post-Graduate College in Dehradun affiliated to the University of Garhwal.

KAR, R.K. is Reader in the Department of Anthropology in Dibrugarh University. He has worked on the Tea-Garden Workers of Assam.

MAJUMDAR, D.N. is lecturer in Anthropology in Gauhati University. He has done extensive field work among the Garos.

MIPUN, J. is a Research Scholar in the Department of Sociology in the Dibrugarh University. He is preparing his Ph.D. thesis on Mishings.

MARAK, K.R. is a Research Scholar in the Department of Sociology in the University of Delhi. She presents an inside view of the ethnopolitical problems of the Garos.

PANDEY, B.P. works as a Research Officer in Arunachal Administration and is well-acquainted with the Tribes of Siang, Lohit and Subansiri Districts.

PURI, R.K. was formerly an Assistant Director, Census Operations, Government of Assam. At present he is posted at Bhopal.

PEGU, S.S. worked as lecturer in the Department of Sociology, Dibrugarh University. At present, he is an Officer in the State Bank of India and takes interest in sociological problems.

RAHUL, R. worked as Professor in the Centre for Central and Frontier Asian Studies, Jawaharlal Nehru University. His works on Bhutan, Himalayan Region and Central Asia are well-known. At present he is the Director of the Institute of Tibetan Studies, Gangtok, Sikkim.

SAIKIA, P.C. is a Curator in the Department of Anthropology in Dibrugarh University.

SHARMA THAKUR, G.C. works as a Research Officer in the Department of Tribal Research, Government of Assam.

THAKUR, R.N. is a lecturer in the Department of Sociology, Bhagalpur University and did his Ph. D. from the same University.

INTRODUCTION

The papers of this volume are organised in such a manner so that they could highlight the contextual and empirical aspects of family, marriage, kinship and social change on the Indian fringe. For the purpose of analysis, the volume is divided into three parts—consisting of concepts and regions, family-marriage, and social change. The fringe has been used here in territorial as well as cultural context, and both are of special significance for sociological researches. The communities living on the fringe experience peculiar historical, cultural, political and economic situations which, perhaps, the other groups living within the same culture, society or nation may not experience. These experiences are bound to be reflected in their institutional framework, organisational patterns, customs, artifacts, language and behavioural modes.

In the last quarter of 1976, when we started working on this project, our plan was ambitious. We wanted to collect papers dealing with communities living in the Himalayan region from Laddakh to Arunachal, tribes living around the Patkai Hills between India and Burma and between India and Bangladesh. In the second category, our plan was to collect as much research material as we could within our limited resources on tribes and cultural groups which have been influenced by two or more ethnic, linguistic or cultural groups and have adopted the cultural traits of other ethnic or cultural groups. But there were many constraints, the chief among them being the extremely limited resources at our disposal. Several researchers could not contribute papers owing to preoccupations. A few papers written for the purpose of this volume could not be utilised since they were not found of much relevance to the theme. There are twenty-two papers in this book. Since these papers were presented in a seminar, at the end of the book a summary of discussions of the different sessions has been

added which may offer an opportunity to understand the trends of response on different papers.

The operational concept of fringe and the inter-relationship between family, marriage and social change, ^{are the} were foremost considerations while formulating the plan of this volume. (The fringe denotes both territorial as well cultural meanings) and has been used in this volume, as explained by Dubey as border, frontier, edge, outskirt or periphery. For the purpose of analysis, first of all, the communities living around the international border fall within this conceptual framework of the fringe communities. Secondly, a number of ethnic groups immigrated to Indian territory at one stage of history or the other. (In the process of socio-cultural interactions, there was a continuous and long process of exchange. Some of them have retained their original dialects, dress, diets and social organisation. Some others have merged themselves within the socio-cultural system of the surrounding communities.) A few of the papers deal with such communities. In the third category, the communities which live in the interior of the Indian territory but have preserved their distinctive cultural traits and attribute are included. Dubey makes a comprehensive survey of the family organisation, marriage system of their relationship with social change in some of the polyandrous, polygynous and monogamous communities living on the territorial and cultural fringe of India. He has shown the relationship between the forms of property, agricultural practices, family norms and marriage practices. In formulating his premises, he takes help of the secondary sources and carefully examines them in the light of his own extensive field observations.

The prime function of a frontier is to mark off one area from another, one state from another and the people of one state from those of another (Rahul). The Himalayas have worked for centuries as great divide between central Asia on the one hand and the South Asia on the other. Ram Rahul discusses the significance of Himalaya as a frontier. Depending mainly on historical sources, geographical data and linguistic formations, he throws light on the nature of contacts, diffusion and assimilation between the cultures of India, Tibet, China, Nepal, Bhutan and Sikkim. In the light of the compulsions and constraints of the international politics,

Rahul stresses on the significance of the Himalaya. He concludes whatever happens between China and India the Himalaya will for ever maintain its character as a frontier.

Rahul's paper is confined to historical and political aspects of frontier and in this context, he has thrown light on Bhutan. Bhutan, located on the southern slopes of Himalaya, has been influenced by two great traditions, i.e., Indian and Tibetan. The focus of Chakravarti's paper is on the life style and customs of the Bhutanese people. The economy of Bhutan centres round agriculture and animal husbandry. Of late, in some areas, there is incipient beginning of industries. The people of Bhutan have successfully adjusted themselves with Buddhist faith of non-violence and their non-vegetarian food habits. Their dress is in conformity with the environment and ecology. Dzongs (Buddhist monasteries) served as the centres of religion as well as of defense. The Bhutanese society is stratified on economic criteria. Once, there was the practice of polyandry but now it is out of trace. Polygyny is still practised, though the state has made some attempts to reduce the number of wives. After the marriage, both husbands and wives may stay with the parents of each other. Divorce is socially sanctioned and it may be obtained without much fuss. According to the customs of the eastern and western Bhutan, only the eldest son used to inherit property. The first three papers have followed methods of macro or middle level analysis whereas the paper of Thakur is based on the field work at the micro-level conducted in Lepcha villages near Kalimpong, located on the Sikkim-West Bengal border. The Lepchas were not included in the list of tribes. They are a little known tribes and have been influenced by Indian and Tibetan cultures. Like several other tribes, the Lepchas also practise tribal-endogamy and the class-exogamy. There is the practice of polygyny among them. Basically, they are cultivators and have great attachment with land. The degree of literacy and the political consciousness is relatively low among the Lepchas. The contacts with Buddhism, Tibetan and Nepali languages have led to the gradual decline in the importance of the Lepcha language. The Lepchas are on the culture and territorial fringe of India, Nepal and Tibet. The author presents some interesting facts to support his argument that culturally, the Lepchas are vanishing.

2

Marriage and family are the basic institutions of the society. The marriage relations and descents are determined within the framework of kinship system. Within a particular social system, the family may be patriarchal or matriarchal, joint or nuclear, the marriage system may be monogamous or polygamous, polygeneous or polyandrous, the kinship system may follow unilinear rule of descent or bilateral rule of descent. The marriage system, family patterns, kinship are closely related with the wider social structure and change in other segment of society is bound to bring change in these institutions also.

Out of the seven papers on marriage, family and kinship, two deal with the polyandrous communities living in the UP Hills, one paper deals with clan and kinship organization of a plain tribe of Assam, and the rest four papers deal with marriage and family and kinship system of Deuris, Lalungs, Chorais and Mishings. The Deuris are a small Mangoloid tribal group living in the Upper Assam. They were the priests of the Chutia kings. Three important ruling communities of Assam, the Chutias (Bodo-group), the Kacharis (Bodo group), the Ahoms (Tai-Shan group) have forgotten their original dialects whereas Deuris have still preserved their dialect and customs. After the adoption of Hinduism, the Deuris have been displaced from the top priestly status to a lower status in the caste hierarchy. It is a case of downward mobility.

The Lalungs belong to the Bodo-Kachari group and occupy an area in Nowgong district of Assam—adjacent to the area of the Khasis, Jaintias, Mikirs and Dimasas. They are on the cultural fringe. The Chorais belong to the group of Tipras (Bodo-Kachari group) and they occupy an area near the tri-junction of Cachar, Mizoram and Tripura. There is impact of Bengali language, dress and customs on them but still they have maintained their tribal dialect and customs. The Mishings ethnically and linguistically belong to Adi-Nisi group of tribes of Arunachal. They moved to the plains centuries back. While they have retained their dialects and some of the original institutions and customs they have become the part of the Assamese rural peasant culture and economy. G.S. Bhatt has discussed how the constraints may occur to a polyandrous tribe in the face of overall social changes.

The society of the Jaunsar-Bhawar, lying in the Chakrata Tehsil of the District Dehradun, is unique from the point of view of marital customs, caste system, and agricultural economy. In Jaunsar-Bhawar, the practice of fraternal polyandry is combined with polygyny and monogamy. One of the important facts revealed by the study is the relationship between polyandry and castes. Social status, poverty, economic dependence are among the factors for the growth of polyandrous system among the Khasas. The ratio of sexwise population distribution shows that there are about eighty-two females for every hundred males. The tribe is in a compact system of interaction and the economic dependence is so deep that the efforts made by the politicians, administrators and social workers to free the lower castes from the group of the upper castes, have not yet succeeded. Moreover, they feel sometimes hesitant to mix with the outsiders. They have doubts and fears of being exploited by the outsiders on various aspects. Thereby, it constrains a healthy adjustment with the outsiders.

Miss Jain has thrown light on the status of women among the polyandrous tribes of the Jaunsar-Bhawar with special reference to their roles. Among these tribes, although birth of a daughter is not inconspicuous from the point of view of perpetuation of family the births of sons are preferred. The women of the village are divided into two categories—'dhayanti' (the unmarried daughters, sisters etc.) and *ranti* (married wife). While 'ranti' woman is subject to the strict discipline in certain culturally prescribed rules, the 'dhayanti' woman is relatively free to enjoy many privileges. This group tolerates extra marital relationship which is more casual than usual. But at the same time as mother, the woman is respected and revered. G.C. Sharma Thakur has studied the marriage system among the 'Lalungs', also known as Tiwas. The Lalungs are found in the district of Nowgong, Assam. There are few villages in the western areas of the Karbi Anglong district, the Khasi and Jaintia Hills of Meghalaya and Dhemaji areas of Lakhimpur District. The traditional matriarchal Lalung society has changed to patriarchal system in the present day. The well managed dormitory system of the Lalungs plays an important multipurpose role in the social system. It is a pure monogamous group maintaining the clan exogamy. The paper gives detailed information regarding the marriage system of the Lalungs.

Chakravarti's paper gives a comprehensive idea about the

marriage and family system of a tribal community named as 'Chorai', which belong to the tribal group of Tipra in Tripura. The significance of the study of the tribe is that the tribe inhabitates in the border areas between two states, i.e., Assam and Tripura. Like many other tribes of the region, the Chorais have the dormitory system, which plays the most important role in socialisation of youths. By citing an example, Chakravarty has shown the relationship between the institution of marriage and economy among the Chorais. Being cultivators, they usually marry during winter, when they remain free from agricultural work. Due to the impact of Christianity and modern education, there are inroads of social and cultural change among the Chorais.

P.C. Saikia has discussed the marriage and family system among the Deuri-Chutia, traditionally a clan of tribal priests. For them, marriage is a sacrament. The basic aim of marriage is to widen and stress the network of social relationship. They practise clan exogamy and tribal endogamy. The cross-cousin marriage is prevalent among the Deuri-Chutias; marriage by exchange, by negotiation, and by elopement, are some of the major types of marriage among them.

Mipun has studied the clan and kinship system of the Mishings, a major tribe of the Brahmaputra Valley. The Mishings have their various subgroups and clans. Although on principle there is no social stratification on the clan basis among the Mishings, but stratification is found in the division of groups. The author has clearly shown the relations of a particular clan to its 'sub-clan' and 'clan-deity', 'kebang' (tribal-council) plays an important role among them.

R.K. Kar discussed the attitude of the students regarding some aspects of marriage. He has tried to find out the degree of departure in the attitude of the students towards dowry, love marriage and inter-caste marriage. The majority of the respondents are against the existing norms of the society on these issues. In comparison to the rural students, urban students appear to be more liberal in their attitudes. The medical students are also liberal in this respect. But the girl students as a whole, do not favour inter-caste marriage. In this respect they appear to be more conservative in their attitudes.

All papers indicate trends of change in the family and marriage system. Modern education, migration, urban growth,

new occupations and acculturation are the major factors which have brought about changes in family and marriage.

3

The last part of this volume deals with Social Change and in all there are eleven papers. (Human society is dynamic and change appears in different forms. The change may take place because of the internal conditions of a social structure or it may result under the influence of external factors.) Some of the papers in this volume are concerned with middle level territories—such as Assam and Arunachal Pradesh (Agnihotri, Puri, Pandeya). A few others deal with the process of urban growth and emergence of administrative and marketing centres in tribal areas on the basis of the case study of Tura in the Garo Hills (Majumdar) Pasighat in Arunachal Pradesh (Doley) Dimapur in Nagaland (Bordoloi) and Diphu in the Mikir Hills District of Assam (Pegu).

The process of planned development has accelerated the roles of the induced social change. The paper of Agnihotri treats this problem at the middle range whereas Borthakur has analysed the role of the change agency at the micro-level. Social change is a broader category of which modernisation and development are a part. Almost all papers in part three are concerned with modernisation. There may be different agents and indicators of modernisation. These papers are concerned with induced change and planned development—urbanisation, transformation from traditional to modern leadership and political participation (Marak). Keeping in view the contents of the papers, it may be said, that the economic, political, cultural and structural transformations have been covered under the change. Social change and modernisation are not an absolute concept and they may be understood in their relativity. The contents of papers have thrown light on different phases and degrees of change and modernisation as manifested by the planning, migration, change in style of life increasing occupation differentiation, administrative growth, increasing participation in economic and political activities.

A summary of the papers reveal that Agnihotri has discussed the various measures taken up by the Assam Government for socio-economic development such as land reform, extension of credit facilities, through co-operatives and blocks, opening of

Gaon Panchayat Level Multipurpose Co-operative Societies, establishment of Agricultural Farming Corporations, formation of development corporations for Scheduled Tribes, Scheduled Castes and other backward communities, agencies for the development of small and marginal farmers and landless agricultural labourers in four districts of Assam, introduction of Rural Development Projects in the state and the re-structuring of Panchayat Raj in 1972-74 and decentralization of planning and the progress achieved so far due to the impact of the above stated induced agencies of change.

The paper of Puri is about Trends of Urbanisation in Assam. The pace of urbanization in Assam is picked up in the late forty's, because, after the partition of the country, a large number of refugees from East Pakistan migrated to the towns of Assam. The increase of urban population in 1951 was more pronounced in case of Silchar, Karimganj, Nowgong, Lumding, Hailakandi, Dhubri and Gauhati. Of these towns, the border towns such as Dhubri, Karimganj, Hailakandi and Silchar absorbed more refugees. The status of Gauhati was raised from class III city in 1951 to class I in 1961. During the decade 1951-61 the urban population in Assam was doubled. And this was because of heavy influx of refugees and extension of administrative facilities to new areas.

There are four papers on urban development in small towns. Majumdar has looked into the aspects of urbanization in the Garo Hills. Doley, Bordoloi and Pegu have thrown light on the different aspects of Pasighat, Dimapur and Diphu respectively. Majumdar on the basis of his study in the Garo Hills observes that migration from rural to urban centres is taking place because of the diversity of urban occupations. The urban people incur more expenditure on luxury items. Urbanization has affected the structure of family, kinship and inter-personal relationships. The traditional system of division of labour is also changed due to urbanization. The central themes of the papers of Doley, Bordoloi and Pegu are demographic composition, urban-growth in historical perspective, the ratio of the tribal and non-tribal population, emergence of modern-economic enterprise among the tribals, communication and mass media, occupational differentiation and prospects of urban growth. These authors have observed that urbanization has weakened the clan and kinship system of the

tribes. The contact with the non-tribal population has increased. Pegu and Bordoloi observe that several tribals are married to non-tribals. Along with urban growth in tribal areas, entrepreneurship has also developed. The tribal youths are engaged in profitable economic activities. These authors have observed that urbanization has changed the traditional tribal family, and influenced the inter-personal relationship also. These studies have revealed that the tribals have accepted modern furniture, dwellings and artifacts. Urbanization has led to role differentiation, specialisation of jobs and increased division of labour.

The theme of Gogoi's paper is the status perception and class identification in a small town, i.e., Duliajan in the district of Dibrugarh of Assam. This paper is concerned with the personality traits of dwellers of this town. The status system of Duliajan town consists of inter-related social structures. The individuals identify their class on the bases of occupation, income, education, residence and style of life.

Borthakur's paper deals with the changing socio-economic life of rural communities and a small marketing centre after the introduction of a branch of the United Commercial Bank. The author has found out that the introduction of banking in this backward area has brought about change in economic relationship, affected existing social formations and has encouraged the growth of new organisations.

The last three papers of this section are concerned with political participation and modernization. Change of leadership among the Adis of Arunachal Pradesh (Pandeya), ethnic mobilization and conflict resolution among the Nagas (Bhattacharjee) and political participation in election in the Tura constituency (Marak) are the major themes of discussion of these papers. Pandeya deals with leadership among the Adis and the main findings of this paper are that the British administration encouraged the functioning of the village councils (Kebang). During that period, Kebang was turned into an instrument to implement government programmes. The modern education and hostels have weakened the institution of '*Mushup*' (youth dormitory) among the Adis. The indigeneous youth leadership in its old form has gradually disappeared. At this stage, the influence of the '*Gama*' (village headman) and interpreters who were appointed by the Government had increased. They were at the same time Government employees

as well as public leaders. They were marked as leaders by the administration and placed over the people. The hold of the 'elders' of the *Kebang* over the village administration was weakened in this period. In the post-independence period, the *Panchayati Raj* has opened a platform for forging a new type of leadership. The introduction of parliamentary system has increased the importance of elected leadership.

Tribal movement, and process of conflict resolution in Nagaland is the theme of the paper of Bhattacharjee. The author in this paper traces out the causes of ethnic mobilization in Nagaland. The Nagas are committed to the ideology of ethnocentrism. This commitment integrates them and the result is insurgent movement for political independence. Several voluntary organizations as well as the Government of India have put efforts to bring back peace in Nagaland and accords are reached but no permanent solution has been found out as yet. The paper of Marak deals with the mid-term, poll in Tura town. The findings of this paper are that the tribals showed little interest in the election. They were unaware of the issues raised by the contestants in the election. Polling booths were also at distant places. The *Nokma* (clan chief) played a decisive role in influencing the pattern of voting since they provided the link between their clansmen and the electoral politics of the constituency.