Chapter 1

INTRODUCTION

The chapter deals with the theoretical framework consisting of the problem, strategy, design and methodology as applied to carry out the study.

I

The Problem

Urbanization is a major process that the world has experienced in the contemporary world. One third of the world's population lives in different urban areas. In spite of numerous problems in urban life, the wider frame work of opportunities, improved science and technology and better life style have always attracted the attention of the rural people and are drawing them to the urban settings. The world has experienced unprecedented urban growth in recent decades. In 2000, about 47% of the world's population lived in urban areas, i.e., about 2.8 billion. There are 411 cities

each having over one million of population. More developed nations are about 76% urban, while 40% of residents of less developed countries live in urban areas. However, urbanization is occurring rapidly in many less developed countries. It is expected that 60% of the world population will be urban by 2030, and that most of the urban growth will occur in less developed countries (www.unitednations1999areportonurbanization.com).

Urbanization is the process of becoming urban, moving to cities, changing from agriculture to other pursuits common to cities and corresponding behaviour pattern (Mitchell 1954). "Urbanization is the movement of people from rural to urban areas" (Shepard 1981). Wirth (1983) first developed the idea of urbanization as a way of life. He describes city as a relatively large, dense and permanent settlement of socially heterogeneous individuals. In his view, because of large size of mixed population, heterogeneous nature of life, urbanization creates new situation to the society. All these new situations led to different types of dependence among urban people. Wirth, however, gives a clear picture of decaying primary relationship and grater dependence on secondary relationship. Urban life is definitely different from rural life. Because of increasing number of population, centre of administration or business, trade, commerce, etc. Urban areas become very important. All round development of roads and transport, easy communication system, various urban facilities like electricity, water supply, gas, modern house, availability of educational institutions, etc. attract the people towards urban life. Wirth proposed that urbanization produced new social pattern and that cities were the centres (Kakati 1992 : 1-15).

Urbanization in India

India is a country of villages. In spite of this fact, some urban centres have been flourishing from time to time in India. In the historical past, the cities and towns of India have their origin as trade and administrative centres. Today, major urban centres are industrial centres with a powerful magnetic attraction for a large number of people to leave saturated village economies in order to find new opportunities and success in the glamorous metropolitan areas. It is particularly important to note that the major metropolitan areas like Mumbai, Delhi, Chennai and Kolkata are growing at a much faster rate than the overall growth in India (Mayur 1981 : 89).

Urbanization is heavily concentrated in the highly industrialized regions such as the western region covering Ahmedabad, Mumbai and Pune, the southern region covering Bangalore and Chennai, the Eastern region in and around Kolkata and Northern region between Delhi and Kanpur. Some of the states such as Assam, Orissa, Bihar and Kerala remain very low in the scale and rate of urbanization. The abnormal growth of urbanization in different parts of India can be attributed not only to the terrific increase in population but also to various policies of the government concerning industrial licensing which encourage the existing industrialized areas to grow ever faster, to the transportation policies which favour the movement of goods and people in certain directions and finally to the overwhelming attraction of the present metropolitan areas such as Mumbai, Kolkata, Chennai and Delhi to go on expanding indefinitely into urban sprawl (Mayur 1981 : 90).

The rapid growth of urbanization in India is acting as incentives to urban migration. As cities and towns are the centres of trade, industry and science or all round

economic and social development enriching human existence, continuous pouring-in of people is seen from rural to urban areas with urban out growth. A city therefore may be defined as a relatively large, dense and permanent settlement of socially heterogeneous individuals (Kakati 1992 : 3).

Though increase in the size and percentage of urban population does not adequately describe the process of urbanization, yet size of population is considered as one of the important characteristics to be a town in India. The minimum population of a town should be 5,000 and a density of population of at least 400 persons per sq.km. and (1000 per sq.mile). To become a city the population should be of one lakh or above. The concept of metropolitan areas used in order to denote a city of 10 lakh or more. All the developed nations have a high proportion of urban populations (Chacko 1993 : 24, 30).

By the size of population the towns in India are divided into six classes (Chacko 1993 : 24):

Class I -	1,00,000	and	above
Class II -	50,000	to	99,999
Class III -	20,000	to	49,999
Class IV -	10,000	to	19,999
Class V -	5,000	to	9,999
Class VI -	Below	5,000.	

The following table shows the growth of urban population in India since 1901 to 2001.

Table 1.1 : Growth of Urban Population in India 1901-2001

Year	Number of Towns	Total Population (in Millions) during the decade	Total Urban Population (in Millions)	Percentage of Urban Population	Percentage Growth of Urban Population
1901	1830	238.39	25.85	10.84	-
1911	1815	252.09	25.94	10.39	0.3
1921	1944	251.32	28.09	11.18	8.3
1931	2066	278.98	33.46	11.99	19.1
1941	2253	318.66	44.15	13.85	32.0
1951	2822	361.08	62.44	17.29	41.4
1961	2334	439.23	78.94	19.90	26.4
1971	2567	548.16	109.11	19.90	31.2
1981	3347	683.33	159.46	23.31	31.58
1991	3769	846.38	217.55	25.72	26.72
2001	4378	1028.61	285.35	27.78	23.74

Source : (i) N.Jaypalan, 2002, **Urban Sociology**, Atlantic Publishers and Distributors, p.235

(ii) P.M.Chacko, 1993, *Urban Studies : An Overview*, in **Hill Cities of Eastern Himalaya, North-East India-A profile**, A.C.Sinha et al. (ed.) New Delhi: Indus Publishing Company, p.25.

(iii) www.censusreportofindia.com

The table reveals that the size of population, to size of urban population and total number of towns in India, all, have been increasing in every decade. According to the census report of 2001, about 285.35 million of Indian people are living in towns constituting 27.78% of the total population which is 23.74 % higher than last decade, i.e., 1991.

The urban population growth has not been identical in different states. The following table shows the percentage of decadal population growth in different states of India from 1961 to 2001.

Table 1.2 : Growth of Urban Population in the States of India, 1961-2001 (in Percentage)

States/ Union Territory	1961	1971	1981	1991	2001
Dadra & Nagar Haveli	88.72	89.68	92.76	89.93	92.56
Andhra Pradesh	17.44	19.35	23.32	21.42	27.07
Assam	7.37	8.32	1029	11.08	12.72
Arunachal Pradesh	-	3.70	6.56	12.21	20.28
Bihar	8.43	10.04	12.47	12.02	10.47
Chandigarh	83.33	88.46	93.33	89.72	89.80
Delhi	88.72	89.68	92.76	89.93	92.56
Dadra & Nagar Haveli	-	-	-	7.91	22.88
Daman & Diu	-	-	-	47.06	36.23
Gujarat	25.77	28.31	31.10	31.35	37.35
Goa	15.87	26.74	32.11	41.03	49.63
Haryana	17.23	17.28	21.88	17.52	29.00
Himachal Pradesh	6.34	7.06	7.71	8.05	9.79
Jammu & Kashmir	16.6	18.26	18.89	20.12	24.88
Jharkhand	-	-	-	21.25	0.02
Kearla	15.11	16.28	18.74	17.21	25.96
Karnataka	22.23	24.31	28.89	26.35	33.98
Lakshadweep	-	-	50.00	55.77	44.43
Manipur	8.97	13.19	26.42	27.69	26.33
Mizoram	7.41	11.36	24.67	46.20	49.63
Meghalaya	15.58	14.55	18.07	18.69	19.52
Madhya Pradesh	14.29	16.26	20.29	18.25	26.67
Maharastra	28.22	31.20	35.03	34.10	42.39
Nagaland	5.41	9.95	15.52	17.88	17.73
Orissa	6.32	8.27	11.79	9.87	14.97
Punjab	23.06	23.80	27.68	24.20	33.95
Pondichery	24.32	42.55	51.67	63.96	66.53
Rajasthan	16.28	16.61	21.04	16.82	23.38
Sikkim	6.25	7.02	8.15	9.12	11.09
Tamil Nadu	26.69	30.28	32.95	33.52	43.86
Tripura	8.77	10.43	10.99	15.27	16.96
Uttar Pradesh	12.85	14.00	17.95	15.10	20.78
West Bengal	24.45	24.76	20.46	27.48	28.05
Total India	17.98	19.89	23.31	25.73	27.78

Source : (i) N.Jaypalan, 2002, **Urban Sociology** Atlantic Publisher and Distributors, p.235
(ii) P.M.Chacko, 1993, *Urban Studies : An Overview*, in **Hill Cities of Eastern Himalaya, North-East India-A profile**, A.C.Sinha et. al. (ed.) New Delhi: Indus Publishing Company, p.26.
(iii) www.censusreportofindia.com.

Almost all the states and union territories show increasing trend in urban population from last five decades. Delhi and Chandigarh are the most urbanized states in India having maximum urban population throughout the decades where as Assam, Arunachal Pradesh and Orissa are the least urbanized states having minimum urban population all through the five decades. Beside, Pondichery, Maharastra, Gujarat, Tamil Nadu and Lakshadweep are having mediocre urban population since 1960s. In totality the country shows increasing trend in urban population over the decades from 1961 to 2001.

The rate of literacy is another parameter on the basis of which the degree of urbanization is measured. The table 1.3 shows the rate of literacy in the states and union territories of India in 1991 and 2001.

Table 1.3 : Literary Rate in the States/ Union Territories of India in 1991 and 2001

States/Union Territories	1991	2001	Rate of increase
Andhra Pradesh	44.08	61.11	17.03
Assam	52.89	64.28	11.39
Arunachal Pradesh	41.59	54.74	13.15
Andaman & Nicobar Island	72.02	81.18	9.16
Bihar	34.49	47.53	13.04
Chandigarh	77.81	81.76	3.95
Chattishgarh	42.91	65.18	22.27
Delhi	75.29	81.82	6.53
Dadra & Nagar Haveli	40.71	60.03	19.32
Daman & Diu	71.20	81.09	9.89
Gujarat	61.29	69.97	8.68
Goa	75.51	82.32	6.81
Haryana	55.85	68.59	12.74
Himachal Pradesh	63.86	77.13	13.27
Jammu & Kashmir	NA	54.46	NA
Jharkhand	41.39	54.13	12.74
Kearla	89.81	90.92	1.11
Karnataka	56.04	67.04	11.00
Lakshadweep	81.78	87.52	5.74
Manipur	59.89	68.87	8.98
Mizoram	82.27	88.49	6.22
Meghalaya	49.10	63.61	14.51
Madhya Pradesh	44.67	64.11	19.44
Maharashtra	64.87	77.27	12.4
Nagaland	61.65	67.11	5.46
Orissa	49.09	63.61	14.52
Pondichery	74.74	81.49	6.75
Rajasthan	38.55	61.03	22.48
Sikkim	56.94	69.68	12.74
Tamil Nadu	62.66	73.47	10.81
Tripura	60.44	73.66	13.22
Uttar Pradesh	40.71	53.36	12.65
Uttaranchal	57.75	72.28	14.53
West Bengal	57.70	69.22	11.52
Total India	58.77	65.38	6.61

Source : www.censusreportofindia.com.

The table exhibits that in 1991 Kerala has the highest rate of literacy (89.81%) followed by Mizoram (82.27%) and Lakshadweep (81.78%). Chandigarh (77.81%) ,Goa (75.51%), Delhi (75.29%) , Pondichery (74.74%) and Andaman and Nicobar (72.02%) were experiencing greater literacy rate. But some states had below 50% rate of literacy like Rajasthan, Jharkhand, Madhya Pradesh, Andhra Pradesh, Dadra & Nagar Haveli, Uttar Pradesh among which Rajasthan had the lowest literacy rate, about 38.55% only.

The level of literacy shows an uprising in all the states and union territories during 1991-2001. Interestingly, the higher elevations of the three states, Kerala (90.92%), Mizoram (88.49%) and Lakshadweep (88.49%), are experiencing up precedent literacy growth against all the states and union territories. But in respect of growth of literacy, Rajasthan (61.03%) revealed the greatest increase, i.e., 22.48% over the previous decade. Now, Uttar Pradesh has the lowest rate of literacy, 53.36% of its total population. As a whole the country has now 6.61% greater rate of literacy over the previous decade.

The urban centres have attracted people but have failed to absorb and assimilate them. A major reason is their incapacity to proportionately expand employment opportunities for their expanded labour force in the organized sector. The result has been the growth of the informal sector predominated by self-employment. Their infrastructures for both living and economic activity are greatly over strained. They face huge shortage of shelter, water, sewage, drainage and internal transport. In fact a majority of people in many of these cities are living in highly congested slums. The shanty towns are posing a great challenge to planners and policy makers (Thudipara 1993 : 39).

In India, the Urban Community Development (UCD) has emerged as one of the strategies of intervention to solve some of the problems of city in general and of the depressed areas in particular. The other strategies of intervention, recently emphasized in urban planning and development, are population strategy, including migration control, integration of infrastructure, regional development strategy and urban decentralization strategy. UCD is a crucial strategy of intervention to combat urban problems through citizens' participation (Thudipara 1993 : 39).

The process of urbanization is a continuing process which is not only linked with industrialization but also with a series of factors underlying the process of economic growth itself. In a sense, urbanization is both a cause and a consequence of economic growth. Increasing urbanization is one of the most pervasive processes in the developing countries. A part of this growth has been due to rather rapid rate of over all population increase but another important factor has been the massive increase in the number of migrants arriving from surrounding rural areas. The increasing flow of migrants to already crowded urban areas has generated major disturbing factor in the process of economic development which creates a number of socio-economic problems and results into lopsided development of the economy. On the one hand, it aggravates the already serious problem of urban unemployment; on the other it causes shortage of labour in the agricultural sector, affecting its growth adversely. As a result of large scale in-migration in cities, there is all round decline in public services and in social infrastructure necessary to maintain orderly urban life.

Urbanization in North East India

The picture of urbanization in North Eastern region of India is notably different

from their maritime counterparts. The complex physiographic conditions proved restrictive to large scale urban development in the region. The hilly terrains of the region consisted of high concentration of tribal population were brought under the British rule much later than other parts of India. Besides, the mountains in the northern side, the region consists of the plains in the central and Southern plateau. The capitalist mode of production introduced in tea plantation and forest and mineral resource exploitation has brought about significant socio-economic changes in the region. As a result, the region became gradually fertile for the growth of urbanization. The establishment of the North-Eastern Council was envisaged for its integrated development. The absence of large economic activities kept the urbanization slow and highly uneven in all the states depending upon variations of geographical setting (Bhagabati 1996 : 7-8; Singh 1999: 11-12).

The urbanization did not have any systematic and distinct manifestation under the British Government. The British interest in the region was all through more academic than administrative. Its annexation was a part of their exotic colonial expansion. The then new urban centres developed primarily as administrative stations and business centres where exotic elements constituted the dominant portion. Most of the districts and sub-divisional headquarters of the North-East were established during the British period (1826-1947A.D.). The earliest known urban centres in the North-East such as Pragjyotishpura, Kamrupanagara and Hadapyakanagara in the Brahmaputra Valley and Srihattanagara in the Barak-Surma Valley became state capitals in later years. Since the British annexation of lower Assam (1826A.D.). Guwahati has emerged an important urban centre owing to its speedier urbanization. The introduction of

railways in 1881A.D. and its subsequent expansion also led to the growth of some railway towns such as Rangia, Chaparmukh, Lumding, Mariani, Tinsukia, Badarpur, Silchar and Dimapur. A large number of towns were setup in the hills such as Tura, Jowai, Haflong, Kohima, Mokokchung, Wokha, Aizawl, Kolasib and Lunglei and in the plains such as Dibrugarh, Silchar and Goalpara in the later years of the British rule. The establishment of oil refineries in Digboi, Nunmati and Duliajan caused a rapid growth of urbanization in the areas. Ledo, Margerita, Mariani and Naharkatia grew because of coal mining industries. The peripheral areas of Silchar and Dibrugarh were used for large number of tea plantation by the Government. The two capitals Agartala and Imphal; viz., of the princely states Tripura and Manipur respectively grew speedily as urban centres. Further more, the development of road network by the British Government led to easy transportation and connectivity not only among the towns in the North-East but also with the rest of India (Bhagabati 1996 : 10; Bhattacharjee 1993 : 48; Singh 1999 : 12)

In the colonial period the formation of municipalities and town committees began. Guwahati was the first municipal town under the District Towns Improvement Act 1864 and became a first class municipality in 1877. In 1865, this Act was extended to Silchar which became a second class municipality in 1893. Goalpara was given a town committee in 1875 and, two years later, the status of a second class municipality. Gradually, Dhubri (1883), Barpeta (1884), Tezpur 1894), Narayanganj (1894) and Nagaon (1894) emerged as the towns of second class municipality. Golaghat (1880), Jorhat (1880), Hailakandi (1906), Doom Dooma (1916), Palasbari (1916), Tinsukia (1919), Mangaldoi (1919), North Lakhimpur (1919) and Gauripur (1917) were

constituted into a union. Shillong was constituted into municipality in 1910. The Bengal Municipal Act of 1884 was introduced in Guwahati, Dibrugarh and Sylhet in 1887; in Dhubri in 1902; in Nagaon in 1914 and in Barpeta 1916. Besides, Assam had 28 urban boards before the Independence (Bhattacharjee 1993 :48-49).

In the post-Independence period, particularly after the Chinese aggression (1962), numerous developmental activities were taken up systematically which stimulated the process of urbanization. Some of the earlier towns have become districts and the state capitals and administrative-cum-service centres. Guwahati, Shillong, Aizwal and Kohima have become the state capitals of Assam, Meghalaya, Mizoram and Nagaland respectively and have emerged as the largest urbanized areas in those regions. The first and the only bridge over the river Brahmaputra, i.e., Sharaighat (1962) was constructed to connect Guwahati with the rest parts of the North East region. Panchgram, Bongaigaon, Namarup, Jogighopa and Jagiroad, are new industrial townships in Assam. Arunachal Pradesh (earlier the North-East Frontier Agency) became a union territory in 1972. The urbanization received new momentum after the establishment of business relations with China, Myanmar, Bangladesh and the rest of India which led to the growth of some new towns like Mankachar and Karimganj in Assam, Moreh in Manipur, Agartala in Tripura and Vanlaiphai in Mizoram (Bhagabati 1996 :10; Bhattacharjee 1993 :49).

The urban history of the region reveals that the urbanization was relatively slow because of its geographical remoteness. In spite the of rich natural resources the government never took initiative for large scale industrialization. Most of the developmental programmes were essentially rooted in the British period. The major

activities stepped up in the post-Independence period where a lot of rural people migrated to urban centres in search of jobs and a better life-style. Even today, the degree of urbanization in most of the bordering hilly areas is much lower than its average in the plain areas, owing to extremely poor transportation system and communication facility (Bhagabati 1996 :10; Bhattacharjee 1993 :49).

The urbanization in the region seems to have remained restricted to the administrative centres in the valleys and hilly areas. The growth of towns and urban population was very slow before the first Five Year Plan launched in 1951. The following table shows the growth of towns and urban population in the region in last fifty years.

Table 1.4. : Growth of Towns and Urban Population in North East India 1961-2001

Year	Number of Towns	Total Number of Population	Urban Population	Percentage of Urban Population (%)
1961	68	14500572	1102899	7.61
1971	98	19582296	1846685	9.43
1981	146	25196563	2996927	11.89
1991	186	30744225	4210788	13.70
2001	230	38857769	6032083	15.52

Source : (i) Bhatt, S.C. (ed.), 2004, **The Encyclopedic District Gazetteers of India Vol.11** New Delhi : Gyan Publishing House, Pp.555, 598, 14

(ii) Bhatt, S.C. (ed.), 1998, **The Encyclopedic District Gazetteers of India Vol.10** New Delhi : Gyan Publishing House, Pp.15, 166

(iii) www.censusreportofindia.com

The table reveals that since 1960s the number of towns, total population and percentage of urban population show an upward trend. In 1961 the number of towns in the region is 68 with urban population of 11.02 lakhs which constituted 7.61% of the total population. The number of towns rose to 98 and urban population increased to

18.46 lakhs in 1971 which constituted 9.43% of the total population of the region. The level of urbanization picked up a higher pitch during 1981-1991 decade when the urban population rose to 42.10 lakhs which constituted 13.70 % of the total population of the region. In the decade 1991-2001 the region including Sikkim has 230 towns and the urban population of 60.32 lakhs which constitute 15.52% of the total population of the region as a whole.

Significant variation in the growth rate of urban population is observed at the state level also. The following table shows the growth of urban population in all the eight states in the region during the last five decades.

Table 1.5. : Urban Population in the States of North East India 1961-2001

(in percentage)

State	1961	1971	1981	1991	2001
Arunachal Pradesh	0	3.70	6.65	12.21	20.28
Assam	7.21	8.82	9.88	11.10	12.72
Manipur	8.68	13.19	26.42	27.52	26.33
Meghalaya	15.27	14.55	18.07	18.60	19.52
Mizoram	5.36	11.36	24.67	46.10	49.63
Nagaland	5.19	9.95	15.52	17.21	17.73
Tripura	9.02	10.43	10.99	15.30	16.96
Sikkim	-	-	-	-	11.09
Total N.E.	7.61	9.43	11.39	13.70	15.52

Source : (i) Bhatt, S.C.(ed.), 2004, **The Encyclopedic District Gazetteers of India Vol 11,** New Delhi : Gyan Publishing House, Pp.405, 471, 555, 598, 714,

(ii) Bhatt, S.C.(ed.), 1998, **The Encyclopedic District Gazetteers of India Vol.10** New Delhi : Gyan Publishing House, Pp.15, 166

(iii) www censusreportofindia.com

The table reveals that in 1961 the degree of urbanization is low in all the states. Meghalaya was the only state having the highest urban population, 15.27% of its total population among the seven states of the North East region. Tripura, Manipur and Assam had a semblance of urbanization, wherein 9.02%, 8.68% and 7.21% of their population respectively enjoyed urban living. The level of urbanization in Mizoram (5.36%) was little higher than that of Nagaland (5.19%). But Arunachal Pradesh had no urban population.

In 1971 Meghalaya retained its first position, yet the percentage of urban population had reduced (14.55%). Though all the seven states of North East possessed more number of urban population than the previous decade, yet Mizoram showed a double increase in the percentage of urban population (11.36%). Moreover, Arunachal Pradesh possessed a little number (3.70%) of urban population in the decade.

In 1981 the degree of urbanization in all the states showed an impressive upswing where Manipur (26.42%) and Mizoram (24.67%) constituted the highest percentage of urban population. The urban population in Arunachal Pradesh (6.65%) doubled in that decade.

In 1991 Mizoram (46.10%) suddenly showed the highest concentration of urban population living in its 22 towns which was a double of the previous one. The sudden growth was the result of the re-grouping of the villages by the administration as a security measure against the insurgency (Chacko 1993 : 32).

Manipur's urban population (27.52%) was marginally higher than in the previous decade whereas Meghalaya's urban population (18.60%) has remained almost stagnant. Arunachal Pradesh (12.21%) has the urban population double of that in the

last decade. Nagaland (17.21%) and Tripura (15.30%) too are experiencing greater urbanization. Assam was the least urbanized state with 11.10% urban population.

In 2001 the degree of urbanization showed upswing in all the states except Manipur. The region as a whole (including Sikkim) has 15.52% urban population. Mizoram (49.63%) constituted the highest urban population. Assam (12.72%) and Sikkim (11.09%) constituted the least urban populations, though slightly higher than in the previous decade. Arunachal Pradesh (20.28%), Meghalaya (19.52%) Nagaland (17.73%) and Tripura (16.96%) are experiencing greater urbanization. But only Manipur exhibits the negative growth of 1.36% from 2001 to 1991. This is because of two main reasons; viz., low financial condition and insurgency problem. As per 10th Finance Commission Report (1995-2000), the state of infrastructure in Manipur is found fairly low at 70.38 as against the all India average of 100. Moreover, insurgency problem creating a state of uncertainty and chaos for which the Government finds difficulty in proper planning for development in the state. This is also discourages private entrepreneurship and foreign industrial collaborations. Therefore, due to financial crisis in the state many urban people migrated elsewhere out of the state (www.google.com.manipur : Chapter 4, Bhagt Oinam).

Thus, the growth rate is remarkably higher in the hilly states like Arunachal Pradesh and Mizoram than in the plains state like Assam. This is because of two main reasons. Firstly, during the post-Independence period a large number of new administrative centres have been formed in the form of district and sub divisional headquarters where in the people have got job opportunities. Though there are not many industrial centres, all the hill cities are centres of trade and commerce. In the

urban centres earnings and wages are better than in the rural areas. Besides, the establishment of new educational institutions, medial facilities and basic amenities attracted the rural youths in the urban areas. Secondly, the Christian Missionaries which always encouraged high level of education among the youth set up a good number of schools and colleges mainly in the hilly terrains of the states like Mizoram, Meghalaya, Nagaland and Arunachal Pradesh. In course of the time the educated people move to the urban centres in search of jobs and discarded their traditional occupations. Mizoram has the population highly urbanized and highly literate. Besides, the high urban growth of Mizoram significantly owed to the regrouping of the uprooted villages by Central Government in order to keep watch on the activities of Mizo National Front. As a result, a lot of rural to urban migration has taken place in the state (Bhagabati 1996 : 12; Chacko 1993 : 34).

Urbanization in Assam

Assam which is the largest state of the region has all the three types of urban local bodies. The Assam Municipal Act 1956 regulates the functioning of Nagar Panchayat or Town Committee and Municipal Board, while the only Municipal Corporation of Guwahati has its separate act. The state is mainly based on agricultural economy. Tea industry is the only big industry. Due to the installation of large scale tea plantation industry (1823 A.D.), development of trade and commerce and opportunities of higher education, a large number of rural people have been migrating in the urban centres. The growth of urban population in Assam is incredibly low in the last three decades as compared to the other states of the region, for the situation in the plains of North East greatly deviate from that of the hills. In the later part of the British period, the

region especially the plains of the Barhmaputra and the Barak Valley came directly under the suction mechanism of the Calcutta port. After Independence, the improvement of the rural economy and the gradual decline of Calcutta primacy set the momentum of urban growth and development. Thus, the present distribution pattern of the urban centres owes to a host of physical, historical, economic and socio-political factors. Besides, the indigenous rural people are not willing to migrate to the urban centres unless they are assured of good employment and other opportunities. A significant percentage of the urban population in the state comprises the people migrated from other states of India (Bhagabati 1996 :13; Singh 1993: 21).

At present, 27 districts of the state consist of 130 towns. The following table presents the number of towns, total population and urban population in 27 districts of Assam (Assam Govt. 2007: 4).

Table 1.6 : Distribution of Towns, Total Population and Urban Population in 27 Districts of Assam in 2007

District	Number of Towns	Total Population	Urban Population	Percentage of Urban Population
Dhubri	8	1522430	192443	12.64
Kokrajhar	3	956737	57112	5.97
Bongaigaon	4	612054	97214	15.88
Chirang	2	356722	19397	5.44
Baksa	0	860270	0	0
Goalpara	3	822035	66902	8.14
Barpeta	7	1397749	126868	9.08
Nalbari	2	689053	27486	3.99
Kamrup (M)	4	1062771	850136	79.99
Kamrup (R)	5	1308505	58081	4.44
Darrang	2	760630	41703	5.48
Udalguri	2	762109	33125	4.35
Sonitpur	6	1663095	175794	10.57
Nalbari .	2	689053	27486	3.99
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Udalguri	2	762109	33125	4.35
Sonitpur	6	1663095	175794	10.57
Lakhimpur	4	889010	75153	8.45
Dhemaji	3	571944	38832	6.79
Morigaon	2	776256	37988	4.89
Nagaon	11	2314629	283287	12.24
Golaghat	6	946279	81138	8.57
Jorhat	8	999221	176320	17.65
Sibsagar	6	1051736	108959	10.36
Dibrugarh	9	1185072	228438	19.28
Tinsukia	10	1150062	223957	19.47
Karbi Anglong	6	813311	91930	11.30
N. C. Hills	4	188079	59435	31.60
Karimganj	3	1007976	73850	7.33
Hailakandi	3	542872	44085	8.12
Cachar	7	1444921	201387	13.94
Total (Assam)	130	26655528	3471020	13.02

Source : Assam Govt. 2007, **Assam at a Glance**, Guwahati: Directorate of Economics and Statistics, Govt. of Assam, p. 4

The table reveals that Nagaon district has the highest number of towns (11) followed by Tinsukia (10), Dibrugarh (9), Dhubri (8), Jorhat (8), Barpeta (7) and Cachar (7) whereas the Baksa district has no urban centre. Of the urban population the Kamrup Metropolitan centre has the highest number of urban population, i.e., 79.99% of the total population of the district. The N.C.Hills district stands in second position (31.60%) followed by Tinsukia (19.47%), Dibrugarh (19.28%), Jorhat (17.65%), Bongaigaon (15.88%) and Cachar (13.94%). The entire state at present has 13.02% urban population.

Thus, despite lesser size of urban population, the spread effect of urbanization is found extensive and pervasive in the plains of Assam in respect of the number of urban centres.

Tribes and Their Urbanization in India

India has one of the largest tribal concentration in the world. Prior to introduction of the constitution, the tribes were variously termed as aboriginal, adivasis, forest tribes, hill tribes, primitive tribes etc. Though the inclusion of community as a tribe is not based on any objective criterion, the Government of India had accepted the criteria that the groups, being outside the Hindufold, suffer from economic, social and educational backwardness and are isolated in the hilly forested tracts, are considered as tribes. According to the Indian constitution tribes are recognized as such for granting certain privileges by an order of the President of India. The constitution created two special categories called as the Scheduled Castes and the Scheduled Tribes under specific articles. These are groups identified on the basis of the 1931 census to become constitutional categories to be enumerated under specific schedules or lists. These

schedules have to be approved by the parliament and assented by the President of India to become constitutional category. According to that, Article 341 for the Scheduled Castes and Article 342 for the Scheduled Tribes are mentioned for granting many special provisions (Majumdar 1979 :12).

Classification

Since prehistoric times, India has been a country of multiracial stocks. The various parts of its territory are occupied by different groups of people having their definite traits of culture and levels of development. Among them, there are a number of groups which are still in the primitive stage and are far away from the impact of modern civilization. These groups of people are called aboriginal. In the Indian constitution these groups have been termed as 'Scheduled Tribes'. These groups of people have been classified by various scholars time to time on the basis of their physical appearances, language, area of inhabitation, economy, etc. The classifications are as follows :

Racial Classifications

According to Guha (1935), tribal people of India can be grouped into the following three (Jha 1995: 32):

(a) The Proto-australoids: This group is characterized by dark skin colour, sink nose and lower forehead, for example, the Munda, the Oraon, the Ho, the Gond, the Khond etc. The tribes of middle India belong to this stock.

(b) The Mongoloids: The tribal people of the Himalayan region specially of the north Himalaya come under this category. The tribes of north eastern India have typical features of this stock.

(c) The Negritos: The Kadars of Kerala and the Andamanis of the Andaman Island

come under this category. The Kadars, the Irulas and the Paniyans of South India, with frizzly hairs, have an undoubted Negrito strain.

Dubey (1961) opines that all the tribes of India are covered under three broad racial types; viz., the Negritos, the Proto Australoids and the Mongoloids (Jha 1995:30).

Linguistic Classification

Indian tribes may be classified on the basis of their languages into the following categories :

(a) The Austro-Asiatic Linguistic Group - This groups consists of the Kols and the Mundas of Central and Eastern India, the Khasis of Assam and the Nicobarese of Nicobar Islands.

(b) The Dravidian Linguistic Group - This group is popular in the Central and Southern India, which includes Gonds, Maler Polia, Soara, Koya, Paniyan, Kadar and Malakurwan.

(c) The Tibeto-Chinese Group - This group includes the tribes which belong to the Southern slopes of Himalayas from the Northern Punjab to Bhutan and Assam. The Naga, Kuki, Dafla are some of the main tribes of this linguistic group (Singh 1987 :222).

Makhan Jha (1995:33-34) of has attempted to classify the tribals of India linguistically into made four broad linguistic families.

I. Austro-Asiatic Family

(a) Mon-Khmer Branch : Khasi and Nicobari.

(b) Munda-Branch - Santhali, Kharwari, Ho, Mundari. Gondi, Kharia, Savara, Khond, Gadaba, etc.

II. Tibeto-Chinese Family

1. Siamese-Chinese Sub-family- Tai group-Khamti, Phakial, etc.

2. Tibeto-Burman Sub-family consisting of the following branches:

(i) Tibeto-Himalayan Branch-Bhotia of Darjeeling.

(ii) Western Sub-Group of Pronominalized Himalayan Group-Chamba, Lahauli, Swangli, Kinnauri, etc.

(iii) Non- Pronominalized Himalayan Group - Rong or Lepcha, Toto, etc.

(iv) Arunachal Branch - Aka or Hrusso, Abor, Miri, Dafla, Mishmi etc.

(v) Assam- Burmese Branch consisting of the following groups:

(a) Boro or Bodo group- Plains Kachari (Barman), Hill Kachari (Dimasa), Garo, Tripura etc.

(b) Nag group consisting of two subgroups: Naga subgroup - Angami, Ao, Sema, Rengma, etc.; Naga-Bodo, subgroup, Kachcha Naga, Kabui Naga, etc.

(c) Kachin Groui-Singpho.

(d) Kuki-Chin Group - Manipuri, Thado, Sokte, Ralte, Lushai, etc.

III. Dravidian Family - The Dravidian family consists of Korawa, Yerukala, Yarava, Badaga, Toda, Kota, Kurukh or Oraon, Malto or Maler, Kui Kandhi or Khond, Gondi, etc.

IV. Indo-European Family - Hajong, Bhili, etc.

Territorial Classification

From the point of view of territorial distribution of the tribals in India, many scholars have made regional typology of the tribes on the basis of their concentration. On the basis of the classifications made by Guha (1951), Madan and Mazumdar (1956), S.C. Dube (1960), Roy-Burman (1971) and Vidyarthi (1977) the following categories are given (Singh 1987: 221).

(a) Tribes of Northern and North Eastern Zone - This zone comprises the

sub-Himalayan region and the mountain valley of eastern frontiers. This zone extended from Leh in the west to Lushai hill ridges in the east. The tribes inhabiting Kashmir, East Punjab, Himachal Pradesh and northern Uttar Pradesh are within this zone. The Aka, Dafla, Miri, Gaddo, Gujar, Khampa, Kalota, Tharu, Boksa, Khasi and Naga are some of the principal tribes of this zone. Among them, the Naga tribe consists of various major groups; namely, the Rengma, the Sema, the Angami, the Ao, the Lhota, the Phom, the Chang and the Konyak.

(b) Tribes of Central or middle Zone - The central zone consists of plateaus and mountains between the Indo-Gangetic plains to the north and the Krishna river in the south. Tribes inhabiting Madhya Pradesh, Hyderabad, northern Rajasthan, southern Maharashtra and Bastar are also included in this zone. The principal tribes of this zone are; viz., the Savaras, the Hill Kharias, the Birjias, the Gonds, the Bhumijs, the Bhuiyas, the Mundas, the Santhals, the Oraons, the Hos and the Birhors. Among these tribes, the Gonds form the largest group and occupy the area which is known as Gondwana.

(c) Tribes of Southern Zone - The southern zone comprises the area which falls between the Krishna river and Cape Cammorin. Hyderabad, Mysore, Coorg, Travancore, Cochin, Andhra and Madras fall within this zone. The tribes of this zone are considered to be most primitive and ancient. Among them, Kanara, Teruvas, Todas, Kadars, Kennikars and Malvadan are most important.

(d) Tribes of Andaman and Nicobar Island - Apart from the above zones, there is a small isolated zone comprising Andaman and Nicobar Island. The main tribes inhabiting this zone are known as Jarva, Andamanese and Nicobarese.

Economic Classification of Indian Tribes

The economic life of the tribals is specific in nature. Different scholars like Mazumdar (1966), Dube (1969), Das (1967), Vidyarthi (1977) have given their opinions about the economic classifications of the Indian tribes. Madan and Mazumdar made a six-fold economic classification which includes (Jha 1995:37).

(i) Food gathering tribes

(ii) Agricultural tribes.

(iii) The tribes which practise shifting cultivation

(iv) The tribes which maintain their livelihood on the basis of their handicrafts

(v) The tribes which practise pastoralism

(vi) The tribes which are industrial labour.

Das (1967) has given five divisions of tribal economy (Jha 1995:38) :

(i) Nomadic food collectors and pastorals.

(ii) Shifting cultivators of hill slopes.

(iii) Plough cultivators of plateaus and tarai areas.

(iv) The tribes which are partly assimilated with the Hindu social system.

(v) The totally assimilated tribes which have gained a high social status among the Hindus.

The economic typology of Indian tribes as proposed by L.P.Vidyarthi (1977) is as follows (Jha 1995:39).

(i) The forest hunting type

(ii) The hill cultivation type

(iii) The plain agriculture type

(iv) The simple artisan type

(v) The pastoral and cattle herders type

(vi) The folk artist type

(vii) The agricultural and non-agricultural type (sections of the tribe working in the mining and manufacturing industry)

(viii) The skilled white collar jobs and trades type (working in the offices, hospitals, factories, universities and colleges, army and so on.

Among all the classifications, the typology proposed by Vidyarthi is highly exhaustive and satisfactory. In framing the above typology Vidyarthi took into consideration all the previous classifications and the changes that have taken place in the tribal communities during all these years.

Those tribes who practice forest hunting type have mainly three resources, i.e., food gathering, hunting and fishing. These tribes are distributed all over India. The Rajis of Uttar Pradesh; the Birhors, Hill Kharias, Birjias, Parahiyas, Korbas, etc. of Bihar ; the Hill-Maria Gonds of Bustar (Madhya Pradesh); the Juwang in Orissa, etc. practise the forest hunting type of economy. Among the tribes of Andaman and Nicobar Island, special mention may be made of Onges, Jarwas, Sentinalese, Shompens, etc. who fall in this category. The tribes of Lakshadweep who are all Muslim, are depending entirely on fishing. They also practice trade of coconut and its by-products with the mainland traders (Jha 1995: 40).

The hill cultivation is or shifting cultivation is practiced by a number of tribes in India. Garos, Tripuris, Noatias, Mogs, Naga tribes in the north-east Himalaya ; the Malers of the Sauria, Paharias of Santhal Pargana, the Hill Kharias, the Korbas, the Parahiyas and the Birjias in Bihar; the Saoras and Kuttiyas-Khonds in Orissa; the Kamars, the Baigas, the Maria- Gonds in Madhya Pradesh, the Bagatas in Andhra Pradesh and the Malekudias in Mysore, etc. practise shifting cultivation as their primary economy (Jha 1995: 41).

The most popular occupation which is practiced by major tribes of India now a days is agriculture in its simpler from requiring ploughing with two animals. Among the agriculturist tribes mention may be made of the Khasis and Jayantias of Assam and Meghayaya, the Khasas and Tharus of Tarai area of Uttar Pradesh, the Kinnaurs, the Pongwalas and Swanglas in the Himalaya of Himachal Pradesh, the Bhumij, the Santhals, Mundas, Oraons, Hos, Kharwars, Baigas and Gonds of central India (Jha 1995: 41-42).

A number of tribes maintain their livelihood on crafts and cottage industries like basket-making, tool-making (iron and wooden), spinning and weaving, metal work, iron- smithy etc. In this category mention may be made of the Gujjars of Kashmir and Himachal Pradesh, the Kinnauris of Himachal Pradesh, the Kanjars of Uttar pradesh , the Loharas, Karmalis, Chik-Baraik and Mahalis from Bihar. The Assurs of Bihar, the Agarias of Madhya Pradesh and Gaudulias of western India are traditionally iron smiths (Jha 1995:42).

There are some tribes in India who practice pastoralism and cattles are their main source of livelihood. For example, the Todas of Nilgiri in Tamil Nadu, the Gujjars, Bakarwals, Gaddis and Lodhs of Himachal Pradesh practice pastoralism as their main source of livelihood. The Gollas, Kurubas, Lambads of South India, Sansis of Punjab and the Chaupans of Jammu and Kashmir also come under the herder type. The Bhots of Almora district depend on the cattle rearing (Jha 1995:43).

Some tribes are specialized in singing and dancing, music barding, acrobatics, conjuring, snake charming, etc. and these are the main sources of their livelihood. The Nats and Saperas of south-eastern Uttar Pradesh, the acrobat Mundu-pttas and Kelas of Orissa and Middle India, the barding Pradhans and Ojhas, the animal players, Madaris, the snake charmers, Pamulas, the Garadis, the acrobat

Dommaras and Bynollus, the Bahurupas, etc. of Andhra Pradesh and a few Kotas of Tamil Nadu are mentionable in the context (Jha 1995 : 44).

The tribes with a considerable population, who traditionally come from the agriculturist type, have adopted an economic life of casual workers or labourers which is the main source of their livelihood. They now work as casual laboureres in road construction, big industries and in mining industries. The tribals of Bihar, Orissa, Bengal and Madhya Pradesh in middle India have shared a good hand in the industrial life as labourers specially when Rourkela, Bhilai, Bokaro, Durgapur industrial complexes were in a formative stage. The tribes of Chotanagpur of Bihar are working in north-east India, i.e., in tea gardens of Assam and at the same time engaged in forestry and other workshops of Andaman and Nicobar Islands. The Santhals are said to be good miners and coal cutters, and therefore, most of them are engaged in coal industry as mining labouers (Jha 1995: 44).

Besides, these tribal labourers, there are some tribal individuals or families who are working for their livelihood in different offices, hospitals, colleges and universities. Apart from their initiations, the seat reservation in different services as laid down in the constitution has helped a lot in creating this type of economic life among the tribals. However, it has been observed that mostly the educated and the converted Christian tribals are engaged in these white collar jobs and they are scattered through out India in different capacities (Jha 1995 :45).

Tribal Population in India

The Scheduled Tribes' population of India is above 82.98 millions constitute 8.08% of the total population of the country (1027.015 millions) in the recent years (Census 2001). According to 2001 census, the distribution of the Scheduled Tribes' population in the states and union territories of India is as follows.

Table 1.7 : Distribution of Scheduled Tribes Population in States and Union Territories

State/ Union-Territory	Total Population	Scheduled Tribes (S.T.) Population	Proportion of S.T. Population
Jammu & Kashmir	10,143700	1,105,979	10.9
Himachal Pradesh	6,077,900	244,587	4.0
Punjab	24,358,999	-	0.0
Chandigarh	900,635	-	0.0
Uttaranchal	8,489,349	256,129	3.0
Haryana	21,144,564	-	0.0
Delhi	13,850,507	-	0.0
Rajasthan	56,507,188	7,097,706	12.6
Uttar Pradesh	166,197,921	107,963	0.1
Bihar	82,998,509	758,351	0.9
Sikkim	540,851	111,405	20..6
Arunachal Pradesh	1,097,968	705,158	64.2
Nagaland	1,990,036	1,774,026	89.1
Manipur	2,166,788	741,141	34.2
Mizoram	888,573	839,310	94.5
Tripura	3,199,203	993,426	31.1
Meghalaya	2,318,822	1,992,862	85.9
Assam	26,655,528	3,308,570	12.4
West Bengal	80,176,197	4,406,794	5.5
Jharkhand	26,945,829	7,087,068	26.3
Orissa	36,804,660	8,145,081	22.1
Chattisgarh	20,833,803	6,616,596	31.8
Madhya Pradesh	60,348,023	12,233,474	20.3
Gujarat	50,671,017	7,481,160	14.8
Daman & Diu	158,204	13,997	8.8
Dadra & Nagar Haveli	220,490	137,225	62.2
Maharashtra	96,878,627	8,577,276	8.9
Andhra Pradesh	76,210,007	5,024,104	6.6
Karnataka	52,850,562	3,463,986	6.0
Goa	1,347,668	566	0.04
Lakshadweep	60,650	57,321	94.5
Kearla	31,841,374	364,189	1.1
Tamil Nadu	62,405,679	651,321	1.0
Pondicherry	974,345	-	0.0
Andaman & Nicobar Island	356,152	29,469	8.3
Total India	1,028,610,328	84,326,240	8.2

Source : Primary Census Abstract Census of India 2001 http://www.censusindia.net/t_00_005html.

The states of the North, East and North-Eastern zone; viz., Jammu & Kashmir (10.9%), Himachal Pradesh (4.0%), Rajasthan (12.6%) Uttaranchal (3.0%), Bihar (0.9%) Jharkhand (26.3%). Chattisgarh (31.8%), Uttar Pradesh (0.1%) , Arunachal Pradesh (64.2%) Meghalaya (85.9%), Manipur (34.2%) Mizoram (94.5%), Nagaland (89.1%), Tripura (31.1.%) West Bengal (5.5.%), Sikkim (20.6%) and Assam (12.4%) altogether constitute 45.24% of the total Scheduled Tribes' population of India and 3.71% of the total population of India.

The states of the Central or middle zone; viz., Madhya Pradesh (20.3%) and Orissa (22.1.%) constitute 24.17% of the total S.T. population of India and 1.98% of the total population of India.

The states and union-territories of Western zone; viz., Gujarat (14.8%) Maharastra (8.9%), Goa (0.04%), Daman & Diu (8.8%) and Dadra and Nagar Haveli (62.2.%) altogether constitute 19.22% of the total Scheduled Tribes' population of India and 1.57% of the total population of India.

The states and union territories of Southern zone; viz., Andhra Pradesh (6.6%), Karnataka (6.6%), Tamil Nadu (1.0%), Kerala (1.1%), Lakshadweep (94.5%) and Anadaman & Nicobar Island (8.3%) altogether constitute 11.37% of the S.T population of India and 0.93 % of the total population of India.

Therefore, maximum Scheduled Tribes' population is found in the North, East and North-Eastern zone then in the Central zone, then in the Western zone and lastly in the Soutern zone.

Tribal People in North East India

From the geographical and administrative point of view it is rather easy to demarcate the physical boundary of North East India as most of the boundary is international. The eight states ; viz., Assam, Arunachal Pradesh, Meghalaya, Manipur, Mizoram, Nagaland, Tripura, and Sikkim altogether constitute 38857769 inhabitants, i.e., about 3.8% of the total population of India which is the extremely heterogeneous in terms of race, language, habitat, economy, religion, culture and social organization (Census 2001). The population composition of this region can be broadly divided into two heads: tribal population and caste population inhabiting mainly the hills and river valleys respectively. The North East tribal population constitutes 12.41% of the total Scheduled Tribes' population of the country and 26.93% of the total population of the whole North East region. The rest 73.07% population of this region is caste population (Census 2001).

Unlike the migrations in other parts of India from west to east, most of the people of North East India have migrated from the east. Later on some people were migrated in this region from the west. The Austric speaking people were the first migrant people of this region and the present Khasis and Jaintias of Meghalaya are the representatives of the early migrants. After them, the Tibeto-Burman linguistic group of people migrated and settled in the plains of the Brahmaputra Valley of Assam and hilly areas of other states in the region. Besides, a group of Indo-Aryan speaking people migrated in protohistoric period who were known as Kiratas by the Aryans. In the historic period a group of Thai origin entered into Assam and gradually established their rule in almost the whole Brahmaputra Valley till 1826 AD. This group of people is known as Ahom (Majumdar 1979 : 23).

The most of the Scheduled Tribes' population of North East India belong to Mongoloid racial stock. The Aryan-speaking people, i.e., Ahoms belong to Caucasoid racial stock. The people of the western side of this region are mixture of Caucasoid and Dravidian and Pre-Dravidian racial elements and the people of the eastern side are a mixture of the Caucasoid and the Mongoloid (Majumdar 1979 : 25).

In linguistic affinities, all the languages spoken by the Scheduled Tribes belong to Sino-Tibetan linguistic family except the khasi and Jaintia tribes of Austric speaking group. Sino-Tibetan family has two sub-families; viz., Siamese-Chinese and Tibeto-Burman. The Ahoms of Tai language are the only representative of the Siames-Chinese sub-family. Tibeto-Burman sub-family comprises of three branches; viz., Tibeto-Himalayan, North Assam and Assam-Burmese. A few languages spoken in the Kameng district of Arunachal Pradesh are the only one that belong to Tibeto-Himalayan branch. Other major languages of Arunachal Pradesh such as Minyong, Pasi, Mishmi, Nisi, Apatani, Padam, etc. belong to North Assam branch. Besides, most of the languages and dialects of this region belong to Bodo, Naga and Kuki-chin groups of Assam-Burmese branch (Majumdar 1979 : 26). Some of the major tribal communities of North Eastern region are as follows :

Arunachal Pradesh

District wise the tribal communities of Arunachal Pradesh can be classified into five categories; viz., the tribes of Kameng, Subansiri, Siang, Lohit and Tirap districts. There are 26 major tribal groups which can be further divided into 80 or more sub groups each heaving specific dialect. Altogether the Scheduled Tribes' population constitutes 64.2% of the total population of the state (Census 2001).

The Kameng district is predominantly inhabited by the tribes like Monpa, Sherdukpen and Aka. Among the Monpas matrilocal residence marriage with service is still traceable. The Sherdukpen society is characterized by the special system of social stratification. A large number of people of this group have become Buddhist, though the traditional worship is quite prevalent. The Aka have a democratic system of village organization where decisions are taken by the elders of the village.

The Subansiri district has predominant population of the Daflas, the Apatani, the Tagin and the Hill Miri. These tribes are organized on partrilineal basis, each one has certain unique features Like the Akas, slaves are also found among the Daflas (Nishis). The Apatanis are cultivators who cultivate paddy on elaborately irrigated terraces and have a strong village organization. The Hill Miris have very small villages and there is no strong unified bond among the households of a village.

The Siang district is characterized by a group of tribes known as the Adi which is famous for their highly democratic village council called Kebang. It includes some communities; viz., Pailibo, Gallong, Ashing, Minyong and Padam. These communities are characterized by a similar culture and have some differences in dialects.

The Lohit district is the home of three tribal groups; viz., Idu, Taram, Kaman collectively known as the Mishmis. They are follows of Hinayana Buddhism.

The Tirap district is mainly dominated by the Tangsa, Nocte and Wancho. The Tangsas are the migrants from Myanmer. The Noctes adopted Vaishnavism from the plains. The Wancho have a class structured society and are among the least changed tribes of Arunachal Pradesh (Majumdar 1979 : 27 - 32).

Assam

The great Assam which used to be the land of the tribes has now been reduced to a non-tribal state of the river valleys of the Brahmaputra and the Barak. Only hilly districts of North Cachar Hills and Karbi Anglong Hills are administered under the 6th Schedule of the constitution of India. The Scheduled Tribes' population of this state comprises 12.4% of the total population of Assam (Census 2001).

The Karbis are the major tribal community of the Karbi Anglong. They are in close touch with the neighbouring Assamese peasantry of the plains and this has influenced their cultural and economic life to a great extent. They have taken to plough cultivation in the valley while still retaining their jhum field on the hill slope.

The North Cachar Hills district is inhabited by the Dimasas. They are the only Bodo speaking people living away from the plains of the Brahmaputra valley.

The other tribe of Assam is the Mishing (the originally termed as Miri) mainly inhabiting Majuli the greatest river island. This group has sanskritised and embraced a type of Assamese Vaishnavism.

In addition, some of the hill tribes like Garos, Barmans, Jaintias, Nagas, Hmars, etc. have also settled down in the valleys of the Brahmaputra and the Barak and are practicing settled agriculture (Majumdar 1979 : 32-34).

Manipur

In Manipur the tribesmen mostly live in the hills which cover 90% of the total area of the state. There are 28 Scheduled Tribes in Manipur who make up for 34.2% of the total population of the state. The two major ethnic categories are the Naga and Kuki-Chin linguistic groups of people. Among the Naga group the more prominent and

preponderant groups are Mao, Maram, Kabui and Tangkhul. Among the Kuki Chin group the Thadou, Anal, Gangte, Vaipheai, Langang and the Paite are the more popular groups . Among these tribes the Kabuis have been considerably influenced by the Vaishnavite traditions and culture of the plains dwelling Meities who constitute the dominant population of Manipur (Majumdar 1979 : 36-39).

Meghalaya

The population of Meghalaya has been characterized with the Garo, Khasi and Jaintia population, the matrilineal tribes together constitute 85.9 % of the total population of the state (Census 2001).

The Garos being numerically the predominant tribe inhabiting all parts of Garo hills and in the neighbouring plains. The eastern part of Meghalaya is inhabited by the Khasi and Jaintia tribes. The majority people of these two tribes accept Christianity. All the tribal groups practise shifting cultivation as their main livelihood altogether in the plain areas some of them also practise permanent cultivation side by side (Majumdar 1979 : 40-41).

Mizoram

Mizoram is the main land of the Mizos. The Mizo is a generic term which consists of several major and sub tribes of the area. The major tribes are the Lushai, Ralte, Hmar, Paite and Pawl and some minor tribes; viz., Thode, Kukis, Lakhers, etc. and many others. Among them the Chakmas are a district tribe. They are Buddhists and originally were inhabitants of the Chittagong hills of Bangladesh (Majumdar 1979 : 56). The Scheduled Tribes population constitute 94.5% of the total population of the state (Census 2001).

Nagaland

Nagaland which became a state in 1963 has a population of 1990036, of which 89.1.% belong to the Scheduled Tribes (Census 2001). The Naga constitute a group of tribes; viz., Angami, Sema, Lhota, Ao, Rengma, Chakesang, Sangtam, Koniak, Chanj, Phom, Yimehunger, Khumumgan and Zeliang. Each of these have a distinct dialect and a distinct socio-political system. Most of the Nagas are shifting cultivator. But the Angamis of Kohima areas are famous for their permanent terrace cultivation. Like the Mizos and the Khasis, Naga have adopted Christianity in overwhelming numbers (Majumdar 1979 : 57)

Tripura

In Tripura, the Scheduled Tribes constitute 31.1% of the total population of the state (Census 2001). There are 19 Scheduled Tribes of which the most important groups are the Tripuri , Magh Riang and Jamatia. The Tripuris are divided into two groups; viz., Natun Tripuri and Puran Tripuri. They have a specific dialect of the Bodo group. Though they are mainly jhum cultivations, some of them have settled down in the plains and are practicing plough cultivation. The Riangs are said to have migrated to Tripura from Mizo hills. The tribe is divided into 14 sections, each organized under a hereditary chief. Unlike the Tripuris, they prefer to live in the hill top villages. Maghs are migrants to Tripura from Burma and they use Burmese in their language. Like the Tripuris the Maghs were also shifting cultivators living in the hilly areas, but now-a-days they have settled in the plains and have adopted wet rice cultivation. Riangs were original inhabitants of Mizoram but they have been described as a martial tribe in the oldest histories of Tripura. They are also shifting hill cultivations. The Jamatias are mixed community formed by

inter-marriage between Chakma, Mizo, Kuki and Noatias (Majumdar 1979 : 58-60).

Sikkim

Sikkim was included in North East in 26th December, 2002 (Sharma, 2002). The Scheduled Tribes population in Sikkim is 20.6% of the total population (Census 2001). The main Scheduled Tribes are Bhotia, Drupka/ Dukpa, Kagati, Lepcha, and Tibetan. Bhotias are famous for their woolen products . They are pastoralist and their herds of goats and sheeps provide raw wool for the manufacture of woolen articles, such as woolen rugs, blankets, etc.. Every year in the winter they come down in the plains for selling their product which is their main source of income. In the summer they practice some agriculture and sow wheat, ugal, phapar and local grain china. The other important tribe of this region, i.e., Tibetan exchange their goods such as salt, yak tail, goat skins, poneys, mules, sheeps, goats and wool with Bhotias for cloths, sugar, tobacco, grains, etc.. About 95.10% of the total Scheduled Tribes' population in Sikkim are the followers of Buddhism in spite of their close interaction with Christianity and Hinduism. But hierarchy of the clan and village deities is intact (Singh 1994 : 12; Negi 1995 : 153 , 160).

Urbanization and Industrialization of The Tribal People

A tribe is an administrative and political concept in India. As a country India has the largest tribal population and it is only next to the Africa continent as a whole. The distribution of tribal population in the country is greatly uneven and presents wide variations in ethnic composition, language and dialect, habitation pattern, religious beliefs and practices, mode of livelihood, social norms and customs, culture and social organization. They are inhabiting mainly the remote geographical areas like desert,

hilly region which are comparatively isolated from urban and modern impacts. But, in recent decades, as an overall impact of 'urbanization' on the world in general and India in particular, they are also attracted to urbo-industrial centres. As a result, a wide socio-economic and cultural differences are observed in the tribal population because of continuous contact with the non-tribal populations and urban impacts. The main reason behind the movement of the tribals towards industrial and urban centres is economic crisis. The tribal economy is characteristically a subsistence type of economy due to their application of rudimentary traditional technology, they have very little saving. In search of employment, every year a large number of tribals have been migrating to far off places in industrial and urban areas whose descendants hardly return to their homeland. But they find themselves in pitiable condition in a different social and ecological environment of the urban and industrial centres. The interaction of the tribal migrants of various ethnic groups with various non-tribals has a great impact on the life and culture of the simple tribal people. At the initial stages of industrialization the tribals had to face disorganization at various levels due to uprooting and the introduction of cash economy. This resulted in the formation of self oriented nuclear families, loosening of kinship ties, weakening of the authority structure and so on. But re-organization of their traditional culture in the new urban set-up has started now. They now realize the importance of their traditional customs for maintaining their social unity again (Singh 1994 : 1; Jha 1995 : 96, 108; Kar 1992 : 415-16).

Besides economic crisis, foreign dominance and their exploitation in political, economic and other social spheres has compelled them to leave their original habitat and make their settlement else where by upsetting their traditional socio-economic mode

of living. Several climatic changes and natural calamities are also considered as one of the major factors behind the migration of the tribal people. Migration is also associated with the age and occupational pattern of the people in different urban areas. Mostly the younger people are likely to migrate in industrial and urban areas than those in the middle aged and old aged group of people. Better work opportunities, glamour of city life, facilities of urban life urge forward the young generation to migrate (Bhatia 1992: 114; Bhende and Kanitkar 2001 : 365-374).

In addition to these, a gradual inclination towards modern material items such as fashionable cloths, footwear, wristwatch, sunglass, bicycle, radio, TV., sewing machines, etc. become eminent among the tribal young. Acceptation of new modern things and new way of living implicate the manifestation of new psychology of becoming modern with the sense of equality with non-tribal. This tendency very often leads to a breakdown of the traditional norms and customs of their community. Meanwhile, the Christian missionaries have created the environment for modern education as a part of their religious expansion among the tribals of different states and many of the young people of being educated preferred to move to the urban areas in search of suitable jobs. Many semi-educated and educated tribal youths feel that they can achieve higher status and better prestige within their own society and outside the society by being employed in some government or private organizations other than their traditional ones (Kar 1992 : 430-31).

Thus, due to these some obvious and significant changes have taken place in the socio-economic, cultural and socio-political aspects of the tribal communities of India. Some other factors of culture change such as tribal development, community

development schemes, democratic setup of the nation, communication and administration are some external factors which do not emerge as a result of normal contacts of the tribal people with the non-tribal people (Vidyarthi and Rai 1985 :454).

As urban population in India has been increasing annually and the Scheduled Tribes' population also increasing in the urban centres. In 1961, only 2.64% of the tribal population was enumerated in urban centres whereas it rose to 3.52% in 1971. During 1971-81, a large number of towns and industrial establishments were set up in tribal areas and a lot of tribal people migrated there from neighbouring villages which constituted 6.20% of the total urban population. In 1991 and 2001, the tribal population constituted 8.19% and 10.12% of the total urban population respectively (www.censusreportofindia.com).

The two processes, urbanization and industrialization, are co-related. Urbanization is the process of becoming urban, widely recognized features of modern life while industrialization is the change in the productive technology related to the process of economic development of the country. Urbanization can't take place without Industrialization in the present time. Thus, industrialization precedes urbanization. The two processes have brought about revolutionary changes in some parts of tribal India. With the industrial development in India, a large number of tribals migrated to industrial cities from different parts of the country, particularly from eastern and central India and got employment as labourers on that and settled there. Consequently the new occupational life of the tribal living around the industrial centres has changed to a considerable extent. They are engaged in the labour type of jobs in industries or in mines either on regular or on contractual basis (Huda 1990 : 5-6).

The process of industrialization first took place with the exploitation of coal mining industry in Jharia, Bokaro and Karanpur coal fields in Dhanbad district of Chotanagpur and with establishment of Tata Iron Steel Factory in Jamshedpur in Singhbhum district in 1856 and 1907 respectively. With the beginning of coal and iron industries, Chotanagpur has attracted thousands of tribals in that area. Gradually an industrial revolution took place which led to rapid urbanization and the Chotanagpur region has become an "Industry - based urban explosion". The explosion is not only in the economic aspect but also in the socio-cultural aspect of the tribals of middle India specially and those migrated here from neighbouring areas of Orissa (Rai and Vidyarthi 1985 :463).

Similarly, the Hatia heavy engineering industrial complex near Ranchi attracted a large number of tribal and non-tribal workers from different corners of the country in the mid of the 20th century. For that, the local population of Hatia had to face numerous problems, such as land acquisition, economic disorganization, cultural crisis, social disintegration and cultural disequilibrium. The migrant workers of different ethnic origin caused a new type of industrial nomadism with numerous social and economic problems got mixed up with the local inhabitants of that region. As a result, the local inhabitants achieved numerous urban industrial characteristics and material items which advent them a new mode of life. The heterogeneous migrant workers of different cultural backgrounds and all the commercial and industrial developments in Hatia greatly disturbed the homogeneous life-style of the rural villagers. In order to cope up with the new situation the local people engaged in the factory as a subsidiary occupation alongwith their traditional agricultural economy. But due to lack of necessary skill required in

different types of work in the industry the villagers are not in a position to get full-time suitable job in the industry. While doing economic adjustment with the new urbo-industrial environment, the corresponding man-to-man relationship among different neighbouring villages as well as with the migrants is greatly disturbed. In general the traditional authority of the elders in the villages has become very weak (Vidyarthi and Rai 1985 : 464).

Before industrialization in the Plateau of Chotanagpur the area was agriculturally advanced. But after establishment of Thermal Power Project the local people became more interested in industrial work. Due to introduction of cash money they started to use cash for purchasing crops, vegetables, cloth and other goods instead of their traditional barter system. As a result, they became very much money-minded which also determines their economic status. Therefore, a marked decline of traditional occupation of the villagers was observed due to the expansion of employment opportunities in the thermal industry of that region of Chotanagpur (Vidyarthi and Rai 1985 : 464).

In another industrial centre of Chotanagpur, i.e., Bokaro, after the installation of steel plant, a large number of tribal families became uprooted due to land acquisition for the factory. Thus, they are compelled to abandon their traditional agro-based economy and lookout for non-agricultural works. Alongwith the decline of agriculture, the number of rites and rituals based around that and their traditional 'jajmani system' have been completely discarded gradually. The uprooted villagers have to look for employment in factory but became disappointed because the industrialists gave more preference to employ skilled and experienced people (Vidyarthi and Rai 1985 : 465).

The installation of Tata Iron and Steel Industry in Jamshedpur also uprooted as many as 18 villages of Bhumijs, Santhals, Hos and some Hindu castes mainly dependent on agricultural economy. The uprooted families then took shelter in different Bastes and the company gave preference to them in employment but only as unskilled workers. Most of them found themselves in pitiable condition in new environment and new occupation initially. In addition to that, some tribals who were little educated and semi-skilled, the company gave them opportunity to live in the quarters' in the city provided with all urban facilities like tap-water, electricity, proper sanitation, etc.. When these people visit to their respective villages, they find themselves quite uncomfortable. But those living in the Bastes have the same conditions as in their own villages (Vidyarthi and Rai 1985 :465).

The major tribe of central India, the Mundas, migrated to different tea plantation areas of Midnapur, Sankrail and Nayagram of West Bengal long time ago due to economic crisis in their original habitat, i.e., Chotanagpur. During their period of migration from place to place they had to experience many stresses and stains in their socio-economic life. Gradually, due to their along contract with neighbouring Hindu population, they have been assimilated with the Hindu culture alongwith their traditional one which helped them to adjust with the new environment and economies (Sachchidananda 1979 : 361).

To examine the impact of industrialization on tribal culture, Das Gupta (1973) made an extensive study in a Ho village, Jhinkpani, where a cement factory was established in 1947. When he made comparison between Ho industrial workers who have migrated from their native villages and reliving in the factory township and the Ho

villagers of that region, it revealed differences in respect of their economic life, social and cultural life and religious life also. The impact of industrialization on the social and cultural life is more dominant among the Ho industrial workers than among the traditional Ho villagers. The level of literacy among the migrant industrial workers (67.4%) is much higher than the traditional villagers (20%). Interethnic marriage has come into existence among the migrant Hos, which is uncommon among the original inhabitants. Regarding the use of domestic articles the migrant workers show similarity with other non-tribal workers. The migrant Hos alongwith all necessary activities of factory cycle of life participate in all social and cultural activities of village festivals also. In this way the industrial employment has brought together the Hos from a wide region and has given them strength to confront many outsider groups. This has definitely given them new solidarity in raising their cultural level than their traditional one (Vidyarthi and Rai 1985 : 466).

Another steel industrial complex that was established in the Rourkela of Orissa is responsible for uprooting of 30 villages mainly inhabited by the Oraons, Bhumijs, Kharias, etc., and a few Hindu and Muslim communities. Due to pull out from their original habitat these people were compelled to change their traditional agricultural occupation and forced to engage in mining, quarry, construction works, transport, trade and commerce. As a result, the traditional societies of these tribes have become completely disorganized. Though in many respects they tried to maintain their traditional life-style, yet some negative as well as positive effects of industrialization have taken place in their economic and material life (Vidyarthi and Rai 1985 : 466).

In addition to the research studies taken by sociologists and social

anthropologists, the UNESCO research reports have revealed that in spite of economic growth of the country as a whole the industrialization and its corresponding urbanization caused a great deal of social disruption among the tribal areas where industries were set up and also among those who are migrated in the areas of industrialization. Instead of being benefitted by industrial developments, the uprooted tribals have been adversely affected due to loss of land, house, traditional occupation, culture and so on. After exhaustion of cash received as a compensation, unemployment and tough competition with the other tribal and non-tribal migrants and local inhabitants led them to great disappointment. In the opinion of scholars and UNESCO research centre such a situation of social disruption of the tribal communities could have been minimized if the accepted policy of 'protection', 'development' and integration' of the tribals had been tuned with the programmes of industrialization in tribal areas (Vidyarthi and Rai 1985 : 466).

But on the other hand, it was observed that the influence of industrialization on tribal and non-tribal population was less conspicuous in the peripheral areas of the industries than in the area of its setting. Though it is obvious to take place a number of transformations in their socio-economic aspects, yet they have alternative to select either traditional and rural life-style or modern and industrial life-style alongwith their traditional one unlike the uprooted villagers who were compelled to change (Vidyarthi and Rai 1985 : 466).

In general, the tribal as well as non-tribal communities of different parts of India have been passing through the process of culture change which definitely disturbed the traditional pattern of societies. The sociologists and social anthropologists have marked

a phase of transition in meeting of the two worlds, traditional and modern, in this process. Now-a-days lot of tribal people are observed in educational institutions, markets, construction sites, offices, residential colonies, small scale business and services in urbo-industrial centres and forms one of the constituent communities in many of towns. But reorganization of their culture in the new setup has been started on the other hand. They now begin to realize the importance of some of their traditional customs for maintaining social unity. Thus, in spite of ongoing universal urbanizing process, most of the tribals seems to maintain their traditional culture at their utmost to regain their tribal identity but in changed form (Vidyarthi and Rai 1985 : 467).

II

Review of the Literature

The relevant literature in the area of urbanization and the tribal studies is presented in the following two parts :

(i) The urban studies

(ii) The tribal studies

The Urban Studies

Urban field is now a subject matter of multidisciplinary research. Social anthropology and sociology have contributed to find out the major trends of urbanization, mainly on the themes like city and region, urban internal structures, emerging urban systems, urban social organization, urban community development, urban social problems and urban planning. The census reports, National Sample Survey Organization (NSSO) and Research Programmes Committee (RPC) of the Planning Commission have provided the largest body of urban studies.

Most of the social-economic surveys deal with the nature of urban problems. The pioneer of socio-economic surveys in India was D.R. Gadgil who in 1936 conducted a study on Pune and later published in two volumes of **Social Survey of Merseyside** in 1945 and 1952. But the real impetus to the socio-economic surveys of cities came from the RPC. The rapid urbanization revealed in the 1951 census resulted in a number of urban problems particularly those relating to rural-urban migration and employment opportunities and therefore it made a comparative study on eight cities such as Baroda, Hubli, Hyderabad, Secunderabad, Jamshedpur, Kanpur, Pune, Gorakhpur, Lucknow and Surat in 1964. Sir J.F. Bulsara (1964) has classified various studies under the headings such as (i) population with various demographic aspects, (ii) language or mother tongue and religion of householders, (iii) literacy, (iv) internal migration, (v) occupation and industry, (vi) earnings and income, (vii) employment and unemployment, (viii) housing conditions, (ix) social life, (x) fertility and family planning and (xi) various aspects of small-scale industries. These are the typical aspects of cities covered in the RPC surveys.

But social anthropologists and sociologists are interested in some other aspects. R.K.Mukharjee's studies of Lucknow and Gorakhpur and D. N. Majumdar's survey of Kanpur pay relatively greater attention to the aspects of social organization. L.P. Vidyarthi's study of Ranchi on socio-cultural aspects also examines the issues from a theoretical angle. Victor D' Souza's study of Chandigarh is aimed at examining the impact of the planned physical structure and the traditional features of the Indian society upon the evolving social structure of a new city. In 1963 Ashoke Mitra conducted a study of Calcutta city to find out the problems of urban development and the factors

inhibiting its growth. Later, he made another similar study of Delhi in 1970. Another study on Calcuta made by Ali Ashraf in 1966 discussed the development of Calcutta. By using the role of government in the continuous method of measuring urban growth K.B. Suri (1968) refuted the popular hypothesis that the growth of an urban area depends on the size of its population and it is related to economic character of the town. Another monumental work done by Pranabranjan Roy in 1969 about growth and change of cities illustrated the hypothesis that the growth and change of cities having experienced colonial domination differ significantly from those which have grown and changed as a result of the interaction of indigenous factors.

This brief survey of studies reveals that, except some cities surveys, most of the studies have made use of the available data rather than first hand collected material. Under the pattern of urbanization the study of the factors in the location of cities is very much neglected. The towns and cities in the periphery and the marginalized populations remained out of focus. To get a clear picture the studies are reviewed hereunder.

(a) City and Region

Studies dealing with the relationship between a city and its region or hinterland are of great significance for regional planning and development. A field study conducted by Irawati Karve and J.S. Ranadive (1965) pays attention to socio-cultural factors in town-hinterland relationship. K.R. Dixit and S.B. Savant (1968) indicated progressive hierarchies of hinterlands, the hierarchy of towns around the city and the hierarchy of villages around towns. N.R. Kar (1960) refers to the factors responsible for the break in the progressive urban hierarchy around Calcutta. Two notable studies in the Indian setting

were made by Milton Singer (1958) and L.P. Vidyarthi (1961) after using the concept of Robert Redfield's rural-urban or folk-urban continuum. The study of Richard A Ellefsen (1962) shows that there is a fundamental relationship between the city and its hinterland in which the city is the dominant partner. G.S. Ghurye (1953) has examined the adequacy of the number of 'great cities' under the assumption of integrative, economic and cultural needs of their regions. On the methodological plane, Oscar Lewis (1967) and M. Hauser (1967) studied the efficacy of the concept of rural-urban continuum, particularly for non-western countries. Some Indian scholars like T.K.N. Unnithan (1965) and T.K. Oommen (1967) et. al. suggested that, instead of continuum, one may use the trichotomous ideal types of societies when studying the influence of the city over the other smaller communities.

The brief survey of studies on the relationship between the city and its region can be divided into five broad conclusions. First, in the studies concerned with the delineation of the hinterland of the city, the variables considered are mainly of a demographic and economic character. The socio-cultural factors such as social stratification and social mobility, social interaction, family patterns, power structures and so on have received inadequate attention and treatment. Second, there is confusion regarding the nature and extent of the influence of the city upon the region. This has to be investigated in relation to the character of urbanism, the type of variable and the degree of accessibility of the city to the region. Third, the matter of influence of the hinterland upon the central city has been totally ignored. Fourth, there are no studies designed to delineate the sociological dimensions of regional communities. Fifth, the methodology for the study of city hinterland relationship needs to be refined.

(b) Urban Functions

Urban communities vary according to their functional specialization and this variation is related to the different aspects of urban life such as urban growth and development, social organization, land use pattern and demographic and economic characteristics.

L.P. Vidyarthi (1968) has suggested a multidimensional scheme of classification including economic and other socio-cultural functions. T. J. Manichan (1960) has shown the relationship between functional types and land use pattern's in twelve towns. Vijay Ram Singh (1959) has come to conclusion that even though there has been some changes in the functional characters of towns, they are unable to dissociate themselves from the activities responsible for their origin and growth. The studies in Madhya Pradesh by Prem Shankar Tiwari (1968) reveal differences among functional groups of the town and factories affecting their location.

(c) Urban Internal Structure

Studies dealing with the internal structure of cities are of various types. The two sociologists, A. Bopegamage and K.N. Venkatarayappa, deal with the interrelated system of ecology and social structure of Delhi and Bangalore cities in view of internal structure respectively in 1957. The same formula was used by M. Mohsin (1963) in Chittaranjan and on the historical process of development of the city's internal structure such as Ujagir Singh (1959) in Allahabad, Vijaya Ram Singh (1959) in Mirzapur town, S. D. Misra (1950) in Mathura. In the comparative study of the four towns of Madurai, Muradabad, Tiruchirapally and Coimbatore, K.V. Sundaram and C. S. Chandrasekhar (1968) have come to the conclusion that spatial distribution of the functional zones of

these cities does not confirm to any common pattern or theoretical formulation. However, in a general article Radha Kamal Mukharjee (1961) has provided a number of leads on the study of the internal structures of villages as well as cities and has also indicated the types of emerging patterns. Residential pattern in urban areas has been studied with reference to the socio-economic status of the families by S.K. Mehta (1968) and family types by K. Chattopadhyaya and S. Bandopadhyaya (1963), which are important structural features. In 1968 Sir K. R. Unni concentrated in the study of sociology of housing in India and according to him it is in the stage of infancy. He differentiated four major areas of the sociology of housing (a) historical and socio-cultural perspectives, (b) sociological insights into patterns of current housing, (c) housing and social change and (d) analysis of social processes relating to housing policy and administration. The sociology of housing, therefore, remains virtually a virgin field. N. Jayapalan (2002) discusses the with issues like origin and growth of cities, the process of urban development, characteristics of urban society, types of cities, urban ecology, urban family, culture, social and political aspects of urban life, urbanization and industrialization, overcrowding, problems of slums and also urban social welfare in India.

(d) Emerging Urban System

As the cities grow in size, the new urban patterns emerge which spread beyond city in its surrounding areas. The surrounding communities this undergo the process of sub-urbanization, which creates problems of city-suburban relationship. A.P.Jauhari (1964) has studied the vast area expansion of the town Satluj Yamuna divide as a result of the partition in 1947, giving rise to the development of urban fringes and suburbs.

Elaborate descriptions about the growth of two big cities of India, i.e., Calcutta and Bombay and their suburbs have been made by Ujagir Singh (1958) and C. Rajagopalan (1962) respectively. For studying new emerging urban systems, Supriya Singh (1969) has suggested the use of the concept of a "metropolitan area" current in U.S.A and has discussed its implications with reference to some relevant American assumptions. The same method was used by K.E. Vaidyanathan (1968) while studying the relationship between the growth of population in the core and satellite areas of metropolitan town groups in Maharastra and has compared it with the American trends. G. S. Ghurye (1963) has dealt with the entire complex of villages in the vicinity of Poona, calling them a rur-urban community that partakes many urban characters. On the other hand, M.S.A Rao (1970) has studied comprehensively some aspects of a single rural community in a metropolitan city. Bimal Kumar (1998) has thrown light on the dimensions of increasing non-agricultural uses of agricultural land and about the land use conflicts at urban fringes. He also mentioned about the planning of urban land use in economic developmental approach and land use planning for sustainable development. In this context he also discussed about the rural-urban relationship in India.

(e) Urban Social Organization

Urban social organization is very much sociologists' concern. The dimensions of social organization studied include special aspects like family and kinship, social stratification, interethnic relationships, adjustment of immigrants and power structure and the community as a whole.

The influence of urbanism on the family structure is the theme of most studies of the urban family. I. P. Desai (1964) has examined the sociological aspects of

joint- family, V. Pethe (1963) traces the life cycle of families in Sholapur city and M. Woodruff (1960) discusses the implications of migration in family units for urban adjustment. Besides these, two more studies are mentionable such as Aileen D. Ross (1961) has studied the effect of industrial and technological change on the traditional middle and upper class urban Hindu family and the systematic analysis of M.S. Gore is upon one caste spread both in the urban fringe and rural settings.

Social stratification is another important aspect of social organization. An important study of UNESCO Research Centre, Delhi (1967) aimed at finding out how the urban and rural people differ in ranking the status determining criteria. The changing aspects of social stratification are brought out in a study of Calcutta by Nirmal Kumar Bose (1965, 1968), showing the relationship between ethnic origin, social stratification and spatial segregation.

Urban communities are highly heterogeneous with regard to ethnic composition based on religious, linguistic and regional background of their residents, which create problems of intergroup relations and integration of the community. In study of three groups of immigrants; viz., Marathi, Hindi and Tamil in Bombay, M.S. Gore (1969) has come to the conclusion that Marathi group was least adjusted and the Tamil group was the most. Another mentionable work done by S.D. Punekar (1969), who studied the neighbourhood relations among regional groups, reveals that the relations are generally restricted to one's own regional or linguistic group.

An important characteristic feature of the urban community is the presence of a relatively large number of voluntary associations, which provide valuable knowledge about the urban communities. But such studies are rarely published.

(f) **Urban Community Development**

In developing countries such as India, urban community development is given a different emphasis. It is intended to develop community feeling and shared objectives among city people through self-help and citizen participation (Marshall B.Clinard and B. Chatterjee 1962 : 74). There have been two important action-cum-research projects in urban community development, one at Delhi (Marshal B. Clinard and B. Chattarjee 1962; Marshall B.Clinard 1966) and the other at Baroda under the direction of the Baroda Citizens Council; both under the inspiration and açtive co-operation of American Organizations. Besides, Jacob Z. Thudipara (1993) has published many research articles on various aspects of urban development. His book 'Urban Community Development' is used by planners, policy makers and trainers, who are concerned with urban development.

(g) Urban Social Problems

The very complexity of the urban communities for their relation with complex environment gives rise to numerous social problems. One of the urban problems resulting from rapid urbanization is that of unemployment. It is one of the objectives of most of the RPC city surveys, several other socio-eçonomic surveys of cities, some special investigations such as National Sample Survey No. 8, 1953, and the works of V.D. Thawani and S. Sarangapani (1961) has been to collect data on unemployment. Another peculiar feature of urban employment in India has been attributed by Victor S.D'Souza (1965) to a lag between educational progress and economic development.

Slum conditions in urban communities have drawn the attention of a large number of scholars. Some social organizations such as Indian Conference of Social

Work 1958; Bharat Sewak Samaj 1958, some economists; viz, D. Balasundaram (1957), S. Kesava Iyengar (1959) and also urban geographers like Ujagir Singh (1966) and others have studied this problem from different angles. Sociologists have entered this field a bit late. Victor S.D'Souza (1968) has studied slum dwellers in Chandigarh and later in 1970 in his another paper he mentioned that slums are socio-culturally marginal to the community. Two more studied of K.N.Venkatarayappa on slums in Bangalore and A.R. Desai on Bombay have been conducted later.

Beggar problem is another problem of urban areas, first studied by S.Kesava Iyengar and C.P. Ramaswamy Aiyar (1956) after their survey about socio-economic and health conditions of street beggars in Hydrabad-Secunderabad. Later, M.S.Gore et. al. (1959) investigated the beggar problems in Delhi from sociological and analytical point of view.

In the context of the problem of social and national integration in India, Gardner Murphy (1955) attempted a study of social psychological dimensions. G.S.Ghurye (1968) has analysed the broad sociological aspects of this problem. C.Rajagopalan (1960) paid attention to the problematic aspects of the city of Bombay through a demographic and ecological analysis.

Another aspect of urban problem, i.e., crime and violence in relation to urbanism was studied by Myron Weiner (1961) in Calcutta and in 1969 D. N. Dhanagare dealt with rural-urban differences in crime based on crime reports. The urban environment is also a breeding ground for vices such as prostitutes, gambling and drug addiction. An important study in this area is the socio-economic survey of prostitution in Bombay studied by S.D.Punekar (1962).

The problem of student unrest another area of study, has been studied by A.M.Khusro (1967) dealing with the socio-economic background and living and working conditions of students of Delhi University and in a sociological analysis of student activism in Bombay by Philip S. Altbach (1968).

Gopal Bhargava (1981) has attempted in-depth analysis of manifold facts of emerging urban problems to focus attention on the need to adopt comprehensive policy framework in regard to urban land, housing, transportation and balanced urban and regional development with a perspective of tomorrow.

These are all very useful works, but they can hardly be designed as analytical studies. Comparative studies can be made to yield theoretical knowledge if they are directed towards the study of a particular problem within a theoretical framework, and if they use comparable data to test hypotheses derived from such a framework.

(h) Process of Urbanization

A humble attempt to study the process of urbanization and the consequential changes in social and economic profiles was made by Manirul Huda (1990) after his survey on socio-economic aspect of the urban population in Sibsagar town of Assam. His study is basically a fact finding study and suffers from all the limitations and constraints under which socio-economic surveys have to be conducted. In another important town of Assam, i.e., Dibrugarh, the process of urbanization has been unfolded by Deepali Barua (1994) specially about the history of urbanization of the town. In this context she has focused on urban growth that was brought through conscious and deliberate efforts of the colonial rulers for the purposes of expansion of the British empire and the commercial exploitation of resources. The process of

urbanization and its impact on Assamese culture with reference to Guwahati was made by Rani Kakati (1992) who has made elaborate discussion about various factors and forces that brought about some social change in the Assamese culture.

Besides these works, a pioneer work on urban local governance in the North Eastern region of India was made by U.B.Singh (1999) and provided a framework to the policy makers to bring uniformity in urban administrative system all over the country. He discussed about the modern municipal governance in its post-amendment era, supplemented by a thorough study of the prevailing administrative system under autonomous councils. Such a venture would also help in linking the North-Eastern region to the national mainstream.

To summarize, the major trends in urban studies' may be pointed out : (i) social scientists began to take real interest in urban studies only after 1951. At first the emphasis was on finding out the dimensions of urban problems through descriptive studies based on census publications and collection of first hand data and (ii) Indian sociologists have paid very little attention to the methodological problems of urban and regional studies although among the earlier sociologists Radha Kamal Mukharjee made some notable contributions towards developing an ecological approach to the study of human communities.

There has been a trend towards understanding the nature of urban problems through analytical studies. It is the studies of this kind which can advance scientific knowledge in the urban field. There is, therefore a greater need for problem oriented studies aimed at finding explanations for problems (ICSSR 1974).

The Tribal Studies

As each and every tribal group of India possesses unique social and cultural identity, this constitutes a very rich assemblage of cultures in this country : Something which has always been a source of great attraction to the social scientists, particularly the anthropologists.

The description about the land and people of tribal and non-tribal of India was first evident in the works of the British administrators' missionaries and travellers since the foundation of the Asiatic Society of Bengal in 1774 and published in the Journal of the Asiatic Society of Bengal (1784), Indian Antiquary (1872) and later in the Journal of Bihar and Orissa Research Society (1915) and in Man in India (1921). Since then many specific works about life and culture of the tribal people were made by Rivers (1906), Seligman (1911), J. Shakespeare (1912), P.R.T.Gurdon (1914), Redcliffe Brown (1922), J H. Hutton (1931), N. E. Parry (1932), W. G. Griegson (1938) and a few of their works published in monographs. S.C. Roy is the first Indian anthropologist who wrote a number of monographs on different tribes of India; viz., the Munda (1912), the Oraon (1915), the Birhor (1925), Oraon Religion and Custom (1928), the Hill Bhuiya (1935) and the Kharia (1937). After that, Verrier Elwin has published a number of works on the tribes of Madhya Pradesh and Orissa; viz., the Baiga (1939), the Agaria (1942) and the Maria (1942) which are mostly problem oriented studies. Furer Haimendorf's publication on the tribes of Hyderabad and other areas in 1943, 1945 and 1946 provided refined models to research workers in India. In course of time a number of tribal research institutes were established such as at Chhindwara in Madhya Pradesh (1954), Ranchi in Bihar (1954), Calcutta in Bengal, Bhubaneswar in Orissa (1954),

Shillong in Meghalaya (1964), Hyderabad in Andhra Pradesh (1964) etc. which have undertaken a large number of studies with time for effective formulation and implementation of development programmes in tribal areas. During the 1960s the census organization of the Govt. of India conducted a large number of ethnographic studies which have been published in the 1970s. This decade shows many additions in the ethnographic works in India (Paul 2001: 28-30).

Gradually, with passing of the time a number of social anthropologists and sociologists have been analyzing the tribal groups of in India from different angles other ethnographic description such as tribal economy, religion, social structure, political structure, demography, pathology, welfare, education, etc. and their culture change in order to find out the peculiarities of culture in different ecological settings. The largest contribution has been made by the Anthropological survey of India, the Tribal Research Institutes in various states also contributed their mite. Certain large scale studies were made by Indian Council of Social Science Research (I.C.S.S.R) on different important aspects of the tribal situation. Most of these works have been published in 1969 onwards.

On the basis of previous studies the following divisions are made on different topics and patterns of studies.

(a) Ethnographic Monographs

During 1970s the Anthropological Survey of India published a number of monographs on different tribes of India. Kumar Banerjee (1969) in his ethnographic study of the Kuvi-Kondha, a section of Kondha tribe, described the organization, life cycle, ritual, religion and village organization of the tribe. In the same year Koichi Sugiama

(1969) published a detailed study of village life among the Munda of Chotanagpur. A small monograph embodying ethnographic notes on Yerukula tribal group living in Kerala, Boya, Nirshikaris and Pardhis of Andhra Pradesh was made by B. K. Roy Burman et. al. in 1971. In 1970 three ethnographic profiles on different tribal groups such as Mala Ulladan of Kerala, Dimasa Kachari of Assam and Bhils of Rajasthan were written by S. B. Nandi et. al., B. K. Roy Burman and S. L. Doshi respectively. The book, **The Tribal Situation in India** edited by K. S. Singh (1972), embodied adjustment of India's tribal population to the idiom of an emerging nation. A number of studies were published during that year such as the monograph on the saligari of Mysore by A.M.Kurup and B. K. Roy Burman (1972); the Chenchu of Andhra Pradesh by P. S. R.Avadhany (1972); the Paniyan of Kerala by A. M. Kurup and B. K. Roy Burman (1972); the Mikir of Assam by F. P. Lingdoh and Roy Burman (1972) and so on. An important but neglected tribal group Chero was studied by two scholars Hari Mohan and B. C. Mukarjee (1973) separately living in the district of Palamus. Both the authors deal with more or less all the aspects of Chero life and culture. A monograph on the interaction among three tribal communities; viz., the Maler, the Malpaharia and the Santhal was produced by Saileshwar Prasad in 1974. In the same setting W. G. Archer (1974) has written a book on the Santhal on the basis of his own experience as an administrator in Santhal Paraganas. One book by M. Horam (1975) analysed the historical background of the Nagas, their origin, family, clans, village organization and administration, etc. in some details with an account of the first military expedition in the Naga hills. Furer Haimendorf's **Return to the Naked Nagas** (1976) is a republication of his earlier work which is extremely interesting. The chapters provide light reading and give details about the Konyak Nagas.

T. S. Negi (1976) has dealt with the Scheduled Tribes of Himachal Pradesh as a whole such as the Kinnaur, Bhot, Swangla, Domba, Hessie, Gujjar, Gaddi. Jadha, etc. Three monographs on Assam tribes were brought out during this period. Prashun Chandra Saikia (1976) has dealt with the Dibongiya, a priestly community of Assam, about their social and religious life. Dipali Danda (1978) has studied the Dimasas of Assam, who are one of the Kachari tribes, concentrated in the United Mikir and North Cachar Hills. The author feels that the Dimasa, particularly their youth, do not feel any problem of adjustment to changing conditions. However, they have full faith in the basic values of Dimasa life and culture. An attempt to collect data on the basis of an intensive study of a village community dominated by an ethnic group was made by N. K. Shyam Choudhury and M. M. Das (1973) on the Lalung tribe in the plains of Assam. An effort at the state and district levels was made by P. R. G. Mathur (1977) in Kerala. After describing the demographic profile of the tribal population in Kerala , the author depicts the life-style of two of the most backward tribes of the state; viz., the Cholanaikan and the Kurumba of Attappady. A similar exercise for the north -eastern part of the district of Sarguja was performed by A. K. Danda (1977) in Madhya Pradesh. More works were published in the same year on different tribal groups of India such as K.N. Thusu on the Penga Parojas of Karaput, S. G. Marab on the Soliga of Biligiri Rangana near Mysore, and N. K.Shyam Choudhury on the social structure of Car Nicobar Islanders. Unlike the previous model, the decade saw some more additions to the ethnographic monographs on different groups such as a section of the Asur tribe, i.e., Birjhia of Chotanagpur by S. B. Das Gupta (1978); the Andamanese of Andaman and Nicobar Islands by N.Iqubal Singh (1978); the Gonds of Andhra Pradesh by Furer Haimendorf (1979) which definitely en-

rich the field of investigation of social sciences. William Ekka and A. K. Danda (1984) conducted an ethnographic study on Nagesia of Chattisgarh about their culture which is disappearing very fast and provided relevant information on socio-religious reform movements among the Nagesia society and culture. In the same year K. Das Gupta (1984) studied the life and culture of matrilineal tribe of Meghalaya, i.e., the Khasi, about their material culture, economic life, social and political aspects and the religious aspects. Gangmumei Kaboi (1985) in his research study on Anal, a tribe of Manipur, described about the people, their origin and migration, society and culture, religion, the village polity and the economic life and also examined the development of the people after Independence. These types of researches inspire the anthropologists and sociologists to take up more field investigations to arrive at certain theoretical observations.

(b) Social Structure

During the last decade some significant works has been done in the field of social structure. The first study on social structure was made by S.P.Raut, in 1969, on marriage among Pauri Bhuiya of Orissa. Sem Topna (1970) in the work **Changing Pattern of Munda Personal Names** studied the impact of Hinduism and Christianity on the choice of names for children. D. N. Majumdar (1970) discussed the clan organization of the Song-Koch of Meghalaya. The study of kinship has attracted the attention of a number of scholars. K. S. Nair (1972) made a study of the Bhil kinship system. D. N. Majumdar (1972) made another comparative analysis of Bodo and Koch kinship terminologies. B. B. Goswami (1973) dealt with the structural phenomenon of Lushai kinship. Kinship terminology engages the attention of K. N. Thusu and Bageshwar

Singh (1974). Another important area of study, that is the social stratification was studied by R. K. Prasad (1975) among the Pahariya tribal group of Palamau. The similar exercise was done by Ghanshyam Shah (1976) among the tribes of the Bharuch and Panchmahal districts of Gujarat. N.C. Choudhury's book **Munda : Social Structure** appeared in 1977 based on field work done in a multi-ethnic village near Tarpa embodying their pattern of kinship system, terminology, descent and inheritance, etc. Purnima Verma (1977) also deals with multi-ethnic village in Chotanagpur where she examines the patterns of interaction between various communities. P. K. Bhowmick (1979) has produced a valuable study on Munda of West Bengal, which shows how the Munda clans in Midnapur are not strictly exogamous, though they adhere to other conventional taboos and restrictions. R. K. Kar (1982) tried to explain the interrelationship between the religious and socio-political system with recent changes that have been taken place among Tharu, Buma, Raji, Bhotia, Kal, Korue and Baiga tribes. Makhan Jha (1983) studied the Ollar, a little tribe of Orissa, and discussed various aspects of their life in terms of social structure. Rajat Kanti Das (1988) has examined the structural relationships among various categories of Kin groups and the factors contributing to their functional growth in Mairong tribe of Manipur. The Paite tribe living in the border area of India and Burma was studied by H. Kamkhenthang (1988) about their social structure by unfolding their consanguinal and affinal kinship systems. A primitive tribe at Kerala, Urali, was studied by J. J. Kattakayam (1993) about their social structure and tried to find out reasons for failure of various welfare programmes among them. He published his finding in the book entitled **Social Structure and Change among the Tribals** published in 2001.

(c) Tribal Economy

In this category, the scholars provided more stress on the changes taking place in the hunting and food-gathering economy due to the shrinking of forest resources. The impact of modernization on the social and cultural values and the role of the market as a centre for diffusion of innovations also may be studied fruitfully. L. P. Vidyarthi (1970) made a full length study of the Hatia complex to understand the form and process of culture change consequent upon industrialization. Iravati Karve and Hemlata Acharya (1970) studied the role of weekly markets in tribal, rural and urban areas. A very important aspect of the tribal economy, i.e., the role of the money lenders was examined by D. L. Prasad Rao (1971-72) with special reference to the Jatapu of the Srikakulam district of Andhra Pradesh. P. K. Roy (1974) has studied the impact of industrialization on the tribal family taking care studies from the Hatia industrial complex. M. L. Sah (1975) in course of a paper on *Economic Re-orientation among the Bhutias of Munisari* deals with changes in the occupational structure of the tribe. Hill cultivation received the attention of certain scholars. D. N. Majumdar (1978) studied the practicability of terrace cultivation in the Garo hills. B. B. Goswami (1970) deals with the relationship between family size and agriculture in the hilly region of Assam. S. Rath (1976) has made some observations on the economic activities of the Bodo Kachari. A number of studies have been in the middle Indian zone on tribal economy. B. R. Rizvi and Sadhwar contributed a number of papers dealing with the hill Korwa living in Sarguja in 1977. Bageswar Singh (1977) studied the gathering economy of the Kodaku in Sarguja and Nityananda Kundu in the same year studied the economic life in a Kawar village. The impact of industrialization on the Ho was produced by P. K. Dasgupta (1978)

which is one of the most important factors for changes in economy. Besides, works have also been done with reference to mining labour. Dissertations of G. R. Sharma (1971) and M. P. Srivastava (1979) on coal mining labourers of Jharia and Bermo have been devoted to the socio-economic life of labourers. The Anthropological Survey of India made a rapid study of the entire area of the mining labour in Noamundi, Barajamda and Gua, Kiriburu and Ghathuri. However, these studies specifically deal with the problems of the labour force as a whole.

(d) Tribal Religion

A number of small studies are in the area of belief and ritual. R. S. Mann (1971) wrote a paper on religion and society in a tribe of Tappers in Karnataka. V. S. Amirneni (1970) discusses the role of festivals among the Gadaba of Andhra Pradesh. A. K. Das (1976) wrote on the religions of the Scheduled Tribes of West Bengal. R. K. Sinha (1977) wrote a Ph.D. dissertation on the nature-man-spirit complex among the Pando, a tribe of Chatisgarh in Madhya Pradesh. The 'Mogra Deo' one of the tribal crocodile gods worshipped by three tribes in Gujarat; viz., the Gamit, Vasava and Chodhri was described in details by two authors, Eberhard Fischer and Haku Shah (1971) jointly. The traditional religion of the Mizo has been studied by B.B.Goswami (1976). S. K. Chandok (1971 and 1972) has written two brief articles on the Tana Bhagats of Chotanagpur. The entire gamut of the Bhagat movement in Chotanagpur has been studied by Sachchidananda (1978). K. N. Sahay (1976) has produced a scholarly work on the genesis and development of Christian missionaries with special reference to the Roman Catholic Mission. A. N. Sandhwar (1973) has reported that among the Karwa of Palamau material inducements such as food, cloths, medicine and employment are the

primary motivations in conversion to Christianity. In another study K. N. Sahay (1975) brings out the significance of Hindu shrines situated in the interior tribal areas in Chotanagpur.

(e) Traditional Political Structure and Modern Process

A. K. Danda (1971) has first examined the differentiation in the political systems of different tribal groups in Chattisgarh. He has introduced a methodological slant in this process. Similarly, N. K. Behura (1971) has dealt with Mutha, a traditional political organization of the Kondh in Orissa. D. N. Majumdar (1972) has tired to explain the concept of law and justice among the tribes of North-Eastern India. He has again given a glimpse of Garo politics in 1973. Elections in tribal areas have attracted the attention of scholars recently. Sachchidananda and B. B. Mandal (1973) studied political preference in tribal Bihar. In 1976 Ghanshyam Shah studied the politics of Scheduled Tribes as well as scheduled castes in Gujarat and observed that tribals have gone far ahead of the scheduled castes in the race of power politics. N. S. Reddy (1977) has discussed the crisis of confidence among the tribal people and their role in the Naxalite movement in the Srikakulam district of Andhra Pradesh. L. P. Vidyarthi (1978) has dealt various dimensions of tribal leadership in Bihar. It is a study of traditional, transitional and emerging patterns of tribal leadership. In many tribal areas of the country, conflict and tension is evident. S. P. Sinha (1978) has dealt with this problem arisen among the tribes of Chotanagpur and Santhal Parganas. G. V. S. D'silva (1979) has given details about the Bhumi Sena organized in the jungles of Thane District of Maharashtra. A feeling of self-awareness and solidarity has grown among the tribal in this area.

(f) The Changing Scene

Since Independence a lot of changes have been taking place in tribal areas but the rate of changes varies from place to place. In 1970 I. S. Chouhan has published a short paper in which he for the first time examines the important threads of culture change in tribal life. Before one year of it Hari Mohan (1969) has made a full-length study of the Pahariya tribe in the Palamau district of Bihar in the perspective of culture change. From that, many other social anthropologists as well as sociologists have conducted studies on different tribal areas to find out the process and pattern of culture change. Chief among them, D. N. Majumdar's (1972) work on acculturation among the Hajong of Meghalaya; R. K. Kar's (1974) work on social change among the Adis; A. K. Danda's approach with methodological issues in studying changes in Karwar polity; R. S. Mann's (1972) work on the of relationship between leadership and planned change in tribal Rajasthan are mentionable. In many areas of the country the missionaries have been one of the most important features of social change. Nalini Natrajan has published a book in 1977 which deals with the arrival of the missionaries and their impact on various aspects of Khasi life. Generally, tribal people still largely depend on traditional methods of cure. In this context Kanak Mittal (1979) has tried to find out if the medical practices of the Santhal labourers employed in the Chittaranjan Locomotive Factory have undergone any change. The contact with the outer world has changed their material outlook but their cultural norms have remained more or less the same. Amir Hasan (1982) studied the life of Tharu, Buna, Raji, Bhotia, Kal, Karua and Baiga with the rapidly changing surroundings and suggested a few facts for development of the tribes according to their own genius. A tribe of Madhya Pradesh, Bharia, was studied

by Kurup (1986). He focused upon the nature and extent of change taking place among them, and the factors responsible for such changes and the direction of change. Buddhadeb Choudhuri (1992) attempted to capture the changing tribal scenario in its totality. With the latest concept/research tools in anthropology and related disciplines, the authors look a fresh at micro and macro level dynamics of tribal situation in India vis-a-vis the socio-cultural realities of the sub-continent. B. K. Gohain (1994) discussed the continuity and change in the Hill-tribe Lalung, a matrilineal tribe of Assam. The author described their life and culture and social change taking place in their society.

(g) Tribal Demography

Some anthropologists and demographers have turned their attention to the demographic aspects of tribal life. B. K. Roy Burman (1970) published the demographic and socio-economic profiles of the hill areas in North Eastern India. It is based on the 1961 census data and deals with Darjeeling, Meghalaya, Arunachal, Nagaland, Manipur and Mizoram. U. D. Mahapatra (1970) examined fertility among the Khasi. She compared the fertility patterns in simple and joint families with that of Hindu and Muslim rural Bengali families. On the same topic some other scholars conducted studies but on different tribes. Rama Chakraborti (1972) examined the differential fertility among the Ulalari of Vishakhapatnam in Andhara Pradesh. The same author examined the same things among some other tribal groups in the Araku Valley in the same state in 1971. K. K. Choudhury (1971) has found out the pattern of fertility among the Zemi Naga women in Nagaland. A new trend of demographic study brought by out K. K. Verma (1977) on the interrelation of culture, ecology and population dwells upon the socio-demographic situation among the Santhal and Birhor tribes in Bihar. For

demographic study the scholars generally depend on population statistics available through official records, census and ethnographic notes. K. K. Verma (1971) doubts whether these statistics can be used for fine grained demographic analysis in order to construct models for population growth in tribal Bihar. He suggests a model based on a co-ordinated application of historical, statistical and anthropological methods.

(h) Tribal Women

The status of women varies from tribe to tribe. Among some tribes women enjoy a fairly high status and become a partner in economic activities of men, while on the other hand some reverse picture becomes evident. S. S. Shashi (1978) covers a large number of tribes such as Gaddi, Kinnaur, Gujjar, Lahuli, Lepcha, Naga, Bhil, Santhal, Muria, Gond and Oraon on the subject. D. L. Prasad Rao (1976) has examined the status of women among the Tatapur Dara. He deals with the division of labour between male and female children. Aruna Srivastava (1977) wrote a thesis on the tribal women of central India. A book entitled Tribal Women in India by A. K. Danda was published in 1978. The author conducted study in central India about the status and economic role of tribal women. R. K. Kar and Ranjan Deka (1976) together describe how among the Singpho, women are purchased. In a paper on social structure, status and mobility pattern among tribal women, Sachchidananda (1978) has shown that the status of women is not function of their economic role, but based on structure of their society. Some scholars also tried to depict changes in their position through the impact of modern forces.

(i) Tribal Pathology

In a Ph.D. dissertation, Y. K. Jaiswal (1976) analyses the pathology of domestic

relationship among the Ghasi and Bhogta of Ranchi District. The investigator took a large number of case studies and found out the relationship of their widespread poverty and prevalence of prostitution among them. In a paper on institutional factors of criminality, Y. C. Simhadri (1974) examined the factor among the Yerukula tribe in an Andhra village and shows how their social institutions have promoted the criminal propensity in this community. A quite detailed study on **Murder and Suicide** among the Munda and Oraon by A. B. Saron (1975) reveals their motive behind such offence and the role of police, lawyers, judiciary and the prison authorities in that respect. In a study in Andhra Pradesh with particular reference to Bhil tribes of Jhabua and Dhar, S. C. Verma (1978) put emphasis on finding out their socio-economic background due to which Bhil became a killer.

(j) Tribal Education

A full-length study to highlight the main problems of tribal education, N. K. Ambashta (1970) tried to find out the problems arisen because of their socio-cultural situation of the tribes living in the Ranchi specially. In a monograph on the structural constraints in tribal education, E. V. Rathnaiah (1977) deals with the ecological, socio-economic and administrative problems faced by the Rajgonds of Adilabad district in Andhra Pradesh. Sachchidananda (1975) in a study on **Educational Problems of Scheduled Castes and Tribes in Bihar** examines various aspects of these problems in respect of college and school students. In a detailed study on problems of having education N. N. Vyas and N. D. Choudhury (1971) have found out the factors and analysed the socio-economic characteristics as well as the points of view of teachers and parents. R. K. Mutatkar (1973) conducting a study on Thane district of Maharashtra

feels that modern education can succeed in tribal areas only when it seeks to cover different factors of tribal life. In 1979 S.L. Srivastava and Kumud Pande (1979) have attempted to find out the attitudes of the Paraja and Kondha tribes in a village of Orissa towards the education of their children, housing facilities and family income.

(k) Tribal Welfare

Problems of tribal welfare have engaged the attention of a number of scholars. A. K. Danda (1971) gives a brief account of the principles and policies of tribal welfare in India. M. G. Kulkarni (1974) deals with the problems of tribal development in the Harsul Tribal Block of Nasik district in Maharashtra. The Government of India launched many rehabilitation schemes for Scheduled Tribes as well as Scheduled Castes people living in different corners of the country. In the scheme for the Jatapu in the Kotapadu colony in Andhra Pradesh, M. V. T. Raju (1971) observed a communication gap between the intentions of the government and the ideas of the tribals inhabiting the colony. B. P. Mishra (1976) makes a study of the socio-economic adjustment of the tribals in Tripura. L. P. Vidyarthi (1977) has briefly surveyed the conditions of the primitive and vanishing tribes of Bihar such as the Birhors, Hill Kharia, Parahiya, Karwa and Maler who have remained in relatively isolated areas. M .K. Raha and P. C. Coomar (1989) in their book entitled **Tribal India: Problem Development Prospect** mentioned some issues relating to the policies of the tribal welfare, the problems and development of tribal people, area specific level issues, issues relating to the impact of the problems like industrialization, agricultural development etc. and also on certain other specific issues. As a result this book provides the first hand knowledge about the nature of problems and the extent of development taking place among the scheduled

tribes. P. K. Khare (1991) discussed about the impact of planning and economic development on the life of Munda tribe of Bihar. Anil Kumar Singh in his book **Tribes and Tribal Life Volume III** (1993) made some parameters of tribal life, culture and attitudes and sought to be presented in the context of the approaches to development taken by the authority. The issues concerned with the tribal development and problems related to development paradigm in the tribal areas of Himachal Pradesh was mentioned in the book **Tribal Development : Appraisal and Alternatives** edited by S. K. Gupta, V. P. Sharma and N. K. Sharda in 1998. M. M. Verma (1996) made an analysis about the programme outlays and expenditure since Independence with special reference to the Scheduled Tribes of Uttar Pradesh. His works indicate serious lacuna in planning, implementation and utilization of available resources for tribal development.

(l) Tribal Identity

A full length book on **The Santhals of Pargana** was published by M. K. Gautam (1977) focussed their natural environment, social organization, internal cohesion, family, kinship and marriage, beliefs and rituals and also on their identity. He notices an intense political awakening in the area. Roop Singh (1974) examines the problem of tribal identity in south Rajasthan. The author feels that many of these communities lie on the tribe - Rajput continuum. R. K. Das (1971) deals with some revivalistic movements among the tribes of Manipur. Many of these tribes tried to maintain their own distinct identity which has created a state of disequilibrium (I.C.S.S.R. 1974).

(m) Impact of Industrialization and Urbanization on Tribal Culture

The impact of industrialization and urbanization brought about revolutionary changes in some parts of tribal India. Such a situation of culture change among the tribal communities of Chotanagpur and neighbouring areas of Orissa created by the industrial urban-explosion has been studied by a number of anthropologists like Vidyarthi (1970), T. R. Sharma (1958-59), J. S. Tandan (1959-60), Rajendra Singh (1967), J. Sarkar (1970) and Das Gupta (1973). A longitudinal study on the Hatia industrial zone near Ranchi made by Vidyarthi (1971) shows the negative effect of industrialization among the local inhabitants on economic, social and cultural aspects and led them in cultural disequilibrium. The two industrial centres the Patratu Thermal Power Project and the Bokaro Steel Plant located in Chotanagpur were studied by Rajendra Singh (1967) and Sarkar (1970) shows the impact so far felt in terms of disintegration of the traditional culture, the rehabilitation of the uprooted villagers and the trends of the emerging industrial society. Das Gupta (1973) has conducted his doctoral research regarding the changes in the Hos of Chotanagpur region who have faced with regards to their economic, social, cultural and religious life after the establishment of a cement factory in that region.

Briefly, the literature shows that there are tribal studies of various kinds- holistic and problem-related, descriptive and analytical, system or change oriented and covering a vast panorama of tribal life. Various processes of politico-democratic, administrative, economic, industrial, occupational, developmental and cultural changes having massive impact upon the tribal people have immense significance for sociology in India. But the tribal studies do not seem to have taken the significance of urbanization in social change among the tribals. These attempts help to understand the tribals in

rural setting only whereas the interactive and changing scenario of populations in India indicates the urbanization of tribals due to various factors.

A few studies on urbanization in the tribal dominated North East India are available. S. M. Dubey (1971) carried out a project on the process of urbanization in the tribal areas of the North East. There are a few papers on demographic aspect of urbanization in the northeastern states comprising Assam, Meghalaya, Mizoram, Manipur, Nagaland, Tripura and Arunachal Pradesh, K. R. Saikia (1986) and D. N. Majumdar (1987) give a demographic profile of the urban population. Ganguli and Bhowmik (1985) discuss the relationship between urbanization and planning. A. C. Mahapatra (1989) has produced a report on the growth of urban population in the North East from 1951 to 1981 and has compiled data from census reports on district and state urban populations. H. N. Sharma (1977) dwells upon the locational potential of the urban centres. K. Deb (1972) makes spatial analysis of the towns in the North-East from 1901 to 1971. National Institute of Urban Affairs on behalf of North-Eastern Council (NEC) has brought out a report on issues in urban development in the North Eastern states (1988). The report besides giving basic statistical details of the region discusses the demography, economy, urban infrastructure, municipal finance and urban development policies. A. C. Sinha (1990) discusses ethnicity and development in the hill towns with special reference to Shillong, Dimapur and Mokokchung. He finds that most of the towns in the North-East came up as administrative centres. He notes that many of the hill towns are identified with particular tribes, viz., Shillong with the Khasis, Tura with the Garos and Kohima with the Angamis. Neem Hazarika (1983) examined the socio-historical growth of urbanization in Meghalaya. Chittaranjan (1977)

studied the process of urbanization in Meghalaya. Occupational mobility of tribals in the towns of Shillong. Tura and Jowai is discussed by D.N.Majumdar and B.Dutta Roy based on an earlier survey undertaken by them (1984). Three books have been published on Shillong city, capital of Meghalaya. Goswamy's **Cultural profile of Shillong** contains interesting papers on various communities, land system and city administration. Another book edited try B. Pakem (1984) contains papers on ecological, economic, and administrative aspects of Shillong from 1971 to 1981. The third book on Shillong focusing on geographical and spatial analysis is contributed by J. P. Singh (1980). Dlehar (1981) examines the origin and development of Shillong from 1866 to 1947. Mahanta (1986) analysed the influence of Shillong town on a fringe village. Pakyntein (1987) has written **Cherrapunji : An Anthropological Study of a Growing Town.**

N. C. Das (1987) examines the process of urbanization in Assam from a demographic perspective. G. Gogoi (1986) analyses urban growth in Assam from 1991 to 1971. Guwahati city is studied by three geographers (Jayasree, D.1985; Sharma, M. 1973 and Sharma, S. 1988). Hunda (1975) studied Sibsagar as a centre of urban growth. Bordoloi (1980) discusses the urban growth of Dimapur, a plain city in Nagaland. The historical growth of both Dimapur and Mokokchung is discussed by A. C. Sinha (1990). Imphal, the capital of Manipur, is studied by a geographer, Yama Singh (1982).

The brief survey reveals that sociologists have so far neglected urban studies in the North-Eastern India. Whatever literature that exists presently has been mostly contributed by geographers and demographers. The dominant themes have been the population growth and spatial structure. There is little coverage of specific sociological aspects such as ethnicity, tribal-non-tribal interaction, urban impact on tribal social

structure, marriage, family and migration. If we take individual states, there are more studies made on towns of Assam and Meghalaya. Some studies are available on urbanization in Nagaland and Manipur. Hardly any urban study is available on Mizoram, Tripura and Arunachal Pradesh. More sociological studies of urbanization are required particularly with reference to the tribal people.

III

The Study

Under impact of various processes of change the presence of tribal people is very much observed in educational institutions, markets, construction sites, offices, residential colonies, etc. in urban centres. They also form one of the constituent communities in some of towns. This is specially relevant to the situation of North East India which displays the urban centres coming up in a predominantly tribal setting. There are towns of tribal dwellers; or tribals migrate to settle in towns. The region offers an ideal field for study of urbanization and its impact on the tribals. Shifting of the tribals from hills to plains has resulted into acculturation, assimilation and integration of various tribal groups at various levels of tribe-caste-religion interactions. Besides, the migration of tribals to urban centres makes their contact with modernity. The sanskritisation of a section of the hill dwelling Dimasa in Cachar plains of Assam led to their separate tribal identity as the Barman. But their migration and settlement in Silchar and Hailakandi towns in the Barak Valley points to the urbanization and modernity of tribals and the phenomenon taking beyond the sanskritic model of social change in their life. Hence, their response to heterogeneous social environment in the town is a focal point of understanding. The focus of understanding comprises their response with

regards to technology (material culture), social institutions and values (non-material culture) and its impact on their identity, i.e., continuity and change in tribal life. This area of study has yet remained almost unexplored but is most productive from theoretical and methodological viewpoint and in the context of tribal dynamics in North East. Therefore, a few questions arise : **In what manner a tribal people reflect continuity and change of their life when they migrate to an urban centre in India, specially in the Barak Valley of Assam in North East India ? Do the tribals maintain the core cultural values and change their material culture ? Or do they change the both ? What factors cause and regulate the continuity and change ? In the sort of situation what happens to their social institutions and what social problems do they face in the process of transformation? What measures appear to be most useful for development of the tribals in transition?.**

The Key Term : Tribe

"Tribe" as revealed in the 'Dictionary of Anthropology', is a social group, usually with a definite area, dialect, cultural homogeneity and unifying social organization (Banerjee 1997 : 265). Etymologically, the term 'Tribe' has originated from the word 'tibuz' meaning three divisions. The Imperial Gazetteer of India calls tribe as a collection of families bearing a common dialect, occupying or professing to occupy a common territory and is not usually, endogamous, though originally it might have been so (Negi 1995 : 79). According to Oxford dictionary "a tribe as a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestry" (Negi 1995:79). The inclusion of a community as a 'tribe' is not based on any objective criteria. Only there is

a faint notion that communities declared as tribes are less advanced than communities not declared as such. So, regarding the concept of tribe, various scholars attempted to throw light on it from different angles. Major ones of these are as follows :

S. C. Sinha has tried to define the term 'tribe' as "essentially preliterate groups living in relative isolation in hills and forests or in the plains skirting the forests who are apparently outside the threshold of Brahmanic hierarchic civilization" (Banarjee 1997: 266).

Piddington says that "a tribe is a group of people speaking a common dialect, inhabiting a common territory and displaying a certain homogeneity in their culture" (Singh 1987 : 219).

Hoebel opines that "a tribe is a social group speaking a distinctive language or dialect and possessing a distinctive culture that makes it off from other tribes" (Singh 1987 : 219).

According to D. N. Majumdar, "A tribe is a collection of families or groups of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession or occupation and have developed a well assessed system of reciprocity and mutuality of obligations" (Singh, 1987 : 219).

Gillin and Gillin stated that "Any collection of preliterate local group which occupies a common general territory, speaks a common language and practices a common culture is a tribe" (Singh 1987 : 219).

Ehrenfels tried to define a tribe in a different way : a community, however, small it may be, may remain in isolation from the other communities within a geographical

region. The members of a true tribe, he further added, are generally outside the traditional Hindu caste hierarchy and frequently speak a common dialect, entertain common beliefs, follow common occupational practices and must have common solidarity feelings towards their small but semi-national unit (Banarjee 1997 : 266).

Rivers added the criteria of having single government and acting together for such common purposes as warfare to define a tribe (Banarjee 1997 : 1965).

Perry thinks that " a common dialect and a common territory" should be treated as the criteria for labeling a group as tribe. In addition to that he considered the following points before declaring a group as tribe : lack of social stratification, retention of primitive social system like totemic clans, group dancing, taking of liquor irrespective of sex etc., having strong in-group sentiment (group solidarity feelings) animatistic form of religion and narrow world view together with living in comparative isolation and the possession of tribal dialect and the like (Banarjee 1997 : 265).

S. C. Dube has remarked that "Parly because of the isolation and partly because of their limited world view characterized by lack of historical depth and an overall tradition-orientation, they are integrated in terms of certain themes rooted in the past. These integrated themes and special cultural focus give them a separate cultural identity, and they often possess latent or manifest value attitude and motivational systems which are remarkably different from those of the other people" (Banarjee 1997 : 265)

The Tata Institute of Social Sciences has made the following comment on this issue " A tribe could be a collection of families without the existence of community in the scientific sense of the word. A tribe as a social organization is able to decide upon its

own functions or the needs or otherwise of interdependence between its different components, units or groups. Economic backwardness is very relative. In many cases, tribes have highly advanced hunting and fishing economies and more adjusted to their physical environment than other developed economies. The evolution of the economy from non-feudal to feudal and then to commercial conditions can take place during any stage of tribal evolution" (Banarjee 1997 : 265).

In the study the definition given by the Tata Institute is used for operational purpose.

Objectives

The study is aimed to analyze continuity and change among the Barman in Silchar town with the following objectives :

(i) To understand social organization (patterns, processes and dynamics of adjustment) of the tribal community in an urban milieu.

(2) To find out the tribal uniqueness or identity (continuity) and social change (material, institutional and cultural) in the urban setting.

(3) To apprehend the factors conditioning and regulating a particular continuity or change of tribal life in urban setting.

(4) To outline implications (problems, adaptations, innovations) of the continuity and change for future course of action for tribal development in India.

(5) To develop a general framework for analysis of the social processes of tribal life in the urban setting.

Hypotheses

The following hypotheses were formulated for their testing in the study.

(1) A tribal community is transformed / westernized when it confronts urban modernity.

(2) A tribal community adapts to the regional / sanskritic pattern of life when it confronts urban modernity.

(3) A tribal community adopts selectively to technology, institutions and values of urban modernity.

Methodology of the Study

(a) Theoretical Framework

Social scientists employ a variety of theoretical orientations while interpreting the city's social and ecological structures. The first of these orientations is attributed to Max Weber (1958) who drew attention to the contrast between the cities of the east and the west. In his extensive studies of the great oriental cultures in which he particularly discussed the interdependence of religious and economic behaviour patterns offered, among other sets of ideal types, a dichotomy of the two types of urban behaviour, oriental and occidental. He stressed cultural or social values in accounting for the ecology and social structure of cities, including patterning of technology. Weber took the values of socio-cultural systems as explanatory or independent variable and the social structure of the city as dependent variable.

Another theoretical orientation that is linked with the 'Urbanization School' in sociology draws heavily upon the writings of Simmel, Maine, Tonnies and Durkhiem and addresses itself to the central question of 'what are the patterns and processes

involved in the transition from a per-industrial or agrarian way of life to an industrial and urban order?' The school considered the city as a key variable for explaining human ecology and social structure of a settlement. The contemporary sociological conception of cities and of urban life is based largely on the formulations of the Urbanization School and its chief mentor Louis Wirth.

The third major theoretical orientation refers to the 'Technological School' which gives primacy to technology as a key variable for explaining the social and ecological structure of the city. Empirical researches of Ogburn and Hawley (1950) suggest the effect of technology upon the spatial ordering and organizational patterning of cities. Sjoberg (1959) belongs to this school. He indicates that 'pre-industrial and industrial cities, functioning upon distinctive technological bases, diverge perceptibly in many areas of social organization.

The above three dominant theoretical orientations are used to explain urban social situation in terms of culture, city and technology. These key variables, while possibly successful in explicating the urban social situation at macro level, do not explain it at the micro level. Neither do they explain the differences in urbanism within the same city or the persistence of traditional forms in various phases. These variables particularly become unsuitable for a study that seeks to investigate urbanism through the analysis of urban participation among heterogeneous populations. In such a situation one finds communities within an urban community and they offer several types within a broad class of pre-industrial or industrial city. An infinite variety of social situations may exist in an urban space, which may be analyzed and explained in terms of socio-cultural variables.

The Indian urban social situation conforms more to Sjobergian model of 'industrializing city' the which is transitional, partly industrial and partly pre-industrial. This is especially applicable to the towns and cities in the multiethnic situation in North East India. Ethnic communities in a city reflect different patterns of continuity and change in social ecology, social structure, values and technology in the process of urbanization. In the industrializing city model various elements of the city's social structure change at different rates. Traditional arrangements associated with the economic-technological order seem to buckle first under the impact of industrial urbanization. Sjoberg (1958) observes four processes occurring more or less simultaneously : (1) persistence of traditional forms, (2) revision of traditional forms, (3) disappearance of traditional forms, and (4) emergence of new structures. Indian urban milieu is characterized by the persistence of traditional forms. Another pattern of the processes is the reshaping of pre-industrial forms-familial, kinship, economic and political, in accord with the requirements of the emerging industrial-urban order (Ross 1961; Srinivas 1962). Many of these forms tend toward the model of an industrialized society while the rest persist in their own forms and modalities. Thus, the Sjobergian model of the industrializing city offers a more dynamic and promising alternative for examining urban social situation in India. The dynamism and viability of this model can be comprehended through the association of traditional and non-traditional forms of social interaction with variables like migration, length of stay in the city, socio-economic status, socio-ecological status of the neighbourhood, etc. Such a dynamic model provides an adequate theoretical frame not only for examining urbanism in India but also for other contemporary societies of Asia, Africa and latin America. Sovani (1966), too, bears out the logico-empirical possibility and utility of such a construct for studying the urban social order of developing societies.

(b) Sources and Types of Data

The research study has used two types of data :

(i) Field data collected from all the Barman households (111) living in Silchar town by using census method.

(ii) Documentary data from census, administrative, municipal and other records.

Besides, informal discussions with the people ; observations on their behaviours and social institutions like marriage, rites and rituals, festivals, family structure, kinship behaviour, etc. were also used. Some published books and magazines on the Barman and the Dimasa tribe have been utilized to understand the society, culture and change among the Barman and to make a comparative assessment of their life. The Barman is one of the well researched plain tribes in the Barak Valley and the existing literature provided for comparative analysis of the data with the urban setting. However, the field data from the town forms the backbone of the study.

(c) Tools for Data Collection

A structured interview schedule was used to collect information on continuity and change in various aspects of social life of the Barman in Silchar town. The schedule embodied the questions on family composition, migration, kinship structure, inter-community and intra-community relationship, marriage, types of marriage, husband-wife relations, divorce, re-marriage, dresses and ornaments, festivals, leisure activities like music, dance and other forms, exposure to mass media, economic background, modes, patterns and problems of residence and accommodation, foods and beverages, rites and rituals, transportation, health consciousness and different community organizations.

(d) Field for the Study

The field of the study is Silchar town, a major urban centre of Cachar district in Barak Valley, of Assam in North East India, Geographically, it is surrounded by the Barail Hills on the North, Mizo Hills on the South, Manipur on the east and Bangladesh on the west. Among the class-I towns in North-East, Silchar is one of them and considered as third ranking town on the urban primacy. Of the total population of Silchar subdivision (580803 apx.) 31.7% are living in the town area and the rest are living in the peripheral rural areas of the town. The municipal area of the town covers 15.78 sq. km. of the total area of the district (Census 2001 ; Silchar Municipal Board).

(e) Universe and Units of the Study

The Barman tribal community in Silchar town constitutes the universe of the study. Among the total urban Scheduled Tribes' population of Silchar town (0.24%), the Barman is the major tribal group. The Barman households were taken as the units of the study. There are in all 111 households the town. This tribal group is a section of the Dimasa-Kachari tribe of North Cachar Hills who migrated to the plains of Cachar during the second half of the 18th century. They are introduced here in their socio-geographical, cultural, historical and urban setting (Sen 2003 : 10).

Scope of the Study

Although cultures may be remarkably stable, change is characteristic, to a greater or lesser degree, of all cultures. Without an ability to conceive new ideas and change alongwith the existing behaviour patterns, no human society could survive. A city or urban life is a combination of convenience opportunity and enlightenment. The improved technology, expanding employment opportunities, higher wages, etc. of the urban areas and the shrinking employment and comparatively lower earning of the rural areas

complement and reinforce each other, causing the 'pull' and 'push' that result in the migration from the rural to the urban areas. In India, currently, every year about 3 million rural people migrate to the urban areas and this flow is showing steady increase.

The indigenous inhabitants of the hills, the tribesmen, have been exposed, albeit in varying degrees, to diverse kinds of changing-inducing influences in their socio-cultural life for a very long time, especially since the consolidation of British rule in North East India. A great many of these influences have emanated from sources and agencies outside the immediate indigenous socio-cultural traditions. Over these external agencies of change, the people themselves have no control. The pace of social change has been rapid, particularly since Independence. Of course, the nature and extent of change have not been the same among different groups. Even within a single region, one finds groups or even sections within a large group who vary among themselves.

The study signifies the pattern and the process of urbanization taking place among the Barman population living in the Silchar town after their migration from the hills of North Cachar. The entire study will be made in a dynamic perspective.

The study deals with social organization, economic life, material culture, life cycle, religion and festivals, intra-community and intercommunity relations of the Barman community and the question of their identity in the urban setting. It will also focus on the implications of change and emergent developments in social and cultural spheres. Another importance concern of the study is to outline the problems faced by the tribal people in towns and to suggest ways for their conditions.

The tribal life-ways and structures are changing fast. The dynamic aspect of the situation assumes tremendous importance, particularly in the case of urbanization of

the tribals. Studies of such problems and changes among the tribals in an urban setting are extremely rewarding both from the theoretical and national point of view.

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