CHAPTER - VI

POWER DIMENSION

CHAPTER - VI

POWER DIMENSION

In rural India the villages as networks of various inter-personal and inter-group relations reflect domination of some over others. Some of persons and organizations have more or less power than the others to decide matters among them. *Power is the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance; regardless of the basis on which this probability rests* (Weber 1947). Power is therefore expressed in a social relationship and an individual or group cannot have power in isolation. Thus, power is a set of patterned social relationship emerging through the process of domination and subordination of one an other among people and groups. The contemporary power structure in Narsingpur has historically evolved from the past to the present times. The power patterns of relationship take place within and without a village community forming a network which extends to form the power structure of the larger society in India. In Narsingpur one finds two constituents of power structure; viz., **'informal'** and **'formal'**. Several organizations such as caste/community/tribal (Somaj) murubbis constitute informal power groups and positions while Gaon Panchayat, co-operative society, Mohila Welfare Samiti and club constitute the formal power organizations in the village.

Traditional power structure

The unequal ownership of land in the recent past has led to dominance of Mirashdars (big landowners) over the ryots and common villagers as a whole. During the time of Cachari Rajas (1772-1830) the Mirashdars were the prominent power holders in Narsingpur and its environs. From the village Sidon Nath Barbuiya and Rashamay Nath Choudhury were the powerful mirashdars who could acquire the position of the 'Shabashad' (Member of Raj Shaba) in the Cachari king's courts. Madav Nath Choudhury and Laxmicharan Nath Barbuiya have been the other important power holders in this village and the region. They had the ryots cultivating on their lands. They controlled the villagers, solved their local disputes and settled the people migrated from different places and the regions. The some Mirashdars were called as the murobbis (leaders) in the village. They had jurisdiction over more than one villages. Any local dispute was to be solved by sitting together of all the murobbis. The murobbis were respected and submitted to by the local people. The murobbis decided the matters unanimously and finally. There was no avenues for appeal against their decisions to a higher authority. The same leadership process continued during the British period. The Jaminderi system, the village panchayat and the caste system were the three over all institutional determinants of power system in the villages during the British India (Yogendra Singh 1993). The British government setup local boards to look after the local affairs. In the boards local members were selected and all the local cases of theft, grievances, land problems and caste problems were putforth in the local boards meetings and the leaders decided them with the

help of the villagers. Madhav Nath Choudury was the Shabapati, Luchan Mani Nath Secreatary; and Golak Nath Barbuiya, Lakshya moni Nath Majumder Nodia Nath and saittendra Sharma choudury were the panchayat leaders, caste leaders, village Murobbi's, big landowners and economically prosperous persons. After Independence as a result of the two major steps taken by the government of abolishing the Zamindari system and introducing the new panchayat system based on adult franchise; the tillers become permanent owners of their land and all adults directly got related to the government. The decentralization of political power through the Panchayati Raj institutions opened the doors of politics to the Masses. In Assam also, the Panchayati Raj infused rural power structure with more formal democratic character. Now, the villages have both the formal and the informal power systems functioning parallel. To understand the power structure in Narsingpur, various organization and their inter and intra-relationships involving power positions and leadership have been under-taken here for analysis.

Formal Power structure

After Independence, Assam state legislative assembly introduced the Assam Panchayati Raj Act 1959, which brought into being a three-tier system of the panchayats; namely, **Gaon Panchayat** at village level, **Anchalik Panchayat** at block level and **Zila Parishad** at district level. Under the act a Goan Panchayat was constituted by 10-12 chokras (constituencies) each sending one elected member. In a meeting the members elected its president and vice president of their Gaon Panchayat. Narsingpur village formed one of

the charkas, the Narsingpur Gaon Panchayat Constituted of the Narsingpur and othe villages. Sachindra Mohan Nath, Nayan Nath, Devendra Nath (president) were the elected leaders from Narsigpur in the panchayat during 1959-1972. As the three tier system did not work properly due to bureaucratic hold, illiteracy, backwardness, lack of initiative and enthusiasm at the average level of the panchayat organization in Assam. The Assam Panchayat Raj Act was amended in 1972 to substitute the two-tier system consisted of Gaon panchayat and Mahakuma parishad. During the period 1973-82, the three members from the villages who were elected to the Gaon Panchayat were the land owners such as Nani Nath, Harendra Nathji and Saibali Nath. During the period 1982 to 1990 the Panchayat elections were not held for that the panchayat and the block bureaucratic authority carried out functions for villages.

In 1992 the Assam government reverted to the three-tier panchayat system comprising Gaon panchayat at village level, Anchalik Panchyat at block level and Zila Parishad at district level. Narsingpur had three seats of members in the Gaon Panchayat (Group member) and one seat of sadasya in the Anchalik Panchayat. The president of the Gaon Panchayat and Anchalik Panchayat Sadasya were elected by all the voters from the villages. 33% seats were reserved for the women, Scheduled Castes and Scheduled Tribes. The structure of the **Gaon Panchayat** leadership is discussed in table - 6.1.

6.1 : Distribution of the Gaon Panchayat Leadership into the Age-Categories by Religion, Education and Sex

Age Structure	Hindu												Muslim												Grand total		
	VII			IX			X			Total			VII			IX			X			Total					
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Female	Female	Total	Male	Female	Total	Male	Female	Total
46-50	0	0	0	0	0	0	1 (33.33)	0	1 (25.0)	1 (20.0)	0	1 (14.28)	0	0	0	0	0	0	0	0	0	0	0	0	1 (12.12)	0	1 (9.09)
41-45	0	0	0	1 (100)	0	1 (50.0)	1 (33.33)	0	1 (25.0)	2 (40.0)	0	2 (28.56)	2 (100)	0	2 (100)	0	0	0	0	0	0	2 (66.66)	0	2 (50.0)	4 (50.0)	0	4 (36.36)
36-40	1 (100)	0	1 (100)	0	1 (100)	1 (50.0)	0	0	0	1 (20.0)	1 (50.0)	2 (28.56)	0	0	0	0	0	0	1 (100)	0	1 (100)	1 (33.33)	0	1 (25.0)	2 (25.25)	1 (33.33)	3 (27.27)
31-35	0	0	0	0	0	0	1 (33.33)	0	1 (25.0)	1 (20.0)	0	1 (14.28)	0	0	0	0	1 (100)	1 (100)	0	0	0	0	1 (100)	1 (25.0)	1 (12.12)	1 (33.33)	2 (18.18)
26-30	0	0	0	0	0	0	0	1 (100)	1 (25.0)	0	1 (50.0)	1 (14.28)	0	0	0	0	0	0	0	0	0	0	0	0	0	1 (33.33)	1 (9.09)
Total	1 (100)	0	1 (100)	1 (100)	1 (100)	2 (100)	3 (100)	1 (100)	4 (100)	5 (100)	2 (100)	7 (100)	2 (100)	0	2 (100)	0	1 (100)	1 (100)	1 (100)	0	1 (100)	3 (100)	1 (100)	4 (100)	8 (100)	3 (100)	11 (100)

The table shows that the actual age range of leadership stretching from 28 to 50 years is 23 years. Divided into age groups the leaders belong to two groups ; namely, the youth (up to 35 years) and the middle aged (36 to 50). Of the leaders 27% are the youth and 73% are the middle aged. Again they belong to both the generations i.e., the new 55% and the old 45%. Near about 70% are the males and 30% are the females. It points to the continuity of the gender (males) dominance and gradual change in terms of age of the leaders. The female leaders are also from both the age groups.

Of them Hindu constitute 63.63% and the remaining 36.37% are Muslim leader. Within the Hindus 14.28% are taking education upto middle school level, and the remaining 85.72% have high school level education. In the middle school level all are from the new generation, in the high school level of education 50% constitute old generation and the remaining 50% are new generation. Of the Muslim 50% each constitute middle school and high school level of education. In the middle school level all are old generation, again in high school level all are new generation of leaders. The occupational and educational distribution of leaders is given in table - 6.2. & 6.3.

6.2 : Distribution of the Gaon Panchayat Leadership into the Age-structure by Religion, Occupation and Sex

Age *Structure*	Hindu				Musilim				Grand Total		
	Agriculture	Business	Housewives	Total	Agriculture	Business+ Agriculture	Housewives	Total			
	Male	Male	Female		Male	Male	Female		Male	Female	Total
46-50	1 (33.33)	0	0	1 (14.28)	0	0	0	0	1 (12.12)	0	1 (9.09)
41-45	1 (33.33)	1 (50.0)	0	2 (28.58)	2 (100)	0	0	2 (50.0)	4 (50.0)	0	4 (36.36)
36-40	0	1 (50.0)	1 (50.0)	2 (28.58)	0	1 (100)	0	1 (25.0)	2 (25.0)	1 (33.33)	3 (27.27)
31-35	1 (33.33)	0	0	1 (14.28)	0	0	1 (100)	1 (25.0)	1 (12.12)	1 (33.33)	2 (18.18)
26-30	0	0	1 (50.0)	1 (14.28)	0	0	0	0	0	1 (33.33)	1 (9.09)
Total	3 (100)	2 (100)	2 (100)	7 (100)	2 (100)	1 (100)	1 (100)	4 (100)	8 (100)	3 (100)	11 (100)

6.3 : Distribution of Gaon Panchayat Leadership into the Educational Levels by Religion, Occupation and Sex

Educational level	Hindu				Musilim				Grand Total		
	Agriculture	Business	Housewives	Total	Agriculture	Business+ Agriculture	Housewives	Total			
	Male	Male	Female		Male	Male	Female		Male	Female	Total
VII	0	1 (50.0)	0	1 (14.28)	2 (100)	0	0	2 (50.0)	3 (37.5)	0	3 (27.27)
IX	1 (33.34)	0	1 (50.0)	2 (28.58)	0	0	1 (100)	1 (25.0)	1 (12.5)	2 (66.66)	3 (27.27)
X	2 (66.66)	1 (50.0)	1 (50.0)	4 (57.14)	0	1 (100)	0	1 (25.0)	4 (50.0)	1 (33.34)	5 (45.45)
Total	3 (100)	2 (100)	2 (100)	7 (100)	2 (100)	1 (100)	1 (100)	4 (100)	8 (100)	3 (100)	11 (100)

The table – 6.2. shows that all the leaders are occupied with the three occupational types; viz., agriculture, business and business & agriculture. All the females are housewives. Of the Hindus 42.85% leaders (males) are engaged in agriculture, 28.57% in business and as housewives. Further, in the agriculture 66.66% belongs to old generation and 33.34% to new generation. In the business 50% each constitute old and new generations. The females are all from new generaton. Of the Muslim 50% are engaged in agriculture, 25% each in business & agriculture and as housewives. In the agriculture all are from old generation. From business & agriculture and housewives all are from new generation leaders.

The table - 6.3. shows that within the Hindu leaders engaged in agriculture have all education upto high school levels and those in business have 50% each from middle school and high school. Of the females (housewives) all have education up to high school level. Of the Muslim leaders engaged in agriculture, all are middle school level and those in business and agriculture are all from high school level. Of the Muslim females (housewives) all have education up to IX th class. The distribution of leadership into the **caste wise** discuss in the table -6.4. to 6.6.

6.4 : Distribution of Gaon Panchayat Leadership into the Age-structure by Religion, Caste and Sex

Age Structure	Hindu (Caste)															Muslim			Grand total		
	Nath			Sharma			Singha			Bhattacharjee			Total			Total					
	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total
46-50	1 (50.0)	0	1 (25.0)	0	0	0	0	0	0	0	0	0	1 (20.0)	0	1 (14.28)	0	0	0	1 (12.5)	0	1 (9.09)
41-45	1 (50.0)	0	1 (25.0)	0	0	0	1 (100)	0	1(100)	0	0	0	2 (40.0)	0	2 (28.56)	2 (66.66)	0	2 (50.0)	4 (50.0)	0	4 (36.36)
36-40	0	1 (50.0)	1 (25.0)	1 (25.0)	0	1 (100)	0	0	0	0	0	0	1 (20.0)	1 (50.0)	2 (28.56)	1 (33.34)	0	1 (25.0)	2 (25.0)	1 (33.33)	3 (27.27)
31-35	0	0	0	0	0	0	0	0	0	1 (100)	0	1(100)	1 (20.0)	0	1 (14.28)	0	1 (100)	1 (25.0)	1 (12.5)	1 (33.33)	2 (18.18)
26-30	0	1 (50.0)	1 (25.0)	0	0	0	0	0	0	0	0	0	0	1 (50.0)	1 (14.28)	0	0	0	0	1 (33.33)	1(9.09)
Total	2(100)	2 (100)	4 (100)	1(100)	0	1 (100)	1(100)	0	1(100)	1 (100)	0	1 (100)	5 (100)	2 (100)	7 (100)	3 (100)	1 (100)	4 (100)	8 (100)	3 (100)	11 (100)

6.5 : Distribution of Gaon Panchayat Leadership into the Educational Level by Religion, Caste and Sex

Educational Level	Hindu(Caste)															Muslim			Grand total		
	Nath			Sharma			Singha			Bhattacharjee			Total			Total					
	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total
VII	1 (50.0)	0	1 (25.0)	0	0	0	0	0	0	0	0	0	1 (20.0)	0	1 (14.28)	2 (75.0)	0	2 (50.0)	3 (37.5)	0	3 (27.27)
IX	0	1 (50.0)	1 (25.0)	0	0	0	1 (100)	0	1(100)	0	0	0	1 (20.0)	1 (50.0)	2 (28.56	0	1 (100)	1 (25.0)	1 (12.5)	2 (66.66)	3 (27.27)
X	1(50.0)	1 (50.0)	2 (50.0)	1 (100)	0	1 (100)	0	0	0	1 (100)	0	1 (100)	3 (60.0)	1 (50.0)	3 (42.85)	1 (25.0)	0	1 (25.0)	4 (50.0)	1 (33.34)	5 (45.45)
Total	2 (100)	2 (100)	4 (100)	1 (100)	0	1 (100)	1 (100)	0	1 (100)	1 (100)	0	1 (100)	5 (100)	2 (100)	7 (100)	3 (100)	1 (100)	4 (100)	8 (100)	3 (100)	11 (100)

6.6 : Distribution of Gaon Panchayat Leadership into the Occupation by Religion, Caste and Sex

Occpational type	Hindu(Caste)															Muslim			Grand total		
	Nath			Sharma			Singha			Bhattacharjee			Total			Total					
	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total	M	F	Total
Agriculture	1(50.0)	0	1(25.0)	1(100)	0	1 (100)	1(100)	0	1(100)	0	0	0	3 (60.0)	0	3 (42.85)	2 (80.0)	0	2(50.0)	5 (82.5)	0	5 (45.45)
Business	1 (50.0)	0	1(25.0)	0	0	0	0	0	0	1 (100)	0	1 (100)	2 (40.0)	0	2 (28.57)	0	0	0	2 (25.0)	0	2 (18.18)
Business+ Agriculture	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1 (40.0)	0	1 (25.0)	1 (12.0)	0	1 (9.09)
Housewives	0	2 (100)	2 (50.0)	0	0	0	0	0	0	0	0	0	0	2 (100)	2 (28.57)	0	1 (100)	1(25.0)	0	3 (100)	3 (27.27)
Total	2 (100)	2(100)	4 (100)	1(100)	0	1 (100)	1(100)	0	1 (100)	1 (100)	0	1 (100)	5 (100)	2 (100)	7 (100)	3 (100)	1 (100)	4 (100)	8 (100)	3 (100)	11 (100)

M = Male, F = Female

The table 6.4. reveals that on the caste wise distribution of leadership the Hindus more than fifty percent (57.14%) constitute Nath and 14.28% each constitute Sharma, Singha and Bhattacharjee. Within the Nath 50% each from old and new generation of leader. The Sharma and Bhattacharjee constitute all are new generation leader, the Singha are from old generation. Of the Muslims (casteless) 50% each from old and new generation of leader.

The table 6.5. indicate that on the educational level of the Hindus, the Nath 25% constitute middle school and 75% constitute high school level education. The Sharma, Singha and Bhattachrjee have education upto high school level (Ixth & xth). Of the Muslim 50% each have middle and high school.

The table 6.6. shows that within the Hindus, the Nath 25% each occupied with agriculture and business and 50% (female) housewives. The Sharma and Singha occupied with agriculture, the Bhattacharjee with business. Of the Muslim 50% occupied with agriculture, 25% each with business & agriculture and housewives.

Co-operative Society

Co-operative Society is also a source of power in the village and therefore the leadership is discussed here. The leadership is distributed into age, educational and occupational structure in the tables 6.7. to 6.9.

6.7 : Distribution of the Managing Committee members of the Narsingpur Co-operative Society into the Age structure by Religion and Education (1999-2000)

Age Structure	Hindu								Muslim								Grand Total (%)
	Education								Education								
	IV	V	VI	VII	VIII	IX	X	Total	IV	V	VI	VII	VIII	IX	X	Total	
51-55	0	0	0	0	0	0	0	0	1 (100)	0	1 (100)	0	0	0	0	2 (25,0)	2 (16.66)
46-50	0	1 (100)	0	0	0	0	1 (50.0)	2 (50.0)	0	0	0	0	1 (100)	0	0	1 (12.5)	3 (25.0)
41-45	0	0	0	0	0	1 (100)	0	1 (25.0)	0	1 (100)	0	1 (100)	0	0	2 (100)	4 (50.0)	5 (41.66)
36-40	0	0	0	0	0	0	1 (50.0)	1 (25.0)	0	0	0	0	0	1 (100)	0	1 (12.5)	2 (16.66)
Total	0	1 (100)	0	0	0	1 (100)	2 (100)	4 (100)	1 (100)	1 (100)	1 (100)	1 (100)	1 (100)	1 (100)	2 (100)	8 (100)	12 (100)

The table shows that the actual age range of leader stretching between 36 to 54 year is 19 years and encompasses both the generations of leaders i.e., the new 16% and the old 84%. They belong to the age groups of the middle age 80% and the old aged 20%. All the leaders are educated while the newgeneration has higher educational level than the old generation. Among them 33.34% are Hindu and the remaining 66.66% are Muslim. The entire leadership is literate and educated from IVth (primary) to Xth (high school) level. Of the Hindu 25% have middle school and the remaining 75% are from high school level education. The middle school pass leaders are all middle aged and of the high school pass 50% each are middle aged and as well as new generation leader. Of the Muslim 50% are primary to middle school level and 50% from high school level. Its shows that all the old generation leaders are low educated rather than new generation. The occupational and educational distribution of leaders is given in table - 6.8. & 6.9.

6.8 : Distribution of the Managing Committee members of the Narsingpur Co-operative society into the Age Structure by Religion and Occupation

Age Structure	Hindu				Muslim				Grand Total (%)
	Agriculture	Business	Agriculture+ Business	Total	Agriculture	Business	Agriculture+ Business	Total	
51-55	0	0	0	0	2 (50.0)	0	0	2 (25.0)	2 (16.66)
46-50	1 (100)	1 (100)	0	2 (50.0)	0	0	1 (50.0)	1 (12.5)	3 (25.0
41-45	0	0	1 (50.0)	1 (25.0)	2 (50.0)	1 (50.0)	1 (50.0)	4 (50.0)	5 (41.66)
36-40	0	0	1 (50.0)	1 (25.0)	0	1 (50.0)	0	1 (12.5)	2 (16.66)
Total	1 (100)	1 (100)	2 (100)	4 (100)	4 (100)	2 (100)	2 (100)	8 (100)	12 (100)

6.9 : Distribution of the Managing Committee members of the Narsingpur Co-operative society tnto the Educational level by Religion and Occupation

Educational level	Hindu				Muslim				Grand Total (%)
	Agriculture	Business	Agriculture+ Business	Total	Agriculture	Business	Business+ Agriculture	Total	
IV	0	0	0	0	1 (25.0)	0	0	1 (12.5)	1 (8.33)
V	1 (100)	0	0	1 (25.0)	1 (25.0)	0	0	1 (12.5)	2 (16.66)
VI	0	0	0	0	1 (25.0)	0	0	1 (12.5)	1 (8.33)
VI	0	0	0	0	1 (25.0)	0	0	1 (12.5)	1 (8.33)
VII	0	0	0	0	0	0	1 (50.0)	1 (12.5)	1 (8.33)
IX	0	0	1 (50.0)	1 (25.0)	0	1 (50.0)	0	1 (12.5)	2 (16.66)
X	0	1 (100)	1 (50.0)	2 (50.0)	0	1 (50.0)	1 (50.0)	2 (25.0)	4 (33.33)
Total	1 (100)	1 (100)	2 (100)	4 (100)	4 (100)	2 (100)	2 (100)	8 (100)	12 (100)

The table – 6.8. shows that all the leaders are occupaied with the three occupations; viz., agriculture, business, and agriculture & business. Of the Hindus 25% each engaged in agriculture and business, and 50% in agriculture & business, while of the Muslims 50% are engaged in agriculture, and 25% each in business and agriculture & business. Further, all the Hindus in the occupation of agriculture, business are middle aged leaders; in the agriculture & business are 50% each from the two generations old and new. Of the Muslim all are old generation, engaged in agriculture and in agriculture & business. In business 50% are each from the two generations.

The table – 6.9. shows that of the Hindus, the occupation of agriculture all leaders have the education upto middle school level, in business all are high school level and in agriculture & business all are high school level (i.e., Ixth & Xth) education. Of the Muslims the occupational agriculture all are education upto middle school level, in business 50% leader upto high school level and in business & agriculture 50% each from middle school and high school standard of education.The distribution of leaderships into the **caste wise** discuss in the table from 6.10 to 6.12.

6.10 : Distribution of members in the Menaging Committee of the Narsingpur Co-operative Society into the Age Structure by Religion and Caste

Age Structure	Hindu(Caste)				Muslim	Grand Total (%)
	Nath	Singha	Gowala	Total	Total	
51-55	0	0	0	0	2 (25.0)	2 (16.66)
46-50	1 (50.0)	0	1 (100)	2 (50.0)	1 (12.5)	3 (25.0)
41-45	0	1 (100)	0	1 (25.0)	4 (50.0)	5 (41.66)
36-40	1 (50.0)	0	0	1 (25.0)	1 (12.5)	2 (16.66)
Total	2 100)	1 (100)	1 (100)	4 (100)	8 (100)	12 (100)

The data reveals that on the caste wise distribution of leadership among the Hindus, the Nath constitute 50% and 25% each Singha and Gowala. Of the Nath's 50% each from old and new generation and both Singha and Gowala from old generation. Of the Muslim (casteless) 87.5% from old generation and 12.5% from new generation leaders.

6.11 : Distribution of members in the Menaging Committee of the Narsingpur Co-operative Society into the Education by Religion and Caste

Educational Level	Hindu(Caste)				Muslim	Grand Total (%)
	Nath	Singha	Gowala	Total	Total	
IV	0	0	0	0	1 (12.5)	1 (8.33)
V	0	0	1 (100)	1 (25.0)	1 (12.5)	2 (16.66)
VI	0	0	0	0	1 (12.5)	1 (8.33)
VII	0	0	0	0	1 (12.5)	1 (8.33)
VIII	0	0	0	0	1 (12.5)	1 (8.33)
IX	1 (50.0)	0	0	1 (25.0)	1 (12.5)	2 (16.66)
X	1 (50.0)	1 (100)	0	2 (50.0)	2 (25.0)	4 (33.33)
Total	2 (100)	1 (100)	1 (100)	4 (100)	8 (100)	12 (100)

The table shows that, the Nath and Singha all have education upto high school level, the Gowala upto middle standard. Of the muslim 50% each upto primary to middle and 50% high school level.

6.12 : Distribution of members in the Menaging Committee of the Narsingpur Co-operative Society into the Occupation by Religion and Caste

Occupation	Hindu (Caste)				Muslim	Grand Total (%)
	Nath	Singha	Gowala	Total	Total	
Agriculture	0	0	1 (100)	1 (25.0)	4 (50.0)	5 (41.66)
Business	1 (50.0)	0	0	1 (25.0)	2 (25.0)	3 (25.0)
Agriculture+ Business	1 (50.0)	1 (100)	0	2 (50.0)	2 (25.0)	4 (33.34)
Total	2 (100)	1 (100)	1 (100)	4 (100)	8 (100)	12 (100)

The table indicate that, the Nath 50% each have occupied with business and agriculture & business, the singha with agriculture & business and Gowala with agriculture only. Of the muslim 50% engaged with agriculture and 25% each with it business and agriculture & business.

Women Organisation

In the Manipuri community in Narsingpur four years ago there emerged an organization of women, *Maira Paibbi.*

Which is an inter-village Manipuri women's voluntary organization. Generally, women can become the members of this organization irrespective of age, education and occupation. In the beginning it had a very small number of women but now it has 44 members. One of them is the president and another one a secretary of the organization, the officials are old aged retired administrators, respectable and socially informed members.

The organization aims to eradicate social problems from the Manipuri community; viz., alcoholism among the new generation, violation of community/caste rules, women's condition, etc. and promote community welfare.

Mohila Wealfare Samiti

In Narsingpur a *Mohila Wealfare Samiti* was formed in 1984 aiming to development of the women by availing them self-employment opportunities through trailoring and weavering by training of educated unemployed along with stipend. The women also got credit facility from bank through this samiti for establishment of self employment. During this period 24 women have already benefited, but for last few fears its efficicency has come down due to lack of financial support from the government.

Club

There are three important clubs in the village, namely Binapani Club (1976) Narsingpur Sporting club (1992), and progressive youth club (1993). These clubs play an important role in the fields of development, sports, culture

and solution of problems. The clubs have to their credit the construction of a local road, Mohadev Bari (temple), proper working of the fair price shop and annual organization of sports meet in the village. Consequently, most of the district players were selected from the Narsingpur sporting club for the games of Kabaddi (Ha-do-do), Hockey, badmimton etc. Sibani Nath, Maya singha, Binoy Chouhan and Direndra singha were selected as district players for Hockey and Ha-do-do in 1993-94. Rumhi Nath (she) got first prize in the district level badminton meet in 1999. Besides, the clubs resolved some social and families problems.

In 1997 a dispute occurred between an uncle Vagendra Chandra Nath and his five nephews who were the minors at the time after their father's death, and were deprived of their father's land by deceitful act with their mother. Being their care taker he (uncle) purchase of most of the land from their mother. At least the *Bina Pani club* leaders namely, Ranjit Nath (secretary) Mihirlal Nath (president), Nirmalendu Nath (member), Sanjib Nath (member) Monindra singha, sudipdey and others members took up the matter for open discussion at mahadev Bari. They examined the records and decided that some of the landholding should be transferred back to the nephews. Both the parties accepted the verdict.

Nature of political participation is important indicator to understand the nature of power in the village. It is given here.

Political Participation

In Narsingpur the gaon panchayat leaders and the members of Legislative Assembly are working with the support of political parties. Political

parties have activated the villagers politically. Basically, the supporters of Bharatiya Janata Party, Congress(I), Communist Party (Marxist) of India and Assam Gana Parishad are working without any office in the village. During the elections times temporary offices of the parties are opened. Mostly, the youth and middle aged people work for different parties. They are generally allured by money and personal favours from the parties. During the elections the villagers and the leaders of political parties come closer to one another and forget it after the elections. A very small fraction of villagers froms the whole time workers of the parties. In a democracy **voting behaviour** has a great significance, therefore voting behaviour and participation of the villagers in the election is displayed in the table 6.13.

6.13 : Distribution of the Households by Their Political Participation in the village

Types of vote casting and Participation of Election	Number of Households
Voluntarily	310 (81.58%)
Mobilization by Party Worker	35 (9.21%)
Mobilization by Worker/Neighbour	16 (4.21%)
Vote Casting and Contesting at Panchayat/Co-operative Election	18 (4.74%)
Vote Casting and Contesting at Assembly Election	1 (0.26%)
Total	**380 (100)**

The data show that all the villagers (households) participate in the political process by Casting Votes during the elections of them 4.74% participated by contesting for a post in the Panchayat and the Co-operative

Societies and only 0.26% contesting state assembly election. 81.58% villagers cast their vote voluntarily, 9.21% on mobilization by party workers and 4.21% on mobilization by neighbours. Therefore, the voting behavior leads to assume that the villagers are highly **politically conscious** and their vote-casting pattern is less motivated through political parties and workers.

Briefly, in the formal power institutions the new generation, educated and agriculturists/business based, and housewives are emerging to form them. Besides, among the Hindus the Nath (caste) represent the higher dominance of leaderships with higher education as well as more than one occupation.

Informal Power Structure

The informal system in Narsingpur consists of the caste panchayats or the Samaj of various castes and communities. To understand this stucture, the Samaj of a few castes are discussed here.

The Nath Samaj

The exact time of the first Nath (Yogi) settlement in Cachar (of earlier Surma Valley) is not known. However, the common belief is that during the reign of the Kachari Kings, Haris Chandra Narayana and Lakshmi Chandra Narayana in the early part of 18th century the Nath from various places of Sylhet (now in Bangladesh), Jointia and other adjoining western districts first entered into Cachar for settlement. The new settlers were governed by the samaj of their original hordes till their numbers remained small. But when they grew in large number during the reigns of the last two kings, Krishna Chandra

Narayana (1772-1813) and Govinda Chandra Narayana (1813-1830), a samaj of all the Naths was formed, irrespective of their original homes.

Each village was placed under a headman called **Murobbi** who represented the village in a social gathering, punished offenders and fromed rules for managing village affairs. The men of old age, acute wisdom, and sharp intelligence were selected as murobbis from respectable and deserving families, but the position was in no way hereditary. They became an integral part of the population in Cachar and arrested attention of the Cachar kings, Krishna Chandra Narayana and Govinda Chandra Narayana who honoured a few families with the titles; namely, Choudhury, Barbuiya, Majherbuiya, Patrabuiya, Mazumder, Lasker, etc, and employed them in various capacities in the administration of the kingdom *(Guha-1911)*. In course of time 16 of the murobbis (perhaps one each from a panch Samaj) emerged into prominance in the community and when Govinda Chandra distributed titles among the important people in the state, the heads of these sixteen families also received such titles *(Bhattacharjee-1991)*.

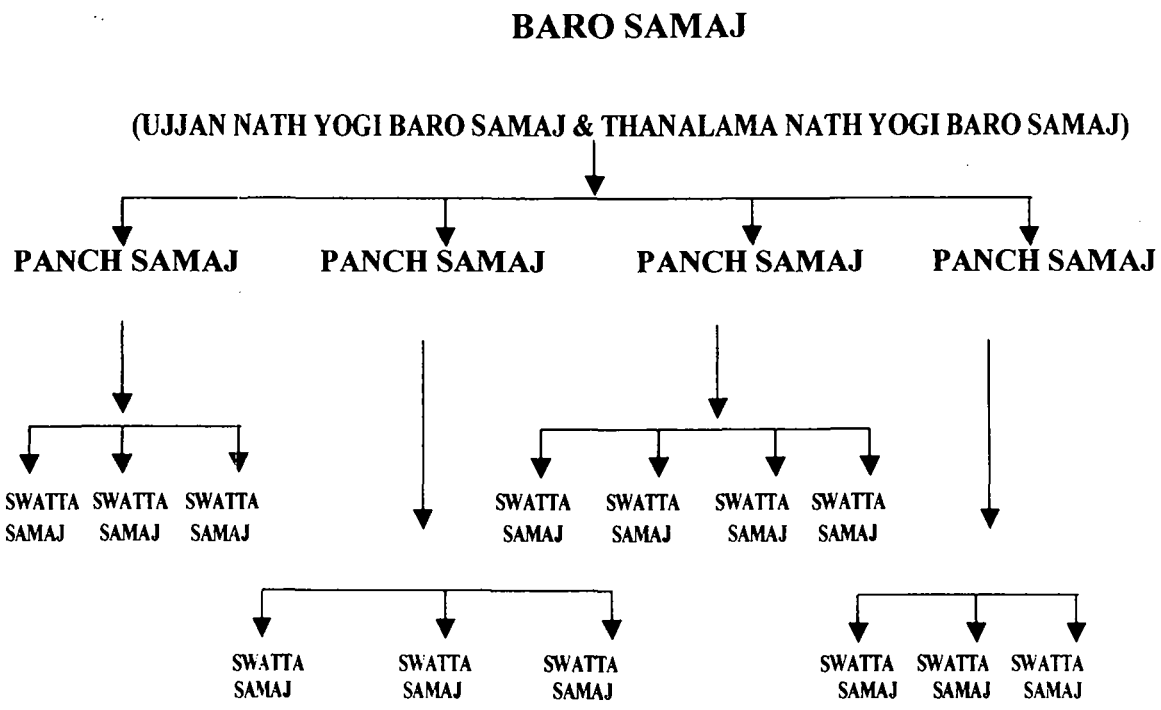
Murobbi selects three or four persons as his assistants with whom he discussed all matters and punished all the offenders. The murobbis and his assistants are called the village **Panchjan** or **Panch Samaj**, of the whole village community. A number of the Panch Samaj constituted the **Baro Samaj**. In case of the difference of opinion the whole matter is placed before the murobbis of the Baro-Samaj for final decision. The difference of opinion among the murobbis over common matters has been a cause of social unrest among Naths in different part of the Barak Valley.

The social offender is punished in several ways. One is asked to undergo prayaschitta or atonement according to Shastras, or punished with fine, or ordered to organize a ritual ceremony such as sani-sheba, Narayan sheba, Hari loot. And a feast for the people of his **Swatta Samaj,** Panch Samaj or Baro Samaj according to the gravencess of the vice. Generally, an offender is fined and made to come to an amicable settlement with his opponent. Sometimes the offender is asked to offer to his opponent a *Pan Bata* (Betelnut with one leaf) and this lowers his social status. The murobbi of a Panch Samaj or Baro Samaj, decide among thems the sum of money realized as the fine from an offender according to the right of *Pan Bata* as a reasonable allowence from the sum is given to the offended person. The fine (money) is used for some worthy purpose to benefit the whole samaj such as building of a school or temple and construction of village road. Though the position of the murobbi is not hereditary, a son of a murobbi may become murobbi if he deserves. At a gathering the present murobbis decide and announce the name of a new murobbi. The murobbi elected in executive bodies of the Panch Samaj and the Baro Samaj have generally a five years term. But a murobbi may be selected for another term. They maintain the record of proceeding and resolutions passed in their meetings.

In the time of Kachari region their was one Baro samaj known as **Cachar Nath Yogi Baro Samaj** for Cachar, Karimganj and Hailakandi sub divisions. But separate Baro Samaj later on came up in each district in the Barak Valley. Presently, the Nath (Yogi) community in Cachar is devided into two such Baro samaj of specific jurisdictions over different part of Cachar has

jurisdiction over the Nath of the south east Silchar and Silchar west, and the Thanalama Nath Yogi Boro Samaj of Cachar has jurisdiction over the North and north west Silchar. The jurisdiction of each Baro-Samaj is further divided into the mondals each of 4 to 5 villages (Swatta Samaj) or a Panch Samaj. Narsingpur village is under the Bonraj Mondal panch Samaj and Ujjan Nath Baro Samaj of Cachar district. Earlier samaj had no written documents but now written documents and constitutions of the Samaj are available.

The Swatta samaj leaders also represent in the panch Samaj (inter village level); namely; Rajani Mohal Nath, Monaranjan Nath, Harendra Nath, Khelendra Nath Barbuiya, Ranjit Nath Barbuiya and some others. Moreover, they become the Murobbis of the Baro Samaj executive body also. If any body does not submit to the samaj or observes no samajic anushasan he must explain to the samaj Murobbi, swatta Samaj at first; then, to the panch Samaj and finally to the Baro Samaj. If any body does not abide by the Murobbi decision then the Murobbi ostracise him from the samaj. If somebody subdues to the Murobbis to observe anushasan, they re-admit him into samaj. Four year ago, a Nath youth had married to a Sharma (caste) girl in the village in violation of the caste rules the Nath are caste and gotra-endogamous and gasthi exogamous and observe ineest tobbos. When noticed his caste members disapproved his cast rule the Murobbi would be compeled to astracise him. Consequently the new couple approached the Samaj and confessed the misconduct. The structure of the Nath's Multi-level Samaj is given here.



(Multi-level Samaj System)

Cachar Nath Yogi Sammilanee

The Cachar Nath yogi Sammilance a socio-economic and cultural association of Nath Yogi community, District Cachar, Assam was established in 1922 after 12 years establishment of "Assam Banga Nath yogi Sammilanee" in 1910. it was the registered under the society registration Act No 21-1960. It was the oldest association famed during the British period. Its Jurisdiction was over whole area of Barak Valley i.e. undivided Cachar (Cachar, Hailakandi and Karimganj). But now each district has a separate association of its own.

The main aim and objective of this association are

1. To organize unity among the Nath community to propagate the ideal of 'yogsadana'and religions rites among the Nath community.
2. To develop humanity, cultural unit, universal Brotherhood among the fellow. To take **Dixsha,** according to shiva Mantra (shastra),and **Secred thread** among the Nath youth.
3. To establish yogashrom, school chatrabash, for the poor student to establish shixsha Bander for their development and so on. It will also impact the shixsha among the Nath jati (caste)
4. For the development of agricultural activities to built Samabaya Shamiti and establish small Industry, commerce and etc, which will help for inprovement of the Socio-Economic change of the village
5. Develop National Integrety among the caste fellow. Though our country is a democratic socialist one in view of that to develop the socio-political ideology among the community member.
6. For the proper social development, activities of offences should be abolished such as, antisocial activity (not follow cultural rites), offender of Samaj which not recognized by the society and maintain unity and solidarity wity one another to establish a model Samaj system.

When any conflict over social or religious matter arise between the two Samaj, the individual and families in the Samaj unite and combat the situation. But if the conflict is among the members of a *Swatta Samaj* over the familial, marital, death or birth matters no interference of other samaj is tolerated. In case the matter is not decided by the swatta Samaj, the murobbis of other

Samajes also participate. If they also failed to resolve it the murobbi of 'panch samaj 'may take up the matter. In case of failure of the Panch camaj, the matter is placed for open discussion among the people in Baro Samaj.

One swatta samaj consists generally 50 to 100 households varying from village to village and time to time. Therefore, a Swatta Samaj is oriented to seek co-operation and unity among the families of the caste in ritual and day-to-day affairs. The samaj murobbis takes care of the performance of rituals regarding birth, death, marriage inter-caste relation and different problem and prospects. So, it is relatively small and active unit of social organization meeting occasional requirement of families at the lowest level of social organization in the village.

The Nath Samaj in Narsingpur consists of three Swatta Samaj each headed by a murobbi, namely; Rajani Mohan Nath, Monoranjan Nath and Biswambar Nath. Moreover, there are also assistant or sub-murobbi (leaders) within the Narsingpur village. The following analysis provides understanding of the village Samaj leaders (murobbi) in their structural context.

6.14 : Distribution of the Nath Murobbis into Age Groups by Education

Age Groups	Education				Total (%)
	VII	X	XII/P.U.	B.A./B.Sc.	
71-75	1	–	–	–	1 (9.09)
66-70	–	1	–	–	1 (9.09)
61-65	–	–	1	–	1 (9.09)
56-60	–	1	–	–	1 (9.09)
51-55	–	1	1	–	2 (18.18)
46-50	–	–	1	–	1 (9.09)
41-45	–	–	1	–	1 (9.09)
36-40	–	–	–	1	1 (9.09)
31-35	–	1	–	1	2 (18.18)
Total	**1**	**4**	**4**	**2**	**11 (100)**

The table show that the actual age range of the samaj murobbi stretching from 32 to 75 years is 44 years which is large enough to en-compass the two generations of leaders: the old (70%) and the new (30%). Of the leaders 18% are the youth (35 year), 28% are the middle aged (36-50 years) and 54% are the old aged (above 50 years). The entire leadership is literate and educated from VII (middle school) to graduate level; 10% leaders up to middle school, 36% each up to high school and higher secondary, and 18% up to graduate level. Of the middle school level educated person all are aged old persons, of the high school level 75% are age old and 25% leaders are youth. Of the higher secondary level 50% are each from the to generations. Of the graduates level

all are from the new generation and the youth. The occupational distribution of leaders is given here.

6.15 : Distribution of the Nath Murobbis into Age Groups by Occupation

Age Structure	Occupation					Total (%)
	Agriculture	Service	Business+ Agriculture	Ex-Servicemen	Unemployed	
71-75	1	–	–	–	–	1(9.09)
66-70	–	–	–	1	–	1(9.09)
61-65	–	–	–	1	–	1(9.09)
56-60	–	–	1	–	–	1(9.09)
51-55	–	1	–	1	–	2(18.18)
46-50	–	–	–	1	–	1(9.09)
41-45	–	1	–	–	–	1(9.09)
36-40	–	1	–	–	–	1(9.09)
31-35	–	–	1	–	1	2(18.18)
Total	**1**	**3**	**2**	**4**	**1**	**11(100)**

The table shows that that the leaders are from the agriculture (9%), the service (28%), the business & agriculture (18%) the ex-servicemen (36%) and the unemployed (9%). The old generation leaders are engaged in agriculture and are the ex-servicemen. The new generation leaders are from service, business or are unemployed. The educated youth have already made a way into the preponderantly old leadership.

6.16 : Distribution of the Nath Murobbis into Education by Occupation

Educational Level	Occupation					Total (%)
	Agriculture	Service	Business	Ex-Servicemen	Unemployed	
VII (Middle)	–1	–	–	–	–	1(9.09)
X (High)	–	1	2	1	–	4(36.36)
XII/P.U. (Higher Sec.)	–	1	–	3	–	4(36.36)
B.A./B.Sc. (Graduate)	–	1	–	–	1	2 (18.18)
Total	**1**	**3**	**2**	**4**	**1**	**11(100)**

The table reveals that the low education (upto middle school) are engaged in agriculture, of the service 33.33% each from high school, higher secondary and graduate level, in business all are from high school level, the un-employed youth are from graduate level and the ex-serviceman 25% from high school and the remaining 75% from higher secondary level of education.

Sharma Samaj

In Narsingpur the Sharma, a small Brahmin caste, has an inter-village structure of Murobbis. During the reign of the cachari Kings saitendra Sharma chandury was most prominent leader (Mirashdar) of this caste. The other educated leaders were Mohanlal Sharma and Rajyeswar Sharma

choudury. Mohanlal Sharma was then the member of **local board**. As a small group of families in the village the Sharma depended on the Nath Samaj earlier. But gradually there emerged the active leadership (Murobbi) from the caste. The Murobbi of the present Sharma samaj is a retired head teacher Nobogopal Sharma, 84 years educated upto B.A./B.T. All the members of the Sharma samaj meet and discuss the caste matters when ever a necessity arises. Generally, the samaj Murobbis from the village are empowered to settle the conflicts. But if the matter involves the issues of wider implications like inter-caste marriage or violation of caste rules, then the Murobbis from different villages of the Barak Valley assembly together. Here is shown the structure of the Sharma samaj in terms of age, education, occupations.

6.17 : Distribution of the Sharma Murobbi into Age groups by Education

Age Structure	Educational Level				Total (%)
	IV	VII	X	B.A/B.Sc.	
81-85	–	–	–	1	1 (14.28)
76-80	–	–	–	–	0
71-75	1	–	–	–	1(14.28)
66-70	–	–	1	–	1(14.28)
61-65	–	–	–	–	0
56-60	–	1	–	–	1(14.28)
51-55	–	–	–	–	0
46-50	–	–	1	–	1(14.28)
41-45	–	–	–	1	1(14.28)
36-40	–	–	–	–	0
31-35	–	–	–	1	1(14.28)
Total	**1**	**1**	**2**	**3**	**7 (100)**

The table shows that the actual age range of the samaj murobbi stretching from 35 to 84 years is 49 year a range large enough to encompass the two generations of leaders; the old (85%) and the new (15%). Of the leader 15% are from the youth 30% from the middle aged and 55% from the old aged. The all leaders are educated from IV (primary) to graduate level, 14.28% each up to primary andmiddle school, 28.57% from high school and 42.85% are from graduate. All aged old persons are educated upto primary and middle school level, of the high school level 50% each from aged old and middle aged leaders, of the graduate level 33.33% each from aged old, middle and youth leaders. The occupational distribution of leaders (murobbi) is given in table 6.18.

6.18: Distribution of the Sharma Murobbi into the Age Groups by Occupation

Age Structure	Occupation				Total (%)
	Agriculture	Service	Business	Ex-Servicemen	
81-85	–	–	–	1	1(14.28)
76-80	–	–	–	–	0(14.28)
71-75	1	–	–	–	1(14.28)
66-70	–	–	1	–	1(14.28)
61-65	–	–	–	–	0
56-60	–	–	–	1	1(14.28)
51-55	–	–	–	–	0
46-50	–	1	–	–	1(14.28)
41-45	–	1	–	–	1(14.28)
36-40	–	–	–	–	0
31-35	–	–	1	–	1(14.28)
Total	**1**	**2**	**2**	**2**	**7(100)**

The table shows that 14.28% are agriculturists, 28.57% each are in service, business and ex-serviceman. In the agriculture all are aged old person, in the service all are middle aged, in business 50% each are aged old and youth, in ex-serviceman all are aged old leaders.

6.19 : Distribution of the Murobbis into the Educational Levels by Occupation

Educational Level	Occupation				Total (%)
	Agriculture	Service	Business	Ex-Servicemen	
IV (L.P.)	1	–	–	–	1(14.28)
VII (Middle)	–	–	–	1	1(14.28)
X (High)	–	1	1	–	2(28.57)
B.A./B.Sc. (Graduate)	–	1	1	1	3(42.85)
Total	1	2	2	2	7(100)

The table indicat that of the occupation in agriculture all are from primary level educated person, in service 50% each from high school and graduate level, in service 50% each from high school and graduate level, in ex-serviceman 50% each from middle school and graduate level of education.

Manipuri Samaj

In Narsingpur the Manipuri (meitei) also have an inter village samaj. Earlier, there was an old man, **Ahallaman** (murobbi) settle their disputes. Some of the Ahallamans (murobbis) have been such as Kameshwar singha

from salepur village, Bhuban Singha from Narsingpur and Bubha Thombi singha from Nutan Bazer. Presently to settle a dispute the caste members and Ahallaman meet either at the residence of Ahallaman or at the Mandop (Community hall) situated in Takhurbari (Priest house). The members of the community assemble to-gather annually, or half yearly, or during a village function at the Mandop.

The present Ahallaman of Manipuri (Meitei) community may be understood by analysis of the data for the eight member from Narsingpur and other Neighbouring Villages.

6.20 : Distribution of Murobbi (Ahallaman) of Manipuri (Meitei) Samaj into the Age Groups by Education

Age Structure	Education					Total(%)
	IV	VII	X	XII/P.U.	B.A/B.Sc.	
71-75	1	–	–	–	–	1(12.5)
66-70	–	1	–	–	–	1(12.5)
61-65	–	–	–	1	–	1(12.5)
56-60	–	1	–	–	–	1(12.5)
51-55	–	1	–	–	1	2(25.0)
46-50	–	–	1	–	–	1(12.5)
41-45	–	–	–	–	0	0
36-40	–	–	–	–	0	0
31-35	–	–	–	–	1	1(12.5)
Total	1	3	1	1	2	8(100)

The data exhibit that the actual age range of the samaj Murobbi (Ahalaman) stretching from 34 to 71 years, i.e., 37 years covers the two generations of leaders; the old (87.5%) and the new (12.5%). Of them, 75% of the leaders belongs to the old aged and 12.5% each to the middle aged and the youth. All the murobbis are educated persons 37.5% up to middle school, 25% up to graduate level, and 12% each up to lower primary standard, high school level and higher secondary level. In primary and middle school level all are aged old, in high school level all are middle aged, in higher secondary level all are aged old, in graduate level 50% each from old generation and youth leader. The occupational distribution of the Ahallaman is given in table -6.21.

6.21: Distribution of the Ahallaman (Murobbi) of the Manipuri Samaj into the Age Groups by Occupation

Age Structure	Occupation			Total (%)
	Agriculture	Service+Agriculture	Agriculture+ Business	
71-75	1	–	–	1 (12.5)
66-70	1	–	–	1(12.5)
61-65	1	–	–	1(12.5)
56-60	–	–	1	1(12.5)
51-55	–	1	1	2(25.0)
46-50	–	1	–	1(12.5)
41-45	–	–	–	0
36-40	–	–	–	0
31-35	–	–	1	1(12.5)
Total	3	2	3	8(100)

The data show that there are three occupational groups; namely, agriculture, service & agriculture and agriculture & business. 37.5% each are agriculturist and agriculture & business, 25% are service and agriculture. The old leaders are agriculturists. Of them two leaders are cultivator on their own and one gives his land holding to the bagider. From the old generation two (50% each) leaders are in govt. service with agriculture, and two (33.33% each) in the agriculture & business, the only one (33.33%) leader from the youth is engaged in the agriculture & business. Thus, the leaders of old generation are low educated and have the agriculture only as well as combine with service or business.

6.22 : Distribution of the Murobbi (Ahallaman) of the Manipuri Samaj into Educational levels by Occupation

Educational Level	Occupation			Total (%)
	Agriculture	Service+Agriculture	Agriculture+Business	
IV (L.P.)	1	–	–	1(12.5)
VII (Middle)	1	–	2	3(37.5)
X (High)	–	1	–	1(12.5)
XII/P.U. (Higher Sec.)	1	–	–	1(12.5)
B.A./B.Sc. (Graduate)	–	1	1	2(25.0)
Total	3	2	3	8(100)

The data shows that in agriculture 33.33% each from primary, middle and higher secondary level education, in service & agriculture 50% each from

high school and graduate level, in agriculture & business 66.66% from middle school and 33.34% from graduate level of education.

Briefly, it shows that comparatively law educated persons are engaed in single occupation of agriculture rather than higher eduation and more than one education.

Function of the Samaj Ahallaman

The main function of the Murobbi (Ahallaman) is to take care of normal functioning of the caste community. If any body violates the caste rules or takers anti Samaj step, the murobbi take punitive action against the offender. In 1997 Kamini Singha wife of Rup Singha in the village converted her faith from Manipuri Hindu to Christianity, Kamini has two sons and one daughter. They were economically poor. At a time when Christian pope influence them to take Christian religion, on basis of that will help her in all respects. At that moment poor women and her children renounced their own religious rite. When noticed by members of the samaj and the Ahallaman disapprove her action. The murobbi (Ahallaman) took up the matter to decide it in the open metting of the caste. Then the Ahallaman astracised her family from the community with the condition that if her family returns to the Manipuri Samaj, they would recognize them but only after purification through ritual performances.

In an another case a youth and girl of the same goshthi (close-kin) one night escaped from their homes. The Ahallaman could not recognize this action and the girl's parents lodged a case against the boy at the police station. Consequently the parents of the boy and the ghosti members approached to the

caste leader (Ahallaman) and confessed the misconduct. The same leader (Ahallaman) took up the matter and arrange a meeting within them. In this meeting the Ahallaman beat both the Culprits. In front of the Ahallaman both the party confessed their guilt and took oath not to repeat it in future. Then the murobbi (Ahallaman) went to the police station and submit their mutual resolution to the police officer and got the case withdrown.

To sum up in Narsingpur village, the power remains in various organization and communities and castes, viz., samaj (caste panchayat), women organization. Club and various institution. The traditional Hindu leadership structure in the informal institution is largely status-based, old and low educated and functional in various social and religions matters. It covers mostly middle and old age leaders only. Almost same picture reflects in the **Gaon Panchayat, Co-operative Societies** and even in **Samaj** system also. But in these bodies the new leaders are coming from the youth and the middle aged of higher educational level than the old generation. Besides the traditional informal institution reflect that the leadership come from the big landholder or mirashdar. Where as the present leadership in formal as well as informal institution indicate the dynamism and process of replacement in the leadership structure.

***