CHAPTER - VII

SUMMARY AND CONCLUSION

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The phenomenon of change considered in terms of time in a given society has somewhat omnipresent character irrespective of patterns and factors varying from time to time and place to place. Society that exists only as a time sequence offers a variety to the existing observed reality over some period of time. It is becoming, not a being, a process not a product (MacIver and Page 1967). Change as the oberservable difference or variation may be located in relationships of individuals, groups, social organization and thought and behaviour patterns. Change is viewed from the points of magnitude, direction, rate source and dimention and therefore, one finds different perspectives or theories of conceptual formulation. Evolutionary perspective of the 19th century in the writings of Comte, Spencer, Marx and Durkheim) first built a view of the society moving towards more and more progress. System theorists (Parsons 1951; Smelser 1967; Ogburn 1950; Smith1976) conceived social change as that occurring within a social system. Marxist theorists (Marx 1848; Dahrendorf 1959) conceived social change as the sudden and total replacement of the existing social structure by the new one in the wake of the on-going process of conflict. No society remains confined to a single pattern of change and causation. More complex is a society, numerous are the forces and patterns of change operating in it. The nature and patterns of interaction in a society provide certain original content and form to the change. Thus, change

is, both, universal and specific to all societies. It is the specific character of change in the society that provide it identity and demarcates it from other societies in terms of pace, direction, dimension, form and character. **Village studies** in India originating in 18th century reflected varying theoretical, methodological and ideological trends while responding to the socio - historical formation in the rural society in India. The early systematic studies made by Munro, Metcalfe, Henry Maine and Baden Powell in the colonial period considered the Indian Village as the **closed, isolated, autonomous, self-sufficient and unchanging republic**. The post-Independence studies appearing in 1955 (Dube, Srinivas, Marriot, Majumdar) and thereafter (Singh 1956, Dube 1960, Chauhan 1997, Beteille 1966, Sharma 1974) showed that Indian village was **heterogeneous, connected with wider society and changing**. A large number of studies on villages in India followed. Some of them have been the **single-village holistic studies** as those of the fifties and the other **multi-village comparative studies** (Mukherjee 1957; Ghurye 1963 ; Naik 1969 ; Goswami 1969). Responding to social, political and economic changes in rural society the holistic, comparative or problem oriented studies continued till the seventies. In North East India the studies started in the 19th century are the monographs and reports concerned firstly with Assam or North East Frontiers and secondly with particular tribes or communities. Besides, hundreds of reports, notes, papers and articles are scattered in old volumes of Asiatic Society of Bengal, Journal of the Royal Anthropological Institute of Great Britain and Ireland, Asiatic Researches, Calcutta Review and Journal of Ethnographic society but they lack of sociological information (Dube 1977).

The region has witnessed changes in the form of the emerging new political, administrative and business elites, middle castes, tribal communities and small land holders in the wake of the technological, educational, political, economic and communicational changes. The programmes for self-employment and empowerment of women in the eighties and the structural changes releasing liberalization and globalization in the nineties have accentuated the ripples in the villages. Moreover, in the region anthropological and sociological attention has been little on the villages or communities in the planes. Therefore, the present study attempted to understand the dimensions of social change in multi-ethnic and multi-caste village in the region to bridge the gap in the area of research study. The major question addressed to is : **What patterns of change are perceived to be emerging in various structural dimension in rural India, particularly in North East India** ? The study being of exploratory nature and without any hypothesis has the objective to identify (i) the processes, (ii) patterns, (iii) the factors of change and (iv) the continuity of patterns in the village at the turn of the twentieth century.

The study is designed to analyse **social change** in systemic parameters. Therefore, social, cultural, economic and power dimensions have been analysed to understand processes, patterns and factors of change. The two points of reference to derive the structural difference are the time of Independence and the time at the turn of the century. The period for occurrence of change is 50 years of post - Independence.

The major findings of the study are as follows

The village has emerged as a composite village of multi-ethnic groups, multi-caste and multi-lingual groups from its segmentary character during last 100 years, particularly after independence. The castes cut across various ethnic groups except the Barman (ST).

The village comprises the households of four ethnic groups ; namely, Bengali (82.63%), Manipuri (15%), Hindustani (2.11%) and Barman (0.26%).There are households of 22 castes distributed among the Bangali, Manipuri and the Hindustani groups and a tribe (Barman) ; viz., Nath or Yogi (67.89%) , Meitei Singha (13.95%), Bengali Sharma (55.26%), Dey (2.64%), Goswami (1.58%), Dutta and Bania (1.05% each), Deb and Meitei Sharma (0.78% each), Koiri, Das, Chanda and Chakraborty (0.52% each), Mahanta, Sarkar, Paul, Rajkumar (Meitei), Shill, Ray, Shahami, Kurmi and tribal Barman (0.26% each) and the Baishnab / Bairagi (0.52 %).

The castes and the tribe constitute four broad categories; viz., OBCs (82.37%), General Castes (13.69%), SCs (3.68%) and STs (0.26%). The OBCs households comprise three castes; namely, Nath (82.42%), Meitei Singha (16.92%) and general Castes households comprise 11 castes; namely, Bengali Sharma (38.47%), Dey (19.23%), Goswami (10.54%), Dutta (7.69%), Dev and Meitei Sharma (5.76% each), chakraborty (3.84%) and Mahanta, Sarkar, Paul and Rajkumar / Rajkumari (1.92% each).The SCs households comprises castes, namely, SCs households Bania (28.58%), Das ; Koiri and Chanda (14.29% each), and Shill, Ray, Kurmi and Shahami (7.14% each). The only ST household belongs to the Barman.

The Bengali households constituted the largest differentiated group of 15 castes; namely, Nath (80.89%), Sharma (6.36%), Dey (3.19%), Goswami (1.91%), Dutta (1.27%), Dev (0.95%), Chakraborty, Das and Chanda (0.63% each) , Mahanta , Sarkar , Paul, Shill and Ray (0.31% each) and the Baishnab (0.63% each). The Manipuri households constitute three castes ; viz., Singha (92.99%) , Sharma (5.26%), and Rajkumar (1.75%). The singhas are the OBC, and the others, the Brahmins. The Hindustani households constitute four castes; viz., Bania (50%), Koiri (25%), and Shahami and Kurmi (12.5% each). This group contains a sub group; namely, the Bhojpuri, consisted of the Koiri and the Kurmi castes.

The gotras common across various castes indicate cultural homogeneity in the caste society. The households are distributed into 11 gotras in the castes and the tribe; namely, Shiva gotra (68.16%), Kashapha (8.68%), Sandailya and Madukaily (8.15% each) , Alamman (2.89%), Parashar (1.57%), Baisista (0.78%), Gautam and Baishnab (0.52% each) and Katayani and Mala (0.26% each).The OBCs' households comprise three gotras ; viz., Shiva gotra (82.95%), Sandailya (8.68%) and Madukailya (6.84%).The General Castes' households comprise nine gotras ; viz., Kashapha (42.3%), Alamman (21.16%), Parashar (11.54%), Sandailya and Madukailya (7.69% each) , Baisista (5.76%) , Gautam (3.84%), and Katayani and Shiva (1.92%).The SCs' households comprise two gotras ; viz., Kashapa (92.85%) and Mala (7.15%). The only Barman (ST) household belongs to the Madukailya gotra.

The Bengali households comprise nine gotras; viz., Shiva gotra (82.48%), Kashapha (8.28%), Alamman (3.5%), Parashar (1.91%), Madukailya (1.27%) Baisista (0.95%), Gautam (0.63%), Katayani (0.32%) and Baishnab (0.63%). The Bengali OBCs' (Nath's) households belong only to the Shiva gotra. Their General castes' households comprise seven gotras; viz., Kashapha (41.66%), Alamman (22.91%), Parashar (12.5%), Madukailya (8.33%), Baisista (6.25%), Gautam (4.16%) and Katayani (2.38%). Their SCs' households belong only to the Kashapa gotra. The Manipuri households comprise two gotras; viz., Sandailya (54.38%), and Madukailya (45.62%). Their OBCs households comprise two gotras; viz., Sandailya (50.95%), Madukailya (49.06%). Their General Castes' households belong only to the Sandailya gotra. The Hindustani (SCs) households comprise two gotras; viz., Kashapa (87.5%) and Mala (12.5%).

Therefore, the each structural unit consists of a numerically dominant component; viz., the Bengali among the ethnic groups, the OBCs among the caste categories; Nath in the OBCs, Sharma (Bengali) in the General Castes and Bania in the SCs; Nath in the Bengali, Singha (Meitei) in the Manipuri, Bania in the Hindustani and the Koiri in the Bhojpuri sub-group of the Hindustani ; Shiva gotra among the gotras in General, the Bengali gotras , the OBCs gotras in general and the Bengali OBCs gotras, Kashapa in the General Castes gotras, SCs gotras and the Bengali SCs gotras, Sandailya and Madukailya in the Manipuri as a whole and their OBCs gotras Kashapa in SCs of the Hindustani.

Nuclear family has emerged as the dominant pattern in the village. This refers to the process of change taking place in the family. In all 21 actual types of family are classified into the nuclear family (66.32%) of 8 actual types and the joint family (33.68%) of 13 actual types. The nuclear families are largely constituted by the husband, wife and unmarried children (66.66%). Further, they are divided into the normal type consisted of the husband, wife and unmarried children (92.30%) and the conjugal family (7.69%), and the abnormal type largely consisted of the mother, unmarried son and daughter (40.9%), the father, unmarried son & daughter (20%), the mother and unmarried son (15.7%), the father and unmarried daughter (7.14%), the mother & unmarried daughter (7.14%) and the unimember family (5.71%).

The joint family has largely differentiated into various types in their socio-economic situation. It consists of the husband, wife, unmarried children and husband's father or mother (30.47%). In terms of the extent of relations, into three types; namely, the family extending vertically, the family extending vertically as well as horizontally and the family extending horizontally.

The family extending vertically has further two sub-types; viz., the family of three generation depth and the family of four-generation depth. The families of three-generation depth of relations extending vertically largely consists of the husband, wife, unmarried children and husbands father or mother (66.10%). The sub type of the families extending vertically as well as horizontally largely consists of the families of three-generation depth collaterals; namely, the husband, wife, unmarried children, husband's unmarried brother, sister & father or mother and the husband, wife, unmarried

children, husband's married & unmarried brothers, and father or mother (27.90% each). The sub types of the families extending horizontally has two sub classes; namely, the families inclusive of unmarried as well as married collaterals. The former sub class of the families largely consists of the husband, wife, unmarried children and husband's unmarried brother & sister (61.53%).

Thus, **the nuclear type among the families, the normal type among the nuclear families and the father-mother-unmarried children among the normal nuclear families are the dominant patterns of family that have emerged in the village. But the family is largely differentiated not only in the nuclear and joint family types but also in normal and abnormal sub-types.**

The family is also changing in terms of size and the small families are replacing the large families of the past in the village. The family is formed of the size varying from 01 to 15 members, the nuclear family from 1 to 10 members and the joint family from 01 to 15 or more members. The size of 03-08 members is the dominant feature in the families (94.47%), that of 03-06 members in the nuclear families (82.9%) and that of 05-08 members in the joint families (66.38%). Moreover, (38.67%) of the total number of families, (56.13%) of the nuclear families and (3.13%) of the joint families constitute the small families of 01-04 members. Thus, the dominant pattern of size is 03-08 members in the families as a whole, 03-06 members in the nuclear families and 05-08 members in the joint families. A less than two-third of the families are small families and include (3.13%) families of abnormal type. Hence, (35.53%) families are small families as per norm.

Marital patterns in terms of both status and age are changing and majority of unmarried and minority of early married have emerged as the features of life in the village. The villagers are divided into five marital types; namely, the unmarried (53.13%), the married (14.66%), the widow (3.12%), the widower (2.19%) and the divorcee (0.10%). Thus, (46.87%) of the villagers are the married person as compared to the unmarried including children. The widows or divorces in the Bengali, the Manipuri and the Hindustani groups are generally not permitted to remarry. The divorce woman return to their parental houses. (68.42%) of the unmarried villagers, (74.11%) of the unmarried female villagers (including female children) (64.16%) of the unmarried male villagers (including male children) ; (65.6%) of the General Castes villagers (66.10%) of their male and (65.15%) of their females; (69.72%) of the OBC villagers, (63.68%) of their males and (77.85%) of their females; (63.64%) of SC villagers, (60.78%) of their males and (73.33%) of their females, and all the ST (Barman) villagers of both sexes belong to the age group of 0-20 years.

When considered the age at marriage (11.35%) of the married villagers are in the age bracket of 12-20 years, (4.58%) of the females in the age bracket of 12-17 years and (3.86%) of the males in the age bracket of 15-20 years. The range of age is 30 years in the case of both the sex, i.e., the females (12-41 years) and the males (15-44 years). Most of the remaining married villagers (60.92%) are in the age bracket of 25-35 years, of the females (82.76%) in that of 18-29 years and of the males (74.99%) in that of 24-35 years.

The age of marriage among the villagers has significantly increased in all castes (9.70%) of the OBC married villagers are in the age bracket of 12-20

years, (3.20%) of their males in the age of 18-20 years, and (2.88%) of females are in 12-17 years. The range of age for the married villagers is 12-44, i.e., 33 years, for the females 12-41 years, i.e., 30 years and for the males 18-44 i.e., 27 years. Most of the females (82.69%) got married in the age group of 18-29 years and the males (75.57%) in 24-35 years.

Of the General Castes married villagers 14.70% persons got married in age bracket of 12-20 years, (3.89%) males in the age group of 70-20 years and (23.65%) females in the age bracket of 14-20 years. The most of the remaining females (88.86%) got married in the age bracket 18-29 years and the remaining males (76.30%) in that of 24-35 years.

Of the SC villagers (28.57%) persons and (14.68%) males got married in the age bracket of 20 years, whereas (17.64%) females in 15-17 years. The most of the males (83.33%) got married in the age bracket of 18-29 years and of the females (88.21%) in that of 15-23 years. Of the ST villagers (Barman) the females got married in the age group of 21-23 years and the male in that of 27-29 years.

Thus, **less than half the population in the village is of the married persons cutting across all the cast categories and about 10% of the married villagers as a whole, 14.70% of the General Castes villagers and 28.57% of the SC villagers got married in the age below 20 years.**

The cultural dimension of the life in Narsingpur consists of **education, communication, health, residential pattern and socio-religious practices** that are also indicators of socio-economic development, culture and living standards of the community.

The villagers having a very high ratio (87.46%) of literacy are distributed variously from illiterates to post graduates and graduates in engineering and medical studies; viz., upto Middle School (28.39%), High School and Higher Secondary (42.38%), graduates (10.26%) and the remaining. (88.38%) males and (86.5%) females are literate. (88.88%) of the Bengali, (84.45%) of the Manipuri, (74.66%) of the Hindustani (66.66%) of the Barmans are literates. The Bengali are distributed over all the educational levels; the Manipuri upto post-graduation alongwith technical diploma, the Hindustani upto post graduation and the Barmans upto High School. Thus, **the Bengali followed by the Manipuri dominated the educational achievements of the villagers.**

There is up going trend of modernization of the means and level of communication in the village. The households are distributed into five modes of communication; viz., telephone (56.31%), telegraph (21.84%), speed post (9.21%) closed and ordinary (7.10%) and messenger (5.52%). Thus, **the modern means of communication are largely used by the villagers.**

The mass media are used variously by the villagers; viz., radio (85.26%), newspaper (57.10%) television (93.43%) and cinema (51.31%). Thus, **the villagers are highly exposed to mass media, particularly the electronic and broadcasting media.**

The households are inflicted with three kinds of the diseases ; viz., the minor diseases (52.36%) comprising cold fever, sinus, dysentery, cough, jaundice, gastritis, constipation and acidity; medium diseases (3.15%), viz., small pox, malaria, tetanus and typhoid and the major diseases (26.58%), viz.,

paralysis, diabetes, cancer, asthma and epilepsy. **The diseases are treated by modern medicines and supernatural beliefs simultaneously.**

The households are distributed into three types; pacca (27.01%), half wall pacca (60.19%) and Katcha (12.1%). Thus, most of the houses are pacca houses in the village. This indicates the changing socio-economic conditions.

In the households there are two types of sanitation facility; pacca (63.94%) and katcha (36.06%). This shows the process of modernization of the facility among the villagers.

The pattern of owning valuable domestic assets in the households obviously indicates that the village is on the line of modernization. TV (84.72%), Radio (87.42%), bicycle (71.84%), Fans (70.52%), Steel Almirah (41.05%), Tap recorder (33.15%), Scooter /Motorcycle (17.89%), Telephone (9.47%), Refrigerator (3.68%), VCR (2.36%) and Car (2.10%). This shows the transforming of rural life styles into urban life style.

The pattern of cooking fuel used in the households also indicates the process of change; viz., firewood (40.78%), gas stove (30.78%), kerosene stove + firewood (24.21%) and heater + firewood (4.21%). Thus, more than half the households are using the energy sources other than firewood.

Alongwith the educational, communicational health and living style developments, the religious tradition is continuing intact. A large number of socio-religious festivals are organized in a year to propitiate deities; viz., Durgapuja, Kalipuja, Julan, Duljatra, Bharunni, Manasa puja, Shiv puja, Surja puja, Narayan puja, Sajibuchauraba, Tiltarpan, Rathajatra Biswakarma puja,

Makar Sankranti, Navanna utsava and Bhaifuta. They are classifiable into ethnic, local, regional and national festivals.

Briefly, the cultural dimension indicates the patterns of ever increasing rate of education , use of mass media , and modern treatment methods, and life styles in the households but the tradition is also utilizing modern means and spreading far and wide in the socio-religious aspects of life.

The occupational structural of the village is emerging as the largely differentiated occupational types and sub-types in the village.The households in the village are broadly divided into four major occupations, namely, agriculture (65.78%), service (58.15%), business (27.63%) and labour (10%). As the households are found engaged in more than one occupations for economic reasons, they are divided into nineteen actual occupational categaries; viz., Government Service (14.73%) , Government Service & agriculture (35.73%) and Government Service & business (2.13%), agriculture (5.78%) , agriculture & business (11.82%), agriculture & Service (5.52% each), agriculture & labour (2.89%), agriculture and carpentary (2.37%), Shop keeping (5.26%), Shop keeping & priesthood and Shop keeping & agriculture (1.05% each) blacksmithey (3.68%), pottery and the barber's shop (0.26%) hawkery and sub-contractorship (0.78% each), labour (4.74%) and private tuition, and Beggary and agriculture (0.52% each).

Agriculture is a major occupation of 28.14% households which largely combined it with other occupations. Of the households; 11.57% households are landless; (44.47%) have the landholdings of 0-7.5 Bighas (Marginal farmers),

31.05% have 7.5–15 bigha (Small farmer), 11.85% of 15-30 bighas (Semi-medium farmers) and 1.05% of 30-35 bighas (Medium farmers). 43.63% of the Bengali are the marginal, 31.84% small 13.05% semi-medium, 1.27% medium and 16.19% landless households 46.15% of the Bengali OBCs households are marginal, 33.46%-small 14.23% semi-medium 1.53% medium and 4.61% landless. Of the General Castes 29.16% are marginal, 25% small, 8.33% semi-medium, and 37.5% landless. Of the SC households 50% are marginal, 16.66% small and 33.34% landless.

Of the Manipuri households 50.87% households are marginal, 28.07% small and 7.01% semi-medium landholders and 14.03% landless. Of the Manipuri OBC households 50.94% are marginal, 30.18% small and 7.54% semi-medium landholders and 1.88% landless. Of the General Castes 50% are each marginal landholders and the landless.

Of the Hindustani households 37.5% are each marginal landholders and landless, and 25.1% small landholders. The Barmans (ST) are landless.

Of the villagers 70.6% of the landholders have inherited the landholding, 6.48% purchased and 11.85% have inherited as well as purchased it.

Over a half (50.77%) of the households variously own agricultural implements; viz., spade and sickle (100%), plough, chopper and ladder (61.65%), thella (37.71%), water pump (5.18%), power-tiller (7.78%) and tractor (1.55%). The modern implement, though combined with the traditional one, dominate their activities in the village. The **Anadi field management**

committee also lends to the marginal farmers a tractor and a water pump at low rate of rent.

Of the total households (about 10%) which have utilized credit facilities, 5.52% took loans from the bank, 2.37% from the money lenders-cum-landowners and 1.31% from the relatives-cum-friends generally for three purposes; namely, agriculture, business and domestic or house construction purpose. Of the households taking loan for agricultural purpose, 70.58% took from the bank, 17.64% from money lenders-cum-landowners, and 11.76% from relatives-cum-friends. For the purpose of business 45.55% have taken loan from the bank and 54.54% from money lenders-cum-landowners; for domestic utilization on household construction 57.14% have had from the bank and 42.86% from the relatives-cum-friends. Therefore, modern and traditional credit systems are working in the village, though the modern system is coming up as the dominant one.

The households have six types of animals ; namely, cows (74%) for milk for domestic consumption, oxen and buffaloes (33.68%) for cultivation purpose, goats (11.32%) and ducks and hens (7.37%) for trading and supplementing diets.

Business is the major occupation of 5.26% households and allied with other occupations. Business is differentiated into various types; shop-keeping (63%), grocery shop and tea-stall (5.71% each), stationary, tailoring shop, vegetable shop and pan shop (3.80% each), hardware shop and jewelers shop (2.85% each), furniture shop, medicine shop, electric goods shop and cloth shop (1.90% each), book shop, cane furniture shop, tent and catering shop

mechanics workshop, barber's shop and pottery stall (0.95% each), blacksmithery (13.34%), private tuition (1.90%), sub-contractorship (2.85%) and petty business (36.19%) such as rice and flattened rice selling (6.67%), betel-nut selling (7.62%), paddy selling (5.71%), kerosene selling and handloom weaving (2.85% each), grinding mill (4.76%), milk selling (3.80%) and local wine selling (1.90%).

The occupation of service broadly divided into two types of the Government services (84.16%) and the private services (15.84%) constitute nineteen actual types of services further classified into seven broad categories; namely, the category I of teachers (32.12%), the category II of the official clerks (17.64%) and peons (8.59%), the category III of soldiers (13.12%) police men (3.61%) and night-guards (1.35%), the category IV of agricultural extension officer (1.35%) and supervisor and patwari (0.90% each), the category (V) of doctors (1.35%), nurses (1.80%), pharmacist (0.45%), veterinary field assistant (1.35%) and anganwadi worker (0.90%), the category (VI) of engineers (2.26%), electric mechanics (0.90%) and driver (9.04%) and the category (VII) of the post master (0.45%) and telephones operators (1.80%).

13 services are solely in the government sector and six services in both the sectors. In the government service the largest services consists of the teachers (34.49%). In the private sector the largest services are those of drivers and conductors (34.28%), followed by clerks (20%), teachers (17.14%), security men (11.42%) and nightguards (2.85%).

The labour that constitute 10% of the total households comprises agricultural labour (28.95%), domestic labour (23.68%) such as carpentry, storing water from community well and cleaning houses, shop labour (56.85%) and road construction labour (10.52%).

Briefly, agriculture, service and business has emerged as the major occupation in the village. Each occupation is largely differentiated into various types. The occupation of service seems to have possibility for expansion in the private sector.

The power structure of the village today consists of two components; namely, **informal** power structure and **formal** power structure. Informal power structure is constituted by the Samaj or community panchayats of the various castes and ethnic groups. The formal power structure comprises Goan Panchyat, cooperative society and women organizations. Each caste and ethnic group has a village level or multi-level power structure. But for the purpose of understanding the informal power structure of three community panchayats has-been discussed here. Of them two are the caste panchayats of the Nath and the Sharma, and one is community panchayat of the Manipuri ethnic group.

The caste panchayat of the Nath has a multi-level structure; namely, *Swatta Samaj* at village level, *Pancha Samaj* at inter-village level and finally *Baro Samaj* at the regional level. These panchayats have different levels of their jurisdiction to decide the matters of conflicts regarding caste rules, marriage, land , etc. other. During the Kachari regime there was only one Baro

Samaj called Cachar Nath Yogi Baro Samaj for the then Cachar, Karimganj, and Hailakandi sub-divisions. Later on, separate Baro Samaj have come up in each of the three districts in the Barak Valley. Presently the Nath have two Baro Samaj in Cachar district. One is the *Ujjan Nath Yogi Baro Samaj* having jurisdiction over the Nath of the south east Silchar and Silchar west. The other one called *Thanalama Nath Yogi Baro Samaj* has over the north and north west Silchar. Each Baro Samaj has several mandals or panch Samaj consisted of four to five villages. The **Narsingpur village** is the part of the Bonraj Mandal Punch Samaj and Ujjan Nath Yogi Baro Samaj of Cachar district.

The leadership in the caste panchayat is today old aged but educated and service based. Of the eleven Murobbis (leaders) of the Swatta Samaj in Narsingpur 27.27% are from the new generation and others from the old of them. 18.18% are the youth, 27.27% are the middle aged and then remaining 54.54% are the old aged. Of them 36.36% are ex-servicemen, 27.27% are engaged in services, 18.18% are occupied with business and agriculture and 9.09% are each agriculturist and unemployed. Of them, 36.36% are each H.S.L.C or High School pass, 18.18% are graduates and 9.09% Middle School pass. They are elected by the members of the Samaj for five years.

The Sharma (Bengali Brahmin) caste has an inter-village Samaj (Murobbis) which settle the matters like violation of caste rules, inter-caste marriage, etc. In present Samaj the elected Murobbis belong to the new generation and youth (14.28%) , the old generation (85.72%), the middle aged 28.56% and the old aged (57.12%). The age range between 31 and 85 years is 55 years. Of them, 28.56% are each from service, business and ex-serviceman,

and 14.28% are from the agriculture. Of them, 42.85% are graduates, 28.57% H.S.L.C and 14.28% each middle school and L.P. School pass. Thus, **the leadership in the Sharma Samaj is also old aged, educated and service based.**

The Manipuri have an inter-village Samaj of the Ahallamans (Murobbis). The present Ahallamans of the Samaj are from the **new generation** and youth age group (12.5% each), and 87.5% from the old generation and old age group. of them, 37.5% are each engaged in agriculture and business, and agriculture only and 25% are engaged in service and agriculture. Of them 37.5% are middle school pass 25% graduate and 12.5% each L.P. School, High school and Higher Secondary. Thus, **the Ahallamans are largely educated, agriculturist and old aged.**

The formal power structure of the Gaon Panchayat reflects power distribution in various social units. In the last Gaon Panchayat Hindus constitute 45.45% of the leaders. Of the Hindus, the Nath constituted 57.14% and Sharma, Singha and Bhattacharjee 14.28% each. All the **Hindu female** members (02) belong to the Nath Caste. Within the **Nath** caste 57.68% members belong to the new generation and 28.56% to the youth and the remaining to the middle aged. Of the Hindu members 42.85% are High School and 57.15% Middle School pass. Of the Hindu members 42.83% are from agriculture and 28.57% are each from business and housewives. This shows

that in the Gaon Panchayat the leadership is mostly from the new generation, educated from agriculture and business, and females are housewives.

In the Narsingpur co-operative society, out of 12 member, one-third are the Hindus. Of the Hindus 25% are from the new generation and 75% from the old, and all of them belong to the middle age group. 50% of them are from agriculture & business and 25% are each from agriculture and business. 50% of them are High School and 25% are primary and middle school pass. Of them, 50% are Nath and 25% each Singha and Gowala. This shows that the educated, middle aged and agriculturist and business based leadership from the Hindus and from the Nath among them constituted the co-operative society managing committee.

Briefly, this indicates the **synchronization** of two characteristics in the formal and informal **power structures**, i.e., education and occupation as the new features of leadership in both the structures but the two structures differ in terms of age of leadership i.e., old aged leadership in the informal power structure and middle aged and youth leadership in formal power structure.

Thus, the study implies that an Indian village may be multi-ethnic and multi-lingual along with multi-caste and multi-religious character. Such a composite character is obviously found in Narsingpur. The study also sheds a fresh light on the concept of dominant caste. Here, the Nath qualify to be a dominant caste in respect of numerical strength, landed property, hold in other occupations, gaon panchayat, co-oprative society and education. But, in the

caste hierarchy the Nath is presently a non-dwija/Backward caste. Basically, they are the casteless hermits differentiated into several sects having settled in the caste situation. They have become integral part of the local caste structure. Till date they have only one gotra i.e., Shiva gotra and they observe no clan exogamy. This evidence points to the accumulating contradictions of the caste structure at the wider level.

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