CHAPTER – I
INTRODUCTION AND THEORETICAL FRAMEWORK

The aim of this chapter is to understand the social structure and the process of change of one tribal community inhabiting in the plains areas of upper Assam. This tribal community is known as the Sonowal Kacharis.

The Sonowal Kacharis are one ancient tribal community of Assam. There are varied descriptions, narrations, mythological accounts etc. about this community and these are sporadically available depicting to the origin, history, culture, religion, settlements and even the present socio-economic condition of this community. A good number of authors and scholars from among the Sonowal Kachari community have left many valuable accounts with regard to the history, origin and culture, ethnic description, language, tradition as well as change occurring among the people of the community. On the basis of the available writings and literature one can derive an idea that this community is one oldest community in the north eastern region of India and constitutes an integral part of the language, literature and culture of the great Assamese society.

Over several decades, the tribal communities of north east India, irrespective of the hills and plains, rural and urban have been witnessing change in every sphere of their life and culture. In fact, the changes are multidimensional. This research is concerned with the study of nature of change occurring among the
Sonowal Kachris in respect to their occupational life and to study the other related spheres that is, mobility and changes.

It is to be noted at the begining that the tribals of north east India, after independence have experienced a significant changes in the areas of eduction, occupation, economy, mode of life, social institutions and culture. There are number of causes behind such changes. The implementation of the constitutional and non-constitutional provisions and programmes, decentralised policies, urbanisations introduction of various schemes for socio-economic welfare of the tribal communities etc. are to be considered to be effective forces in bringing about visible transformation among the tribal communities. However, the nature and dimensions of changes among the tribals of hill areas differ from their counterparts living in the plains areas. All these issues need detail and careful explanation. This study is planned and designed to systematically inquire into the nature of changes among the Sonowal Kacharis keeping in view of three interrelated issues of sociological interest-urbanisation, occuptional mobility and its consequential effect in the social structure of the community.

Urbanisation and its influence in social change has been the subject of widespread sociological interest. There are vast amount of literature dealing with this special field of knowledge and the literature have been contributed by both Indian and foreign scholars. Those studies opined that urbanisation is a dominant force to influence all spheres of social life of the tribals as well as village communities (Mandelbaum 1955; Bailey 1957). Lateron, a group of sociologists with micro level village and caste studies have dealt with the issue of social change
in tribal society in the context of urbanisation (Eames 1954; Lambert 1962; Ellefson 1962; Rao and Srinivas 1966; Rao 1974).

Assam, the easternmost state of the country and a major populated state has not been witnessed by noticeable growth of industrial development till two-three decades after the country’s independence. The tea-industry as a prominent agro-based industry in the state could not fulfil the requirement of much felt impact of social change due to the fact that this is an agro-based industry and confined to specific environment of political economy. On the other hand, the rule of kings and nobles and tribal rulers at diversified places in the region in the medieval period have strengthened the pillars of agricultural and farm economy, cottage and domestic industries leaving aside the effect on occupational changes among the people of the area.

After independence and particularly with the adoption of country’s Five Year plans and as a result of various socio-economic welfare programmes, the region of upper part of Assam has slowly experienced changes in the sphere of urban growth. New industrial establishments such as Oil and Natural Gas Commission, Oil India Ltd., Coal India Ltd. (later renamed as Northeast India Coalfields), Fertilizer Industries, Paper Mills and of late, Brahmaputra Crackers and Polymer Ltd. (BCPL) have been set up in Assam. Most of such industries have its location in few upper Assam districts. Along with these industries, there was simultaneous growth and expansion of roads and transport, railways, bridges and institutions of both government and non-governmental, increased connectivity of
information technology have added new infrastructural dimension to the existing towns and cities of the region.

All these above can be better understood in terms of roles these industries played in the process of expansion of town areas or in the creation of sub-urban areas in upper Assam districts. The previously untouched villages and tribal communities living in the remote areas of district towns have gradually come in contact in various ways. Because of continuous municipal expansion, annexation of areas for industrial, commercial and residential purposes, several peripheral villages have either merged into the towns or gradually become urban fringe areas. As a result of this process there was some shifting of residences and new residential areas have come up in the vicinity of those tribal areas.

Over several decades, the villages inhabited by the Sonowal Kacharis in the districts of Dibrugarh and Tinsukia have experienced some phenomenal changes. Such changes are visible in the various facets of life and environment of the tribal people. Some are of specific to mention such as shifting of occupations from agricultural to non-agricultural pursuits, migration of people from interior villages to nearby urban localities, increasing tendencies for additional earning sources, and corresponding change in children’s education and occupations. This has significant impact on both material as well as non-material spheres of the life of the tribals vis-à-vis the Sonowal Kacharis. It is therefore, considered that the gradual impact of urban growth and increase of urban infrastructure leading to
occupational change and mobility of the tribal community is a concern for sociological inquiry. This study therefore, articulated with the theme – “Urbanisation, Occupational Mobility and Changing Tribal Social Structure: A Case Study of Sonowal Kacharis of Upper Assam.”

**Significance of the Study**

All over the world, urbanisation has been regarded as influential force which brings about all forms of changes in the human world. Urbanisation if associated with industrialisation creates a new society and culture that is known as industrial urbanism (Auderson, 1964). Thus, sociological formulations reveal that industrial urbanism not only changed the demographic composition of the different regions of the world, it has created new conditions of work, encouraged the rise of new occupations, increasing land value, professions and job opportunities, enhanced consumption behaviour and potential growth of human movement. Equally important to note that industrial urbanism has tremendous effect in making division of society into new hierarchical groups and classes, initiated new forms of division of labour, social differentiation and stratification (Gogoi 1979). In the same way due to the revolution change of transportation which has started in the 19th century and globalisation in the last century, there has been a remarkable impact in the societies of hitherto isolated region all over the world. Technology, rapid transportation and communication has gradually broken the isolation of rural and traditional tribal communities and has brought them nearer to the cities and in the industrial centres of productions. As a consequence, the increased rate of
migration, changing from lower level occupations to higher level occupations resulting in change of status and notion of prestige have also emerged (Dubey 1975; 1). As mentioned in the earlier pages, the tribal communities living in the plains areas of Assam, due to the influence of rapid urbanisation and occupational changes have generated a type of society which is evidenced by various structural as well as changing functional characteristics. This whole process of social transformation is a field of interest to the students of social mobility, stratification and social change.

One of the reasons for selecting this topic for study is to properly investigate the nature of change in the sphere of socio-cultural, educational, economic, aspirational and behavioural dimensions of the tribal societies which have some determinant impact on the rise of new society. The social scientists, more particularly the sociologists of the northeast region of India have left this important field of inquiry untouched from their purview of analysis about the nature of change and aspects of tribal change. As a result, we are less informed about the dynamics of tribal communities. It is our sincere attempt to undertake a micro study of one particular tribal community that is, the Sonowal Kacharis, who occupy the third position among the tribals in terms of population strength of the northeast region, the Bodos and the Mishings being the first and the second groups respectively.

The literature availably published by the scholars of Sonowal Kachari community have lamentably expressed that there is a lack of a systematic and
methodical study of the community about their origin, habitation, culture as well as change of this ancient tribal group of northeast India. This study therefore, can claim to be an original endeavour from the point of sociological investigation. Hence, such attempt can undoubtedly contribute knowledge about this ancient tribal group in two vital fronts- understanding the community with regard to their history, tradition, continuity of social structure and culture in a systematic form and secondly, to acquire knowledge of change of the community in view of contemporary tribal development of the country. Thus, an attempt to study the persistence of tradition and the nature of modernity of tribal social structure also be an added area of this research.

Over the last few decades there appeared plenty of writings which are chiefly concerned with various aspects of the Sonowal Kachari population of Assam. These are mostly developed in Assamese language and published in occasional literary journals, souvenirs etc. Some commendable works, however, in form of books are also published by few established teachers, scholars and researchers from among their own community. These writings though timely, are undoubtedly important which provided valuable accounts about the community with regard to their history, origin, language, patterns of livelihood, religious beliefs and practices and other anthropo-sociological characteristics. More importantly it was however, felt need for the study of tribal villages in view of the several forces of change being introduced from within and outside. It was realised that if the tribal communities in such junctures are not studied now, the currently
existing patterns will remain unexplored or they might disappear or get modified under the novel impact of urban influence and change. The structural as well as spatial rearrangement of the Sonowal Kachari villages in the urban vicinity leading to a considerable transformation in society, therefore thought to be important for a proper and systematic sociological inquiry. Systematic study reflecting social change of the community people however, remained neglected. The aim of this study therefore, is an attempt to understand the patterns and trends of social change occurring among the Sonowal Kacharis in the context of three important sociological variables that is- urbanisation, occupational mobility and the changing social structure. A scientific endeavour in this direction will definitely provide some hitherto unexplored information about the community and will help to identify the factors responsible for such changes. Further, the study of mobility and change among the tribal community can generate new knowledge about other related factors of social dynamics under the context of globalised modernity.

**Theoretical Framework**

Urbanisation has been seen a crucial indicator of development leading to the change in economic, social, political, ecological and even cultural life of people. This is specially true in the case of less developed countries of the world (Breeze 1967). The newly developing countries are industrially less effected and hence, urban growth in much context has been the outcome of various other forces apart from industrialisation. However, urbanisation is essentially a process of population redistribution from rural to urban areas, from one region to another causing
geographical or territorial mobility and of continuous increase of social differentiation. Due to the impact of urban growth, rural society is undergoing changes, very often occupational change causing increase of material wealth of the ruralites. Agricultural occupation is replaced and at the same time supplemented by factory or machine works or similar other non-agricultural occupations. Thus, shifting of works and occupations brings about manifold changes on the life, activities, routine and work patterns of rural people. There is a reason to believe that urban industrial occupations demand more skills, training, education, talent etc. in comparison to the need for agricultural occupations. Hence, the society emerged out of such elements and symbols are basically characterised by certain new features such as division of works and skills, labour and efficiency leading to the segmentation and differentiation among the people.

Occupation is an important indicator to induce such differentiation. The ruralites usually pursue single occupation i.e. agriculture as source of their livelihood and therefore, such occupation has little demand for specialized training, skill and education. This obviously gives rise to a society that is characterised by simple and little forms of differentiation or less degree of stratification. Because of the limited occupational pursuit vis-a-vis less differentiated works and activities, the agrarian social structure basically remains stable. In reverse situation, societies or societies of gradual urban impact, with varied occupational pursuits become diversified and complex in its both structural and functional dimensions. Hence, shifting of occupation from one place to another, one position to another does
invariably results in the increase of avenues for occupational mobility. Urbanisation is considered to be a sufficient condition to foster such avenues for mobility which creates diversified opportunities for work, occupation, source of livelihood and new ways of life that is always considered better in comparison to rural life.

Thus, progressive increase of urbanisation and its continuous influence over rural life encourages occupational change and mobility of the people. Traditionally isolated tribal communities thus, come under the impact of wider avenues of job opportunities and increasing life chances. In the scenario of changing circumstances there will be predominance of urban occupations, the changing concept of work, ability, efficiency and talent leading to the secular trends towards mobility and social change.

The traditional social order and value system become either merged with changing situation or mixed with modern urbanised system. The study of social mobility among the tribal population, in this context gains prominence in the context of wider social changes.

**Review of Literature**

In sociological tradition, studies on occupational mobility and social change have acquired a prominent place during the last fifty years. Among the western scholars, this field of study got prominence under the context of great process of urbanisation and industrialisation. Industrialisation in the countries of the western societies was considered as single dominant force to bring about all sorts of changes effecting urbanisation, population changes, expansion of markets,
increased transport and communications, creation of new avenues of works, occupations and channel for mobility. Most of the studies devoted to social change and were chiefly concerned with the issues like industrialisation, urbanisation and change in society (Michels 1936; Glass 1954; Lipset and Bendix 1959; Sorokin 1959; Bottomore 1966; Fox and Miller 1961; Hall 1969). Lipset and Bendix measured occupation through manual and non-manual categories. To them, upward and downward movement in occupational hierarchies is based on the criteria of prestige, higher income and education which gives non-manual occupations predominence over manuual occupations. In a study among the professionals at Gorakhpur city, Dubey (1975) opines that as a process, mobility brings about changes in the social structure as well as in the attitudes and status of the individuals. As a consequence of relational analysis between the two dominant processes that is- industrialisation and urbanisation, there is effect on occupational mobility and change in social structure which ultimately enriched sociological knowledge of society.

Social and occupational mobility means ‘change either in the status of an individual or of a whole group.’ Modern social organisations are by nature heterogenous, so its bio-products, social mobility and status change is also a complex and multi-dimensional phenomenon. Occupation is invariably considered as single most important determinant for all kinds of change and transformation which include motivational and attitude change of the individuals as well as society. Therefore, work and occupations if influenced by industrial urbanism have significant impact on the society irrespective of social hierarchies, stratification and levels of social development. These issues have been conceptualised with
dversed theoretical framework such as-mobility and transiency, anonymity and superficiality, heterogeneity of group structure, leisure behaviour, changing consumption patterns, group formation etc. (Anderson and Iswaran 1964; Wirth 1938).

In India, during 1960-80 decades of the last century sociologists have addressed their concern in dealing with such issues. Urbanisation in a country like India has been viewed with special concern. Some scholars were of the opinion that like the western situation, urbanisation in India cannot be considered as a direct outcome of industrialisation since the growth of towns and cities as well as urban culture in India has its rich and long history. Again, some scholars and social historians are of the opinion that the effect of colonial and British legacies have left considerable impact on the traditional social structure by bringing about transformation and change in Indian society which embraced changes in occupational structure. However, the rich cultural civilisation, external agencies brought about by western educational system, colonial history and British administration and simultaneous introduction of industries, factories etc. in the later period, the conventional treatment of urbanisation has gradually changed. Sociological studies of urbanisation in India has become more concerned in the treatment of urbanisation as single important variable for measuring impact on the existing social institutions like- family, caste system and village society.

During last few decades, urban studies in India have experienced some shifting of interest. This new shift of study has been characterised by some specific
development of interest and as such, urbanisation has been considered as independent factor which bring about all forms of social transformation in the less developed societies. Tribal societies throughout history has been categorised as less exposed population group in respect to geographical isolation, educational levels, traditional self sufficient economy and with lesser degree of assimilation with other non-tribal counterparts.

V.M. Mishra (1979) undertook a study and proposed that urbanisation is basically a two-way process, indicating it firstly as a process leading to change from agricultural to industrial stage and secondly, a gradual change of residence from rural to urban types. Mishra further opined that urbanisation is essentially a correlating issue with modernisation which is understood as a process of adaptation of traditional institutions to the stage of scientific development, transformation of primitive economy into industrial- commercial system and a rational attitude of life. The interrelationship between industrialisation and urbanisation has also been examined by Abraham (1983). Abraham examined comparative data from Tamil Nadu and Kerala and found out that Tamil Nadu as highly urbanised state in India, reflects a diffusion of industrial activities, while the neighbouring state Kerala with much lower level of urbanisation presents a continous semiurban appearance with little density difference between towns and villages and more rural - rural than rural -urban migration in the absence of industrialisation. The author concludes that industrialisation and modernisation are the key factors of urbanisation.
Victor S.D. Souza and Sarita Kamra analysed their data collected from Punjab and opined that industrialisation and urbanisation when join together, it has determining influence on the development of rural surrounding such as- minimising the distance between rural and urban and thereby creating change in geographical areas (D. Souza and Kamra 1981).

The study about the growth of urban centres and its relation to rural hinterlands has been a continuous and interesting subject of sociological inquiry. In fact, there is a distinct relation between urbanisation and rural change since urbanisation has tremendous effect over its rural surroundings. Such effects may be ecological, socio-cultural, economic and also political. This centrifugal influence of urbanisation serves important roles in social and cultural changes in rural life. M.N. Srinivas while studying Rampura village identified the role of political and administrative elite people and their role in bringing about change to the villagers. Srinivas observed -- ‘with the impact of industrialisation and urban exposure the leading villagers become familiar with the governing elites and learnt about the rules of issuing permit and licenses to start business and entrepreneurial activities which otherwise motivated them to be ‘incipient capitalist with one foot in the village and the another in the town’ (Srinivas 1962).

The growth of a town or city cannot be considered as an isolated phenomenon, rather there is a constant interrelationship between the city and its hinterland. Meera Kosambi observed that urban characteristics have its increasing pull over its peripheral areas through employment and educational opportunities.
and distribution of manufactured goods from the city to the surrounding countryside (Kosambi 1994: 21).

Srinivas and Rao (1966) studied an urbanised village near Delhi and observed that the urbanised villages acquire a lot of characters of urban based economy during the process of its merging with urban administration. They observed that the landowners who received a large sum of money by way of compensation invested it in building houses to be rented out to the industrial workers who are seeking accommodation in the village because of its nearness to the place of work and low cost of living. Gradually, the presence of a large number of workers in the industries had led to the growth of markets making available to the sorts of urban commodities. This has ultimately induced to a gradual transformation of rural economy to urban-based market economy.

Indian society is characteristically multi-layered where castes, tribal groups, peasants, urban and semi-urban structures play the determinant role in governing the whole gamut of social and economic life of the people. The tribal segment of India’s population presents an interesting profile of the country’s ethnic diversity. A very significant proportion of India’s population consists of tribes. The tribals inhabit sporadically in different regions of the country, and a substantial number of tribal population, since time immemorial, used to live in the plains areas of the river valleys of Assam. There are good number sociological studies reflecting various dimensions of their life, customs and tradition. Of late, the study of change of social structure among the tribals has also attracted attentions to many sociologists as well as anthropologists. Accordingly, the study of occupational
change and mobility reflects variegated dimensions. Yogendra Singh (1990) observed that because of various phases of historical development occurred right from the colonial period to industrialisation- modernisation stages, social mobility in Indian society created many paradoxical situations. The paradoxes as Singh observed, remained existed in the nature of social change that is, existence of socio-economic inequality and development, uneven growth, role of joint family in the context of urbanisation, changing social values etc.

During 80 to 90 decades of the last century some studies were primarily concerned with the analysis of occupational changes among the tribals. This was due to the implementation of country’s Five Year Plans aiming at socio-economic development of backward regions and to carry out various welfare programmes. At the same time establishment of industries, the forces of modernisation and other external agencies have greatly induced the hitherto isolated communities in accordance with the path of national development. Sociologists studied the impact of modernising and urbanising forces among the tribals of the country with diversified attentions. Mohanty (1978) observed new occupational opportunities have been opened to the people of the backward tribals and these effected not only the sphere of economic development but the entire social fabrics of the tribals. While studying occupational mobility among the Dumnus of Punjab, S.K. Sharma (1987) observed the domain of occupational mobility among the lower sections of population, stated that certain phenomena were very conducive to bring about change among the people. With empirical evidences Sharma noted that shifting
from rural to urban areas, acquiring higher education by the younger generations and transition of economic levels were some of the factors of mobility.

Jena Kalindi (1994) while studying the Santals of Orrisa referred that gradual attainment of modern education has been the most pushing factor for modernising of the Santals, a traditionally lower status group of people.

M.F. Patel in his study of Rajput village near Baroda city observed that village as an entity may lose its identity in the gradual process of urban extension. Patel observed that due to the increase and improvement of better infrastructural facilities like water, electricity and transport, the villages gradually merge into urban areas. Patel in his study also identified two significant changes in this process-one in the opening up of traditional village economy and the other is in the arena of traditional power structure that is panchayat rule to municipal administrations (Patel 1970).

While dealing with occupational mobility and transformation of social structure, M.S.A. Rao identified various dimensions with regard to occupational shift among the village inhabitants. Srinivas studied and observed that village social structure is undergoing transformation due to influence of industrial urban impact. It is in accordance with the social process of migration of the villagers to the urban environment, degree of exposure of urban influence, nature of contact of the migrants to their native places and the parameters of expansion and extension
of city. Rao was of the opinion that the migrants have their various types of social contact with the people, places and culture of their native places.

Rao’s anlysis of social transformation was based on his findings based on the study of Yadavpur village near Delhi metropolis (Rao 1974). His study has opened up new areas of discussion in relation to occupational changes of the hitherto isolated village communities in Indian context. With continuous and rapid urbanisation there is a shifting of people’s job, diversification of occupational roles and avenues of opportunities for new employment. In such circumstances, the effect is more visible in the fringe villages as well as in the sub-urban areas. This is a phenomenon distinctly observed in the industrially urbanised areas particularly after independence in India. What is more important here to note is that such areas have been exposed to new way of life because of urban-based occupations, growth of trade and commerce, increased connectivity, competing demands in the sphere of earning etc. Such conditions not only exert significance on the changing occupational structure, but also provide new values of life which help in bringing rural masses closer to urban environment.

The foregoing review though not comprehensive, depicts some important ideas about three sociologically significant variables, that is- urbanisation, occupational mobility and its concomitant effect on social structure. Some studies have clearly mentioned and examined the inter-relationship between these variables and opined that occupational mibility is caused by urbanisation. Contrary to western situation where urbanisation is chiefly a resultant effect of industrialization, several studies carried out in India have subscribed the view that,
urbanisation in India is a process which engulfed long socio-historical as well as non-industrial factors. Such framework of analysis have used to undertake various other dimensions such as-institutional and economic interpretation of urbanisation. On the otherhand, there are some approaches highlighting rural-urban continuum analysis of social change and have used the model of studying urban expansion and rural change. Those studies take note of urban infrastructural development and its continuous linkages with rural surroundings.

While urbanisation and social change become an interesting field of sociological research in India, several prominent studies reflected their attentions towards understanding occupation, occupational change and social structure of the society. In addition to the studies of caste, joint family and village communities, attentions have been focussed on changing tribal communities and more broadly the traditionally isolated communities. Sociological discussions rested on the fact that the tribal social structure has been undergoing changes over the last few decades after independence.

Recent researches have indicated several new dimensions relating to tribal identity. Researchers analysed historical sequences of tribal development to concreatis the idea of tribal identity in colonial context as well as post-independence development scenario.

One of the important developments and trend of analysis is rested on the debate centering around tribal dynamics in India. Several studies, as an outcome, have tried to identify few factors operating behind such development. Some of such are – (a) The attack of the British colonisers on tribal indentity, (b) a section
of Indian upper class wanted the tribals to be merged into Hindu identity and Britishers accommodated that demand, (c) the need of the British to legitimise their conquest of foreign land as civilising agent resulted in branding the tribals as a wild race. Today, some scholars have noticed similar attitudes particularly the human right activists, government policy makers and political activities (Fernandes and Roy Choudhury 1993; Minz 1993; Singh 1993).

Pointing out the recent trend of analysis of tribal change, Singh argues that, it is no longer identified as animistic, but is seen as a part of rich, positive, harmonious and autonomous tribal culture and society.

Sociological researches while investigated social change in India, invariably adopt some socio-historical and socio-political models of analysis. Studies have also tried to establish relations between three great causes of social change, that is independence and subsequent adoption of plans for development, urban infrastructural development and impact of industrialisation. These were thought to be interrelated conditions in bridging the gap between isolation-underdevelopment and connected-advance stages. Discussions on social change occuring in tribal social structure can also effectively include these perspectives to measure the nature and extent of change and development.

The tribal communities who have been living in the plains regions of northeast India have undergone changes in their various spheres of life. The spheres of change have been identified differently by different researchers. Studies have also identified various factors responsible for such changes such as-constant
interaction with urban culture, infrastructural improvement, widening influence of market economy, territorial expansion of towns and cities, increasing use of urban opportunities, profit making motivation, atitudinal perspectives etc. These dimensions have intricate relationship with changing economic behaviour and patterns of consumption, and as such, causing a significant impact on traditional social structure.

Another emerging dimension of urbanisation is the merging of villages into the urban enclave. As a result, the entity of village sometimes looses its identity as the village continuously comes under urban administration and polity. This induces the parameters of mobility among the people of disadvantaged social order.

All these above can be taken into consideration for a systematic and objective understanding of social change among the Sonowal Kacharis of Assam. On the basis of the foregoing theoretical background and on the ideas derived from the review of some related literature dealing with the problem under study, we formulate the objectives of the present study as under.

**Objectives of the Study**

The major objectives of the study are as below:

(i) To study the traditional social structure of the Sonowal Kacharis of Assam, an important tribal community of northeast India.

(ii) To study the nature of exposure to urban contact of this tribal community with special emphasis in the districts of Dibrugarh and Tinsukia districts of upper Assam.
(iii) To examine the nature of urban impact on the Sonowal Kacharis specially in the sphere of occupational mobility and to identify the factors behind such mobility.

(iv) To examine the relationship between urbanisation, occupational mobility and changing social structure of the tribal community under study.

To fulfil the above-stated objectives, we have developed few sets of questions in form of research questions. These questions were developed keeping in view the prolonged observation on the nature and direction of change of this particular tribal community of upper Assam. The questions are as follows –

(a) What are the elements of traditional social structure of the Sonowal Kacharis of Assam?

(b) How the components of traditional social life and organisation are loosing its hold due to the impact urbanisation and occupational change?

(c) What are the dimensions of change in the sphere of occupation, economy as well as residential location?

(d) How far the change of occupation leads to other aspects of changes in the life and culture of the Sonowal Kacharis?

(e) And lastly, whether any new patterns of social life and organisation has emerged among the Sonowal Kacharis vis-à-vis the tribals of Assam due to rapid strides of industrialisation and urbanisation.

To find out an answer to these research questions, we have designed the analysis in our subsequent chapters in the light of field data and observation.
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