CONCLUSION
In the above chapters the different aspects of Dakaidol’s social structure have been outlined in their historical perspective. Here an attempt is made to understand the nature of coherence which blend the various strands that make the totality. Usually, an Indian village yields to study and analysis through the 'caste' model. The Indian Muslim societies too have been studied by the 'caste' model, because, though Islamic principle prescribes for egalitarianism, yet in the behavioural level Muslims seem to be governed by some of the 'caste' principles. As 'caste' among the Muslims is a borrowed phenomenon so its application is flexible. In Assam, caste had never been rigid due to various humanitarian traditions as Tribalism, Vaishnavism and Islamism etc. As such caste among the Muslims could not be rigid.

Social and economic stratification in the original Assamese Muslim society operated simultaneously. Such divisions synchronized well with the 'class' model. Thus, 'caste' and 'class' were inseparable. In fact, 'caste' model (based on the idea of functional interdependence of the caste groups) was used by the Western thinkers to understand the 'immutable' Indian villages. 'Class' model has been used by them to study Western society which is
viewed as 'changing and progressing'. As a British legacy Indian villages have been studied by many Indian scholars by applying the 'caste' model. But, this is not the proper approach to the study of Indian villages where 'caste' and 'class' are inseparable. K.L. Sarma suggests to go for 'class point of view of caste' and 'caste point of view of class' for the study of Indian villages from the empirical point of view. The Syeds and Sheikhs formed a caste-class hierarchy. Changes generated in the social structure due to the changes in the land relations. Thus, class relation was more important.

The traditional village economy was self-sufficient. Every woman irrespective of social ranking knew the art of spinning and weaving. Members of each family knew the art of fishing, carpentry, animal rearing besides agriculture. Washermen as an occupational caste group also did not exist.

Though initially the Syeds were priests and kept themselves away from actual cultivation yet gradually their claim to occupy this highest social order was questioned by the Sheikhs. Today, the Syeds are plough cultivators.
Syed-Sheikh distinction on the basis of social gradation and economic relation has been bridged beyond recognition. Due to such a socio-economic relation, the Syeds played a dominant role in terms of power relations too. Power, authority and influence were intertwined with their general i.e., social and economic status. The Syeds being the landowners and preachers of Islam could also take an upperhand in the power structure. The Islamic principle of egalitarianism was not transmitted by them to the local converts, that might have affected their claimed superiority. Their claim to superiority was un-Islamic.

The British brought a transformation by taking away the land rights of the Syeds. The first serious repercussion was visible in land alienation. This change in the economic relation brought about changes in the socio-political relations too. Gradually, due to the allotment of land to the immigrant Muslims, the land-labour ratio went against the indigenous Muslims. Land alienation coupled with the natural calamities replaced the self-sufficient economy to scarcity and poverty. On the other hand the Government-sponsored developmental measures such as the Community Development Programmes end where the village boundary begins. The visible step taken
for development on behest of the Government was allotment of the village land to the flood affected char dwellers at the cost of the indigenous cultivators.

Poverty has given rise to some non-agricultural occupations. Agriculture remains as a primary occupation for 88 percent of the respondents; whereas petty business like carpentry, tailoring etc., have turned to be the primary occupations for 12 percent of the villagers. A significant feature of this subsistence economy is the existence of uneconomic holdings which are not suitable for paddy cultivation but ideal for kitchen gardens only. The subsistence economy gives rise to various categories of workers but they are devoid of awareness or class consciousness. They are small farmers (Kisans), sharecroppers (Adhiars) and landless labourers (Bhumihin Mazdoors). However, this division can be made only at the conceptual level. The boundary of each group cannot be determined for all the time.

The breaking down of the village self-sufficiency has affected the tradition of joint family system. Subdivision starts in every family with the marriage of the second brother. Besides the residential plot the
agricultural fields also get divided. This makes the already smaller holdings even more uneconomic. The kinship bonds are no longer as strong as these were in the past. Undoubtedly, the kins stand together as a first support in any kind of distress. For e.g., marriage of a daughter requires money. Among the Indian states, Assam is honoured because, dowry — the social evil is understood to be non-existent in Assam. But it appears to be not so simple as it is often thought to be. When poverty and nature of indebtedness were studied it was realised that most of the families enter into indebtedness to kins to get their daughters married off. Here dowry takes the form of Joutuk. Each bride's family needs to fulfil the expectation of the groom's family. In certain cases it is demanded too.

Islam is not only a religion but it is a way of life too. Religion enters in every aspect of the believers' activities. This is the significant means of social control. Besides religion, usually in a village order maintenance can be understood by identifying group formation and leadership pattern. The respondents were asked to identify certain influential persons. The Vice-President of the dissolved Panchayat who belongs to the indigenous Muslim community was identified as influential due to his
spokesmanship, while the care taker of the shrine was identified as influential on the ground of his religiosity. By and large this village is a faction-free social organism.

Dakaidol (middle hamlet) is a typical Assamese Muslim village. The residents speak Assamese and use Assamese kinship terminology. Language-wise the erstwhile Goalpara is divided by Hunter into two areas. The language of the people east of the Bhairab-Chura hills on the north bank of the Brahmaputra and the Pagla Tek on the south bank of the river is Assamese. On the west of this boundary Bengali prevails. The first boundary encompasses Dakaidol.

Our field experience supports the observation of B.N. Dutta who finds that this dialect of Assamese have much in common with Western Kamrupi both phonologically and morphologically. Influence of Rajbansi (Koch) language and culture is most visible.

The British imported Bengali babus and Bengali language. Bengali was made the court language, official language and medium of instruction in the educational institutions. However, percolation of Bengali culture was insignificant in the village.
Geographically and politically the three hamlets make the village Dakaidol but there is no social solidarity as a single unit. The indigenous Assamese Muslims express their resentment against freely mixing with the immigrant Muslims. That became evident when it was recorded that only 4 percent of the divorced husbands and widowers had brought their second wives from the immigrant community. The members of the latter group do not hesitate to give their daughters in marriage even to a married man of the middle hamlet. However, such marriages are not appreciated by the residents of the middle hamlet. It may be predicted that the immigrants Muslims will strive to merge with the indigenous Muslims more vigorously. But the Assamese antagonism to the Bhatias (immigrant Muslims) will help in maintaining distance between the two.

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