



## STRUCTURAL AND OCCUPATIONAL CHANGE AMONG THE KAIBARTAS OF GAROWALCHUNGI VILLAGES OF JORHAT DISTRICT OF ASSAM

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### Abstract

*Kaibarta is one of the scheduled caste community of Assam among the sixteen scheduled caste community. According to 2011 census report Kaibarta has taken second highest position. The present study emphasised basically on structural and occupational change in Kaibarta community. Structural changes means change in social institution such as clan, Kinship, lineage, family system and marriage and the occupation of the Kaibarta community. In this study occupation is mainly used to refer to the activities of the members of Kaibarta society to earn their livelihood. Occupational change emphasized on changes in the activities of the members of a society to earn their livelihood. The change is observed in terms of change in the distribution of these activities in the socio-economic structure of society. The present study has been under taken in Jorhat district, under Central Block, Chipahikhola from a village named Garowalchungi. From primary and secondary sources data will be collected for study and for data collection Simple Random Sampling and Purposive sampling methods is used.*

**Key words:** Occupation, change, intergenerational, Structural change, Occupational change, Mobility and Kaibarta

### Introduction

In India from historical period scheduled caste have been the last on the hierarchical ladder of the social structure. They have suffered from social, economic and educational disabilities. It was mainly due to caste based profession and many other aspect of life in India. But there condition remain miserable during the British regime. In this regard the condition of scheduled caste is very miserable. They are deprived from social, economic, political and other amenities. But after

Independence gradually times change and awakening came and the constituent Assembly provided statutory safeguards in the constitution for the people of depressed classes mainly for scheduled caste and tribes by defining them as socially and educationally backward classes. The constitutional Article and the directive principle of the state policy promote special care for the educational and economic interests of the scheduled castes and scheduled tribes, and tries to protect them from social injustices an all forms of exploitation.

In traditional Indian caste based society the choice of occupation is based on the caste system and therefore the occupation adopted by sons is mostly inherited from their fathers. In the caste system most distinctive factor is that there is a close link between castes and occupation. Basically, the system is in fact a social order which originates from the Varna system and consist of four hereditary and hierarchical ordered occupational categories, Brahmins at the top, Kashtriyas warriors, Vasiyas merchant and traders and shudras serves the other castes. For long historical period the traditional economy of both rural and urban centres revolved around this hereditary caste hierarchy that prescribed individuals occupations Anderson (2011).....<sup>1</sup> But today the tradition of adopting only caste based occupations has been gradually declining. Different factors have affected about occupational diversification such as constitutional provision, the programmes and schemes of government, education, impact of mass communication and provision of development of the backward communities and political mobilization etc. Occupations may be defined as relatively continuous patterns of activities that provide workers a livelihood and defined their general social status. Occupations reflects the social status or prestige. Occupations are often categorized as manual or non-manual, semi-skilled to skilled and so on. Such categories of occupations reflect the social status or prestige. The meaning of occupational change may be taken as the movement from one occupational category to another.

The concept of occupational mobility comes when occupational change leads to or involves change in the social status either higher or lower. Both occupational change and mobility may occur in two different directions, horizontally and vertically. The former refers to change of occupation of an individual or group without involving any change in its position in the social hierarchy. Vertical occupational mobility on the other hand refers to a change of occupation accompanied by a change in the position in the hierarchy. Vertical occupational mobility may be upward, stable or downward. Thus the concept of occupational mobility is a part of a larger issue of social mobility. Studies on occupational mobility concentrates on the movement of individuals or groups in social standing social position or social status.

Numbers of studies were done by sociologist and non-sociologist about the occupational change of the scheduled caste in India and Kaibartas of Assam. These are mainly Nirupama Prakash

(1989) talking about socio-economic changes among the scheduled caste said that the placement of scheduled caste in urban occupation is an important agent of social change among them and they can improve or seek higher social mobility....<sup>2</sup> G. Nanchoriah (2000) in his paper 'Development Policy and Social Change' with reference to Scheduled caste said that due to development policy a large number of scheduled caste agriculture labourers employed as cowboy, permanent form of servants and attached labourers in private and public firms.....<sup>3</sup> B. S. Cohen (1965) in his work *The Changing Position of Depressed Castes* talked about the changing socio-economic positions of the Chammers in Uttar Pradesh and said that the development plan can transfer the life of the scheduled castes...<sup>4</sup> Vandana Choudhary (1987) in her studies 'Social mobility among the Scheduled Caste in Hardoi' said that Valmiki and Chamaras of this have improved their educational status. They are adopting new occupations and have entered in white collar jobs using social opportunities and become politically more conscious and active...<sup>5</sup> Meena Sisodia (1987) in her studies in Tarai villages of Nainital found a trend of importance to higher and better economic conditions as these bring greater prestige, more social relationship with higher caste and more political consciousness and participation.....<sup>6</sup> P. Sivram (1989) in his study found that urbanization, industrialization, modern education, migration and other factors have given rise to change in the traditional occupation of the backward classes...<sup>7</sup> In Assam, G.C Sharma Thakur (1995) states in his study 'Socio-economic Dynamic of Scheduled Castes Development' reveals that Kaibarta people are changing their traditional occupation under various circumstance. Educated, literates and semi-literates Kaibartas are seeking employment in government and private firms in the urban areas.....<sup>8</sup> Burhan Uddin Ahmed (1995) in his work *Socio-economic Changes among the Kaibartas: A case study in Bara Valley, Assam* made an attempt to assess the socio-economic changes that have been taking place among the Kaibartas due to their migration, changing environment of the area as well as in th social surrounding of the community.....<sup>9</sup>

### **The Kaibarta**

The term Kaibarta derived from the two words 'ke' means water, and 'varta' means livelihood. So literary Kaibarta means people who maintain their livelihood from water. The main occupation of Kaibartas are fishing and net making, cultivation and scholars states Kaibartas belong to the Indo-Aryan linguistic group of Caucasoid racial stock. The Kaibartas, one of the major scheduled caste communities of Assam are scattered all the plain districts mainly in Dhemaji, Sivsagar, Lakhimapur, Jorhat and Majuli district. As per the constitution ordered 1950 they are included in the scheduled caste group of Assam in year 2001. Fishing is the main occupation of the Kaibarta. There are different of opinion among the scholar regarding the origin and development of the Kaibarta in Assam. Kaibartas are originally emigrated from Bengal. They are divided in to several

classes, the two main are called *Halowa* and *Jalowa*. The former class is chiefly cultivators. They retain the worship of God Krishna. The Jalowa Keots are fisherman by profession. The Kaibartas originated from Keyots who are no longer treated as Kaibartas. Kibartas are divided in several classes among them two main classes are *Haloya* and *Jaluya* Keyots The haloyas are cultivators and the Jaluya are fisherman.....(William, 1941)<sup>10</sup>

### **Objective of the Study**

The main objectives of the study is to understand structural and occupational change among the Kaibarta community.

### **Methodology**

#### **Study Area**

Jorhat is one of the fastest growing district among the 33 district of Assam. It was the last Capital of Ahom Kingdom. Jorhat city is located at 26.75<sup>0</sup> North and 94.22<sup>0</sup> East. 2011 Census Report states that, the municipal area stretch to 9 sq. kilometres (3.5 sq. mi) with a population of about 1.85 lakh. The district spread over 2851 square kilometre and population density at that time was 306 persons per square kilometre (793/sq. mi). The sex ratio is 913(913 females per 1000 males). The district has Scheduled Tribes and Scheduled Caste population of 7.67% and 12.09% respectively of the total population. The mean annual rainfall of the district is 2,029 millimetres (79.88 in). There are about 135 tea gardens including small tea gardens. The predominant field crop is rice, with per capita food grain production of 205 kg (452 lb) per annum.

The study was conducted in Garowalchungi village of Jorhat district of Assam. Geographically this village is located in the Eastern part of the district and situated approximately at a distance of 15 km. from Jorhat town. Except one Brahmin family all other family belongs to the Kaibarta community. The village is situated on the bank of river Kakajan. The village Garowalchungi is an old Kaibarta village of Jorhat district come under Jorhat Central Block, Chipahikhola. The village consists of 356 household respectively. The housing condition of all the villagers are not so hygienic. The people of the village basically reside in the three types of houses namely Kaccha house with teen sheet, Semi pucca and Assam type houses. In Garowalchungi 10% houses are semi pucca, 5% are Assam type and other are made of Kacha house made of teen sheet and bamboo.(sources: household survey 2016-17). The village road is Kacha and connected with Publick Workers Deartment (P.W.D) road which connect them to Jorhat town and other district. There is one Aanganwadi center and one primary school namely, 76 No. Garowalchungi Parthamik Vidyalaya. The Primary school was running by one lady headmaster and an assistant teacher come from the neighbouring Sivsagar district. After completing primary school for M.E and High school level education they go to the Jawaharlal Nehru High School situated in the near village. The nearest

college of the village is Kakojan College. Further different Junior college is established near the college area. The college is more than 10 Kms. from the village. Nearest Bank and post office of the village is State Bank of India Teok and Feshowal branch. For marketing they went to Jorhat town or Teok Tini Ali. A weekly market is situated at Chipahikhola every Sunday and fishermen sales fish in the market. The nearest Primary Health Centre is Kakojan and Hospital is Teok Governmnt Hospital. In this village two Namghar is situated namely Garowal and Chungi Namgar for reciting Namkritan and cultural activities.

### **Delimitation of the study**

The present study was covered only into one Block in Jorhat district namely Jorhat Central Block and it is further delimited into one village namely Garowalchungi.

### **Tools and Techniques of Data collection**

Primary data were collected through structured interview scheduled and interview schedules contains following sets of questions, information related to personal details like Age, Sex, Marital status and educational qualification etc. Social conditions such as clan, lineage, family types, marriage patterns etc. Finally information related to economic conditions occupation, monthly income, size of land holding etc.

### **Sources and Types of Data**

The proposed work was based on primary and secondary sources of data. The primary data were collected from the field and respondents through structured interview scheduled and observation techniques and informal discussion with the villagers, senior citizens. The secondary data were collected from books, journals, magazines articles newspaper and Government offices etc.

### **Universe and Units of the study**

The Garowalchungi villages were the universe and 130 household were taken as the units for data collection from total 356 households. Data were collected on the basis of random sampling.

### **Result and Discussion**

**Clan** Kaibartas are uni-clan which is known as Kashyapa.

**Kinship** The bond of blood or affinity are called kinship. In a culture kinship terminology basically comprises all words it uses to describe familial relationship. Kinship terminologies include the terms of address used in different language or communities for different relatives and the terms of reference used to identify the relationship of these relatives. The Kaibartas are practicing usages of avoidance, for example, father-in-law avoid daughter-in-law; daughter-in-law must avoid mother-in-law and son-in-law must avoids mother-in-law and other female relatives of his wife. Even some relatives must avoid each other in their everyday relationship and in that way they do not speak to each other, do not touch each other, do not sit together, do not mentions each other's name and even do not look

each other name and even do not look each other in face during interaction. Besides, the usage of joking relationship is also prevailing in the Kaibartas between sister-in-law and bother-in-law, between brother's wife and her husband's younger brother, between grandfather and granddaughter. Thus, the Kaibarta communities are still continuing their traditional kinship usages.

### Lineage

In Garowalchungi different bangsha or lineage are found namely, Konar bangsha, Khemia bangsha, Jadu Bangsha, Tikirai bangsha, Kera bangsha, Deuram bangsha, Ani bangsha and Mejo bangsha etc. Earlier lineage or bangsha plays important role in the life of the Kaibarta but now its tie existed only in ritual. But young generation of these villages are not aware about their bangsha. Intra-bangsha and inter-bangsha relation takes place in these Kaibarta villages.

**Table No 1.01 Respondents type of lineage**

Lineage	Respondents	Percentage
Konar	20	15.38
Khemia	19	14.61
Jadu	15	11.54
Tikirai	20	15.38
Kera	19	14.61
Deuram	19	14.61
Ani	18	13.85
Mejo	130	100

**Sources:** Field data collected during 2016 January to March 2017

The above table shows that 15.38% each villagers represent Konar and Tikirai bangsha, 14.61 % each villagers represent Kera, Deurm and Khemai, 13.85% Ani bangsha and 11.4% Jadu bangsha.

### Marriage

The Kaibarta communities mostly practices monogamy. But on the basis of types of mate selection they mainly practices love marriage (polowai nia) and arrange marriage (Barbia). Kaibartas are still practicing child marriage. Now, most of them marry after attaining legal age of marriage and marriage is arranged by families in most of the cases. Generally it is found that Kaibartas boys learn fishing or earning money parents of the village consider them eligible for marriage. But from last two decades some change come at the age of marriage. Now parents of this village are sending their boys and girls to school and few parents want their children at least complete 10 standard education.

**Table No. 1.02 Respondents types of marriage**

Types of marriage	Respondents	Percentage
Love marriage	87	66.92
Arranged marriage	43	33.07
Total	130	100

**Sources:** Field data collected during 2016 January to March 2017

The above data portrays that 66.92% respondents got married through love marriage and 33.07% through arranged marriage.

### **Family**

Family is a universal social institution consists of husband, wife and children. Marriage is one of the fundamental basis for the formation of family. Family of Kaibartas are patrilineal.

**Table No. 1.03 Respondents types of family**

Types of family	Respondents	Percentage
Joint family	55	42.31
Nuclear family	75	57.69
Total	130	100

**Sources:** Field data collected during 2016 January to March 2017

The table reveals that most of the villagers (57.69%) are living in nuclear family and (42.31%) villagers in traditional family. It shows change of their traditional family in the new setting as well. The process of industrialization, modernization and education seems to have upheld their tradition family to nuclear family.

### **Divorce**

Divorce and remarriage is permitted among the Kaibartas. Some cases of divorce was found in the Garowalchung village. Widow re-marriage is prevailing in the village if the women is ready to do that. Under certain circumstances divorce among the Kaibartas couple takes place. The villagers said that if after marriage couple failed to adjust with each other then and if problems goes to extreme point in this situation divorce takes place. Again among the couple if any one suffer from incurable diseases in that case divorce may takes place or if anyone engaged in extra marital affairs then divorce may takes place.

### **The traditional occupational Structure**

The villager's occupation may be broadly divided in to two types, traditional and emerging or new occupation. The traditional occupation are boating, fishing and selling, making net and weaving etc. Public and private job, paid labour and entrepreneurial enterprises are the newly emerging occupation among the villagers. The two types of occupational structure is not totally delinked from each other. The emerging occupational structure is found linked with the traditional one. The two occupational structure are discussed here under...

### **Emerging occupational structure**

With emerging opportunities of getting jobs in public and private sector the Kaibartas have also adopted some new occupation long with agriculture and dairy farming to large extent. It is a set of the traditional as well as new occupation.



**Table No 1.04 Occupation of the Respondents**

Occupations	Village	Percentage
	Respondents	
Fishing and selling	43	33.07
Fish seller	34	26.15
Farmer	13	10
Dairy farming	04	3.07
Wage labour	16	12.30
Government service	07	5.38
Private service	03	2.30
Shopkeeper	12	9.23
Total	130	100%

**Sources:** Field data collected during 2016 January to March 2017

The above data shows that 33.07% respondents are related to fishing and selling, 26.1% respondents are related to fish seller, 12.30% villagers are related to wage labour, 10% respondents are related to agriculture and fish selling, 9.23% respondents are related to shop keeping, 5.38% respondents are related to government service, 3.07% respondents are related to dairy farming 2.30% respondents are related to Private service.

It is clear from the data that more than one half of the respondents are related to traditional occupation fishing and selling and fish seller and less than one fifth of the respondents related to wage labour, farmer and a small portion of villagers are related to emerging work such as dairy farming, government service, private service and shop keeping etc. The above data exhibits the emerging occupational structure in the villages.

Fishing and selling is the main occupation of the villagers and generally done by the male members of the family. The female members help them in agriculture and sometimes in fishing. Educated male and female are related to government jobs, private work and shop keeping.

### **Fishing and selling**

In traditional Hindu society fishing and fish selling allotted to Kaibartas and collected fish from different sources like beel (wet land) river and fishery.

**Table No 1.05 Respondent's sources of fish collection**

Sources of fish collection	Garowalchungi	Percentage
River	23	29.87
Beel and fishery	14	18.18
Market whole seller	40	51.94
Total	77	100

**Sources:** Field data collected during 2016 January to March 2017



The table reveals that 51.94% respondents are collected fish from market whole seller, 29.87% respondents collected from river and only 18.18% collected from bill (wetland). From the above data it is clear that more than half of the villagers are now dependents on market whole seller not in river and beel (wet land) because there is problem of insufficient fish in river and bill and excessive dependence of population.

### **Instrument of Fishing**

Devasundaram (1954) in his detail survey of the fishing gears and crafts used by the Kaibartas states that various types of crafts and gears are used by the Kaibarta, such as Net fishing, Jano fishing(barricade fishing) and trap fishing....<sup>11</sup> People of the Garowalchungi uses different types of instruments for collecting fish.

**Table No 1.06 Respondent's fishing instruments**

Fishing instrument	Respondents	Percentage
Garoilangi and Kareng jal(net)	22	59.46
Kareng jal and Ghat jal	13	35.14
Ghat jal	02	5.40
Total	37 100	100

**Sources:** Field data collected during 2016 January to March 2017

The above table reveals that 59.46% respondents uses Garoilanji and Karenjal and followed by 35.14% respondents uses Kareng jal(net) and Ghat jal and 5.40% respondents uses Ghat jal for collecting fish from the bell and fishery. It is clear from the data that more than one half of the villagers used Garoilangi jal, one third of the villagers used Kareng jal and only a few villagers used ghat jal only.

### **Collection of Instrument**

Still the villagers uses traditional instruments and they do not uses motor boat and other modern techniques is unknown to them. Details of these collection of instrument are given below.

**Table No.1.07 Respondents collection of instrument**

Collection of Instrument	Respondents	Percentage
From the market	30	81.08
Handmade	07	18.91
Total	37 100	100

**Sources:** Field data collected during 2016 January to March 2017

81.08% respondents collecting instruments from the market and only 18.91% respondent's uses handmade instruments. It is clear from the data that one eight of the villagers uses instrument collecting or made by machine and less than one of the villagers uses instruments made by locally. It

is clear from the above that more than eighty percent of the people collect fish from market whole seller and only a few (18.91%) uses handmade traditional instrument.

### **Places of fish selling**

Villagers sells fish in the market, roadside and door to door in the neighboring village.

**Table No 1.08 Respondents places of fish selling**

Places of fish selling	Respondents	Percentage
Market	13	16.88
Door to Door	28	36.36
Roadside	34	44.15
Total	77	100

**Sources:** Field data collected during 2016 January to March 2017

The above data shows that 44.15% respondents sells fish in the roadside and followed by 36.36% respondents sells in the door to door in surrounding villages and 16.88% respondents in the fish market situated at Jorhat town. It is clear from the above data that Kaibartas are sales there fish in their traditional way. More than two fifth of the respondent's sales fish in the roadside and less than two fifth of the respondents in door-to-door household and less than one fifth of the villager's sells fish in the market only.

### **Farmer and fish seller**

Farmers and fish seller means those villagers who have sells fish and also related to agriculture work.

**Table No 1.09 Respondents land holding sized**

Land holding sized	Respondents	Percentage
0-1	02	15.38
1-2	04	30.76
2-3	03	23.00
3-4	04	30.76
Total	13	100

**Sources:** Field data collected during 2016 January to March 2017

The above table reveals that the land holding size of the farmer. 30.76% each respondents are holding 1-2 and 3-4 bighas of land, 23% respondents holding 2-3 bighas of land and only 15.38% respondents holding 0-1 bighas of land. It is clear from the data that more than one fifth of the villagers holding 1-2 and 3-4 kathas of land, more than one fifth of the villagers holding 2-3 kathas of land and only less than on fifth of the respondents holding 0-1 kathas of land for agriculture.

## Dairy farming

Dairy farming is a class of agriculture for long term production of milk, which is processed for eventual sale of a dairy product ([http://ex.wikipedia.org/wiki/Dairy farming](http://ex.wikipedia.org/wiki/Dairy_farming) 05/04/18 brows on 22/3/18).

### Case I

Mr. Puhai Das, a 45 year old from Garowalchungi has one dairy farm. He said that father's occupation was fishing and selling but I am not interested to do this therefore I adopted new occupation. He said that sapari (grass land) is available in their locality so he bought four cows first and prepare a Khuti (a temporary hut made in the grass field) at Janjimuk for keeping them. Now number of cow increases up to 14 and his earning is not less than a locale fisher man.

## Wage labour

Wage labour means the mode of production in which the labourer sells their capacity to work as commodity. Wage labour is those who work under any organization, individual or agency on the basis of daily wages. In Garowalchungi village a good number of villagers adopt it as their occupation.

**Table No1.10 Respondent's types of wage labour**

Types of wage labour	Respondents	Percentage
Daily labour	08	50
Bus conductor	02	12.5
Gas Agency worker	03	18.75
Total	16	100

**Sources:** Field data collected during 2016 January to March 2017

A good number (50%) villagers are related to daily labour, 18.75% villagers are related to gas agency worker and 12.5% respondents are related to bus conductor. There is a wage difference on the basis of nature of work, as daily labour, they either work in paddy field, or home. When they work in paddy field they get 300 per day and work in others house get 200/ to 300 per day with one time meal. The nature of work is repairing houses, made fencing and cleans surrounding of home etc. Those who work in gas agency they get 300-400 per-day. Their main work is to load and unloaded gas cylinder. On the other hand bus conductor get 200-300 per day with meal and they said that if there is a rush in passenger in the bus then they get some extra money. It is clear from the above data that one half of the villagers related to wage labour and less than one fifth of the villagers related to bus conductor and gas agency worker for the daily wage.

## Government Service

The educated people of the village are related to some government services. The main government services are Primary school teacher, High school teacher, Aanganwadi Center and Office clerk. The following table shows the villagers types of government services

**Table No1.11 Respondent's types of government services**

Types of Government Services	Respondents	Percentage
Primary School Teacher	02	28.57
High school teacher	02	28.57
Aangawadi Worker	01	14.28
Office clerk	02	28.57
Total	07	100

**Sources:** Field data collected during 2016 January to March 2017

Among the Government service a good number of 28.57% each villagers are related to Primary school and High school teacher in the neighbouring school and office clerk. Only 14.28% villagers working in Aanganwadi Center. It is clear from the above data that more than one fifth of the respondents are related to school teacher, office clerk and less than one fifth of the villagers working in Aanganwadi centre.

## Private services

The private works include all profit business that are not controlled or owned by the government. It is a part of countries economy and the people who engaged in these sectors for earning are generally known as company worker workers or workers in private sector.

**Table No1.12 Respondents types of private service**

Types of Private Service	Respondents	Percentage
LIC Agent	01	33.33
Driver	01	33.33
Electrician	01	33.33
Total	03	100

**Sources:** Field data collected during 2016 January to March 2017

The above data shows that 33.33% each villagers are related to L.I.C agent, driver and electrician.

## Shopkeeper

A person who owns or manages a shop or small store is called shopkeeper. In Garowalchungi village few people maintain their livelihood by shop keeping. Their customers are villagers only and they sale in cash and credit mood also. Different types of shops are found in these villages these are discussed here under.

**Table No 1.13 Types of shop own by the respondents**

Types of shop keeping	Respondents	Percentage
Grocery Shop	06	50
Government Retailer	01	16.66
Vegetable shop	03	25
Pan Shop	02	16.66
Total	12	100

**Sources:** Field data collected during 2016 January to March 2017

The above data displays majority (41.66%) respondents are owned grocery shop for earning and livelihood of family, 25% respondents own vegetable shop, 16.66% each respondents are related to Government retail shop and pan shop. It is clear from the table that respondents are now interested to small business. One half of the respondents own grocery shop and one fifth of the respondents own vegetable shop and less than one fifth of the respondents own Government retail shop and vegetable shop in their locality.

### **Occupational mobility**

The occupational mobility of the villagers is three generation depth.

**Table No 1.14 Inter-generational occupational mobility of the Respondents**

Occupation	Respondents	Father	Grandfather
Fishing and selling	43 (33.07)	83 63.84	109 83.85
Fish seller	34 (26.15)	33 25.38	21 16.15
Farmer and fish seller	13 (10)	02 1.54	-
Dairy farming	04 (3.07)		-
Wage labour	16 (12.30)	05 3.84	-
Government service	07(5.38%)	02 1.54	-
Private service	03(2.30%)	01 0.76	-
Shopkeeper	12(9.23%)	04 3.07	-
Total	130(100%)	130(100%)	130(100%)

**Sources:** Field data collected during 2016 January to March 2017

Apparently 33.07% respondents, 63.84% respondent's father and 83.85% respondent's grandfather are related to fishing and selling. Fishing and selling is a predominant feature of the life of the respondents father and grandfather. Like fishing and selling 26.15% respondents, 25.38% respondent's father and 16.15% grandfather are related to fish seller either in door to door or market place. Otherwise except respondent's grandfathers generation other two generation villagers

10% respondents and 1.54% respondents fathers generation are related to agriculture and fish selling. Only respondent's generation are related to dairy farming (3.07) and grandfather's generation are not related to dairy farming, wage labour, Government jobs, private service or job and shop keeping. It is clear from the data that from the respondent's father's generation a new trend of occupation is emerging in the villages.

### **Findings and Conclusion**

The study 'Structural and occupational change among the Kaibartas of Jorhat District, Assam brings out the continuity and change in the Kaibarta community' of Jorhat district. The study also brings out continuity and change in social institution of the Kaibartas. The findings of the study are discussed in the following

- I. All the Kaibarta community belongs to Kashyapa clan. The Kaibarta have not made changes within clan structure by including new clans.
- II. The Kaibarta community have kinship terms and now they are uses their own kinship term. Divorce and remarriage is permitted among the Kaibartas.
- III. The Kaibarta families are Patrilineal both son and daughter share in the fathers property.
- IV. A few families are now practising child marriage in this regard male and female ratio is equal. Most of them 50% marry before attaining the legale age of marriage and love marriage is occurred most of the cases in the villages.
- V. Most of the villagers 57.69% are fund in nuclear type and 42.31% villagers now living in traditional family. It means due to the process of industrialization majority of people living in nuclear family.
- VI. The traditional occupation of Kaibarta was fishing, fishing and sealing, boating and net making etc. 33.07% villagers related with traditional occupation, 26.15% engaged in fish selling. Now Kaibarta community engaged in Agriculture, Daily labour, Private and Public jobs in different sector. 12.30% engaged in Wage labour, 10% villagers related in agriculture, 9.23% shopkeeping, 5.38% engaged in Government jobs and 2.30% related in Private service. Only 3.07% engaged in dairy farming which is emerging in the villages. Both traditional and newly emerging occupation structure is continuing in the villages. In case of private services out of total population, 33.33% each villagers related with L.I.C agent, Driver and Electrician work. In case of Government services out of total respondents 28.57% each related in Primary school teacher, government office clerk and High school teacher and 14.28% related n Anganwadi services under Social Welfare Department of Assam. In case of daily worker, out of total respondents 50% related in

- Daily labour, 18.57% villagers engaged in Gas agency service and 12.5% work as bus conductor for daily income.
- VII. The traditional fishing instrument mainly Jal(net) is used by the villagers. 59.46% villagers uses Garoilangi and Kareng jal for the purpose of catching fish. Female is also co-operate with male in fishing activity in the village.
  - VIII. They are collecting fishing instrument from Jorhat town which is 15-17 Kms. away from the village. The traditional process of net making is not continuing in the villages.
  - IX. The villagers sells fish in the nearby villages, road side and market area. 44.15% villagers sales fish in the road side, 36.36% in door-to-door and 16.88% in market area.
  - X. The land holding sized of the villagers is not very large. 30.76% villagers land holding sized is not more than 3-4 bighas, 30.76% villagers 1-2 bighas, 23% villagers 2-3 bighas and 15.38% villagers from 0-1 bighas of land respectively.
  - XI. In case of occupational mobility Respondents generation is higher than respondents father and grandfather generation in the village. Respondents and fathers generation is related with wage labour, government services, private services and also shop keeping. Only respondents generation is related with Dairy farming.

### **Summary**

In Kaibarta society, urbanization, modern education and industrialization are working as processes of change. It is observed that lots of changes have taken place in structural unit of the Kaibarta such as lineage ritual, marriage, age at marriage and economy of the Kaibarta. Yet, they are still continuing tradition so far as their kinship terminology and kinship behaviour, family, inheritance are concerned. Obviously change is more pervasive in the institutions such as economy, polity and marriage of their life rather than in the institutions such as family, clan and kinship. The traditional occupation of the Kaibarta community fishing and selling and net making is continuing but due to the impact of modern education and industrialization, Kaibartas are engaged with various work like, shop keeping, private and public works. The new generation of the Kaibarta society does not attract the traditional occupation of fishing and sealing, boating has been discarded by the villagers because it carried along the social stigma of low caste, non-availability of fish in the beel (wet land) and river and also excessive dependence of population etc. The villagers made a rationale choice in an environment of democracy and political freedom to do away with the occupation. Therefore, they are now scattered over all the three sectors of economy mainly in agriculture followed by public and private sector. The traditional occupation like fishing and sealing, weaving boating are practiced yet in modern way, leaving a little scope for continuity of occupations.



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