

# Changes in the family Structure: A case study among Meiteis of Cachar District, Assam

## Abstract

Family is a basic unit of social structure, the exact definition of which can vary greatly from time to time and from culture to culture. Anthropologists define Family as a group of two or more people related by blood, marriage or adoption who live or reside together for an extended period sharing economic resources and caring for their young. This paper will discuss about the recent trends in family among the three Meitei villages of Cachar district of Assam. This paper will also include the family composition, that is who lives with whom and how large these units are and the reason associated with the increase in number of nuclear households.

**Keywords:** Meiteis, Family, Nuclear Family, Modernization.

## Introduction

Family is a basic unit of social structure, the exact definition of which can vary greatly from time to time and from culture to culture. Philosophers and social scientists have noted that any society is a structure made up of families linked together with the bond of marriage and kinship ( Goode: 1989.p8). How a society defines family as a primary group, and the functions it asks families to perform, are by no means constant. The primary functions of the family are reproductive, economic, social, and educational; it is through kin that the child first absorbs the culture of his group. Anthropologists define Family as a group of two or more people related by blood, marriage or adoption who live or reside together for an extended period sharing economic resources and caring for their young. Family often serves to protect and support their members physically, emotionally and often economically from birth to death. The family duties are direct responsibilities of everyone in the society. The process of socialization of a child starts within the family. Family also serves as an economic unit as all the members are prescribed to perform certain duties to maintain the family. The twentieth century recorded certain changes of far reaching importance in the family system under the influence of westernization, industrialization, modernization and greater population mobility across the sub-continent. According to Beteille (1964), inspite of socio-economic and political changes, family life and family structure have remained as an integral part of Indian society with the 'spirit of family solidarity' as the sustaining power. Ross (1961) found that as the level of education rises, the percentage of those in favour of the nuclear family increases and the percentage of people who conform to the pattern of joint family living (in behaviour) decreases(as cited in Ahuja:1993p65). D'Souza (1971) argues that the Indian family has been subjected to stress and strain and inspite of resistance to change over the centuries, is slowly undergoing a process of change significantly. Although it can be argued that over the years joint family is slowly giving way to nuclear families, a number of studies reveal that despite the fact of living in the nuclear family set-up many functional relationships are maintained with the non residential family members (Desai, 1964; Kapadia, 1966; Gore, 1968). The disappearances of traditional joint family system have brought many changes in the life of people both in positive and in negative way. Anthropologists and social scientists are interested to study the reasons which lead to changes in the traditional family system of India and try to show the present scenario of Indian family system. They also find out the changes have occurred and will occur in the lifestyle of the coming generation for the change in traditional family system. Meiteis of Cachar, Assam are emigrants of Manipur. They have migrated to Assam in

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the early part of 19<sup>th</sup> century during Burmese invasion. (Sanjaoba : 2005 p.201).

### Aim of the Study

The main aim of the present study is to ascertain any major changes among the Meiteis of Cachar regarding marriage and family as a result of their contacts with neighboring communities of Assam.

### Review of Literature

T. C. Hodson's work **The Meithei** acquires the basic information related to the Meitei community (1908). It describes all the aspects of the Meitei community from the distribution and spread of community, general features like origin, affinities, living pattern and including law and customs of the Meiteis.

In Higgins book Meitei (Manipuri) beliefs and customs (1998), attempt has been made on the traditional customs. Prominent importance has been given to the topics like customs, beliefs and cultural expansion of the community. Sheram's book describes about the Meitei society and changes in the society due to migration of population to other neighboring areas like Bangladesh and Assam. Sanjaoba in Manipur Past and Present volume-IV (2005) described the migration of Meitei society to different parts of South-East Asia and their social life.

Nemching (2008) in Marriage, Family and Kinship among the Paite tribe of Manipur gave descriptive studies on the marriage, family, kinship, political organization, formal and informal social control, religious life and social changes among the Paite tribe of Manipur.

R. K. Saha have published many articles and books related to Meitei community. Some of his works are: Ethnic identity and cultural management among the Meitei of Manipur valley: a preliminary discussion (1977), Inter-ethnic stratification in Manipur valley: caste system in a frontier of Indian civilization (1981), State formation among the Meitei of Manipur (1981), An ethnic movement in Manipur valley (1982) and recently Ecology in Time and Space: Structural Transformation among the Meitei of Manipur valley (2004).

Laisram in Early Meitei history: Religion, Society and the Puys (2009) gives an outline of the Meitei history related to religion and society. In Meitei Family in Flux (2010) Basanta describes about the traditional Meitei family, marriage and kinship system. This book also gave details about the traditional family education, duties among the kin group members and kinship terminologies.

Das in Tribal Life of North East India (2000) presents a brief account of all the society. N Kirti Singh in Folk Culture of Manipur (1993) describes about the traditional life of the Meiteis along with their folk culture which includes music and dance and all the festivals again PremChand in Manipuri folkore (towards a performance approach) described about the folklore among the Meitei. E. Nilakanta Singh's book Fragments of Manipuri Culture and Lucy Zehol's Ethnicity in Manipur (1998) deals with Meitei society, its culture and lifestyle of the people. Wood's My

Three Years In Manipur (2000) is more like a autobiography as it based on her experience in Manipur with her husband, all the new traditions she witnessed in Manipur. Manipur Land People and Economy (2006) by N. N. Bhattacharya and Tribal and Agrarians System of Manipur (1998) by L. Chinzakham Ngainte are based on the economic life of the Meiteis, their main occupation. S. A. Rahman's The Beautiful India Manipur (2006) and M Mc Cullah's Valley of Manipur (1980) presents a geographical description of the complete Manipur valley. Gori (1984) and Chakravarty (1986) highlighted changes in the lifestyle of the Meiteis. Dun's (1992) Gazetteer of Manipur, R. Constantine's (1981) Manipur Maid Of Mountains, S. C. Joshi's (2002), Manipur the jewel of India, Chatterjee's (2000) A Socio-Economic History of South Assam and the Encyclopedia of Manipur Volume I and II (2009) by Jatra Singh are some of the works pursued among the Meitei community of North East India. Namching studied the marriage, family and kinship system of the Paite tribe of Manipur. Seram in *Bangladesher Manipuri* (1995) very minutely described the crisis rites of the Meitei residing in Bangladesh. Singha's thesis (1989) was also a description of the changes in socio-economic life and changes in Hindu marriage act of the Meitei between year 1750 – 1950. Singh also gave an elaborate description of the religious life of the Meiteis of Manipur in his book Religion and Culture of Manipur (1988). Raymo et.al. (2015) focused on East Asia to show how rapid decline in marriage and fertility rates can occur in the absence of major change in family attitudes or rising individualism.

### Methodology

The present study is based on mixed method procedure. Mixed methods research has evolved a set of procedures that proposal developers can use in planning a mixed methods study (Creswell: 2011. p.203). The present work is based on concurrent triangulation approach. Concurrent triangulation method is one of the six major mix methods model. In this method, the researcher collects both quantitative and qualitative data concurrently and then compares the two databases to determine if there convergence, differences, or some combination. This involves a first phase of qualitative data collection and analysis, followed by a second phase of quantitative data collection and analysis that builds on the results of the first qualitative phase. Weight is generally placed on the first phase, and the data are mixed through being connected between the qualitative data analysis and the quantitative data collection. The design may or may not be implemented within an explicit theoretical perspective (Creswell). The basic purpose of this strategy is to use quantitative data and results to assist in the interpretation of qualitative findings. The qualitative data on various aspects of economic, social and cultural life were collected mainly through direct observation supplemented by interviews and case studies. Basic demographic data were collected with the help of a structured schedule. Another structured schedule was used to collect data on various aspects of family and marriage patterns.

The study has been conducted among the three villages named Khelma, Berakhal and Nayagram and these villages are located in Cachar district of Assam. The inhabitants of these three villages are Meitei group of people and these three villages are purely Meitei villages without any other community residing. Out of these three villages Khelma and Berakhal are located within the distance of 7 to 8kms away from Silchar town and total population of Khelma is 373 and total households are 70 and total population of Berakhal is 537 and total households are 109. On the other hand, Nayagram is located near the Assam – Manipur border and total population is 776 and total households are 139. They have migrated from Manipur in the early part of 19<sup>th</sup> century. This paper will discuss about the changes which they have adopted after the migration from their ancestral land.

## Findings

Meiteis of Cachar refer family as Ebung-manung. They follow the patrilocal form of residence after marriage. Nine different types of families have been found among the Meiteis of the three study villages of the Cachar district of Assam. The table below will show the distribution of population on the basis of the communities residing in the three villages under study:

**Table 1: Village Communities of Three Study Villages, 2012-13**

Village	Village Communities	No. of Household
Khelma	Meitei	70
Berakhal	Meitei	109
Nayagram	Meitei	139

From the above table it is evident that Khelma, Berakhal and Nayagram are inhabited exclusively by Meitei people. Khelma is a small village of 70

**Table 2 : Family Type of Khelma, Berakhal and Nayagram**

Types of Family	Khelma	Berakhal	Nayagram
Nuclear family without dependent	36 (51.24)	47 (43.11)	53 (38.13)
Nuclear family with dependent	2 (2.85)		25 (17.99)
Incomplete family	4 (5.71)	15 (13.76)	21 (15.11)
Lineally extended family without dependent	13 (18.57)	17 (15.59)	19 (13.66)
Lineally extended family with dependent	12 (17.14)	25 (22.93)	9 (6.47)
Collaterally extended family			1 (0.72)
Collaterally extended family with dependent	3 (4.28)	4 (3.66)	7 (5.07)
Lineally collaterally extended family		2 (1.83)	2 (1.44)
Polygamous family			2 (1.44)
Total	70 100	109 100	139 100

From the table above it can be understood that nuclear family without dependents are the most common family type in all the three villages under study. Nuclear family with dependents comes next in Nayagram whereas it is not present in Berakhal and a negligible number in Khelma. Lineally collaterally extended family is found to be the lowest type in Nayagram and Berakhal whereas it is not found in Khelma. Only two polygamous type of family is found in Nayagram.

households, Berakhal with 109 households and Nayagram is biggest among the three which consisting of 139 households.

The different family types found in the three study villages have been described below:

### 1. Nuclear family without dependent

This type of family consists of parents and unmarried children. It is the most common type family found in the three study village.

### 2. Nuclear family with dependent

This type of family consists of widowed sister or a divorced sister or a widowed sister- in- law.

### 3. Incomplete nuclear family

This type of family consists of widowed or single parent with unmarried children.

### 4. Lineally extended family

This type of family consists of parents, married children (sons) and grandchildren.

### 5. Lineally extended family with dependent

This type of family consists of widowed or divorced daughters, or daughter-in-law, with parents, married children and grandchildren.

### 6. Collaterally extended family without dependents

This type of family consists of married and unmarried sibling living together with their children.

### 7. Collaterally extended family with dependent

Collaterally extended family consists of widowed sister or widowed sister in law.

### 8. Lineally collaterally extended family

It is the combination of both lineally and collaterally extended family.

### 9. Polygamous family

This type family is very rare. It consists of man with more than one wife and children living together sometimes under one roof with joint kitchen or different kitchen.

We have seen that the household is made up of husband, wife and unmarried children and it is a common family type in almost all societies. Different family types arise from this elementary family with the addition of new members and passing of away of the members or separation of the members to a new household.

Ancient Indian characteristic of family is the joint family or the extended family where more than two generations reside under one roof and eat food cooked in one hearth. In 1971 census about 68% of

families showed the genuine joint family pattern. But recently this pattern of joint families is breaking down into nuclear families not only in urban areas but also in rural areas. It is surely no trivial matter if anyone wants to separate from the joint family household.

This change in pattern can also be seen among the Meitei families of the three study villages. The table below will give a clear idea about the family composition of the three study villages.

**Table 3: Family Composition of Khelma, Berakhala Nayagram Village**

Family composition	Khelma	Berakhal	Nayagram
(ego) husband, wife and unmarried children	36	47	53
(ego) widow / widower and unmarried children	4	8	14
(ego) husband, wife, unmarried children and widowed parents	7	13	25
(ego)husband, wife, married children(son and daughter-in-law) grandchildren	6	8	14
(ego) husband and wife	2	7	6
(ego) husband, wife and married children ( son and daughter-in-law)	5	4	4
(ego) widow/ widower, widowed daughter-in-law or daughter, divorced daughter	3		3
(ego) husband, wife, unmarried children and unmarried sibling	2		1
(ego) widow/ widower and married children ( married son and daughter-in-law)	2	11	3
(ego)husband, wife, married children (son and daughter-in-law)		5	6
(ego)husband, wife, married children (son and daughter-in-law), unmarried grandchildren, widowed daughter –in-law		1	1
(ego) husband with two wives, married children (son and daughter-in-law) unmarried children, grandchildren			2
(ego) husband, wife, unmarried children, widowed sister/sister-in-law, niece, nephew,			2
(ego) widow, married brother-in-law, sister-in-law, niece, nephew, unmarried brother-in-law and sister-in-law			3
(ego) widow/widower, married sons and daughter-in-law, divorced daughter and grandchildren	1		1
(ego) husband, wife, unmarried children, married brothers and sister-in-laws, widowed sister/ sister-in-law, unmarried brothers, unmarried sisters and niece,nephew	2	3	1
(ego)husband, wife, married nephew		1	
(ego) husband, wife, unmarried children and paternal uncle		1	
Total	70	109	138

From the above table it is noticed that composition of families among the Meiteis show a wide range of variation ranging from families with parents, unmarried children and even married children and sometimes with a widowed sister or a unmarried sister.

### Causes of Increase in Nuclear Family

In recent days, it is seen that joint families have disintegrated and there is a rise in the number of nuclear families. There are various reasons associated with this and some of them are discussed below:

### Education and Empowerment of Women

With the introduction of modern education and access to modern education the status of women has also changed. They now consider themselves equal to their male counterparts and demand equal

treatment in all spheres. They are no more confined to their traditional occupations like weaving clothes and helping husbands in paddy fields. In Khelma only 16 ladies (8.12%) practice weaving as their primary occupation, in Nayagram only 29 ladies which consist of 7.71% of the total population and in Berakhal only 1 lady weaves which is 0.37% of the total population. Women have changed their profession and now they engage themselves to various other professions like teaching in schools, as instructors in other vocational fields like music and dance. Some ladies even work in private companies and Anganwadi centers. These changes in occupation have made lots of changes in their family life as well. Women want their space and time with her family after work. Husbands and in-laws also try to help the earning members of the family by

doing many important household works during their absence.

**Table 4: Occupational Pattern among the Meiteis of Three Study Village, 2012-13**

Occupation	Khelma		Berakhal		Nayagram	
	Male	Female	Male	Female	Male	Female
Agriculture	9 (5.11)		7 (2.58)	2 (0.75)	17 (4.57)	9 (2.22)
Veg. seller		1 (0.50)			2 (0.53)	2 (0.49)
Driving	11 (6.25)		7 (2.58)		7 (1.88)	
Retired	15 (8.52)		14 (5.16)		20 (5.38)	
Teacher	6 (3.40)	5 (2.53)	15 (5.53)	19 (7.14)	15 (4.03)	22 (5.44)
Insurance company	1 (0.56)		1 (0.36)	1 (0.37)		1 (0.24)
Business	6 (3.40)	1 (0.50)	39 (14.39)	2 (0.75)	27 (7.26)	
Govt service	11 (6.25)		15 (5.53)		9 (2.42)	
Wage earner	2 (1.13)				1 (0.27)	
Tailoring				6 (2.25)	6 (1.61)	11 (2.72)
Mechanic	3 (1.70)		2 (0.73)		11 (2.96)	
Advocate	1 (0.56)				1 (0.27)	
Pvt company	15 (8.52)	2 (1.05)	28 (10.33)	3 (1.12)	16 (4.30)	1 (0.24)
Auto driver	4 (2.27)		1 (0.36)		1 (0.27)	
Nurse/compounder			1 (0.36)	6 (2.25)	2 (0.53)	9 (2.22)
Goldsmith	2 (1.13)				9 (2.42)	
Carpenter					3 (0.80)	
Chowkidar	2 (1.13)					
Factory worker	8 (4.54)		6 (2.21)		14 (3.76)	1 (0.24)
Clerk			2 (0.73)	1 (0.37)	3 (0.80)	
Sales	1 (0.56)				6 (1.61)	1 (0.24)
Tuition	1 (0.56)	5 (2.53)				
Weaving		16 (8.12)		1 (0.37)		29 (7.71)
Instructor	1 (0.56)				2 (0.53)	
Anganwadi		2 (1.05)		10 (3.75)		5 (1.34)
Shopkeeper	3 (1.70)	1 (0.50)	3 (1.10)		12 (3.22)	4 (90.99)
Housewife		78 (39.59)		125 (46.99)		169 (41.83)
NGO	1 (0.56)				2 (0.53)	1 (0.24)
Student	40 (22.72)	50 (25.38)	61 (22.51)	49 (18.42)	108 (29.03)	84 (20.79)
Too young	8 (4.54)	16 (8.12)	5 (1.84)	4 (1.50)	21 (5.64)	21 (5.19)
Too old	4 (2.27)	5 (2.53)	3 (1.10)	20 (7.51)	5 (1.34)	10 (2.47)
Doctor	2 (1.13)		3 (1.10)			
Engineer	2 (1.13)		11 (4.50)	4 (1.50)	3 (0.80)	
Police	3 (1.70)		15 (5.53)		5 (1.34)	
Defense	10 (5.68)		29 (10.70)		29 (7.79)	3 (0.74)
ICDS						6 (1.48)
Unemployed	4 (2.27)	7 (3.55)	1 (0.36)	13 (4.88)	11 (2.95)	15 (3.71)
Homeopathy doctor					1 (0.27)	
Librarian					2 (0.53)	
Lecturer			2 (0.73)		1 (0.27)	
Music Teacher		5 (2.53)				
Dance Teacher		3 (1.52)				
Total	176 100	197 100	271 100	266 100	372 100	404 (100)

From the table above it can be concluded that people now pursue other jobs than agriculture. Present generation men prefer working in private company or running their own small scale business

other than working in agricultural field. Women now prefer to work in private companies and as teachers in government and private school with better salary. Traditional weaving is seen in only few houses.

**Table 5: Working Women through Generations Among the Three Study Villages 2012-13**

Respondent (between the age group of 25-60)	Khelma			Berakhal			Nayagram		
	total	house wives	Working women	total	House wives	Working women	total	house wives	Working women
	118	78 66.10	40 33.89 %	180	125 69.44	55 30.55	274	169 61.68	105 38.32
Mother's generation	118	112 94.91	3 2.54	180	171 95	9 5	274	228 83.21	46 16.78
Mother's mother's generation	118	117 99.15	1 0.84	180	177 98.33	3 1.67	274	240 87.59	34 12.40

In all the three villages it is observed that percentage of working women in present generation is more or less the same. In Khelma it is 33.89%, Berakhal it is 30.55% and in Nayagram it is 38.32%. In mother's generation and it is similar in Khelma and Berakhal that is 2.54% and 5% respectively whereas in Nayagram it is 16.78%. In the grandmother's generation also similar situation is seen where Khelma it is 0.84 % of working women and Berakhal it is 1.67% on the other hand in Nayagram it is 12.40%. This is because in Nayagram ladies used to weave clothes for their earning since ancient times. But weaving is not very common in Khelma and Berakhal.

#### Unequal Income

Breaking up of joint family is also seen because of unequal income between the brothers. When woman starts earning it makes a lot of difference in the income which may lead to jealousy and fights among the co-sisters as the one who stays at home had to do all the household works and the one who works are excused from many works. Sometimes even brothers also get into these fights which may result into breaking up of joint family.

It is also seen in Khelma that women are earning more than her husbands. M. Hemjit Singh's wife (Case 1) works in a government school whereas Hemjit himself works on a daily wage basis. In this case his wife refused to take the responsibility of his parents and other family members. She explained that she used to work hard in school and after coming back she had to do all the household works along with other family members. This made both of them take the decision of separation. They built a separate hut near their ancestral house only.

Unequal income in a joint family also leads to conflict among brothers and their wives of the same family. When one spends more money to run the family than the others then it creates bickerings among them. The one who is spending more will always want to have a better life but will not be able to afford because of the burden. Sometimes if the one who is earning well spends a good amount on their luxury, jealousy arises between other brothers or their wives. Superiority and inferiority feelings also start to make the situation worse as the one with low income will not be able to fulfill the needs of his wife and children which makes him and his wife feel inferior to the others. S. Rajeshwar Singh, (Case 2) informed me that they were four brothers and he is the second son. He used to earn well and used to spend the maximum amount of his salary for the monthly expenses of the

family. He hardly can afford to save money for his own expenses. On the other hand his youngest brother Rajdeep who is a student used to ask money to fulfill his lavish requirements. When Rajeshwar told this to his mother she supported his younger brother Rajdeep and said that if they don't want to spend money for the family he can separate from the house. Slowly things became worse and Rajeshwar and his wife found it difficult to stay as because they were the ones spending and the rest were having a good life. This made them to ask their mother for separation. They also asked other brother regarding their consent, his elder brother agreed as he was also facing the similar problem. Mother told them to take their share before separation. Finally Rajeshwar and his elder brother built their house in their ancestral land and the two unmarried younger brothers stayed back with their mother. It is also seen that these small fights may lead to break up of the household.

Family members like elder members of the family come together if there is conflict between husband and wife. If the conflict is a matter of day to day life then it is nothing and it gets sorted out between the spouses but if it is very serious then the parents from both the sides take interest to solve it. Sometimes unmarried younger sister tries to sort the problem to help her sister-in-law. Too much interference of the wife's family may lead to problems between husband and wife.

#### Conflict Situation

Every household goes through different types of conflict. The most common conflict found in the study villages is that of the mother-in-law and daughter-in-law. It occurs because of the division of labour in kitchen. They spend most of their time in the kitchen and because of the different working styles there is a misunderstanding among them which leads to conflict. With the interference of the son the situation worsens. Kusum Devi of Nayagram village (Case 3) said that their main reason of separation from the house was her conflict with her mother-in-law. Her mother-in-law used to interfere a lot in her works and her sister-in-law (husband's younger sister) used to come in between to add fuel to the fire. Her husband failed to support anyone because if he supports his wife, his mother feels bad and if he supports his mother then Kusum Devi used to say 'I have left my family why can't you leave your family?'. And one day their father told them to settle down separately in a new household near their ancestral household. After their separation most of the conflicts have now reduced. Now it seems their kids spend

most of their time with their grandparents. They also help each other in the times of need and sometimes during festivals they spend time together and eat together. If any special delicacy is cooked in any of the house they share with everyone.

Sometime conflict situation arises between two married brothers not because of financial difference but because of the differences of division of labour between their wives. Conflict between their wives can extend to such an extent which may result in the breaking up of the household. As earlier we have discussed about Hemjit and his wives situation which is a case of difference in household works as because Hemjit's wife used to go to school she used to come back from school and everyone expects her to help others in doing all the household chores like others. She found it very tiring to do the chores after school. This resulted into conflicts between sisters-in-law which further led to the conflict between brothers.

### Moving to Cities

Movement from village to cities and settling down in cities is one of the reasons of urbanization. This flow of movement from village to cities for education and better job prospect is seen among the three study villages. Present generation prefers to move out of the village to cities like Guwahati, Kolkata and Delhi for higher studies and better job opportunities. Bimala Singha's (Case 4) both the sons Indrajeet and Rajarshree studied in Delhi and Kolkata respectively. Both of them are working there after finishing their studies. At present Indrajeet is married to a Meitei girl from Cachar and they now have settled down in Delhi.

### Conclusion

The above discussion on family structure and processes of change among the Meiteis of the Cachar district shows that nuclear family is common in all the three villages and different types of family arises from this elementary family only. Maximum numbers of extended families are found in Berakhal village and only two polygamous families are found in Nayagram Village. Education and empowerment of women has played an important role in the change of the traditional family system of the three study villages. Presently Meitei women have started attending schools and colleges and they are looking forward to work in the sectors like school teaching and working in private companies rather than weaving. This change sometimes leads to imbalance in the traditional Meitei Family system. Secondly, fights between married brothers and between co-sisters because of differences in income may lead to breaking up of the joint family. Finally conflicts between mothers-in-law and daughters-in-law may also create problems and unmarried sister-in-law adding fuel to the conflict may lead to separation of the household. It is noticed that extended family still exists in the village and maximum number is found in Berakhal village. One reason behind existence of extended family is that it helps to support all the family members. This is because all the incomes are being collected to run the family properly and it helps all the members to maintain an equal status. An extended

family provides ample opportunities for a working lady to concentrate on her work, without bothering about her children, who she knows would always be under the safe guidance of their grandparents and other family members, which is not possible in case of a nuclear family. There is always a helping hand in the family after coming back from work. As there is maximum number of working housewives in Berakhal we can also find out the maximum numbers of extended family in this village.

The Family and marriage patterns of the Meiteis of Cachar district have revealed that many traditional values or aspects have given way to modern ones. Migration and urbanization (moving to cities and pursuing non-agricultural jobs) have brought about changes in many aspects while retaining some traditional values within the modern ones. There is thus, a unique combination of traditional values with the modern ones. There is change as a result of their migration and contacts with other people, improved means of communication, education and job opportunities. But there is at the same time continuity in one way or the other of the core values due to their contacts with the original Meiteis of Manipur.

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