

# **ENTREPRENEURSHIP DEVELOPMENT: A CASE STUDY ON MICRO-SMALL ENTERPRISE OF RURAL AREAS ASSAM**

*A Dissertation Submitted to the Department of Anthropology University of  
Hyderabad in partial fulfillment for the award of Degree of*

**Doctor of Philosophy**

**In**

**Anthropology**

**Submitted by**

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**March, 2024**



## DECLARATION

I hereby declare that the dissertation entitled '**ENTREPRENEURSHIP DEVELOPMENT: A CASE STUDY ON MICRO-SMALL ENTERPRISE OF RURAL AREAS ASSAM,**' submitted to University of Hyderabad in partial fulfillment of the requirement for the award of the degree of **Doctor of Philosophy** in Anthropology, is a record of original research work done by me, under the supervision and guidance of **Prof. M. Romesh Singh**, Department of Anthropology, University of Hyderabad. I declare to the best of my knowledge that this work has not formed before the basis for the award of any Degree, Diploma, Associate ship or any other similar titles. In addition, I also declare that this work is bonafide work carried by me that is free of plagiarism. I hereby declare that my thesis can be uploaded in Shodgangha/INFLIBNET.

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## CERTIFICATE

I certify that the thesis entitled **‘ENTREPRENEURSHIP DEVELOPMENT: A CASE STUDY ON MICRO-SMALL ENTERPRISE OF RURAL AREAS ASSAM,’** submitted for the degree of Doctor of Philosophy (Ph.D.) by Mr. Prosperu Daimari is the record of research work carried out by him during the period from 2017 to 2024 under my guidance and supervision, and that this has not formed the basis for the award of any Degree, Diploma, Associateship and Fellowship or other Titles in this University or any other University of Higher Learning.

Additional academic activity has been given in the following:

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## **List of Abbreviations**

|                |                                                                       |
|----------------|-----------------------------------------------------------------------|
| <b>ABSU</b>    | All Bodo Student Union                                                |
| <b>ASRLM</b>   | Assam Rural Livelihood Mission                                        |
| <b>BTC</b>     | Bodoland Territorial Council                                          |
| <b>BTR</b>     | Bodoland Territorial Region                                           |
| <b>BAC</b>     | Bodoland Autonomous Council                                           |
| <b>BTAD</b>    | Bodoland Territorial Area District                                    |
| <b>BLTF</b>    | Bodoland Liberation Tiger Force                                       |
| <b>BPL</b>     | Below Poverty Line                                                    |
| <b>BRAWFED</b> | Bodoland Regional Apex Weavers and Artisan Co-operation<br>Federation |
| <b>CIT</b>     | Central Institute of Technology                                       |
| <b>DIC</b>     | District Industrial centre                                            |
| <b>DTDC</b>    | Desk to Desk Courier & Cargo                                          |
| <b>EDP</b>     | Entrepreneurship Development Programmes                               |
| <b>HRD</b>     | Human Resource Development                                            |
| <b>HSLC</b>    | Higher Secondary Living Certificate                                   |
| <b>HS</b>      | Higher Secondary                                                      |
| <b>ITI</b>     | Industrial Training Institute                                         |
| <b>IT</b>      | Information Technology                                                |
| <b>JCB</b>     | Joseph Cyril Bombard                                                  |
| <b>KM</b>      | Kilometers                                                            |
| <b>KG</b>      | Kilogram                                                              |
| <b>M.Tech</b>  | Master of Technology                                                  |
| <b>MSME</b>    | Micro-Small Medium Enterprise                                         |
| <b>MSME DI</b> | Micro Small Medium Enterprise, Development Institute                  |
| <b>MDP</b>     | Management Development Programmes                                     |
| <b>MSP</b>     | Minimum Support Price                                                 |
| <b>MFP</b>     | Minor Forest Product                                                  |
| <b>MOS</b>     | Memorandum of Settlement                                              |

|                 |                                                              |
|-----------------|--------------------------------------------------------------|
| <b>M.COM</b>    | Master in Commerce                                           |
| <b>MT</b>       | Matric Tones                                                 |
| <b>M.C.A.</b>   | Master of Computer Application                               |
| <b>NRLM</b>     | National Rural Livelihood Mission                            |
| <b>NIFT</b>     | North-East Institute of Fashion and Technology               |
| <b>NGO</b>      | Non-Governmental Organization                                |
| <b>NERTPS</b>   | North Eastern Regional Textile Promotion Schemes             |
| <b>NABARD</b>   | National Bank for Agriculture and Rural Development          |
| <b>OBC</b>      | Other Backward Caste                                         |
| <b>Ph.D.</b>    | Doctor of Philosophy                                         |
| <b>PG</b>       | Post Graduate                                                |
| <b>PMRY</b>     | Prime Minister Rozgar Yojana                                 |
| <b>REGP</b>     | Rural Employment Generation Programme                        |
| <b>RSETI</b>    | Rural Self-Employment Training Institute                     |
| <b>SBI</b>      | State Bank of India                                          |
| <b>SSI</b>      | Small Scale Industries                                       |
| <b>Sq.km</b>    | Square Kilometers                                            |
| <b>SHP</b>      | Self-help group                                              |
| <b>SC</b>       | Schedule Caste                                               |
| <b>ST</b>       | Schedule Tribe                                               |
| <b>Sq. mtrs</b> | Square Meters                                                |
| <b>TRIFED</b>   | Tribal Cooperative Marketing Development Federation of India |
| <b>T.E.</b>     | Tea Estate                                                   |
| <b>USA</b>      | United State of America                                      |
| <b>VDY</b>      | Van Dhan Yojana                                              |
| <b>VDVK</b>     | Van Dhan Vikas Kendra                                        |
| <b>WSC</b>      | Weaver Service Centre                                        |

## **Chapter-1**

### **Introduction**

Entrepreneurship development is a dynamic and integral component of economic growth and innovation in today's rapidly changing global landscape. It encompasses a set of activities, policies, and initiatives aimed at fostering the spirit of entrepreneurship, supporting aspiring entrepreneurs, and nurturing their innovative ideas into viable business ventures. The world has witnessed a significant shift in recent years towards recognizing the pivotal role that entrepreneurship plays in driving economic development, creating jobs in rural areas and other places across the worlds. This shift has given rise to a renewed focus on entrepreneurship development and its promising prospects. In this context, the study is essence on development of entrepreneurship and its multifaceted prospects, shedding light on the critical role it plays in shaping economies, empowering individuals, and steering societies towards a more prosperous and sustainable future. Entrepreneurship development in rural areas offers the potential for employment generation, poverty reduction, economic diversification, improved market access, and mitigating rural-urban migration. It promotes skill development, innovation, sustainability, and community building. The various agents like Government and NGO support can enhance these prospects, making rural entrepreneurship a key driver of rural development and economic growth.

Simon Sinek, (2011:141) who was trained in cultural anthropology, gives his thought that successes entrepreneurs are HOW types of persons an expert in building the process and system. According to him these entrepreneurs love to build things and think it as clue to get the works done. But, in his ideas ally with WHY types of people make more long-term impact. He clearly distinguishes the combination of vision and mission in this context. Here WHY types of people are those who are visionary for the future that is yet not happen while HOW types are those whose mission statement know the route, process and the organization intend to make the future. If both the statements are clear they recognized their role of partnership. For example, the word 'love to build' and 'think' closely relevant to the person who think and act upon it.

Several studies emphasized entrepreneurship as a quality and driving factors influence by socio-cultural, economic infrastructure, policy etc. perspectives. Some of these studies characterize the entrepreneurship in terms of talents, skills, design, institutions, policy that stimulate entrepreneurship and change economic condition. Scholars namely Cantiallian (1955), Schumpeter (1961), Vinayshil Gautam (1979) Mohan Rao and K. Nataranjan (2004), R. K. Singal and Shivganesh Bhargaya, (2007), Tattwamasi Paltasingh (2012), Ebiringa Thaddeus (2012), considered these factors crucial for entrepreneurial behavior. Still other considered socio-cultural aspects as dominants factors internalizing the localize trust, co-operation, values within the networks of family, friends, community etc. Scholars like H. B. Levine (1985), Woodrum (1985), Dwijendra 1971: M-63), Grewal (1979), Guptas (1979), Cocharn's (1971), Berna (1960), Lighton (1966), Leo Paul Dana (2009), Tina (2012), Fredrik Barth (1973), Steward (2003), Tahseen et al. (2021), considered socio-cultural perspectives as important aspects in development of entrepreneurial behavior.

Nevertheless, other suggests studying diverse community and culture in multicultural country. Studies carried by Kirkmen et al. (2017), Moore, (2020), Tahseen et al. (2021), considered localized values important factors in development of entrepreneurial behavior. Contextualizing the possibility that sub-culture specific to diverse community may have influence and, in this context, unified national cultural elements may have minor roles. Therefore, it is important to understand the different community living in multicultural society and country like India.

### **1.1. Entrepreneurship Development in Bodoland Territorial Council (BTC), Assam**

The Bodoland Territorial Council (BTC) is an autonomous administrative and political entity located in the state of Assam, India. It was created in 10 February 2003 to address the socio-economic and political concerns of the Bodo tribal community in the Bodoland region under the provision of sixth schedule and other relevant articles of Indian Constitution. The BTC covers four districts in Assam: Kokrajhar, Chirang, Baksha, and Udalguri. It has a designated territorial boundary within Assam was known as Bodoland Territorial Area District (BTAD) and these four districts are under it. The region is characterized by its ethnic diversity, with the Bodo community being the primary

indigenous group. The region has faced challenges related to infrastructure development, education, healthcare, and employment opportunities. Initiatives were being taken by the government of India as a project to develop socio-economic infrastructure. Moreover, educational institution such centrally funded Central Institute of Technology (CIT) has been established as a part of accord to impart knowledge and education in various technological and vocational discipline such as Rural Industries, Business Management, Food Processing etc. But agriculture is a significant source of livelihood in the BTC area, with a focus on paddy, tea, and horticultural crops. The creation of the BTC has intended to facilitate socio-economic development in the region by addressing issues related to infrastructure, education, healthcare, and employment opportunities.

The development of entrepreneurship in BTC areas might be observed in many fields. Newly established economic infrastructure is playing assistance roles in development of micro-small enterprises. The cooperative like Bodoland Regional Apex Weavers & Artisans Cooperative Federation Limited (BRAWFEDS) is created and registered organization through BTC administration under the Handloom and Textile department to revive, develop and promote handicraft and handloom products. An important function of the organization is to provide training and consultancy service to handloom products, financial assistance, marketing assistance and machinery grants to prospective individuals and entrepreneurs. DIC (District Industrial Centre), handloom and handicraft department, directorate of sericulture, Rural Self-Employment Training Institute (RSETI) are also playing the assistance roles in skill up-gradation, credit facility, financial incentive, business networks, markets for rural women and youths. Therefore, creation of autonomous council for the local people has direct and indirect impact on socio-economic condition of rural tribal people and other community. The development of micro-small enterprises in weaving, dry flower artist, handloom technicians, goat farming, and tailoring might be observed.

The creation of local government is also simultaneously reflecting the effective ways of institutionalizing the development model through decentralizing the governance. The emerging modern enterprises are also some of the additional outcomes of local council. Some of enterprises have developed out of indigenous knowledge and other imitates other success. The enterprises include sand quarry, traditional weaving, silkworm rearing,

welding, restaurants, garments shops, sugar cane juice shops, cycle stores, tents, piggery, beauty parlor, tailoring, tea, pottery, puffed rice making, vehicle services and so on. Even though socio-economic development programs through various schemes exist, intended objective experience challenges. Some of the programs do not match with existing environment like imparting skill on driving and mushroom with objective to encourage enterprise failed to meet the targets. Moreover, some of the women are not in a position to start business due to gender roles by society. Apart from that, it is important to address associated problems of existing enterprises as no intervention programs to stimulate growth and maximize the entrepreneurial activities in which establish institutions BTC could customize as per the needs.

## **1.2. Associated Challenges in Development of Entrepreneurship among Rural Communities**

The various factors have significant impact and create challenge for rural entrepreneurs. Rural areas in Assam often lack basic infrastructure such as good roads, electricity, and telecommunications. This makes it difficult for entrepreneurs to establish and run businesses efficiently. Many aspiring entrepreneurs in rural Assam need help accessing capital to start or expand their businesses. Lack of financial awareness about available financial schemes is obstacles. Assam's economy is heavily dependent on agriculture. Diversifying into non-agricultural sectors can be challenging to develop human resources, knowledge about alternative opportunities and resistance to change. Connecting rural entrepreneurs to broader markets can be a significant challenge for markets, distribution channels, and inadequate transportation infrastructure to reach customers beyond their immediate vicinity. Navigating the bureaucratic processes and understanding government policies and regulations can be complex for rural entrepreneurs. Limited access to technology and the internet in rural areas can hinder businesses from adopting modern practices, marketing, and e-commerce. In certain sectors - like handicrafts and small-scale manufacturing, access to raw materials are issues, either due to geographical constraints or lack of organized supply chains.

### 1.3. Critical Aspect of Entrepreneurial Ecosystem

An entrepreneurial ecosystem refers to the interconnected and dynamic set of elements, stakeholders, and conditions within a particular geographic or enterprises context that collectively influence and support entrepreneurship and innovation. This ecosystem includes resource availability within the regions an important aspect such as natural resources, indigenous knowledge, human capital, technology. The natural resources and indigenous knowledge inherited in rural regions has the potential to develop enterprise. However, such resource needs entrepreneurial condition that can be leveraged for entrepreneurial endeavors. In such condition presence of business services, such as training programs play significant role. So, entrepreneurial behavior can be acquired in terms of motivation, skills, that may not be available or ascribed within the immediate region or society. Entrepreneurship Development Programs (EDPs) in this regards can be components of entrepreneurial ecosystem. EDPs can be customize as per the needs to ensure participations of women and marginalized groups, unemployed and first generation of entrepreneurs. Particularly, people engage in agricultural activities have crossed the formal schooling periods. Categorizing the needs vocational course could be options to allow adding to necessary skills and knowledge that develop human resources to address socio-economic problems in rural society.

These ways EDPs should be able to facilitates alternative solution to unemployed people and at the same time encourage self-employment through entrepreneurial activities within Kokrajhar and Udalguri. Currently several EDPs are available in state, such as Assam Rural Livelihood Mission (ASRLM), Handicraft Technical Training Program, Tailoring, Knitting, Embroidery, Soil to Silks, National Rural Livelihood Mission (NRLM). EDPs aim to promote entrepreneurship, create jobs, alleviate poverty, and diversify sources of livelihood for self-sustenance agriculturists. Their objectives can also develop human resources as prospects in building resilient rural communities for enterprise development, empowering women and youth. EDPs ultimately seek to enhance economic opportunities and improve the overall well-being of rural populations.

EDPs are often implemented by various development agencies. The local governing bodies called BTC implement some of the welfare schemes in study Kokrajhar and

Udalguri districts. The non-governmental organizations (NGOs), and local co-operatives and various other departments are the implementing agencies in this regard. The main role encompasses designing, funding, and executing EDPs. Some of the key development agencies are Small Industries Development Organisation, a subordinate section formed under the Small-Scale Industries (SSI) and Auxiliary and Rural Industry that is apex body and nodal agents to formulate, co-ordinate, and monitor the policies, schemes, and development that promote small scale industries. The different layers of expert like directors, advisors headed by Deputy Commissioner play role in developing and implementing the programs in training, management, consultancy, developing types of small scale enterprises. Moreover, the Khadi and Village Industries Commission was formed to majorly implement the coordination with the Rural Employment Generation Program (REGP) and Prime Minister Rozgar Yojana (PMRY). Sometimes Entrepreneurship Training Institute and financial institutions collaborate in combined projects. For instance, banks like the State Bank of India (SBI), Assam Grameen Bank sponsored and supported training and motivation programs in Assam. Rural Self-Employment Training Institute (RSETI), is an important institute for rural people supported by the SBI. Besides, Bodoland Territorial Council and the central government have announced a few schemes that provide machinery facilities, incentives, and raw materials in poultry, goat farming, handloom, piggery, and tailoring etc. to promote self-employment and entrepreneurial activities within BTC. Besides, private institutes and training centers also impart skills and knowledge enhancing entrepreneurial behavior. Therefore, it is important to highlight the critical role of EDPs in development of entrepreneurship in rural areas.

#### **1.4. Pioneering Entrepreneurship for Socio-economic Development**

Entrepreneur plays a vital role in accelerating and stimulating the economic growth of regions and countries in economic development and many scholars support these views. Oksan Bayulgen (2008), highlights the Muhammad Yunus the founder of Grameen Bank, about pioneering microcredit and microfinance benefiting financial services to the poor to start small businesses. His work has been instrumental in poverty reduction and economic development in developing countries. However, The French economist Jean-Baptiste Say, in the 1800s, introduced the concept of an entrepreneur and described them as

individuals who reconfigure resources to achieve increased efficiency and greater returns. Through these resource reallocations, entrepreneurs create goods and services that contribute to economic development. Moreover, Schumpeter (1934) is often regarded as one of the most influential economists on the subject of entrepreneurship. He highlights entrepreneurs through innovation, produce new goods and services and, in the process contribute to economic development. But Adam Smith (1776) ideas *Laissez-faire* is a French term that roughly translates to "let do" or "leave it alone." Smith's idea *laissez-faire* on economics is most notably outlined in his seminal work, "An Inquiry into the Nature and Causes of the Wealth of Nations," published in 1776. In this book, he expounded on his views on the benefits of free markets with a philosophy of minimal government intervention in economic affairs and the role of self-interest in economic development. It laid the foundation for understanding the role of free markets, competition, and individual entrepreneurship in driving economic development.

### **1.5. The Role of Human Capital, Social Capital, and Cultural Capital in development of Entrepreneurship**

Gary Becker's (1964) book, "Human Capital: A Theoretical and Empirical Analysis with Special Reference to Education," introduced the concept of human capital and its impact in economics. In this book, he argued that investments in education and training are similar to investments in physical capital (machinery, equipment, etc.) and can lead to higher future earnings, increased productivity and economic development. Becker emphasized that education is not just about acquiring knowledge but also about enhancing one's earning potential. Becker examined the roles of families and markets in the development of human capital. He discussed how families make decisions about investing in the human capital of their children, as well as how markets reward individuals with human capital. Becker's work laid the foundation for understanding the relationship between human resources in the form of education, skills, and development of entrepreneurship. Therefore, it is important to understand the role of human resources in development of entrepreneurship.

In addition, other scholars show the different form of capital influential in development of entrepreneurship which is social capital. Putnam (1993) defined social capital as

important to social organizations characterized in terms of trust, norms and networks allow the members to work efficiently through co-ordination. But Bourdieu (1983:28) stated that social capital as ‘an aggregate of the actual or potential resources which are linked to possession of a durable network of the more or less institutionalized relationship of mutual acquaintance and recognition.’ This network develops through social ties like family members, relatives, villagers, and community members and allow interaction in different decision making. This led to a high level of trust among the participants increasing mutual commitment and allows more effective ways to pursue shared interests and goals. Many scholars highlights social networks based on family, village, community, regions to access fund, information, opportunity for development of entrepreneurship. Scholars like (Swain, 2007), Kuada (2009), (Olurinola, 2011), shows the positive impact in development of entrepreneurship. According to Portes (1998), Woolcock & Narayan (2000), social capital has the potential to influence collective action and benefits from it.

In addition to development of important resources, other thinkers highlight the cultural resources that can impact the entrepreneurial behavior. The concept ‘Cultural capital’ developed by French sociologist Pierre Bourdieu (1986) refers to the non-financial social assets that people use to gain advantages in society. Bourdieu posits that these non-material resources, such as knowledge, skills, education, and cultural tastes, can be converted into economic or social success. Bourdieu's theory of cultural capital emphasizes that individuals from different social backgrounds may possess varying amounts of cultural capital. Those from more privileged backgrounds are more likely to have access to resources that enhance their cultural capital. Consequently, individuals with greater cultural capital often have advantages in education, employment, and social interactions, which can lead to social mobility and economic success. The concept cultural capital (Bourdieu, 1986), provides a sense of understanding to the link of human capital (Beckar, 1964) in explaining the economic development. Others scholars’ works link the connection of cultural capital in development of human capital or resources. Individuals with more cultural capital resources tend to develop more experiential human resources the advantages acquired through socialization in the culture and tradition by living in a family, community (Jayawarna & Jones, 2014), (Eraut & Hirsh, 2007).

Specifically, Gibb (1996), stated that early exposure to critical resources like skills, work experiences (human capital) influence the entrepreneurial qualities.

Eventually, the importance of capital like human, social and cultural are interrelated and often reinforce each other in the context of economic development. Strong social networks can facilitate human capital development and provide livelihood opportunities. Cultural capital can influence career choices and enhance the effectiveness of these interactions. Together, they create a supportive environment for entrepreneurship, education, and economic cooperation, driving economic development.

### **1.6. Organizational Behavior and Development of Entrepreneurship**

Organizational behavior plays a crucial role in facilitating and developing entrepreneurial behavior. According to Robbins and Judge (2011), organizational behavior is the study of how individuals, groups, and the structure of an organization that impact. In the management of entrepreneurship, various aspects of organizational behavior such as organizational culture, communication, decision-making, and motivation are closely related (Strydom, 2013: 115). It is observed that organizations consist of people organized within a specific structure (Colquitt et al., 2009; Moorhead & Griffin, 2008; Robinson and Judge, 2011) and follow a particular organizational culture (Moorhead & Griffin, 2008; Robinson and Judge, 2011). While some organizations adopt more formal and bureaucratic structures (Wickham, 2004), smaller organizations tend to have traditional or informal interaction structures (Jeparson, 2009). Organizational culture, as defined by Robert and Wasti (2002, 244), represents the internalized set of 'beliefs, values, assumptions expected from its members. According to Linan and Chen (2009), organizational culture has a significant influence on entrepreneurship such as economic, social institutions structure for favorable environment. So, such aspect shows the potential resources to regulate the entrepreneurial behavior of workers staffs, partnerships, mentorship, and entrepreneurs. John Ulhwi (2005) stated that entrepreneurial activities result from social interaction and organize mechanisms. Contextualizing the social aspects in organizing the entrepreneurial activities therefore, study needs attention in development of entrepreneurship.

Moreover, A vital organizational feature is departmentalization, and Adeyoyin et al. (2015) stated that departmentalization is grouping the works or jobs based on logics and assigned the growing tasks under managers or staffs when no longer able to manage individually. For instance, Lennick (1995) identified nature of departmentalization in entrepreneurship based on function (product based and customer based), products, (grouping and arranging as per the activities of products), customer (organizing the activities to enable response and interaction with particular group of customers), location (group works based on various geographical locations). An essential benefit of the structure is that it develops a group of specialists for the precise tasks that allows the organizational workers to be flexible and ensures productivity, efficiency (Adeyoyin et al. 2015). So, understanding the organizational behaviour is important with regard to developing and growing entrepreneurship for better understanding of entrepreneurship. Moreover, study on organizational behavior within the micro enterprises is also important that can serve as foundation to know the nature of organizing behavior. Particularly about the various forms of influential elements in terms of developing specific task's structure, forces and roles substantiated by specialists and departments.

In addition, organize behavior can also be promote in a collective manners by the influential persons as a team. In this regards development of platforms or patterns may be not in a way the large enterprises or industry run but may be influence by localized values, recognition through social relations. Moreover, such social networks allow to embraces change and adapts to evolving circumstances which is more likely to foster entrepreneurship. The development of structure in this context can also align incentives and rewards entrepreneurial behavior, this might include recognition programs, bonuses, or promotions based on innovative contributions. As a result, it can develop trust and potential social relations to foster entrepreneurial behavior.

In this way, investment on social relations invaluable assets for organizational behavior is social capital to promote entrepreneurship. However, they can also present challenges if they resist change, create financial dependencies, or limit an entrepreneur's access to diverse networks. Entrepreneurs, therefore, must navigate these dynamics, finding a balance that enables them to pursue their ventures while maintaining important social relationships with potential teams in the development of entrepreneurship.

### **1.7. Modernizing Rural Livelihood and Development of Entrepreneurship**

As rural societies modernize, they tend to adopt and integrate advanced technologies into various sectors. This adoption is often accompanied by automation, and new technology which leads to increased efficiency and productivity (Myung & Paul, 1995). The spread of a specific technology to different places, known as "cultural diffusion," has been observed by Franz Boas (1938), as cited by Elvan Hatch (1973). However, studies show that some societies accept modern technology while others reject. Japhet and Usman (2010) argue that in many developing countries, particularly in regions like Asia, South America, Africa, and the Pacific, there is a lack of confidence in modern technology. The level of trust serves as a significant cultural barrier to the adoption of new technology. Furthermore, in places like Papua New Guinea, proposed modern innovations and technologies clash with socio-cultural, moral, and indigenous values, making the modern technology diffusion complex undertaking (George et al., 2021).

Nonetheless, there has been significant progress in modernizing the livelihood. This modernized society is accepting the technology and new innovation in rural areas of BTC, Assam India. This adoption encompasses various sectors and areas, and it is driven by both government initiatives and private sector efforts. The introduction of electricity, new roads, transportation have facilitated numerous electricity based technology like mobile phones, smartphones, have improved the fast communication between people living in different locations. As a result, it is enhancing mechanization and benefiting rural entrepreneurs in diverse entrepreneurial activities. Studies carried by Myung and Paul (1995), indicate the positive impact of modern technology in output and productivity. However, other scholars, like Florian Burger and Christian Gehrke (2018), argued that capitalists might intentionally deploy skill-based technology, further weakening the bargaining position of the working class. Therefore, an important question is what should be the right ways implementing modern technology to ensure that the benefits are diversely shared, while recognizing its potential to enhance production among the rural entrepreneurs.

### **1.8. Prospects Associated with Development of Entrepreneurship**

The prospects of entrepreneurship development are promising due to its potential for socio-economic change. Entrepreneurship can also alleviate poverty, drive regional development, and promote diversity and inclusion. These changes can encompass a wide range of factors driven by a combination of internal and external factors, including technological advancements, government policies, economic trends, and societal shifts. "Sweetness and Power: The Place of Sugar in Modern History" a book by Sidney Mintz (1986) is a groundbreaking work of historical anthropology that delves into the profound socio-economic changes driven by sugar production in the form of consumer culture, and transatlantic slave trade, and the development of a modern capitalist system highlighting the interconnectedness of business and socio-economic dynamics. But, H.B. Levine (1985) found unintended outcomes in the form of social differentiation and threats to community spirit among the local fishermen communities (Entrepreneurship to make a living) in New Zealand for non-native entrepreneurs characterized by entrepreneurship for profits.

However, entrepreneurship plays a significant role in shaping socio-economic prospects for individuals and communities. Studies have also highlighted the entrepreneurship economic empowerment for women, and socio-economic development. Moreover, Rao and Mohan (1998), and Tulus Tambunan (2007), stated that pioneering entrepreneurship in rural areas can change the economic condition of rural society. Nevertheless, community living in rural area depends on self-sustenance agriculture for livelihood. As they adopt new sources of livelihood like entrepreneurial activities, they become first generations of entrepreneurs and face challenges to grow and sustain. Therefore, it is important to design EDPs that is align with local internal structure environment and address the local problems. Joseph Stiglitz (1998) contextualizing the development paradigm argued that many development initiatives have transferred technology without transforming societies, resulting in the emergence of divided societies with isolated pockets of advanced technology but limited overall impact. Furthermore, argued that high returns are preferable than low ones, but if the advantages of entrepreneurship fail to extend to the broader society, the development cannot be regarded as a truly successful

endeavor. Therefore, it is importance to understand the nature of development approach for comprehensive understating in the context of entrepreneurial activities.

### **1.9. Review of Literature**

The concept of entrepreneurship has evolved over time, but its original definition can be traced back to the early 18th century. The term "entrepreneur" was first introduced by Richard Cantillon (1955), an Irish-French economist and author of the book "Essay on the Nature of Commerce in General," which was published posthumously in 1755. Cantillon's original definition of an entrepreneur was closely tied to the idea of risk-bearing characterizing entrepreneur as someone who takes financial risks by purchasing goods at a certain price and selling them at an uncertain price in the future.

His work laid the foundation for the study of entrepreneurship, and his ideas have influenced subsequent economic thought on the subject. However, the definition of entrepreneurship has evolved and broadened over the years to encompass not only risk-taking but also innovation, creativity (Schumpeter, 1934) and the organization of resources to create and grow businesses. Modern definitions of entrepreneurship often emphasize the various other factors. The literature review about entrepreneurship and its development has been categorized thematically based on their nature of thought like historical aspect, economic aspect, social aspect, and cultural aspect.

### **Historical Perspectives of Entrepreneurship in India**

Several studies have been carried out to understand the development of entrepreneurship from a historical perspective in India. The studies highlight association of local networks that encourage and maximize business in the past among the different community. Dwijendra Tripathi (1971: M-59-M-65) emphasizes the development of entrepreneurship in Indian history, and highlighted some scholars' works on different entrepreneurship communities like Indian merchants from 1500-1800 A.D., Punjabi business communities, Mughal period entrepreneurs, and on Marwari 's communities. He also added that exposure to new ideas and information influences the entrepreneurship spirits of Dalmias, Birlas, Geonkas, Juggilas Kemalapati, and Walchand Hirachands. He highlighted the different communities like Parsees, Marwari's, Jains, Chettiar and

commented that Indians have spirit of entrepreneurship. Such studies show that people in India have a spirit for entrepreneurship.

Dwijendra (1984) also emphasizes the numerous dimensions that other researchers have investigated among the various communities, including Guptas (1979) about Indian merchants from 1500-1800 A.D., Grewal (1979) among the Punjabi commercial communities, and Sharma (1979) among the Marwari's (cited by Singh 2012: 376). It is also known that the country's education, infrastructural change and policy have also been closely associated factors for entrepreneurship in Indian history (Dwijendra 1971: M-63). Moreover, Sajal Nag (1990), historian stated that Assam have a political economy history from colonial periods on development of business. In the pre-colonial era, Assam functioned as a subsistence-oriented society characterized by a diverse yet not heavily divided caste structure. British colonial rule introduced significant changes, promoting the cultivation of cash crops to generate revenue. And local peasantry lacked the expertise and willingness to shift from their existing cropping patterns. Moreover, lack of established indigenous trading class in Assam, the demand for trading roles was met by Marwaris, migrated in the region. In contrast, the local peasantry faced challenges and struggled to thrive in the changing economic landscape of colonial Assam.

### **Economic Perspectives of Entrepreneurship**

The development of Entrepreneurship is associated with economic growth. Jean-Baptiste Say French (1800) economists coined the term entrepreneur and characterize the entrepreneur in making shifts of the resources for higher productivity and greater yields. In this shifts entrepreneur produce goods and services that lead to economic prospects, growth and development. However, many studies stated that development of human capital (skills, innovation) stimulate entrepreneurship. The scholars Schumpeter (1934), Cantallian (1955), Tattwamasi Paltasingh (2012), Ebiringa Thaddeus (2012), (R. K. Singal and Shivganesh Bhargaya, 2007), Vinayshil Gautam (1979), believed that such factors is crucial for entrepreneurship. Jonathon Bosewell (1973), characterized entrepreneurs in terms of talents, creativity, design and produce new for economic benefits. In addition, some of the entrepreneurs' feathers like risk, creativity, inventions, innovations, motivations, and communications are crucial and these can be developed

through training (Ely and Hess; 1983, Lee et al; 2004,). Minniti (2008) noted that authentic policy design in educational institution maximize the influence of entrepreneurship. Jonathon Bosewell (1973) talks about the economic features of entrepreneurship, like making a profit using talents, and creativity to collect and design to produce new.

Moreover, Acs, Desai and Jolanda (2008) examined the relevance of link between national environmental or institutional conditions that influence degree of individual perception, motivation economic development and opportunity perception and start-up motivation on 3rd Global Entrepreneurship Monitor Research Conference held in Washington D.C. in 2008. Ravindra Jain and Saiyed Wazid Ali, (2012, 74), combined two form of attributes in development of entrepreneurship such as combination of art, resources and motives and non-material resources like talents, capabilities, creativity, various with aims to become entrepreneurs (73).

Studies have also highlighted the entrepreneurship as agent of change, economic empowerment for women, and socio-economic development. This perspective is supported by E. Gordon and K. Nataranjan (2017), Gunajit (2012). However, other studies have specifically highlighted the role of development intervention in order to encourage entrepreneurship. Studies carried by Jean Michel Sahut (2014), Ayodele Thomas D (2012), Gunajit Sharma (2014), Chih (2014), (Mohan Rao & K. Natarajan, 2004) stated that, financial institution, formal and informal system encourage entrepreneurship. Nicolas Laubera (2017), stated that micro-credit can address the unemployed in China among the lay off workers. Development of entrepreneurial environment influence entrepreneurial activities (Goswami 1981, 956). Moreover, Rao and Mohan (1998), Hari and Uma (1998), Tulus Tambunan (2007), found the pioneering of entrepreneurship in rural areas can change the economic condition of rural society. But P. Venkateshwarlu and P.S. Ravindra (2015: 465-466) suggest ideas in which building the entrepreneurial infrastructures to nurture the interested person as entrepreneurs in rural place can strengthen to deal with rural poverty.

### **Social Perspectives of Entrepreneurship**

Various studies have examined the social perspective on development of entrepreneurship. They have introduced theories like Weber's Protestant theory (1958), McClelland's achievement theory (1961), and Cochran's personality theory (1971). These theories emphasize the influence of societal norms, values, and beliefs on entrepreneurship. Max Weber (1958) argued that traditional Indian caste-based social systems hindered entrepreneurial change. McClelland's theory (1961), highlighted a lack of motivation and achievement orientation among Indian entrepreneurs. In contrast, Cochran's personality theory (1971) emphasized the compatibility of cultural values and social sanctions in fostering entrepreneurship. Other scholars such as Bernal (1960), Lighton (1966) also stated the community like Banias in Punjab, and Banias in North India town (Fox, 1969) agreed these factors are crucial. In addition, Schumpeter (1934), Levine (1985), and Geertz (1963), outlined sociocultural aspects mark by community dynamics on entrepreneurial activities. Additionally, Sarah et al. (2016) highlighted that entrepreneurs are not solely individualistic; their activities are influenced by their social experiences. H.B. Levine (1985) pointed out negative outcomes, such as social differentiation and threats to community spirit, within local fishermen communities. In contrast, Schumpeter (1934) emphasized the role of technological innovation in advancing people's lives and bringing about societal change.

### **Cultural Perspectives of Entrepreneurship**

Several studies have been conducted on religious and cultural values and their influence on entrepreneurial and economic behavior. Numerous scholars, namely Singers (1972), Richard (2006), Teresa (2008), Leo (2009) etc. highlighted general influence of culture in entrepreneurship development. Richard (2006), categorized economic entrepreneurship and cultural entrepreneurship, and defined cultural entrepreneurship combines small units to produce new and appreciated or benefited in the cultural sphere. But Dana and Teresa (2008, 84), specifically examined the values of the religious minority of the Mennonites, characterized by asceticism and frugality and thrive towards in entrepreneurial activities.

However, cultural perspective highlights the compatibility and non-compatibility of cultural influence on entrepreneurial behaviors. Weber (1930), in 'The Protestant Ethic

and Spirit of Capitalism', states the work is a divine scheme or call of God and so existing business, and factory owners are influenced by their own culture. McClelland (1957, 1961) argued that Indian particular motivational structure and an urge to achievement is critically important for successful entrepreneurship, but Indian artisans lack such motive and values. Steward (1991) suggests that legitimization of enterprise is a function of the culture (cited by Dana 2009, 87). Leo Paul Dana (2009, p. 1) noted, 'differences in cultures and beliefs influence the view at entrepreneurship with varying degrees of legitimacy.' For instance, Beckar (1956) stated that some cultures think business as unholy occupation. Furthermore, McCrory (1956), and Fox (1969) argued the non-conducive inherent cultural qualities and commercial orientation among Indian entrepreneurs with trading backgrounds. They had not developed the high motive achievement orientation and re-investment. But towards consumption and minimum risk with fast income, as a result not transition from trading entrepreneurs to industrial entrepreneurship. James Berna (1960), also agreed that small firms in North India city, are opportunistic based that aims only short-term periods, quick income, fast turnover and without concern about the new technology adoption. It highlights the incompatibility environment associated with entrepreneurs' group.

Nevertheless, Tina (2012), Fredrik Barth (1973), Steward (2003) found the compatible cultural factors marks by kinship, family, community dynamics for entrepreneurship. Clifford Geertz (1963) identified significant feather of entrepreneurial behavior defined in terms of social origin and religious intensity with similar political and religious organizations, related to each other either by blood or marriage or closely associated acquaintances. It was observed in emerging bazar, constructing fixed shops, and price at Modzukoto for the products. Milton singer (1972) contrasted Weber's view and argued that Hindu industrialists compartmentalized their religious lives and entrepreneurial activities. He further stated that family plays an important role in entrepreneurial activities. In addition, M. Kennedy Singh (2010: 193) highlights the influence of culture, norms and values in development of entrepreneurship in Manipur. Osman Eroglu and Murat Picak (2011) noted that the existing culture, values of her/his country enable entrepreneurial spirit in the form of attributes like achievement-oriented, self-confidence, optimistic, and highly responsible. Richard Pfeilstetter (2013), observed that intangible

cultural variables influence entrepreneurial activities from the case study of Germany and Spain.

Several studies have also highlighted the compatibility of culture in organizing the entrepreneurial activities. Bjorklund (2004), Leo (2008), identified that family and community networks through *siida* of Sami Reindeer is flexible cooperation unit between entrepreneurs Findland and Turi (2002), extends that *siida*, is a concept of working in group as community comprised of more than one family and relative (cited by Dana 2008, 3). In addition, Dana referred the family set up and reindeer is associated with social capital (Bourdieu, 1980) and these people acquired the skills of herding from infants and developed an interest which he referred as cultural capital (1904). Nevertheless, such findings are limited to particular community and culture which may not be similar to other community across the worlds. Therefore, overlapping socio-cultural factors are defined in terms of compatible and non-compatible for entrepreneurship.

Even though Tahseen et al. (2021) considered culture an essential element that regulate the entrepreneurial behavior and action, but he contradict tendency to equate country and culture and therefore, little emphasized on diverse internal elements within culture (Kirkmen et al. 2017, Moore, 2020). Kirkmen et al. (2017) and Tahseen et al. (2021) argued that unified exhibition of single national culture itself may create complication in culturally plural society and limitation in understanding entrepreneurial behavior. People have the liberty to negotiate identity and deviate from national culture (Trompenars, 1993) and it is possible through entrepreneurship and entrepreneurial behaviors (Kirkley, 2016). Therefore, there is a possibility that sub-culture specific to diverse community may have influence and, in this context, unified national cultural elements may have minor roles.

### **1.9.1 Observations from the Review of Literatures**

Contextualizing the diverse nature in development of entrepreneurship various studies shows the nature of entrepreneurship development. The literature is reflecting various interventions entrepreneurship programs such as institution in development of human resources, access to fund, access to technology, influencing entrepreneurial behavior.

Moreover, community engagement, and inherited knowledge positively influence the development of entrepreneurship. Therefore, studies tend to direct the dimension that entrepreneurship development programs traditional or modern needs to develop entrepreneurial environment. Moreover, literature is showing the overlapping socio-cultural factors in terms of influential factors for development of entrepreneurship mark by social networks and strong social relation, characterized by trust, cooperation, and shared resources, that may be more likely to foster the emergence and success of dynamic of entrepreneurship development.

The rural community is multicultural society belong to different ethnic community within the state of Assam. Therefore, sources of livelihood, geography and landscapes of the regions differ from the rest of the country. As rural community are self-sustenance agriculturists and entrepreneurship is developing in recent times, they experience difficulty in several ground like lack of confidence, unaware of opportunity, funding.

#### **1.10. Theoretical Framework**

Various studies have highlighted the debate about influential factors on entrepreneurial behaviours. In one hand culture as compatible factors, on the other hand incompatible factors. In this regards, Leo Paul Dana (2009, p. 1) noted, ‘differences in cultures and beliefs influence the view at entrepreneurship with varying degrees of legitimacy.’ According to Steward (1991) legitimization of enterprise is a function of the culture (cited by Dana 2009, 87). Becker (1956) stated that some cultures think business unholy occupation. These ways study has outlined the cultural factors either as encouragement or challenges in development of entrepreneurship.

Many scholars highlighted the Indian society as incompatible for various factors. In this context McCrory (1956), and Fox (1969) argued that non-conducive inherent cultural qualities and commercial orientation among Indian entrepreneurs with trading backgrounds had not developed the high motive achievement orientation and re-investment but towards consumption and minimum risk with fast income. As a result, not transitioning from trading entrepreneurs to industrial entrepreneurship. Moreover, Weber (1958) analysis shows that Indian artisans follow traditionalism, which are incompatible factors intensified by caste structure challenging occupational mobility and socio-

economic change. Further stating that one's caste dharma and traditional ritual laws influenced by the religious philosophy of resignation embodied in the doctrine of karma and rigid social organization and joint family system for failing to develop (Weber, 1958). In addition, David McClelland (1961) also argued that the critical importance of becoming successful entrepreneur depends on a specific motivational structure, the urge to achieve purely for the sake of achievement, i.e. achievement motivation and these qualities are lacking among Indian artisans which is identified from handloom weavers Orissa (McClelland, 1957). James Berna (1960), characterize the Indian entrepreneurs from trading background in North India city as short-term periods, quick income, fast turnover and without concern about the new technology adoption. Therefore, reflecting the lack of cultural resources for entrepreneurial environment.

However, other scholars found compatible components of cultural factors in development of entrepreneurship. Clifford Geertz (1963) found significant feather of entrepreneurial behavior defined in terms of social origin and religious intensity with similar political and religious organizations, related to each other either by blood or marriage or closely associated acquaintances. It was observed in emerging bazar, constructing fixed shops, and price at Modzukoto for the products. Milton Singer (1972) challenged Weberian views about Indian entrepreneurship arguing that Hindu Industrialists in Madras compartmentalize their religious values and entrepreneurial activities and family plays an important role in entrepreneurial activities. In addition, Singer (1973), and Fox (1973), argued the incompatible view on culture, stating that joint family play a vital role in industrial entrepreneurship. Therefore, overlapping socio-cultural factors are defined in terms of compatible and incompatible for entrepreneurship.

In addition, other approach also highlights the compatible and non-compatible factors from structural point of view. The approach primarily links to the Marxist view contends that the cultural explanation and other contemporary theories have fallen short in comprehending the exploitative relationship between developing and developed nations. The paradigm argued that political-economic and historical condition, standard guidelines, de-industrialization of prospective enterprises enormously have dominated during British colonial rule and as a result potential local artisan could not find its full expression (Tripathi 1992). According to Rutten (1995), these structural factors had

hampered the initiation of indigenous industrial capital or omitted the aberrant form of entrepreneurship in India. The approach contended that the crucial elements were not the cultural inclinations and religious mindset instead, they were the social connections and tactics established through cooperation with fellow European merchants (Ray, 1992). But, the increasing prevalence of entrepreneurship in India indicates that entrepreneurs have the capacity to recognize opportunities and formulate different entrepreneurial approaches that align with the existing social structure and societal demands (Dobbin, 1996). Therefore, as structural approach had a regional emphasis to explain the development of entrepreneurship it has been considered as an important paradigm in analysis of business strategies among Indian entrepreneurs (Rutten, 1995).

Contextualizing the compatibility and non-compatibility factors of cultural and structural approach that highlight the development of entrepreneurship, Mario Rutten (2002) attempted to emphasize integrated model when looking entrepreneurship development in India. Moreover, with regard to cultural factor, Tahseen et al. (2021) stated that culture has been essential element that regulates the entrepreneurial behaviour and action. But, Kirkmen et al. (2017), Moore (2020), argued that some studies historically tend to equate country and culture with little emphasized on diverse internal elements within culture. In addition, Tahseen et al. (2021) contended the assumption of unified elements of national culture which can limit comprehension of influence by sub-culture in multicultural society. Kirkmen et al. (2017) and Tahseen et al. (2021), therefore argued that unified exhibition of single national culture itself may create complication in culturally plural society and limitation in understanding. People have the liberty to negotiate identity and deviate from national culture (Trompenars, 1993) and it is possible in entrepreneurship and entrepreneurial behaviors (Kirkley, 2016). Therefore, it is crucial to consider promising approach that can facilitate regional emphasize to accounting various potential resources in the form of social, culture, local structure in organizing entrepreneurial activities, and that may not majorly influence by external factors. Moreover, the study could explore the influential variables the degree of socio-economic set-up, response of study people to the intended socio-economic development contents, adoption of new techniques or innovations among the rural community. The study could allow

understanding the entrepreneur's socio-cultural and economic reorientation happening in rural/semi-urban of Assam.

### **Key Research Questions**

- Which elements of rural entrepreneurship programs (skills training, tech access, community engagement) have the most impact on dynamic entrepreneurship?
- How do entrepreneurs identify traditional and modern knowledge that are crucial while developing entrepreneurship?
- What specific socio-cultural resources are most influential in promoting dynamic entrepreneurship in rural communities, and how do these resources vary across different regions and cultures?
- To what extent do local networks within rural communities, organize various form of social and cultural resources for entrepreneurial ventures?
- What are the development mechanisms to strengthen socio-cultural resources and modern knowledge in order to better support the emergence and growth of dynamic entrepreneurship?
- How do diverse sub-cultures like values, norms, trust etc. within a society impact organizing entrepreneurial activities.

### **1.11. Statement of the Problem**

Contextualizing the development of entrepreneurship operating in rural areas the studies highlight multitude of complex challenges that significantly impact their growth and sustainability of rural entrepreneurs. Most of entrepreneurial activities are micro-small in nature in rural areas and challenges encompass a wide range of issues. The associated problems include access to financial resources, adequate infrastructure and basic services, skill, and face market access barriers, regulatory burdens, technological disparities. This leads to development programs aims to address it. Initiatives were being recommended for socio-economic infrastructure to develop human resources, economic infrastructure, and employment opportunity. Many scholars Nicolas Laubera (2017), Gunajit Sharma (2014), Chih (2014), Jean Michel Sahut (2014), Ayodele Thomas D (2012), Mohan Rao

& K. Natarajan (2004) suggest intervention ideas that can impact directly or indirectly in development of entrepreneurial activities. These ideas are agent of change and economic development (E. Gordon and K. Natarajan, 2017, Gunajit, 2012). But developmental programs aims to share the resources with diverse community are in question. Many rural enterprises are first generation of entrepreneur, some of them are not registered in concerned authority to claim welfare schemes furthering the challenges. Moreover, entrepreneurs are diversified which characterize by identity, ethnicity, tradition, values. Therefore, response and adaptation to new livelihood process and opportunity as social entity is in question that hindrances development of entrepreneurship. According to Tripathi (1992) diverse regions of Indian states and places might reveal different types of entrepreneurial behaviour. Kirkmen et al. (2017), Moore (2020) argued the view that tend to equate country and culture with little emphasize on diverse internal elements within culture. People have the liberty to negotiate identity and deviate from national culture (Trompenars, 1993) and it is possible in entrepreneurship and entrepreneurial behaviours (Kirkley, 2016). Therefore, it is crucial to understand the compatibility of intended content in multicultural society.

Anthropological studies on entrepreneurship highlighted the development of entrepreneurship across different locations and people. The studies carried by Singers (1966), Geertz (1968), Barth (1973), Levine (1985), Kennedy (2010) shows the variables like social factors with minimum focus on socio-cultural resources of different community. In addition, Alex (2003), Simon (2011), Richard Pfeilstetter (2013) also have agreed the influence of social environment. But society is diverse in country like India in general, Assam particularly with many ethnic and tribal communities. The study needs to emphasize on the emerging enterprises who tend to organize various forms of resources available within the rural community such as social, cultural, natural resources. It can help understand the complementary elements of traditions, knowledge of the different community and existing development programs in development of entrepreneurship.

The current study place Assam is located at north-eastern India and south of the eastern Himalayas along the Brahmaputra River. The state is composed of plains and hills area and under the tribal belt and block of the sixth schedule of the Indian constitution. As most of the landscapes are plain, people highly rely on natural resources, it has led to

development of agriculture for the source of livelihood. Many tea gardens were established during the British period, and some of the local people worked as wage labor. But, no industries to accommodate socio-economic problems related to growing population, the rising unemployment, and poverty. In such a situation, local people adopt simple ways of livelihood through small enterprises, and some of them diversify to modern entrepreneurship. However, challenges in terms of skills, business networks and capital, therefore, furthering the problems in growing and sustenance.

Therefore, study tried to understand the dynamics of entrepreneurship development of micro-small enterprises in rural areas of BTC, Assam. It considered combined approach of cultural and structural model to understand the interaction of various elements (resources) such as social, cultural, economic, institutions that might positively enhance development. The study tends to involve number of entrepreneurs involve in micro-small enterprise, their socio-economic, cultural profiles and indigenous origin knowledge assisting rural entrepreneurs. As a result, study can know the interconnection of various entrepreneurship development programs, and access to technology, skill training, access to credits and prospective networks through public welfare, and the level of community participation and entrepreneurship. Such dimension serves as a foundation in understanding the several local factors and interventions that promote development of entrepreneurship in rural areas. It also considered the case studies on density of social networks, levels of trust among community members, and the history of collaborative enterprises, partnership, mentors. Such approach has potential to acquired in-depth ideas and knowledge about outcome of combine approach of intervention and different socio-cultural sets up. Furthermore, to explore connection of such elements in organizing entrepreneurial activities within country or regions fostering occupational mobility and prospects in various rural lives among the Bodo, Pal and Bengali communities in rural areas of Assam, India.

### **1.12. Objectives:**

1. The study has tried to analyze the socio-economic and cultural profile of micro and small entrepreneurs in rural areas.
2. To understand the various roles of modern and indigenous knowledge on entrepreneurial activities with regard to targeted entrepreneurship development programs and indigenous development.
3. The study aims to explore the established relations and interaction factors in the development of enterprises. It emphasizes on how rural entrepreneurs organize various form of resources- social, cultural, development programs, technical knowledge for entrepreneurial activities.
4. To study the outcome of entrepreneurial activities among the rural people that involves socio-economic prospects within the society.

### **1.13. Concept Used in the Study**

The present study considered Micro and small enterprises (MSEs) types of businesses categorized based on size, typically determined by criteria such as the number of employees, or other relevant factors. In the present context, micro-enterprise is defined as a business with fewer than 10 employees and characterized by their small-scale operations, typically owner-operated and may involve self-employment or a small number of employees (C. Harvie, 2003, 20). While a small enterprise is generally characterized by having between 10 and 50 employees. The category is more in size than micro-enterprises but still fall within the small-scale category and are characterized by more complex organizational structures and greater resources than micro-enterprises (C. Harvie 2003, 4; Georgina M. Gomez 2008, 4). It's essential to note that specific definitions of micro and small enterprises can vary by country and are subject to regulatory changes.

The term 'Entrepreneurship' in the present context is the process of identifying, creating, and managing enterprise or venture with the aim of achieving financial profit or other desired outcomes. It involves the willingness and ability to take calculated risks, innovate, and be resourceful in order to develop and bring to market new products,

services, or business ideas. The study categorized two forms of entrepreneurship in the present context.

Indigenous (Traditional) entrepreneurship refers to business activities initiated and managed by members of communities or groups, often rooted in their cultural, social, and economic contexts. These businesses are typically closely tied to the cultural heritage and traditions of the indigenous or certain group of people and can encompass a wide range of economic activities, from traditional crafts, handloom, pottery and modern businesses that leverage indigenous or traditional knowledge and resources. The rural people are engaged in enterprises like handloom, weaving, piggery, silkworm rearing, pottery, poultry, etc. to make a livelihood. All these products are developing indigenously.

Modern entrepreneurship, on the other hand, is characterized by a more innovative, new modern technology. It often involves leveraging technology, pursuing opportunities by developing human resources regarding skills and knowledge and accepting modern development programmes that maximize the entrepreneurial environment. Various modern enterprise includes rice mill, powerloom, vehicle service, packaged water drinking enterprises, beauty parlour, welding, sand quarry, sugar cane juice crusher, puffed rice making etc. in the present study.

#### **1.14. Methodology**

The area under the study Kokrajhar and Udalguri districts were created in Assam state are part of Bodoland Territorial Council (BTC) through a memorandum of settlement (MOS) accorded in 10 February 2003. It is an autonomous council established under the 6<sup>th</sup> schedule of the constitution of India. The accord was held between the representative of Bodoland Liberation Tiger Force (an organisation that demanded Bodoland state for Bodo tribe), the State government of Assam and Central government of India. The preliminary study shows multiple culture within the area such as Bodo tribe, Pal community Bengali Assamese and accordingly observed enterprises based on indigenous, traditional knowledge. Moreover, modern entrepreneurship were also present in the districts (study area) and operating according to traditional and modern business practices and organizational structures. Based on such information, Kokrajhar and Udalguri districts were selected to conduct the study. The landscape of the area is plain with rivers

and rainwater available. And the natural resources of the region have generated certain lifestyles in terms of foods, dress, and livelihood. So, the socio-cultural life and livelihood of the Bodo community are associated with the physical environment. In addition, the Bodo community living in the village are adapting to the living patterns which further regulating the behavior of the residents in socio-economic aspects.

The entrepreneurial units were located in different places of the districts. The purposive sampling was used and visited development agencies such as Directorate of sericulture in Kokrajhar, Udalguri districts under the government of Bodoland Territorial Council. Through such proper channel study was able to identify few entrepreneurs. In this way some of the entrepreneurs were identified and meet in person as per the address. But all entrepreneurs were not officially registered. Therefore, the study used snowball sampling through identified entrepreneurs to know other entrepreneurs within the area and community. The study also identified local people who are able to identify various enterprises within the districts. The study selected 95 entrepreneurs of the area on the basis of diversified entrepreneurial activities, different socio-economic profile and cultural background from rural villages and small chowk, towns of the districts. These 95 entrepreneurs were also selected following the nature of the entrepreneurial activities entrepreneurs divided into traditional and modern entrepreneurs. Out of total entrepreneurs 52 entrepreneurs involved in traditional enterprises while 43 entrepreneurs have engaged in modern entrepreneurial activities. Besides, a few entrepreneurs have diversified their entrepreneurial activities and such entrepreneurs have been mentioned in the case study.

The present study conducted fieldwork in Kokrajhar and Udalguri districts and visited entrepreneurs many times. For the study, both quantitative and qualitative approaches were employed for data collection. At the early stage of the research pilot study was carried in both districts during the month October and November 2018. Subsequently, it helped to design the study tools and methods. The fieldwork was carried out between August 2021 to March 2022. The first phase is August 7<sup>th</sup> to November in 2021 in Kokrajhar district, and December 2021 to March 2022 in Udalguri district. Several villages under Udalguri district include Udalguri, Goraimari, Udalguri, Khourang, Tangla, and Diamakuchi. The fieldwork villages and towns under Kokrajhar district were

Karigaon, Janagaon, Bhotgaon, Gaurang, Tengapara, Oubari, Kodomtola, Khasibari, and Patharghat.

The study adopted various methods namely observations, interviews, census schedules, focus group discussions, case studies, audio record, photography, and videos records. The methods helped to access the information on entrepreneurs' socio-economic profile, cultural background, year of establish, sources, funds, occupational background, function and process of enterprises, evidence about the enterprises and entrepreneurs view and opinions in development of entrepreneurship. In addition, respondent's interview helped access personal accounts, and details on entrepreneurship. The case study methods helped to know and gather information about the individual details and influential link when developing enterprise. Moreover, photograph, videos capture the visible process and workspace of enterprises. The study asks the concerned individual's entrepreneur consent to take interview. Nevertheless, secondary information was also used during the periods of the study. The interviews were conducted with respondents in Bodo, Assamese, and Hindi languages. The data was collected through in-depth interviews in face-to-face with respondents. The audios were recorded and transcribed. The data was gathered from three groups of people: entrepreneurs, skill development agents (from the public skill training centers like Industrial Training Institute, and private sectors like tailor centers, training institutes, Don Bosco Vocational Training Cum Production Centre), and employees (who work under entrepreneurs).

The first phase involved the process of identifying phone numbers, locations, and individuals associated with entrepreneurship in various villages and localities. This initial step was instrumental in exploring potential informants within the community who possessed knowledge and information about various aspects such as religious values, beliefs, social networks, and social relationships, all of which play significant roles in shaping entrepreneurial activities. Additionally, received assistance from a few acquaintances residing in these areas who assisted in compiling lists of entrepreneur locations and individuals from diverse ethnic backgrounds. These connections and informants greatly facilitated the collection of primary data regarding the habits, perspectives, beliefs, social connections, cultural backgrounds, and religious practices linked to entrepreneurship within the community.

The Census questionnaire was crafted to collect crucial information about entrepreneurs and their individual backgrounds. It was structured in a manner that catered to the diverse needs of the research. The questionnaire was sectioned into various parts, each dedicated to different facets of the cultural and socio-economic context of entrepreneurs. This encompassed details like their names, ages, genders, educational histories, professions, marital statuses, religious affiliations, castes, geographic locations, land ownership, possessions, housing types, agricultural land holdings, entrepreneurial pursuits (including ownership particulars, years of establishment, approaches to acquiring knowledge and skills, available resources, rituals, etc.), and their participation in entrepreneurial development programs, among other elements.

The study utilizes a combination of direct observation and participant observation methods to closely examine entrepreneurial activities. This approach is designed to enhance the understanding and validation of information related to entrepreneurship. The initial observations provide valuable insights that inform the development of interview questions and case studies. Furthermore, these observations assist in evaluating and verifying the primary entrepreneurial activities, which encompass interactions between entrepreneurs and their relationships with workers, social networks, marketing, access to raw materials and product distribution, as well as their connections to markets closely linked to entrepreneurial endeavors. Moreover, a thorough observation is conducted to gauge the changes and visible impacts on entrepreneurial behavior resulting from the adoption of new entrepreneurial practices, attitudes, personal relationships, lifestyles, work habits, management styles, and the dynamic characteristics of the community. This analysis also delves into technological, socio-cultural, and economic aspects. The observations are carried out at various locations, including entrepreneurs' homes, workplaces, training institutions, marketplaces, government offices, welfare organizations, and public departments. This wide-ranging approach is employed to assess the content, degree of influence, and contribution to entrepreneurial development. Consequently, these observations shed light on the organizational structure, processes, influential agents, and resources involved in rural entrepreneurial activities. Additionally, they explore the social relationships of entrepreneurs and their networking activities with potential and institutional partners.

The interview followed open questions and unstructured questions on entrepreneurial behavior and development that allow opportunities for entrepreneurs to freely express their ideas, motivations, challenges, and strategies. It allows for a detailed exploration of entrepreneurial practices socio-cultural, economic background, occupational mobility that characterized entrepreneurial behavior. The interviews were taken in workspaces, house of entrepreneurs. Apart from some of the specific question related to entrepreneur, interview follow discussion also in which family members, workers staffs also participated expressing their views on various entrepreneurial practices like, habits, attitudes that involve in entrepreneurial behavior. Both questions were valuable for understanding and supporting entrepreneurship in its various facets.

Case studies in the current study provided real-world examples that highlight the influence of socio-economic and cultural factors on entrepreneurial ventures. These studies reveal how an entrepreneur's background, cultural values, and local context can impact access to resources, decision-making, and overall success. Examining the emergence of entrepreneurial activities, case studies offering valuable lessons and insights for entrepreneurs and connection of associated influencing factors fostering a deeper understanding of the complex interplay between entrepreneurship and sociocultural dynamics

The background history of entrepreneurs in study was a valuable qualitative research method that allows for a deep exploration of individual experiences, contextual understanding, and the complexities of human lives. It was particularly useful in contexts where narratives, personal experiences, and the impact of social and cultural factors play a crucial role in shaping entrepreneurial behavior.

Apart from all methods, focus group discussion (FGD) was also carried and entrepreneurs participated followed by giving their prospects and challenges with regard to entrepreneurship development. In addition, methods assisted to know the nature of similarities and differences of enterprises.

In secondary sources books, journals, census reports, governmental documents, published materials and unpublished document, various articles and other relevant sources were included.

### **1.15. Significant of the Study**

The study on dynamics of entrepreneurship development of micro-small enterprises (MSEs) is significant for several reasons. MSEs play a vital role in the economic development of rural areas. Understanding the dynamics of entrepreneurship in this context can lead to increased economic growth, job creation, and poverty reduction, which are essential for the overall development of rural communities. Focusing on rural MSEs promotes inclusive development by addressing the economic disparities between urban and rural areas. This helps in reducing the rural-urban economic divide and contributes to balanced regional development. In addition, study has potential to explore the spirit of entrepreneurship across various cultures and communities. Various studies tend to overlook the diversity within the country's unified culture (Kirkmen et al. 2017, Moore, 2020). It's important to recognize that national culture can be influenced by sub-cultures in multicultural societies. Tahseen et al. (2021) argued that culture has been essential elements that regulate the entrepreneurial behaviour and action. Therefore, studying different forms of entrepreneurship in multicultural communities and regions is crucial for a comprehensive understanding in country like India to grasp the unique challenges and issues faced by entrepreneurs. For instance, further study and examination of the role of social institution like family and community can provide insights about the influence of social structure in dynamics of entrepreneurship development. This can lead to development of best practices and contribute to culturally significant entrepreneurial activities that can be applied in other rural contexts.

Entrepreneurship development programs and training keys for nurturing the next generation particularly in rural areas can also be explore. This can lead to understand programs potential that may help address social problems, economic challenges, and unemployment and diversify income sources for rural families and reduce vulnerability to single sources of livelihood, economic shocks and improving the overall well-being of rural communities. At the same time, it can help many entrepreneurs struggle to fully utilize welfare schemes and help optimize the utilization of local resources like human resources and natural resources. As a result, it can lead to develop financial mechanisms and services tailored to their needs. By studying the dynamics of entrepreneurship in rural MSEs, study can identify successful case studies and best practices that can be shared

with other rural regions, potentially leading to replication and scaling of successful models. Eventually, studying the dynamics of entrepreneurship development on micro-small enterprises in rural areas is significant for achieving economic growth, inclusive development, and overall improvement in the quality of life for rural communities. It can inform policies, promote sustainable practices, and serve as a catalyst for positive change.

#### **1.16. Limitations of the Study**

The limitations of the study is mentioned in the below.

- Existing literature and secondary data on micro-small enterprises about the Kokrajhar and Udalguri districts, Assam has been limited. Several traditional and indigenous micro-small enterprises in rural areas have not registered in the concerned department. Therefore, present study relied on primary data on existing entrepreneurial activities.
- The covid-19 pandemic of 2020 to 2022 is the reason that hampered traditional fieldwork approach in conducting fieldwork. The covid-19 protocol has limited the meeting in persons, face to face interview and enterprises visit. Many entrepreneurs cancelled the interview and meeting to follow covid appropriate behavior. Moreover, several micro-small enterprises were closed during the pandemic and post-pandemic resuming the entrepreneurial activities has been challenging for which some of them have dropped the entrepreneurial activities and other experience difficulty to continue the entrepreneurship. Therefore, pandemic has been partly obstacle to conduct fieldwork.
- Gathering information related to initial investment, procurement of financial incentives, loans, total sales, profits or income etc. were difficult as the entrepreneurs want to keep confidential in such aspects and refused to share.
- Some entrepreneurs were engaged in other tasks, occupations and therefore, limited the meetings.

#### **Chaptarization**

The thesis is organized in to 7 chapters.

The first chapter includes an introduction about the topics, followed by a literature review. In addition, chapter also discusses about statement of the research problems, purpose of the study, methodology used in study, limitations of the study and chapterization.

Second chapter is comprised of various study places and villages a brief background about the Kokrajhar and Udalguri districts. In addition, highlighted the various geographical condition, composition is terms of natural resources, livelihood, calamities about the study districts.

The third chapter also discusses and includes statistical information about the socio-economic and cultural background of the entrepreneurs along with the various factors in developing entrepreneurial activities such as sources of fund, year of establishment, ownership, literacy background, and types of entrepreneurships.

Fourth chapter is mainly about the role of various entrepreneurship development programs in the study area. The chapter discusses the compatibility and adaptability to the existing programs that intend to influence rural unemployed women and people. It also discusses about the influential roles of existing training institute and center, cooperatives, and welfare agents that provide loans, incentives in developing entrepreneurship. Moreover, the chapter encompasses the challenges, and incompatible nature of existing entrepreneurship development programs in procuring loans, communication with potential entrepreneurs, and acquiring skills for entrepreneurship.

Fifth chapter highlights the socio-cultural bases of relationship and organizational behavior among the micro-small entrepreneurs. It discussed the importance of social relations in the form of family, relatives, community and social networks in developing entrepreneurship and organization of entrepreneurship within the various network and influence of migrant's workers, business people from the other places.

Sixth chapter outlined and highlighted the development of entrepreneurship and its impact in terms of prospects and changing attitude of rural people towards entrepreneurial activities. It revealed the changing livelihood of self-sustenance to entrepreneurial activities by adopting new technology, modifying simple technology, adopting new techniques and ways of producing goods and services, reviving traditional

technology and mechanization. Subsequently, it highlights the changing social relationship and structure, occupational mobility and lifestyle among micro-small rural entrepreneurs in rural society.

The seventh chapter not only summarizes all the chapters of the thesis but also concludes by attempting to include all the ideas for better understanding of the entrepreneurship development.

## Chapter-2

### Background of Study Areas

#### **Introduction:**

The present research on entrepreneurship development has an important part in understanding the geographical settings, climate, socio-economic condition and livelihood of a particular people and the geographical location of the entrepreneurs in terms of regions, districts and state. Entrepreneurial activities development rely on available resources, whether naturally or the other, and opportunities provided by the existing infrastructure. Therefore, a brief account of geographical, and socio-economic environment of the study state Assam and its regions have been given in the following sections.

The Assam is one of the states located in Northeast India which is gateway to Northeast states. The state shared international border with the other countries- 265.8 kilometers with Bhutan in north-west side, including Udalguri, Baksha, Chirang, Kokrajhar districts and 267.5 kilometers land border with Bangladesh in south-west side with Karimganj, Cachar, Dhubri & South Salmara Mankachar districts (Government of Assam, Directorate of Border protection and Development). The state shares state borders with other states like, 804.1 km with Arunachal Pradesh, 127 km with West Bengal, 512.1 km with Nagaland, 204.1 km with Manipur, 164.6 km with Mizoram, 46.3 km. with Tripura, 884.9 km with Meghalaya, 46.3 km with Mizoram (Government of Assam, Directorate of Border protection and Development. The state is mostly plain area and partly hill area that is located between 24 N° - 28 N° latitude and 90 E° - 96 E° longitude (Government of Assam, Directorate of Geology and Mining).

The state of Assam covers 78,438 km<sup>2</sup> (30,289 sq. miles) areas (Directorate of Economics and Statistics, Government of Assam). A geographical aspects of the state can be divided in to three from six physiographic divisions- The northern Himalayas (Eastern hills), the Deccan Plateau (Karbi Anglong), and the Northern plains (Brahmaputra Pains) (Assam at a Glance, Government of Assam). The state is abundant in natural resources which may be classified as - mineral resources, forest, water and agricultural resources. Assam is rich in biodiversity in the form of deciduous forest, tropical rainforest, wetland

ecosystems, bamboo orchards, and rivers and grasslands. State has largest tea growing places in different locations across the state and state has the 50 % percent production capacity in the country (Assam at a Glance, Government of Assam). The state has three major indigenous silk production- golden muga silk, warm eri silk and white pats. According to the state report on total raw production of silk are 2,723 MT in Assam and Bodoland in autonomous council area under sixth schedule area (Assam at a Glance, Government of Assam).

Assam is a gateway to northeast state in trade and commerce. The state has infrastructure through airways, roadways, railways and inland waterways. Lokapriya Gopinath Bordoloi International airport directly connect the people of Assam with different people of Assam with cities like Hyderabad, Chennai, Delhi, Bangalore, Mumbai, Kolkata and other international cities, country. State is connected with no 44 national highways which is local to other parts of the country. 39 national highways are running through the state with a length of 3900.438 km in total. Moreover, internal waterways are other important route for the people in Assam connecting with Bangladesh and other places like Chittagong, Kolkata, Haldia.

According to 2011 census total population in Assam is 31,205,576 from which 2.58 percent of population in India is from Assam state. The total population according to the sex in the state is male 15,939,443 and female 15,266,133. The district wise higher population can be located in Kamrup, Sonipur, Nagaon, Darrang, Cachar, Dhubri and Barbeta. Population growth of state is given in year wise in the following.

Table No-1: Population growth of the state of Assam

| Sl. No. | Year | Population | Growth percentage |
|---------|------|------------|-------------------|
| 1.      | 1951 | 8,028,856  | 19.93%            |
| 2.      | 1961 | 10,837,329 | 34.98%            |
| 4.      | 1971 | 14,625,152 | 34.95%            |
| 5.      | 1981 | 18,041,248 | 23.36%            |
| 6.      | 1991 | 22,414,522 | 24.24%            |
| 7.      | 2001 | 26,655,528 | 18.92%            |
| 8.      | 2011 | 31,205,576 | 17.07%            |

(Sources: Government of Assam, Census 2011, Director of Economics and Statistics.)

### 2.1. A Brief note on Area

The study was conducted in Kokrajhar and Udalguri districts of Bodoland Territorial Council (BTC) Assam. Some villages, small towns, and chowks were studied in both districts. Total population is 8, 31,668 (2011 census) in Udalguri, and 8, 87, 142 Kokrajhar (2011 census). Entrepreneurs are to be found both in villages and small towns of districts. In rural villages, entrepreneurs and other people have adopted more than one option for income sources. Agriculture is an important part of these people. Furthermore, entrepreneurs living in towns depend on villagers to supply some needs such as vegetables and other items.

Table No-2: Distribution population, sex ratio, density of population literacy rate, no of villages according to districts wise.

| Sl. No. | District  | Population | Sex ratio (Female per 100 male) | Density of Population(Per Sq. km) | Literacy rate | No. of villages |
|---------|-----------|------------|---------------------------------|-----------------------------------|---------------|-----------------|
| 1       | Kokrajhar | 8,87,142   | 959                             | 269                               | 65.22         | 1053            |
| 2       | Udalguri  | 8,31,668   | 973                             | 413                               | 65.41         | 791             |

(Sources: Government of Assam, Census 2011, Director of Economics and Statistics.)

### 2.1.1. Administrative Changes

Both the districts were reorganized and recognized under the autonomous council was established in 1993 under the Bodo Autonomous Council Act 1993 the administrative authority for the Bodo people's social, economic, cultural, educational, and ethnic advancement. Later the Bodoland Territorial Council (BTC) was formed on 10th February 2003 in tripartite agreement between Bodoland tiger liberation, Assam government and Central government, the council was created under the 6th schedule of the Indian constitution. According to the agreement BTC will have jurisdiction over 3082 villages and granted 40 legislative authorities over 40 subjects. Furthermore such an arrangement extends the 40 elected representatives in the council and additional 6 members appointed by the governor of the state. Four districts were created as part of the accord: Kokrajhar, Chirang, Baksha and Udalguri.

However, new Bodoland Territorial Region (BTR) is an autonomous region in the state of Assam, India. It was created under the Sixth Schedule of the Constitution of India, which provides for the administration of tribal areas in the northeast region of the country. The BTR was established in 2003 as the Bodoland Territorial Council (BTC), which was renamed as the BTR in 2020 following the signing of an agreement between the government and the rebel group, National Democratic Front of Bodoland (NDFB) and All Bodo Student Union (ABSU).

The BTR is primarily inhabited mostly by the Bodo people, who are an ethnic group indigenous to the region. The Bodo language is the official language of the region, along with Assamese and English. The BTR comprises four districts of Assam - Kokrajhar, Chirang, Baksa, and Udalguri, covering an area of approximately 9,000 square kilometers (Government of BTR). The BTR is governed by a 40-member council, with an elected chief executive member as its head. The creation of the BTR was a result of a decades-long struggle for autonomy and statehood by the Bodo people, who have faced discrimination and marginalization in Assam. The BTR provides for greater autonomy and self-rule for the Bodo people, with the power to legislate on certain matters such as land, forests, and local governance. The BTR remains an important step towards

addressing the concerns of the Bodo people and promoting their socio-economic development.

### ***Kokrajhar***

District total geographical area is 3,169.22 sq.km. Total reserved Forest area is 1,719 sq.km (Approximately), sub-division 3, revenue circle 5, development blocks 11 (full 5, part 6). Total population 8,86,999 (2011 Census). Literacy rate 66.63%, (2011), located at longitude 89°46' east to 90°38' east, latitude 26°19' North to 26°54' North.

The district shares an international border with Bhutan in the northern side of the district followed by districts namely Chirang in east side, Dhubri at south and Cooch Bihar at west (west Bengal). District boundary is marked by the rivers in the east side between Kokrajhar and Chirang district. A few rivers in the districts i.e. Champabati river, Gaurang river, Tipkai river, Sankosh river at the west bordering West Bengal. In addition, Champamati Hydro Electric Power Project was constructed in 2011 in Nangdolbari village, Chirang, a border district of Kokrajhar. Here, Chirang and Kokrajhar benefited from the projects. Kokrajhar is also head quarter of Bodoland Territorial Council at Kodomtola, Kokrajhar. One of the popular picnic spot and tourism place, videos shot located at Saral Bhangra Forest block nearing to border line between India and Bhutan is Saralpara. Local residents and other people from different locations visit the place during winter seasons. During monsoon visitor are very less as the water logging creates difficulty for the visitors. A few tea gardens in the district are Daloabari T.E., Bangalbari T.E., Kokrajhar T.E., Mornoi T.E.

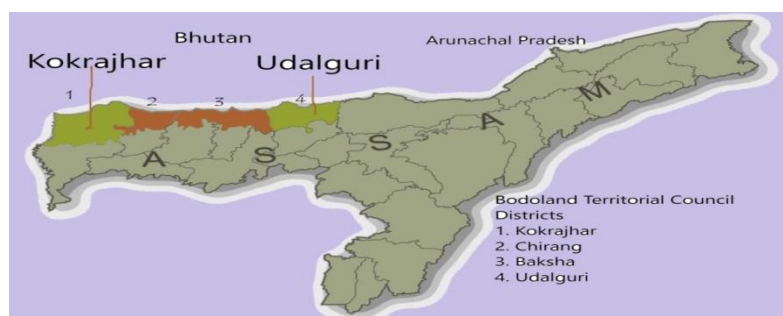
Moreover, district has valuable wildlife and conservation area. For instance, Golden langur is found in Chakrashila wildlife sanctuary under Kokrajhar and adjacent area of Dhubri district. The national park known as Raimona National Park is integral part of the Manas biosphere reserve and Chirang Ripu Elephant Projects. In addition, Raimona Park also shares contiguous part of forest with Phipso wildlife sanctuary and Jigme Singye Wangchuk National park of Bhutan creating a transboundary reservation landscape of more than 2400 sq.km.

## Udalguri

The district was carved from Darrang district in June 14, 2004 and one of the districts under the Bodoland Territorial Council (BTC). It shares the international border with Bhutan and interstate border with the Arunachal Pradesh in northern side of the district, followed by the Sonitpur district in east, Darrang in the south and Baksha in the west side. A few rivers are found in districts i.e. *Dhanshri*, *Bwrla*, *kolsi*, *dwima gwsom*, *Suklai dwisa*. Bhairabkhunda is popular picnic spot for the people of Assam in the months of a popular picnic spot for the people of Assam from December to February and many people come for picnic from the state. The spot is located at the tri-junction point between India, Bhutan and Arunachal Pradesh. The commuter from Bhutan takes this route to enter India, and both Indians and Arunachalian also take this route. Apart from that, Udalguri has a few tourist places, namely, 1. Manas National Park (part), 2. Old Baptist Church in Udalguri town. 3. Bathou temple (Old). 4. Hanuman temple (Old). 5. Namghar (Old Assamese temple). 6. Bhairabkhunda picnic spot. 7. Gethsemane man-made Forest. Besides, the Dhanshri irrigation project (Udalguri) stimulates water supply in required agricultural fields to local farmers.

Total Geographical area is 1,985.68 sq.km. Developmental Blocks: 11. Sub Division: 2. Revenue Circle: 5. Literacy: 74%. Udalguri district is multi-ethnic and multi-religion residents in nature. The Bodo tribe is the largest group of people in terms of ethnic compositions within the total population of the district of 33.76% as per district headquarter report, followed by the 23% Adivasi community. Other Bengali Hindus and Gorkha (Nepali).

Map No-1, Kokrajhar and Udalguri districts located in Assam state.



(Sources: <https://bodoland.gov.in/aboutbtr.php>)

### ***Fieldwork Villages***

The fieldwork has been carried in several villages and small Chowks in both the districts. A few small towns within the Udalguri district include: Tangla, Diamakuchi, Mohindrapur Khworang, Rowta, Udalguri, Goraijhar, Deolguri, and other villages within the district include- Khasibari, Borigaon, Swmlaguri, Gerua, and Swmliguri (Dhanshri), Borigaon, No 2 Selmari, Aithan Owabari, Oubari, Hatkhata Selmari, No 2 Balisia, Bahingaon, Ekhrabari, Samta, Orang. Places under Kokrajhar district particularly villages namely Janagaon, Gaurang, Shanti Nagar, Bhotgaon, New Amguri, Karigaon, Tengapara, Borbatharmari, Khasibari, Champa and studied small towns namely Kodomtolla, , Bo Bazar. All these locations are connected to transport systems, like local battery cars, auto rickshaws, buses, and trains. Studies villages in both districts have settled in open spaces where agricultural works operate during the working seasons. Only karigaon came under the Bashbari Forest Block, where people started living. Apart from that, other villages in both the districts can be noticed the old nature of settlement because of the settled livelihood like paddy cultivations and high population density in the village compared to new areas.

Kokrajhar is 224 kilometers via national highways and Udalguri 107 via national highways from the state capital Guwahati, Assam. Both districts share an international border with Bhutan known as the Indo-Bhutan border. All the study places are plain areas suitable for cultivations like paddy, jute, potatoes, cabbage, caul flower, and tea gardens. Udalguri district is 232 kilometers via national highways no-27 from Bodoland Territorial Council capital Kokrajhar. Some studied villages are noticed while travelling on trains and local roads. Old villages in Udalguri viz. Swmlaguri, Khasibari (Diamakuchi), and Janagaon at Kokrajhar are located in rural districts with well-connected roads. Towards the west side of Janagaon, Bhotgaon, Khasibari villages, Gaurang river flows from north to south and villages like Karigaon, Bashbari near the Champa river flowing towards Kokrajhar towns of Kokrajhar district.

### ***Calamities***

The calamities in the state of Assam might be observed each year, particularly during February and august. The same disasters hampered the entrepreneurship also in different

locations. The flood also affects Udalguri and Kokrajhar. Moreover, seasonal hailstorms and other calamities are there in the area. Both the districts experience storm during March, April and June. Sometime storm come early even in the month of February. As a result both the calamities damaged houses and other communication system like internet, electricity, roads, and railways. Even in Udalguri district flood has affected the roads and railways. And more than a week people were displaced from their home. Such calamities directly affect the entrepreneurship infrastructures as well. Because some time storm damaged electric line and communication set up like roads. Besides rising temperature is another new disaster for the people. It has increased the temperature from 31 to 39 degree in recent years.

## **2.2. A Brief Note on Study Population**

The people of Kokrajhar and Udalguri districts in Assam are a diverse mix of ethnic and linguistic groups. The Bodo tribe is the largest ethnic group in the district, and their language, Bodo, is one of the major languages spoken in the area. Other ethnic groups in the district include Assamese, Bengali, Pal and other indigenous tribes. The Bodo people have a distinct culture and tradition, with their own customs, festivals, and music. They are known for their colorful textiles, which are made using traditional weaving techniques. The people of the districts are predominantly engaged in agriculture, with rice and jute being the major crops grown in the area. Many people also work in the district's small and medium-sized enterprises, which are engaged in manufacturing and trading activities. They also rear livestock and engage in handicrafts such as weaving and basketry. The Bodo culture is known for its vibrant dance forms, music, and festivals such as the Bwisagu, Kherai Puja, and Domashi. The Bodo people have made significant contributions to the socio-economic development of the region, and their cultural heritage is significant part of the cultural diversity of Northeast India.

Pottery in both districts is an important part of the local handicraft tradition. The district is known for its unique pottery style, which is made using locally available clay and decorated with distinctive designs. The pottery is made using the traditional hand-coiling technique, in which long ropes of clay are coiled and then smoothed together to form the shape of the pot. The pots are then sun-dried before being fired in a kiln. The pottery is

typically decorated with geometric patterns and motifs using a technique called sgraffito, in which the design is etched into the surface of the clay using a pointed tool. The pots are then painted with natural dyes and polished to give them a glossy finish. Pottery-making in Kokrajhar is primarily a cottage industry, with many families engaged in the craft. It is an income for many families in the region. The tradition of pottery-making in Kokrajhar dates back centuries, and the craft has been passed down through generations. The pottery continues to be an important part of the local economy and identity of pal community.

### ***Language***

Assam is multilingual in term of speaking in different parts across the state of Assam. Entrepreneurs speak the languages like Bodo, and Assamese, and partly Bengali in Kokrajhar district followed by other ethnic dialects like, Garo, Adivasi, Nepali. Both the districts have several other languages spoken in the district, including Bodo, Bengali, Hindi, and Nepali. Bodo is the most widely spoken language in the district and is the mother tongue of the Bodo community, which is indigenous to the region (Government of BTR). Bengali and Hindi are also spoken in the Kokrajhar district, particularly in the urban areas, and are often used as a means of communication among different linguistic communities. Nepali is spoken by a small number of people in the district, particularly those who have migrated from Nepal or other parts of the Himalayan region. Overall, the linguistic diversity of Kokrajhar is an important part of its cultural heritage, and the different languages spoken in the district reflect the diversity of its population.

### **2.3. Sources of Water**

The irrigation arrangement in both the districts is modern and traditional as well. Depending on the monsoon, some farmers wait for the rain to cultivate the land. Simultaneously they use traditional small dams to facilitate water into the agricultural fields. The system was made by the localities that use the river water through locally constructed canals from water sources to their agricultural fields. Numerous small dams among the study populations are upgraded under the agricultural department.

Irrigation is an important aspect of agriculture in Kokrajhar district of Assam. The district has a number of irrigation projects in place to support the cultivation of land. Here are some of the major irrigation projects in the district:

1. Chapaguri Medium Irrigation Project: This project is located in the Gossaigaon subdivision of the district and covers an area of around 6,000 hectares. It consists of a dam on the Chapaguri River, a canal network, and a number of distributaries and minor canals.
2. Hatimura Irrigation Project: This project is located in the Kokrajhar subdivision and covers an area of around 4,000 hectares. It consists of a barrage on the Aie River, a canal network, and a number of distributaries and minor canals.
3. Tukrajhar Irrigation Project: This project is located in the Kokrajhar subdivision and covers an area of around 4,500 hectares. It consists of a barrage on the Gourang River, a canal network, and a number of distributaries and minor canals.
4. Singimari Irrigation Project: This project is located in the Gossaigaon subdivision and covers an area of around 2,500 hectares. It consists of a barrage on the Singimari River, a canal network, and a number of distributaries and minor canals.

(Source: Government of Bodoland Territorial Region)

These irrigation projects play a crucial role in supporting agriculture in the district, particularly the cultivation of rice and jute, which are the major crops grown in the area. They also help to mitigate the impact of droughts and other climate-related challenges that can affect crop yields.

Irrigation is an important aspect of agriculture in Udalguri district, and several irrigation projects are in place to support crop cultivation. Here are some of the major irrigation projects in the district:

1. Dimakuchi Irrigation Project: This project is located in the Dimakuchi area of Udalguri district and covers an area of around 2,000 hectares. It consists of a

barrage on the Dimakuchi River, a canal network, and a number of distributaries and minor canals.

2. Udalguri Irrigation Project: This project is located in the district's Udalguri subdivision and covers around 5,000 hectares. It consists of a barrage on the Pagladiya River, a canal network, and a number of distributaries and minor canals.
3. Harisinga Irrigation Project: This project is located in the Harisinga area of Udalguri district and covers an area of around 4,500 hectares. It consists of a barrage on the Gabharu River, a canal network, and a number of distributaries and minor canals.

(Source: Government of Bodoland Territorial Region)

These irrigation projects help to support the cultivation of crops such as rice, jute, and tea, which are the major crops grown in the district. They also help to mitigate the impact of droughts and other climate-related challenges that can affect crop yields. In addition to irrigation, the district also has a number of small and medium-sized industries, particularly in the areas of tea processing and timber production.

### ***Drinking Water***

The sources of water are easily available for irrigation. Water level of the study districts start at 30 feet 60 feet maximum. Study population uses hand pump, well. They use the traditional filter system to purify the water like boiling water, filter equipment (made of cement frame, sand and stone). Mainly filter water is used for two purposes: if water has more iron mix in natural water and to purify for drinking and cooking. Kokrajhar and Udalguri district has sharp differences in water quality. Quality of waters cleans with less iron and not require for extra filter in Kokrajhar. And this water can be used for bath, cooking, but boiling is required for drinking.

## **2.4. The Economic and Livelihood Condition of the Area**

The study districts are known for its fertile soil and are a major producer of rice, sugarcane. Apart from agriculture, the district also is a growing industrial sector, with tea processing units. The district also has a significant handicraft industry, with products

such as pottery, handloom textiles, and cane and bamboo products being produced in large quantities. The tourism sector is also growing, with the district's natural beauty and cultural heritage attracting a multiple number of visitors.

However, the district still faces several economic challenges, such as low levels of education and infrastructure, which have hindered the growth of its economy. Efforts are being made to address these challenges, with the government and non-governmental organizations working to improve education and infrastructure in the district. The establishment of the Bodoland Territorial Region (BTR), which includes Kokrajhar, has also provided for greater self-governance and autonomy, which is expected to lead to increased economic development in the region. Overall, while the economic condition of Kokrajhar has its challenges, the district has a significant potential for growth, particularly in its agriculture and handicraft sectors, and with continued investment and development, it has the potential to contribute to the economy of Assam and Northeast India.

As the studied people are from the rural and small towns of Assam, they mainly depend on agriculture for their livelihood. Apart from this, diversified economic activities are adopted by them. These economic activities include piggery, poultry, handloom and handicrafts, pottery, dairy farm, dry flowers, organic tea, tents, weaving, packaged drinking water, silkworm rearing, sand quarry, welding, tailoring, food restaurants, and rice mill. For some people, it is the primary source of income, while others get additional income. Moreover, rural people have started agriculture-based businesses in which local people become entrepreneurs in the supply chains to other entrepreneurs. For instance, local people began to cultivate watermelon, potatoes, tomatoes, cabbage, bitter guards, and chilies. Entrepreneurs recognize product value in markets and take the role of retailer in different locations from the agricultural zones.

Bodoland territorial Region in Assam differs in terms of socio-cultural and economic aspects from to other places. Numerous micro-small enterprises depend on locally raw materials for entrepreneurial works. Some micro-entrepreneurship emerged seasonally, and they continue stable work in other seasons. Most of the large entrepreneurial activities are established by non-native entrepreneurs. However, the areas have noticed

changes in entrepreneurship development in micro and small enterprises. Some local people have imitated their entrepreneurial activities in the field of welding, tailoring, tea, mill, vehicle service, food restaurants etc. Here, multicultural entrepreneurs are operating for common interests.

### ***Livestock***

The livestock is important part in rural society. The agricultural settings of the areas partly influence the domestication due to available of feeding items. It may be rice bran, paddy straw, grasses, and water. For instance domesticate animals include cow, goat, pig along with ducks, chicken. They are raised for meat, milk, eggs. The rearing of these livestock has the consumption and entrepreneurial purposes. The farming of ducks and chicken is followed during summer seasons when weather is warm. However, self-sustenance nature of livestock in local area is changing. Some rural people are adopting domesticating animals in entrepreneurial purpose. Still other intend only for domestic consumption.

### ***Traditional Activities***

The traditional activities refers to practices and activities an individual or group do to make a living or entrepreneurial purpose in which skill, knowledge, and information are passed from one generations to the next. For instance silkworm rearing and weaving are significant activities adopted by the Bodo tribe and pottery among the Pal community. It has cultural relevance rooted in identity and sustenance within the communities. The silkworm rearing is predominantly carried by women who play the active roles. These activities are providing income in minimal numbers. Besides, weaving which is part of the handloom among the Bodo community generating work for the villagers and neighbors.

Besides, traditional form of financial support is also available in the present study. The Study confirmed that some entrepreneurs rely on such resources in developing entrepreneurship. Moreover, the traditional credit system might be noticed at community level as well. So, such activities are associated with the living style in rural society.

### ***Important Crops***

The cropping pattern of both districts depends on the seasons and irrigations arrangement. Varieties of crops rabi and kharibs are to be found. Paddy is main cultivation during kharibs seasons followed by the chillies, arums, bitter gourd, bottle guards. Rabi is another important source of crops among the study people. These crops include cabbage, cauliflower, broccoli, potatoes, peas, spince, pokchoi, sweet potatoes, ginger, turmeric, onion, tapoika, jute, black gram, gongura, toria, sugarcane. Recently, since 3 years changing cropping pattern in many Udalguri agricultural fields might be observed. People are cultivating water melon. Season of cultivation start in December and harvest start in the last week of March, extended up to April. Primarily these watermelons are for sale in different location of the districts and state and bordering state like West Bengal, Arunachal, and Nagaland. So, people are changing to cash based crops. Furthermore, different landscape of the district also influenced the inhabitants cropping patterns. Some areas like the northern part of Udalguri district are high compared to the other side. And tea garden is considered suitable as per the soil. Tea cultivation in the district began during the British rule and those gardens still exist. Following such steps local people are also growing tea. Most of these leaves are supplied to the large factory of the district and neighboring district like Sonitpur. The Bodo people are also cultivating the tea for commercial purpose.

### ***Natural Plant and Vegetables***

Study area has numerous naturally grown vegetable available. They grow in kitchen garden and other surrounding areas in areca nut gardens, canal side, and other community land. Those vegetable give regional flavor i.e. taro (colocasia flower, root, leaves, stem, and corms), *manamuni*, *khaila*, *khunthai*, *usumwi*, *shinshrikhala bibar*, *kharongbibar*, *mwdwibibar* (Drum stick flower), *maslangkhar*, *mwisung*, *dingkhia*. All those edible vegetables are available depending on the seasons of the areas. Some of these vegetable need moderate water while other need more water. During the monsoon due to rain many vegetable grow naturally. These vegetable has market value because local people are fond of such dish. Consequently local people sell it in markets.

*Recinus communis* (castor plant) is one of the important plants that have been significant in the field of silk worm rearing among the Bodo tribe of both districts. These plants are naturally available in some area and households. And it is used in silk worm rearing. Apart from it, several naturally available plants are used for medicinal remedies, i.e. *manamuni*, *fhantaokhra*, *pathegoja*, *pathnala*, *swmfhri*, guava leaves, neem, tulsi.

## **2.5. Settlement Structure**

Existing entrepreneurs are well connected to the sub-local, local, regional and national highways roads. Such roads stimulate the entrepreneurial spirit more. These new road structures are made of modern technology, black top roads, and constructed in existing roads used earlier by the local people. National Highway 27 is one of the main roads for transportation used for economic reasons by entrepreneurs in Kokrajhar. Even Udalguri has NH 15, which provides services for entrepreneurial activities. So, these entrepreneurs are well linked to main roads from the entrepreneur's house and workstations. Visited entrepreneurs areas are well connected with the commercial roads. In fact, few entrepreneurs are shifting their houses in small towns with more connectivity with entrepreneurial activities.

Moreover, entrepreneurs' settlements in houses are designed to meet various objectives. Each house has a verandah in their houses to welcome the guest and chat with visitors. Separate kitchen for cooking and bedrooms. They also create kitchen gardens to meet domestic needs, particularly in rural areas. They also domesticate different animals like cows, chickens, and piggery and construct sheds, chicken coops, and pigpens. The ideas of sheds and pigpens are designed with a ventilator and 10 to 15 meters from the living house for hygiene.

### ***Transport and Communication***

Entrepreneurs in the study area used different means of communication and transportation. Common means of transportation are both private and public modes of transport. Entrepreneurs used their vehicles for various tasks in entrepreneurial activities. They also used public transportation. As trains, state buses, and Bodoland territorial Council (BTC) buses are accessible on several district routes, people travel to deliver and transport entrepreneurial goods. For instance, the power looms weaving enterprise

supplies their product in several districts in BTC by public Buses and trains. Existing public transport is budget friendly for entrepreneurs compared to private vehicles. Entrepreneurs also use Desk to Desk Courier & Cargo (DTDC). However, these public transports have inclusive schedules for non-entrepreneurial passengers too. Here, local entrepreneurs take personal options like auto rickshaws, Tata magic, and private buses.

Moreover, in terms of communications, entrepreneurs are adopting the modern way of channels. Here, they use mobile phones, for message, and social media like Facebook, Instagram, and WhatsApp.

## **2.6. Geographical Background of the Entrepreneurs**

The location of entrepreneurs in the study area can be located in rural areas. At the same time, entrepreneurs are increasing in rural society in recent times to develop towns and chowks. Many entrepreneurs in town's area have access to the entrepreneurial network. Such facilities provide financial assistance, infrastructure, raw materials procurement, and marketing. Moreover, exposure to entrepreneurship development programs, apprenticeship centers, and skills development institutes are other forms of opportunities in towns area. As a result, people living in towns and urban areas have more entrepreneurial orientation than rural areas.

The availability of resources regarding funds and opportunities is limited and traditional in rural society. Despite the challenges, rural people are adopting entrepreneurship to make a livelihood. They are expanding the networks with prospective people living in rural or towns (urban areas). The development of roads and transport systems within the study area stimulates entrepreneurship development. However, entrepreneurs face production input cost problems in rural society. Moreover, the existing scheme of the government is also giving input to some of the entrepreneurs in the field of handloom, promoting traditional base enterprise in entrepreneurship development.

### ***Internal Migration***

Generally, people move from one place to the new places within the state and the country. The arrival of people from other places other than native people has influenced the local people to entrepreneurship. The changing attitude of the local people regarding

making livelihood is responding to new ways of making a livelihood. Here, local people tend to mimic or imitate entrepreneurship. The mimic nature of the entrepreneurs has generated modern entrepreneurs in the local area. For instance, some modern entrepreneurial activities, i.e. vehicle service, tea, welding, restaurants, brick making, puffed rice making, garments shops, and tailoring. Entrepreneurs adopted such entrepreneurial activities from other entrepreneurs that arrived in the area. Therefore, local people are responding the other entrepreneurial activities in changing livelihood from self-sustenance paddy cultivation to entrepreneurship.

Moreover, local people also travel and move from local to other states, cities, and places within the country. Such movement has led to expose and understand entrepreneurial activities in non-native areas. This is also influencing the local people to adopt entrepreneurship. It may be a beauty parlor, tent, dairy farm, packaged drinking water, sugar cane, or digital marketing.

## **2.7. Social Organization**

Social organization is pattern of social relationship between individual or group of people within the web ties by various bonds and relationship. Its features probably include bloods, kinships, ethnicity, and community. For instance, *bahagi* is one of the lineage group observed among the entrepreneurs in Kokrajhar district. They organized social events *bahagi sanmilon* to meet, well wishes each other family members. It is noted that respondents have more than 50 individual family members, followed by the Basumatary lineage. They settled in three or more villages which are close to them. In addition, some of them migrated to towns and cities and they are also part of the gathering. Apart from it, family is the primary social group composed based on blood or marriage ties. It is a dignified relationship pattern followed by the study the Bodo tribe and Bengali entrepreneurs.

Besides, the relationship based on lineage and kinship, the sense of community and ethnicity acts as a regulative force for family members. Neighbors, villager or community members attend funeral services and give emotional support in in crisis, particularly when a person dies. Moreover, all the village members participate in *raijwnisaorainai* (meeting to solve conflict related to marriage, land, property, village development) that

promotes peace within the village. Such organization is called *somajniafad* (a committee where all the villagers are a member of the group). The committee is composed of the president, secretary and treasurer. So, social organization in the study area is social capital for mutual help and co-operations.

### ***Family***

Family refers to a group of people united by the bond of marriage, bloods, or adoption living in households. Family is comprised of parents, spouses, children, siblings, grandparents, cousins, uncle, aunties who interact within the members from assigned social positions of the society. It is a primary social group of the community in which different functional aspect of the family might be observed. The primary foundation for the social and economic organization is family. It is a fundamental unit for entrepreneurs too. Family plays vital roles in making decisions, financial supports and motivation in initiating entrepreneurial activities in the state Assam. They share resources, emotional support and economic support for each other. So, family functions as mutual help and co-operation for the members and influence entrepreneurship development. They provide cash, lands, materials equipment etc.

### ***Inheritance***

The patrilineal system influences the property inheritance of the Bodo, Pal and Bengali entrepreneurs. In most of the cases, sons inherit the land and other property like houses and cars of the parents. Traditionally, daughters living in their husband's house after the marriage are also a kind of technicality regulating the behavior on inheritance. In case parents without sons, their daughters will inherit the wealth and possessions. However, some Bodo families also give daughters their land and other properties. There is no written regulation regarding inheritance in Bodo society. Inheritance, irrespective of gender, is a welcome move of parents based on love and equality. The move seems to be gender-neutral in terms of inheritance. Bengali entrepreneurs Pal community also has a similar inheritance pattern where the son is the person to possess property. It is common practice among the Pal community.

## **2.8. Determinants Factors in Developing Entrepreneurship**

Determination plays a vital role in entrepreneurship development in rural society. The local people and self-sustenance in terms of livelihood are adapted to such networks and knowledge. In such conditions, local people need determination factors that motivate and stimulate an individual to take up entrepreneurship as a livelihood. The adoption of new entrepreneurship could be faster among rural people. Nevertheless, exposure to different entrepreneurial networks and personal interest in the business has increased in rural regions, too, in recent times. Some of the diverse sources are important factors that stimulate local entrepreneurs.

The determinant factors for entrepreneurship development can be categorized into internal and external factors. On the one hand, the internal factors depend on personal interest and passion at the individual level, either inspiring to create new risk, skills in management, or marketing, the external factors may include the influence of entrepreneurial development programs, skill up-gradation, training centers, apprenticeship, and welfare schemes in terms of loans, incentives, machinery grants, market opportunities, and entrepreneurial infrastructures. It is interesting to note that some educated people are also adopting entrepreneurship which is rare in rural regions. Generally, the educated are expected to do jobs instead of entrepreneurship, but many have adopted entrepreneurship. Moreover, some other unemployed local people are also initiating enterprises. Some of them are diversifying into more than one entrepreneurial activity. Meanwhile, women entrepreneurs are also emerging in the rural societies of Kokrajhar and Udalguri. The women in the Bodo community have been assigned to the domestic role before entrepreneurship. Later, they realized the market value of products like weaving, rearing silkworm, and livestock. In addition, local people appreciate the entrepreneurial activities for which young generations are enthusiastic about entrepreneurship development.

Besides, rural society's parents, siblings, and friends are important in motivating younger generations and interested individuals. It is known that all educated people will not be recruited for the job. Furthermore, applying for employment in public needs a strong network known as familiar networks (nepotism) among general people and ally with the

party in government, particularly in 3rd and 4th-grade employment. Though there are eligible candidates for private jobs, some wish to work in the location of their hometown rather than in cities. Such an environment in rural society insists the family members possibly support entrepreneurship development. The family and friends provide prospective networks and financial assistance to entrepreneurs. In some cases, family members give manual labor support also. Therefore, young generations and women's are becoming entrepreneurs in rural society.

### **Chapter Summary**

The chapter is comprised of various studied places and villages and a brief background about the Kokrajhar and Udalguri districts. Generally, information about the natural environment, languages, community, administrative set-up as the area is under the sixth schedule (of the Constitution) area, the economic condition of the area, transport and communication, and settlement pattern. In addition, social organization and inheritance about the study people has been highlighted.

## **Chapter-3**

### **Profile of the Entrepreneurs**

#### **Introduction:**

A socio-economic profile is a description of a population that takes into account various social and economic factors. These factors included age, gender, community, education level, occupation, and other demographic characteristics of the study population. The study on socio-economic profile of the entrepreneurs is essential to understand the nature of response and development of entrepreneurship. Study on individuals' socio-economic profile can significantly impact their ability to become successful entrepreneurs. Factors such as education level, access to resources, and cultural values can influence the development of an entrepreneurial mindset and the ability to access the necessary resources to start a business. For example, individuals from low-income backgrounds may face barriers to accessing financial resources and may have a different level of social capital than those from higher-income backgrounds, making it more difficult for them to start a business. However, entrepreneurship can also be a means for individuals from disadvantaged backgrounds to improve their socioeconomic status. By starting their businesses, individuals can create self-employment opportunities for themselves and others in their communities, generate wealth, and contribute to economic development.

Therefore, policies that promote entrepreneurship and support the development of small businesses can have a positive impact on the socio-economic profile of communities. For example, providing access to financial resources, training programs, and mentorship opportunities can help individuals from disadvantaged backgrounds overcome barriers to starting their own businesses and contribute to economic growth and development. The study organized socio-economic profile of entrepreneurs categorically through various factors such as age, sex, education qualification, community, types of entrepreneurships and ownership, parents occupation, year of establishment, sources of entrepreneurship etc. All these factors are categorized accordingly in the following.

### 3.1. Age of Entrepreneurs

Various age groups of entrepreneurs are noticed in the study area. Entrepreneur's age are categorized in to different age groups.

Table No-3: Age of entrepreneurs

| Sl. No | Age   | Nos. |
|--------|-------|------|
| 1.     | 19-30 | 15   |
| 2.     | 31-40 | 37   |
| 3.     | 41-50 | 26   |
| 4.     | 51-60 | 9    |
| 5.     | 61-70 | 7    |
| 6.     | 71-80 | 1    |
| Total  |       | 95   |

The table is showing the 37 entrepreneurs in between the 31-40 old, followed by 26 entrepreneurs between 41-50 olds, third 15 entrepreneurs in 19-30 age groups. Least number can be found in 71-80 old. As the young people start their family after marriage, they need to work to provide for family. Therefore, age group between 31-50 years have more entrepreneurs.

### 3.2. Gender

The term gender refers to the composition of individuals of men or women and the variation of biological characteristics like transgender. Gender is a socially classification of person's acts as a regulative function in different cultures. Entrepreneurs' genders in the present study comprised men and women. Following is the number of men or women entrepreneurs from the study population.

Table No-4: Gender of the entrepreneurs

| Sl. no. | Gender | No | %    |
|---------|--------|----|------|
| 1.      | Men    | 50 | 53%  |
| 2.      | Women  | 45 | 47%  |
| Total   |        | 95 | 100% |

The above table shows that 50 men and 45 women are entrepreneur. However, gender influences participation in various entrepreneurial activities among the study people. Gender influences the decision in entrepreneurship development among the Bodo community. For instance, majority of women engages in rearing silkworms, handloom related activities. These traditional activities are inherited and knowledge is transfer to current generation. Therefore, acquiring knowledge and skills is ascribed to weavers among Bodo community. The weaving and rearing silkworm need less human energy for which women are assign. Moreover, it was considered as women's role and men's weaving was believed a lack of masculinity. Because there was a notion that men are expected to take masculinity role and energetic heavy work. This also reflects the gender perspective of entrepreneurship.

However, as both genders engaging in entrepreneurship, some of entrepreneurs are initiating irrespective of such notion and belief. In addition, men and women in entrepreneurship work together as couples and even single also in enterprise that has been doing by particular gender. For instance, few men are involved in weaving, which women have done before. The study observed that couple and family are working together in enterprises such as weaving, raw materials supply, pottery, dry flower, tent, digital market, or puffed rice. They work together in production input and marketing as well. In rural areas, people have been adopting work based on gender. Moreover, weaving a culturally significant activity for the Bodo tribe is also important area in which both genders are working. Therefore, above mentioned figure is significant as rural

communities are working beyond gender rules and consideration. The participation of both genders is providing opportunity to women also to earn which is important social change in rural society.

### 3.3. Marital Status

Marital status refers to state of person status regard to marriage. The study categorized entrepreneurs based on their status like married, unmarried (single persons), widow, divorce, separated. Family is comprised of its members in which some are dependent and others independent. Dependent members include children's, old parents and others members of the family with responsible to provide for them. Married person have the pressure to meet the family's needs. Therefore, many married people man or woman entrepreneurs might be observed. Besides, other category singles, widow, widower and separated also chose to be entrepreneurs in various entrepreneurial activities like weaving, pottery, tailoring, packed drinking waters etc.

Table No-5: Marital Status of the Entrepreneurs

| Sl. No. | Marital Status     | Number |
|---------|--------------------|--------|
| 1.      | Married            | 82     |
| 2.      | Unmarried (Single) | 11     |
| 3.      | Widow              | 2      |
| 4.      | Separated          | 1      |
| Total   |                    | 95     |

The above table is comprised of different marital status of the entrepreneurs. But, tale confirmed that married entrepreneurs both men and women is more which is 82, followed by 11 bachelor entrepreneurs, 2 widow and 1 separated.

### 3.4. Types of Family

Generally, nuclear family is common among the study areas followed by joint and few separated families. A nuclear family is initiated by an older brother and younger brothers to look after the parents. Even though they live in a nuclear family, these people are tied together in many struggles, including business. When newly married spouses need capital to start entrepreneurship they depend on parents. Moreover, some entrepreneurs are single parents, either widows or widowers, running the family who lost spouses or separated. Types of family from the study area are given below.

Table No-6: Types of Family

| Sl. No. | Types of family | Nos. | %    |
|---------|-----------------|------|------|
| 1.      | Nuclear Family  | 72   | 77%  |
| 2.      | Joint family    | 22   | 23%  |
| Total   |                 | 95   | 100% |

The above table shows 76% percent of nuclear family out of total entrepreneurs followed by 23% percent in the second and 1% percent separated family. Even though entrepreneur lives in nuclear family, they support each other in financial difficulty. Apart from emotional support, entrepreneur can be characterized in the form of financial support from parents and relatives member.

### 3.5. Community of the Entrepreneurs

The studied entrepreneurs are identified as the Bodo and Bengali, Pal communities. Each group has a different language, dialect and culture. The Bodo people have been living in the areas depending on natural resources to make a living. Foraging was part-time activity among some of these tribes to meet their food needs. Over time, they started settled agriculture like paddy and jute cultivation. Currently, the livelihood of these tribal communities is diversified. Other studied groups belong to the Bengali community. They also started living in the areas before the Indian independence and embraced business as

livelihood sources. Pal community is one of the identified *Kumbhakar* (potter) caste, which is an inherited profession. They are categorically under Other Backward Caste (OBC) in the Indian Constitution. The category reflects the traditional livelihood activities such as pottery but at the same time they also have diversified livelihood sources adapting modern enterprises. Therefore, category of entrepreneurs shows the ethnic connection of livelihood sources.

Table No-7: Social Category of Entrepreneurs

| Sl. No. | Social Categories | Nos. |
|---------|-------------------|------|
| 1.      | Bodo              | 76   |
| 2.      | Pal community     | 12   |
| 3.      | Marawari          | 2    |
| 4.      | Bengali           | 4    |
| 5       | Rabha             | 1    |
| Total   |                   | 95   |

The table is showing the various social categories of entrepreneurs. The study has more entrepreneurs among Bodo community followed by 12 from Pal community, 4 Bengali and 2 Marwaris. The study area comes under tribal belt and block under, so study emphasizes on local community like Bodo. In addition, rural community are engaging in entrepreneurship too in recent time, this also reflect in rising entrepreneurship among Bodo community.

### 3.6. Religion of the Entrepreneurs

The study population is multicultural in term of religion. They follow diverse beliefs and faith in study areas. The two significant religions are Hindu and Christians. On the one hand, Hindu followers are sub-divided into *Bathouism* and Brahma among the Bodo entrepreneurs. On the other hand, Bengali entrepreneurs practiced only Hindus. Identified worship places are temples, *Bathouthansali*, Church. The Bodo entrepreneurs accepted

the Brahma dharma under the influence of the Brahma dharma movement, while others followed Christianity.

### ***Bathou***

*Bathou* is a folk religion followed by some Bodo entrepreneurs. According to *bathouari* (*Ba* means 5 (Five), *thou* means *deep* and *ari* means follower), who belief in five Gods, *bar* (Air), *orr* (fire), *ha* (earth), *dwi* (water), *okhrang* (ether). Woody plants called *sijou* (euphorbia in scientific name) is essential deity for them. Followers plant *sijou* at the northeast corner of the courtyard. A common worshipped place for *bathou* is *bathouthansali* which is a gathering place. Such practices revealed the animistic nature of religion. Bodo business people felt that ritual and puja to *bathou bwrai* (five Gods) are essential to bring their family success and forge a strong bond between them.

In addition, they observe annual *pujas* in: *magw* (it is harvesting festivals, schedule towards the end of January month which is the ceremonial conclusion and praying to fire God), *Bwisagu* (*Bwisa* means year or age and *agu* means about to start or beginning) it is beginning of new year in the regional calendar in 1st day of *Baisakh* month (1st month in traditional calendar and mid-April in English calendar). Apart from it, offer weekly prayer in *Bathouthansali* (a Traditional Bodo religious worship place).

### ***Christian***

Entrepreneurs also follow Christianity. They belong to the Bodo tribe. The annual festival includes Christmas, good Friday, Easter Sunday. Moreover, they attend Sunday service, organize conferences, seminars for the benefit of congregations. The Church is an important place of worship, fellowship and gathering. In addition, make request to priest, pastor for the well-being of business also. Furthermore, it emphasizes the inclusive part of spiritual being in business endeavour. Entrepreneurs acknowledged that divine guidance boosted economic performance and enabled the proper function of entrepreneurial activities. Moreover, some entrepreneurs express their gratitude toward God by offering tithes in Church and offerings in temples.

### ***Hindu***

Existing entrepreneurs also follow Hinduism. They belong to Bengali and Pal community. Important religious festivals include *pujas Biswakarma* (Divine architect, followed by iron equipment users) observed in last day of *Bhadra* month (traditional calendar and mid-August to mid-September in English calendar), *Lakhi puja* (the goddess of wealth) for the production industry, *Saraswati*, *Ganesh*, *Chakra puja* (wheel puja for potters for a month), and *pujas* might be observed. Entrepreneurs have incorporated these *pujas* in business.

### ***Brahma***

A few entrepreneurs from the Bodo tribe offer *puja* to their God, Brahma. They believed that prayer ceremonies and rituals were required to engage supernatural forces for economic purposes. Furthermore, they considered the spiritual being in the business endeavour. Entrepreneurs acknowledged that divine guidance boosted financial performance and enabled the proper function of entrepreneurial activities. Therefore, entrepreneur has made spiritual spaces within entrepreneurial activities as well such as offering *pujas*.

Table No-8: Religion of entrepreneurs

| Sl. No. | Religions | Nos. |
|---------|-----------|------|
| 1.      | Bathou    | 39   |
| 2.      | Christian | 30   |
| 3.      | Hindu     | 20   |
| 4.      | Brahma    | 6    |
| Total   |           | 95   |

The study demonstrated substantial relationship between religious feeling and entrepreneurial development. Rituals are a series of actions that perform a ceremony or

behaviour by repeating the ritual, which symbolizes the end value of the devotees' goal and meditation with the beloved God. The study entrepreneurs participate in various rituals and rites that may be tracked among them. During the opening of their businesses, entrepreneurs did pujas, made offerings, and prayed to their Hindu gods, while Christian entrepreneurs prayed to their God. Moreover, entrepreneurs are hopeful about the blessings of God and Goddesses by doing pujas and prayers in their daily operations to be blessed for the growth of their businesses and smooth functioning. In addition, the study's entrepreneurs show considerable connections between religious views and entrepreneurship. Several traditional entrepreneurs in the field of handloom consider their work as a divine enterprise. The hand loom (Bodo tribe weavers), tea entrepreneur (Belong to Bodo tribe), and tent business adhere to their particular deities: *Saraswati*, *Biswakarma*, *Lakhi*, *Ganesh*, *Bathou bwrai*, *Jesus*, and *Brahma*. Various entrepreneurial activities such as weaving, welding, and tailoring also provide incense smoke and affix God's picture on the workstation wall. It is claimed that the presence of such Gods and prayers to their deity fosters a sense of moral support and devotion in the workplace.

### **3.7. Educational Profile**

Education is an essential component to equip the person for jobs and entrepreneurship. Many people realize the significant of education that may change the socio-economic condition of rural society. Formal education has become a channel to uplift people and improve their occupations. Moreover, education makes one aware of opportunities and expands carrier prospects horizontally and vertically. Eventually, education acts as an influential force in disseminating practical knowledge for individuals to develop entrepreneurial ideas. In addition, acquiring education provides knowledge and skill with promising prospects for socio-economic development for rural community. Therefore, education play important role in development of entrepreneurship. However, all people have not acquired formal education. In this sense, those people may have different educational knowledge such as traditional knowledge and skills. The study has organised educational background of the entrepreneurs categorically in the following points.

### ***Illiterate***

People living in rural areas who can not write and read also do entrepreneurship. Primarily they are involved in entrepreneurship that requires attention, and energy—for instance, weaving, rearing silkworms, and pottery. They have acquired skills and knowledge through social networks.

### ***1-10***

These entrepreneurs are primarily involved in labour-intensive enterprises. They invest a small amount of capital in the business and are limited to traditional ways of entrepreneurial activities such as pottery, rearing silkworms, and weaving. Accessibility, affordability, and lack of motivation are the significant factors in discontinuing or drop out prior to entrepreneurial activities. However, most of them engage in enterprise need labour with simple ideas which is acquired through friend or at home.

### ***HSLC***

The people who succeeded in Higher Secondary Living Certificate (HSLC) are those who completed 10 standards and discontinued further study. The reasons to discontinue are similar to those entrepreneurs under 1-10 category. These categories of entrepreneur pursue professional course and diploma which is useful for entrepreneurial activities such as welding.

### ***HS (Higher secondary)***

After matriculation, these entrepreneurs continue their studies and complete higher secondary school (11th, 12th class). They acquired additional skills for different occupations and opened entrepreneurial activities through different platforms either private or government added schemes.

### ***Graduate***

The entrepreneurs with graduate degree in their respective subjects, Bachelor of Arts and Science are also embracing entrepreneurship. Simultaneously, some do entrepreneurship, and others begin after their studies. Generally, educated young people are expected for government and private job. Nevertheless, rural community is changing their perception. Subsequently, educated young people are becoming entrepreneurship. An advantage of

being educated entrepreneurs is that they have more business networks for which entrepreneurs are able to grow.

### ***Postgraduate***

The postgraduate is the highest category of education of entrepreneur. The study found entrepreneur postgraduate subject in master in arts (social science), master in commerce (M.COM), master of computer application (MCA). The entrepreneurs have more inclined towards formal network as a result of exposure to formal education in terms of credit facility like bank, production methods, marketing. The entrepreneur with postgraduate degree are engage more in skills based entrepreneurship such as packaged drinking water, online marketing etc. Moreover, family accepting these entrepreneurs at family and community is model for other educated people too who might be influence for entrepreneurship.

Table No-9: Educational Background of Entrepreneurs

| Sl. No. | Standard      | Nos. | Percentage |
|---------|---------------|------|------------|
| 1.      | Illiterate    | 10   | 10%        |
| 2.      | 1-10          | 37   | 39%        |
| 3.      | HSLC          | 11   | 12%        |
| 4.      | HS            | 19   | 20%        |
| 5.      | Graduate      | 14   | 15%        |
| 6.      | Post-graduate | 4    | 4%         |
| Total   |               | 95   | 100%       |

The table shows diversified educational background of entrepreneurs in rural society. The table shows illiterate and those completed 1-10 standards 39% entrepreneurs while most educated background PG (post graduate) entrepreneurs has 4% out of total entrepreneurs. It is interesting to note that those 10% who can not write and read are also doing business particularly in traditional enterprises like pottery, rearing silkworm, weaving, livestock's. In fact, the percentage of HS and Graduate is 20% and 15 %. So, educated people are also adopting entrepreneurship in rural regions. In fact educated adopting entrepreneurial activities as way of livelihood and earning is interesting change within rural areas.

### **3.8. Establishment Time of the Enterprise**

The study on development of entrepreneurship timings provides details of entrepreneurial journey. The nature of entrepreneurship development in the study is diverse in terms of the time of the enterprises. Traditional enterprises such as pottery has been followed and practices by Paul from time immemorial. So, current generation of Paul community pottery has been ascribed enterprises. Nevertheless, other entrepreneurs have developed enterprises in recent time. Therefore, study observed that development of entrepreneurship in rural areas have been established in different times. Accordingly, the study organized the year of establishment in the following category.

#### ***Traditional***

The year of entrepreneurship establishment can be categorized according to timings. However, the traditional enterprise has no particular time available in the study area. For instance, Pal community in Kokrajhar and Udalguri are known as pottery. The present generation traditionally inherited pottery skills and the art of making products. Community is recognized based on pottery occupation in the regions. In addition, the Bodo community has also inherited skills and knowledge related to handloom weaving, silkworm rearing, sand quarry. In fact, Bodo community was using such knowledge for self-sustenance. However, present generation is changing it to entrepreneurial activities which are additional livelihood to many entrepreneurs.

### ***1st Category Years 1990-2000***

The category mainly brings the entrepreneurship that reveals the shift from self-sustenance to emerging entrepreneurship. The self-sustenance society is changing the nature of productions in entrepreneurship like weaving, rearing silkworms, livestock, farming and modern entrepreneurship. The study people have been doing it for domestic use without any plan for commercial purposes. All they worked for was to provide basic needs for the family. However, people were changing to produce entrepreneurial purposes. Moreover, entrepreneurship provides income for entire years, which is a crucial family benefit. The need for cash to purchase other needs is another factor in choosing the enterprises.

### ***2001-2020***

In the following two decades, the number of entrepreneurial activities increased. As the area has received development packaged through BAC, BTC accord under the 6<sup>th</sup> schedule of Indian constitution, rural community embrace entrepreneurship. In fact, the two accords directly and indirectly impacted rural community of study area. As the local people have been engaging in agriculture activity especially paddy cultivation, they have diversify source of livelihood. In addition, young generation has also adopted entrepreneurship. Therefore, occupational mobility might be observed among young generation of entrepreneurs. The current generation is adopting diverse entrepreneurial activities that include tailor, tea, beauty parlour, weaving (handloom-power loom), E-Rickshaw service, vehicle service etc. The reason to change to modern entrepreneurship instead of traditional agriculture is that it increases the prospects of earning income, making new livelihood and producing new goods and services.

### ***2021***

People living in rural area are still opening new enterprises in 2021 year also. They study observed 11 enterprises in 2021. Such enterprises are weaving centres and vehicle services. Apart from that entrepreneurs diversify their entrepreneurial activities by adopting new technology; modern enterprises such as online retailer are best exemplifies with regard to marketing. However, as people have experience covid-19 pandemic, the

establishment of new enterprises has become slow. Despite such problems rural community is adopting entrepreneurship.

Table No-10: Year of Establishment

| Sl. No. | Year of establishment | Nos. |
|---------|-----------------------|------|
| 1.      | Traditional           | 7    |
| 2.      | 1990-2000             | 6    |
| 3.      | 2001-2010             | 19   |
| 4.      | 2011-2020             | 52   |
| 5.      | 2021                  | 11   |
|         | Total                 | 95   |

The above table shows the numbers of enterprise rising from traditional base to 1990 to 2021. The year 2011-2020 has the highest number of entrepreneurs in the study area followed by the years 2001-2010 in the second. Therefore, development of enterprises is new to rural community and additional livelihood in recent times. This also reflects that current generation of entrepreneur parental occupation must be different. Moreover, entrepreneur's occupation prior to entrepreneur also must be different from entrepreneurial activities.

### **3.9. Parents Occupational Background of the Entrepreneurs**

Generally, the term occupation refers to the area or field a person is part of or works in an interesting field. It can refer to the work a person does to make a livelihood. In the present study, parental occupation refers to the work adopted by an entrepreneur parent. The study tends to understand the background of the entrepreneurs and underlying factors in development of entrepreneurship. A study has observed four types of occupations parents adopt: farmers or self-sustenance base activities, pottery, business, and government employees.

### ***Farming & Traditional Occupation***

Rural people in the study area follow farming to make a living. The nature of cultivation is self-sustenance that is cultivation to meet the essential at home adopted by entrepreneurs' parents. The farming activities include rice cultivation, chilli, arums, and tapioca. As a result, present entrepreneurs also do farming; simultaneously, diversified sources of income through opening new entrepreneurial activities. Here, parents encourage them to do new livelihoods that add to income and supporting the family's needs.

The Bodo tribe adopted rearing silkworms and weaving to make garments for their family. It is the cultural heritage of the Bodo tribe, mainly adopted by women. They carry such traditions for domestic use before initiating entrepreneurship by the present generations. Some of current generation of entrepreneur acquires the skills and knowledge about weaving through social networks based on family, friends, community members. So, many entrepreneurs' parents have been doing the conventional occupation for self-sustenance. However, present generation is using such knowledge and skills for entrepreneurial activities. In this sense, shift in occupation from parents to current generation might be observed.

### ***Pottery***

The art of processing and products of making vessels with clay among the Pal community is a traditional enterprise. The new generation acquired the skill through social networks at home, with relatives, or within the community. The Pal community is identified based on the occupation they have followed since immemorial. Some of the pottery community among present generations has additional livelihood sources that are entrepreneurship. The new work may be puffed rice making, goldsmithing, garment shops, traders, utensils, and fruit shops. Respondents stated that the traditional pottery market has decreased due to the competition with other material-based products. A few of them are continuing in the same profession. However, present-generation are shifting towards diverse forms of entrepreneurship.

### ***Business***

This section refers to those parents whose following generations are doing the same occupations. The business activities may be manufacturing garments, dairy, pottery, aluminium-based utensils. It is noted that Bengali, Marwari people residing in the study follow the same business adopted by their parents and simultaneously branch out to entrepreneurship activities. In the case of dairy farm entrepreneurs organize the raw materials from local areas and technical needs from other places. For instance, the jersey cow is a productive breed for milk, but not available in the local area. Entrepreneurs order such cows from other states to intensify milk production. Parents were running the local dairy farm with local cow prior to Jersey cow farm.

### ***Public Employees***

Government employment is another form of parent's occupation among the present generation entrepreneurs. It is noted that monthly salary is source for the following generations to encourage entrepreneurial plan. So, available capital encourages them to explore the business. Some parents are building infrastructure and providing financial assistance to start new ventures to the next generation. In this context, individual with a capital sources within family has more advantage to start entrepreneurial activities.

Table No-11: Parents Occupation of the Entrepreneur

| Sl. No. | Occupation                          | Nos. |
|---------|-------------------------------------|------|
| 1.      | Famers & Self-Sustenance Occupation | 76   |
| 2.      | Pottery                             | 12   |
| 3.      | Employees                           | 4    |
| 4.      | Business                            | 3    |
|         | Total                               | 95   |

The study noticed from the table that 76 of current entrepreneurs' parental occupations are farmers and self-sustenance, 12 pottery followed by 4 employees and 3 businesses. This number seems to suggest that most of current generation parents never had entrepreneurial activities and therefore, shows changing livelihood.

### **3.9. Occupations Background Prior to Entrepreneurs**

The present study has also observed various status of entrepreneur in terms of occupation, livelihood prior to entrepreneurial activities. Accordingly diverse nature of livelihood practices and occupational background of the entrepreneurs might be observed. This reflects the living condition and socio-economic condition of entrepreneur. Moreover, the study understood the entrepreneur's conditions prior entrepreneurship development and organised the status categorically in the following.

#### ***Agriculture***

Agriculture was a basic livelihood source for many emerging entrepreneurs before entrepreneurship. People involving in fulltime agriculture activities are called *abadari* (farmer). They have been living in rural areas in which natural resources like land, rivers, waters supported to adopt agriculture to provide for the family. As a part of that many people inherited the skills and land from their parents. Eventually, they cultivated paddy, potatoes, sweet potatoes, cabbage, corn, pumpkins, gongura, sugarcane, tubers, colacasia, chillies etc. Now, these group of *abadari* are initiating entrepreneurship in rural areas and specifically they are shifting from self-subsistence to entrepreneurship.

#### ***Housewives***

Housewife refers to a woman who stays mostly at home and is responsible for managing the family in different roles, including caring for children, cleaning, and cooking. They were assigned to look after the indoor but started doing entrepreneurship later. In the course of their indoor times they adopted the self-subsistence habits like making garments, weaving for domestic use. However, they are accepting the flexible earning environment and choosing to be entrepreneurs in different entrepreneurial activities such as weaving, silkworm rearing, livestock's, parlour, supply person in wholesale, digital

markets, and retailers. Therefore, it highlights change in terms of socio-economic life of rural women.

### ***Unemployed***

Unemployment refers to an individual or person who can work, actively search for works, but do not find any. The study found the group of people in a similar situation. They have acquired educations in formal and technical area. As they failed to find any works, later partly assist parents in agriculture. Due to pressure, families search for opportunities to earn for family and initiate entrepreneurship in different activities. It may be welding, tailor, sand quarry, tents, weavings etc. Most of these people are educated but still they chose to do entrepreneurship. The factors vary in terms of opportunities and challenges.

### ***Employment***

Generally, employment is the state of paid job or occupation where person or employer makes payment to employees for the works or service for organisation. A few entrepreneurs from the study group are employees. Some of them are working in public organizations and others have been working in private enterprises before entrepreneurial activities. Such employment gives monthly salary and it becomes sources of capital for them to start business. Moreover, employments become collateral facilities for few employees to apply loans. Eventually, they expand their sources of income by reinvesting in entrepreneurship. So, employees in private or public sections have the opportunity to decide to be entrepreneurs.

### ***Business***

The category refers to the activity of producing, buying, selling in order to make profit by the enterprise or organizations. It is noteworthy that experiential knowledge in business among these entrepreneurs prior to investing in new enterprise influence them to decide. The experiential knowledge in previous business influence them to do entrepreneurship. The knowledge and capital acquired from business facilitates to re-invest in new area of enterprise. In this regard they branch out the entrepreneurial activities from previous enterprise. For instance, they invest in partnership with persons that are diverse in

knowledge linking to procurement of raw materials, productions input and marketing. At the same time few business are continuing their entrepreneurship in same occupation like pottery, aluminum utensils manufacturer. In addition, they are diversifying the entrepreneurial activities.

### ***Dropout Students***

Dropout students are those people who discontinued their schooling and colleges. The reasons for dropout vary from student to student, including financial conditions, lack of motivation, pressure to support family, and domestic work. Post-dropout, they work with a family in agriculture as the parents are involved in rice cultivation. They need skills, require minimum qualifications to works and other jobs. Sometimes they learn new skills in different areas, which require a short time and years in the form of apprenticeship and training. Such extra skills and vocational knowledge enhanced them to initiate new ventures, and dropout students become entrepreneurs. For instance, welding, tailoring, weaving, e-vehicle service, supply chain, and beauty parlour are some areas where entrepreneurship has recently increased among dropout students.

Table No-12: Occupational Background Prior to Entrepreneurs

| Sl. No. | Background        | Nos. | %    |
|---------|-------------------|------|------|
| 1.      | Employees         | 6    | 6%   |
| 2.      | Business          | 11   | 12%  |
| 3.      | Housewife         | 24   | 25%  |
| 4.      | Unemployed        | 22   | 23%  |
| 5.      | Agriculture       | 19   | 20%  |
| 6.      | Students drop out | 13   | 14%  |
| Total   |                   | 95   | 100% |

The above table revealed the differences on previous occupational status of the entrepreneurs. Out of total entrepreneurs 25% were housewife's followed by 23% unemployed. Here, most women's entrepreneurs have been doing household work. Only 6% total entrepreneurs are public employees who have invested in entrepreneurship and 12% entrepreneurs already do business. Moreover, 20% were involved in agricultural activities like paddy cultivation and seasonal vegetables. Therefore, entrepreneurship is self-employment opportunity to housewives, unemployed, farmers.

### **3.9. Types of Entrepreneurship**

The nature of entrepreneurship is the phenomena of the entrepreneurial structures or attributes the ways entrepreneurial activities exist in terms of attributes of enterprises. The attribute defined the nature of entrepreneurship in terms of micro and small enterprise. Such entrepreneurship differs in the way it is organized.

#### ***Micro Enterprise***

Micro enterprise refers to entrepreneurship or enterprises that require small investment in terms of investment, size of workers (less than 10) to produce goods and services. Micro enterprises generate self-employment in which owner themselves work and sometime family members also assist. In addition, entrepreneur hires workers but under 10 workers. Micro-entrepreneurs also tend to have a mindset of continuous learning. They handle day-to-day operations, customer interactions, and decision-making. This hands-on approach is often necessary in small enterprises. Most of them make product sale by themselves but sometime supply through third person for product sale. For instance, micro enterprises in the study area include dairy, organic tea, tailoring, welding etc.

#### ***Small Enterprises***

A small enterprise, often referred to as a small business, is a business entity characterized by small in size, and number of employees between 10-50. These enterprises are independently owned and operated by one individual or a small group of owners (partnership with diverse social groups), with limited liability. The ownership structure influences decision-making processes and the overall culture of the business. In this sense, such enterprises often exhibit a higher degree of flexibility and adaptability.

Therefore, it is an advantage in responding quickly to changes in the market or adjusting business strategies. Moreover, enterprises have fewer layers of management and less bureaucratic structure than larger organizations. This contributes to faster decision-making processes. Some of small enterprises include- aluminum based Manufacturer, powerloom (Weaving), packed drinking water.

Table No-13: Types of Entrepreneurship

| Sl. No.      | Small Enterprise            | Nos.      | Sl. No. | Micro-Enterprise             | Nos. |
|--------------|-----------------------------|-----------|---------|------------------------------|------|
| 1.           | Aluminum based Manufacturer | 1         | 1.      | Organic Tea/Tea              | 3    |
| 2.           | Powerloom (Weaving)         | 2         | 2.      | Welding                      | 4    |
| 3.           | Packed drinking water       | 1         | 3.      | Tailoring                    | 6    |
|              |                             |           | 4.      | Pottery                      | 2    |
|              |                             |           | 5.      | Restaurants                  | 2    |
|              |                             |           | 6.      | Goat Farming                 | 1    |
|              |                             |           | 7.      | Puffed Rice Making           | 1    |
|              |                             |           | 8.      | Dry Flower                   | 1    |
|              |                             |           | 9.      | Dairy                        | 2    |
|              |                             |           | 10.     | Weaving/Handloom             | 30   |
|              |                             |           | 11.     | Silkworm Rearing             | 6    |
|              |                             |           | 12.     | Sugar Cane juice             | 4    |
|              |                             |           | 13.     | Piggery                      | 1    |
|              |                             |           | 14.     | Beauty Parlour               | 1    |
|              |                             |           | 15.     | E-Rickshaw & Vehicle Service | 3    |
|              |                             |           | 16.     | Tent                         | 2    |
|              |                             |           | 17.     | Sand Quarry                  | 6    |
|              |                             |           | 18.     | Garments retailer            | 2    |
|              |                             |           | 19.     | Online Retailer              | 3    |
|              |                             |           | 20.     | Cycle Shop                   | 1    |
|              | Total                       | 4         |         | Total                        | 91   |
| <b>Total</b> |                             | <b>95</b> |         |                              |      |

The above table shows various entrepreneurial activities in rural places. It is showing that micro enterprise has 91 entrepreneurs and only small enterprise is only 4 out of 95 entrepreneurs. The development of entrepreneurship is new in rural areas, therefore, individual start micro enterprises. Moreover, lack of capital, skills and entrepreneurial network are some of issues for which rural community prefer micro enterprises.

### **3.10. Additional Sources of Livelihood among the Entrepreneurs**

Besides, above mentioned micro and small enterprises, these entrepreneurs have also other sources of livelihood in their family. Most of these sources are traditionally and locally available based resources. For instance, *Kharwi* (liquid soda made of banana tree stem) is a useful cooking recipe among the Bodo tribal people of Bodoland. The preparing process starts with using stem of banana tree after harvesting a banana fruit. Raw materials like banana stems are collected from their banana gardens. Generally, those banana trees are naturally grown. Initially, a stalk will be chopped into small pieces and then dried in the sunlight. These small pieces quickly dry within a week and two weeks in full sunlight. Afterwards, dried pieces are burned into ashes. Customers purchase these raw ashes. The process of making *kharwi* start from ashes as a layer in a bowl so that water could flow from top of layer and be collected at bottom. In the process ashes become salty to taste. Such salt-like taste is commonly used as recipe *kharwi* in a few curries, adding flavor and making curry slicky. Both raw and liquid can be preserved for long months. The Bodo tribe is fond of slicky curry made of *kharwi*. Such knowledge of preparation and uses has been traditionally inherited. Besides the Bodo tribe, other native tribal community also uses the recipe. The prices of liquid are Rs. 20 to Rs. 30 in 250 ml (pack in 250 ml size bottle) and raw ashes Rs. 10 to Rs. 30 per 250 grams. As the scope for the products got market values, a few women are preparing the *kharwi* to sell in the market. These micro entrepreneurs sell such products in daily bazar and weekly markets. On the other hand, new recipe called as soda is available in market used whenever *kharwi* are not available in market. This soda is used in cities and other places in the area and the country. This new product is additional sources of income for few entrepreneurs.

Moreover, many women are also adapting additional sources of income through locally available resources. Domesticating pig is culturally significant among the Bodo tribe of the area. The pork meat is traditional diet of Bodo tribe. The Bodo also occasionally includes pork in wedding receptions, *Bwisagu* (annual festival), Christmas, and other social and cultural gatherings. Sometime family domesticates pigs only in order to make menu for wedding ceremony. As the product has market demand, entrepreneur domesticates for sale. This way piggery has been adopted by the villagers and the people living in small town. At present some family are running piggery farm. Most of these piggery farm and family used local food to feed pigs. These foods include taro (*colacasia esculenta*) stem, leaves and rice brans available locally. Sometime entrepreneur also uses naturally grown taro available at home, neighbourhood and other village near to them. Besides rice bran is commonly use food for pigs. It is noticed that local people cultivate rice and rice bran is byproduct of rice milling. Whenever they go for rice milling, bran also comes out. Some of the family used it to feed their own pigs and others sell it to those involved in piggery farms. Generally, rice bran is use among the piggery to feed after the weanling. People under the study are adopting the piggery as entrepreneurship because it adds income to family, meat in their diet, and most of the Bodo people consider it as cultural symbol in terms of food habit.

The additional source of income in terms of piggery is divided in to two categories. First, piggery farm with maximum 5 pigs. Second, category is with more numbers of pigs than 5. Entrepreneurs use *aadi* (give piglets or fund to buy piglets to relatives member or villager) for rearing and profit is share equally among financer and rearing person. In case if pigs breed piglets, earning will also be divide equally. In addition, investment on piggery is not limited to *aadi* but some families purchase for themselves for entrepreneurial purpose. Here entrepreneurs rely on family members to make decisions. Many entrepreneurs take approval of family members to initiate the farm. According to local community, additional investment is important for entrepreneur to meet essential needs.

Besides, entrepreneur also diversify source of income by investing time in various activities. For instance, a Bodo person has been engaging in traditional fishing. The availability of natural resources like fish within paddy field, canal, water streams and

small rivers have been source for fishing. Generally, fish are available whenever rainwater comes during the monsoon time. They had the story of fishing 1 to 2 kg within 2 and 3 hours. But the availability of fish around is decreasing though fishing in paddy fields is common among the Bodo people. The rivers, streams of water, and canals are common to all villagers and freely accessible.

In addition, fishing at individual property is also accessible to all villagers. In fact, land owner do not claim ownership of fish in the paddy land. Some of traditional bamboo handicraft fishing trap use by villager includes *khokha, sen*,. Moreover, entrepreneur also use mesh sheet plastics to make *laab J* and *khokha* (fishing trap equipment). The trap equipment *laab J* (made in square shape, small thin bamboo are tied in each corner side to pull the net from the water) and trap net for fishing. The primary purpose of fishing among the villagers is to meet the domestic diet. However, nowadays, these people are selling the fish to other customers within the village and markets. Another interesting fact about entrepreneurs is that most of them sell by themselves. In the meantime, a few villagers are turning into fish retailers who buy wholesale from the local fishermen and sell in other locations within the districts. The fact is that existing ownership structures in the form of individual and community (village level) like land, canals, rivers, and stream of water are resources for all the residents irrespective of land holding or non-land holder. Though the villagers have the right to claim the fishing over ownership areas, such claims are not proposed by them rather share the resources with fellow villagers. Therefore, availability of natural resources across the village side is source for diversification of livelihood.

Moreover, entrepreneur also uses traditional ponds for rearing fish. They are traditionally small fisheries (as opposed to large commercial fisheries) and relatively need minimal investment. Most of the fishery in villages is part of domestic consumption purpose, and only a few consider it for additional earnings in times of emergency. During March-May, when ponds are filled with rain water, owners purchase fishes (fry stage that are ready to feed by themselves) fry stage is known as *fhuon* in the local term. The villager order fry-stage fish to middlemen supplier. But sometime middlemen themselves visit villager in search for ponds to supply fish. It is noted that the supplier takes the payment on an installment basis too. The prices depend on the varieties of fishes start from Rs. 250 - Rs.

300 per kilogram. Here, a small amount of capital is required to buy, and the family members support this capital. Feeding the fish is an important part of the fishery. Fishery in the study area uses rice bran, and cooks rice. Additionally, a few fisheries are feeding modernized fish pellets. As a result, fish grow more than traditional feedings. It is entrepreneurial for the owners to use modern feeds. A few people in the villages considered the fishery to be entrepreneurship.

Another traditional business among the study people is poultry. This is purely desi chicken poultry. The two leading poultry among the Bodo and Pal community is duck and chicken. The production structure is similar to fishery and piggery. Entrepreneurs have to depend on family to invest. Sometimes, they also rely on a relative's member to start the poultry and send one or two chickens and ducks in free of cost. Such initiatives are taken from relative business sides when there is no capital to start poultry. On the one hand, the villagers' poultry is small and relatively for eggs and meat consumption. On the other hand, these people also sell chickens, and eggs when cash is needed. Furthermore, some families domesticate for commercial purposes only. So, domesticating chicken, ducks play an important role in maintaining the nutrition and economy of the family.

Table No-14: Additional Sources of Livelihood

| Sl. No. | Additional Source                            | Nos.      | Sl. No. | Single Sources                    | Nos.      |
|---------|----------------------------------------------|-----------|---------|-----------------------------------|-----------|
| 1.      | Livestock and diversified enterprise sources | 85<br>89% | 1       | Entrepreneurs with single sources | 10<br>11% |
|         | Total                                        | 85        |         |                                   | 10        |

The table is showing that almost most of the entrepreneurs have additional sources of income in terms of livestock among 85 entrepreneurs followed by 10 entrepreneurs with single sources.

### 3.11. Types of Ownership

Ownership refers to the state of possessing property or legal control over wealth. Ownership is the legal right to use, own and give, which may be tangible, like land or equipment, or intangible things like intellectual property. The person in control of the property is called the owner. The present study called the entrepreneurs the owners of their enterprises, ventures and businesses.

The study noticed three types of enterprise ownership, i.e. single ownership, family and group owners (partnership). Single ownership runs the enterprise by a single person and manages the productions and market alone. Specifically, the enterprise is opened in the account of a single person in the family. Sometimes family members also refer the owners to a single person in the family for significant input in labour, ideas and management. For instance, some enterprises have registered in the official department in the account of a single person or owners such as weaving centre, sand quarry, piggery, tailor, welding, jacquard technician, packaged drinking water, beauty parlour, tea, and *dokhona*.

Second, the enterprises owned by the family are another form of ownership. Emotional bonds between siblings, parents and children are essential in family ownership. Apart from financial assistance, family members also support manual labour and management, for which family members have an equal share of profit in enterprise. Some of the family members live in the nuclear family after marriage but a family owns their enterprise, and both influence the decision. Some enterprises include Tea, cycle store, pottery, welding, power looms, weaving, dairy, puffed rice making, sugar cane juice wheeler, vehicle service.

Third, group ownership is composed of more than a single person. The partnership within relatives, community and outside community are feathers of group ownership. The components of the group are similar in ethnicity, caste, and community. Moreover, entrepreneurs are inclined towards outside community for partnership due to prospective network in terms production technicality and marketing opportunity. For instance, AAI weaving centre has combined business partnership in which Bodo owner included Marwaris. As Marwaris has been connected to entrepreneurial network particularly role

of supplying raw materials like yarn from West Bengal AAI enterprise centre included him as well. Such ownership is beneficial to minimize the production input and earn more profit, and diverse ideas in the entrepreneurial unit and market. All entrepreneurs have equal influence and profits.

Table No-15: Types of Ownership

| Sl. No. | Ownership | Nos. |
|---------|-----------|------|
| 1.      | Single    | 44   |
| 2.      | Family    | 27   |
| 3.      | Group     | 24   |
|         | Total     | 95   |

The above table shows three types of ownership, and single ownership has more enterprises from the study area. The enterprises owned by families and groups have almost similar numbers, like 27 and 24. Both the gender man and woman among the single and family ownership might be noticed. The third category of ownership is either owned by women or men. Nevertheless, there are few enterprises owned by both genders in group ownership. Moreover, majority of group ownership is also localized in terms of family, relatives, ethnicity, community. Study found that only one enterprise is combined of different community.

### **3.12. Various Sources of Entrepreneurship**

The existing entrepreneur needs various sources starting from information, opportunity, credits or funding, skills in development of entrepreneurship. Some of important sources include in first category is family, relatives, friends, community members which are within close ties. Second category outside close ties and third category is bank, government, NGO, Co-operative.

#### ***Members in Self-Help Group***

Women's self-help groups (SHGs) play a vital role in fostering entrepreneurship among women by providing a supportive environment. Key dynamics include social support,

skill development, access to finance, market linkages, knowledge sharing, capacity building, community development, innovation, and policy advocacy. Through these dynamics, SHGs are empowering women with the necessary resources and skills, creating a collaborative ecosystem that enhances the success of women entrepreneurs and contributes to broader socio-economic development. The women entrepreneur within study population is able to benefit from the group. Following table is prepared to those entrepreneurs who are part of Self-help group.

Table No-16: Members in Self-Help Group

| Sl. No. | Self-help group (SHP) category | Nos. |
|---------|--------------------------------|------|
| 1.      | Members in SHP                 | 39   |
| 2.      | Non-members in SHP             | 56   |
| Total   |                                | 95   |

The table shows 39 women as members of the self-help group out of 45 total women's entrepreneurs from the study. So, womens participation in organize group might be observed, which is an improvement in building human resources and social networks.

### 3.13. Sources of Funds

The source of funding has a significant role in entrepreneurship development. Funding is essential for entrepreneurship as it provides the necessity capital to start and grow. In addition, finances are an important component of entrepreneurship to stimulate innovation and create jobs. Therefore, entrepreneurship in rural area get off the ground with money, making it a critical aspect in development of entrepreneurship. The initial stage of entrepreneurship needs capital for various technical aspects to develop skills, raw materials procurements, and entrepreneurial infrastructures. The study has organized the sources of funding in the following ways.

The first category of funding is closely related to social relationship. It develops as part of social relation and therefore, bonding within this network is reflected in their relationship such as family, friends, relatives, community. As they are familiar to each other and bound by social relationship, it influences to develop trust. Subsequently, individuals tend to step in to such network for assistance in various needs such as emotional, love, care including finance. In this sense, entrepreneurs rely on bonding social network for funding.

The study found that family is the primary source of funding in rural community. In this context, parents, elders, and siblings provide financial assistance to individuals for entrepreneurial activities. In rural areas family is a primary source of financial assistance in entrepreneurial activities. The neighbours, living next or close to a person's house and relatives, relationship members either by blood or marriage are the third sources of entrepreneurship development. In addition, friends and community members also provide important sources for credit. For instance, community members belong to Bodo tribe, Bengali, and Pal assist each other in finance for entrepreneurial activities. Eventually, entrepreneurs relying on bonding network for funding are influenced in terms of trust, accessibility, affordability.

Another important source of funding is bridging social network. The network is outside community, religion, caste. As rural community is becoming connected with people beyond localized network, individuals are able to earn friendship and develop trust. Eventually, it is assisting rural community to access funding.

The formal institution also plays a pivotal role in development of entrepreneurship by providing credit facilities to rural community. This is called linking social capital as rural people get connected to the network access to funding becomes access. For instance, financial institutions like bank, NGO, Co-Operative, provide credit schemes and loans.

Moreover, the network also develops EDPs for financial assistance via subsidy loans including raw materials supply, machinery items supply, building infrastructure. Primarily, linking social capital plays a critical role to rural community who are a marginalized section of society and therefore, such network stimulates entrepreneurship for rural community.

Table No-17: Fund sources

| Sl. No. | Sources                   | Nos. |
|---------|---------------------------|------|
| 1.      | Bonding Network           | 62   |
| 2.      | Bridging Network          | 3    |
| 3.      | Linking Network           | 10   |
| 4.      | Bonding & Linking Network | 18   |
| 5.      | Bonding and Bridging      | 2    |
|         | Total                     | 95   |

The table shows that bonding network has the highest number of entrepreneur 62% followed by 21% of combination of both bonding and linking network. The third highest category is linking network of 12%, followed by 4% bridging network, 2% combination of bonding & bridging network.

### 3.14. Skills and Information Sources of the Entrepreneur's

Acquiring skills, information for entrepreneurial activities is an essential aspect in development of entrepreneurship. The primary source of the skills and information flows from different directions. The similar network such as bonding, bridging, linking social capital influence might be observed in access to skills and information as well. For instance, traditional and modern ways of skilling the individual in Kokrajhar and Udalguri districts is promoting entrepreneurship. Most local people tend to imitate others who succeed in traditional or modern business. Nevertheless, traditional based enterprises are more compared to modern for easy access to entrepreneurial skills and networks. Therefore, entrepreneur acquires skills and organizes enterprises according to the accessibility of the skills.

A bonding social network, a platform that allows individuals or persons to connect with others, is an essential aspect of entrepreneurial activities. As the network is localized

based on social relationship within close ties and similar identity, entrepreneurs are able to access information and entrepreneurial skills, opportunity. For instance, a person acquires knowledge and skills of entrepreneurship within family, community members in traditional loom for weaving, silkworm rearing, and pottery. In addition, entrepreneurs also depend on such network for entrepreneurial opportunity and information. Some of important enterprises include pottery, handloom, sand quarry, silkworm rearing, dairy, puffed rice making, and sugar cane juice shops, tent.

The access to skills and knowledge for entrepreneurship is also through bridging social network. As the network is diverse in terms of community, ethnicity, caste and religion, it provides various experiential knowledge, skills and business networks. For instance, master weavers, welding, tailoring, cycle mechanics, food services, beauty parlours, and driving's etc. are important areas individual access skills and entrepreneurial network under apprenticeship. The network is important to rural community to acquire skills and information about new technology and methods of producing goods and services. In fact, this is individual network and entrepreneurs relations with owners of skills and entrepreneurial network is based on reciprocal. An arrangement in which a person or individual learns the art, skill, management, and knowledge from an expert in a respective field of occupation or job. Alongside, trainees learn hand-on experience from a mentor. Sometimes trainees are provided with free food and accommodations and in addition given remuneration. However, such facilities depend on the nature of negotiations and connections between trainers and trainees. At the same time trainers or owners also benefit in terms of assistant in some of tasks.

Generally, individual acquiring skills and connection to formal institution for entrepreneurial opportunity is linking social network. The institution provides skills, knowledge, skill up-gradation, market networks. Moreover, rural community is inclined towards the linking network to familiarize new technology, methods and ideas of producing goods and services for entrepreneurial activities. For instance, handloom department of BTC under various schemes provides skill up-gradation programmes, marketing networks. The programme also awards certificates to trainees upon completion of the course. The process includes theory and practice as a part of training. Some of the entrepreneurs under study have acquired skills in the field of dry flower making, tailor,

welding, handloom. Such vocational training is learning-centric the way skills and knowledge are disseminated. Some trainees have been trained and have enhanced business set up. So, linking network modern training is generating entrepreneurial activities.

Table No-18: Skill Networks on Enterprise

| Sl. No. | Sources                   | Nos. | %   |
|---------|---------------------------|------|-----|
| 1.      | Bonding Network           | 44   | 47  |
| 2.      | Bridging Network          | 23   | 24  |
| 3.      | Linking Network           | 5    | 5   |
| 4.      | Bonding & Linking Network | 23   | 24  |
| Total   |                           | 95   | 100 |

The above table shows bonding network 47% is the highest network used by entrepreneurs for skills and information. Second category is 24% that is bridging network, similarly combination of bonding & linking network 24% for skills network. The culturally significant products and network still influence rural community to acquire skills and knowledge for which bonding network has highest number of entrepreneur. However, rural community is also adapting to various other sources outside community and institutionalize network such as EDPs, therefore, table shows entrepreneurs combining local resources and intervention schemes. Overall, entrepreneur employs various sources of network to learn new skills, methods, ideas to produce goods and services in development of entrepreneurship.

### Chapter Summary

The chapter also discussed and included statistical information about the socio-economic and cultural background of the entrepreneurs along with the other factors in developing entrepreneurial activities such as age, gender, marital status, types of family, religions, sources of funds, year of establishment, ownership, literacy background, and so on.

Moreover, the chapter exhibited the details about the entrepreneur's background substantiated in terms of parental occupation, previous occupation, a member of a self-help group, and types of entrepreneurship such capital intensive and labour-intensive.

## **Chapter-4**

### **Role of Tradition and Entrepreneurship Development Programme**

Entrepreneurship development generally aims to motivate, influence and suggest important entrepreneurship decisions. Particularly the procedure to support the individual for entrepreneurship development might be programs, projects, and training that enables a person to strengthen the person to decide to be an entrepreneur. The programs target potential individuals to acquire skills, and knowledge that stimulates entrepreneurship development. The people living in rural are adopting entrepreneurship to make a living. Simultaneously, unemployed educated youths are also taking entrepreneurship followed by entrepreneurship development programs. The state government of Assam, Bodoland Territorial Council (created under the sixth schedule) is carrying out different entrepreneurship development programs to encourage the local youths and potential rural people, including women in recent times. Positively rural people are also determined to be entrepreneurs, influenced by conditions or interests.

There are various reasons that encourage individuals to become an entrepreneur in rural society. Individuals choose to be an entrepreneur based on interests, and passions. Moreover, some of key factors for choosing enterprises are due to economic challenges, such as declining agricultural productivity, limited income opportunities in traditional occupation, changing market conditions within pottery. For instance, self-sustenance based livelihood like paddy cultivation, silkworm rearing, weaving has been limited income sources. Moreover, potteries at present were facing marketing challenges due to product available made of plastic raw materials. Therefore, pottery has been experiencing marketing issues. In this context, these rural communities are choosing entrepreneurship to make a living.

As they are embracing entrepreneurship, the need for skills, and information, opportunity, credit, marketing of goods and services become crucial in new livelihood. Accordingly, rural community are adapting to various resources available in the form of tradition and Entrepreneurship Development Programmes (EDPs) in development of entrepreneurship. These facilities play role in providing- credit, skills training, skill up- gradation and machinery grants, market platform for goods and services all together constitute the

development and growth of entrepreneurship in rural society. Moreover, traditional credit and knowledge system, welfare schemes, private institution and centers play vital roles in development of entrepreneurship.

#### **4.1. Traditional Financial System in the Study Area**

A traditional financial system is an important form of institution in rural society. Such a system is common in the area, namely Udalguri, Kokrajhar districts of Assam. Generally, they organize and manage the traditional financial system without any external assistance. Primarily, it is an institution that originated within the village and later expanded based on ethnicity, and community in the village area. It functions as mutual help and co-operation in various aspects of life. It includes marriage, health emergencies, education, and economic situations. Noteworthy factors that have drawn people to rely on such systems are due to accessibility and informal ways to procure it. An advantage of such a system is that people can procure small loans without any formal procedure involved which is not accessible in formal financial institution. Particularly, it supports rural entrepreneurship with simple steps. Hence, the lending institution is helping the rural people to develop micro enterprise. It is noted that other communities like Bengali also rely on such a credit system mainly within the family and community. The Bodo people considered the system beneficial service at the village level within the family, relatives, and community.

The rural traditional financial system in the study area is called as *dahar* (credit) in local language (Bodo). Villagers borrow money from local lenders for various reasons like paddy cultivation, health emergency, etc. Traditionally the paddy cultivators borrow money from the lenders in the village. As those lenders have more products than consumption at home, they sell the products and give the money as credit with interest to the local borrowers. For instance, Akon Daimari is a lender to local borrowers from Sumapara, Udalguri. Earlier local people borrowed money from him with an agreement to return rice when harvesting comes with interests. The borrower had diverse aims to use the money. In fact, local entrepreneurs like Monoshri used the money to invest in paddy cultivation and remaining money was used in weaving. In the process of providing such

traditional loan, local people need to give signature in affidavit paper to Akon if amount of money is more like Rs. 30000.

Besides, family and relatives also play vital role in regard to formation of entrepreneurship development. For instance, Ms. Rwisum Daimari is 15-year-old girl from Udalguri. She is a student and completed her matriculation. Now, she is pursuing her intermediate. Her grandparents are from different place called Swmliguri. The tribal people have the habit of giving gift as token of love to relative members. It may be cash, kind like chicken, goat, cow, and duck. Generally, a senior person, like the head of the family, gift to maternal grandchildren, married daughters. One day Raisum and her parents were visiting the grandparent family in Swmliguri. So, Raisum's grandpa (mother's father) promised to gift a cow to her. They started rearing the cow feeding in the agricultural field adjacent to her house along with family members like father, mother and brother. The cow has access to naturally available grass and rice straws within area. They projected the cow for breeding purpose and increased to two cows. As a result they are able to sell the milk in Rs.40 per liter. Such case of gift nourishes the livelihood of Rwisum family and become entrepreneurs. In addition, family has diversified investment in other small business within the family in livestock's.

#### **4.1.1. Features of Savings and Credit System in Assam**

Various groups of people have savings and credit system across rural region in Kokrajhar and Udalguri Districts. The study observed two categories based on family community and profession or occupation. The first category is internalized structure form of savings and credit system with a condition to join group within family, friends, neighbors, village members and restricts members from other villages. Women self-help groups, for instance, is a form of savings and credit system. Members need to contribute as savings and the collected amount is given as credit with interest. Moreover, another form of savings and credit system in terms of close ties such as *rajuhua* (village committee), kinship group might be observed.

The second category of savings and credit system is based on occupations or professions irrespective of village, community. For instance, teaching and non-teaching staffs of Auxilium College save money to provide loans to its member. Members are inclusive to

all teaching and non-teaching staff. A member can save minimum Rs. 1000 per head; however the same member can also save 4-5 units under one membership. All the members can lend money, but non-members are allowed only under referee of bona fide member with more interest. One lakh investment in business like tea farming might be observed. Besides, same category of savings and credit system might be observed in the field of traditional irrigation committee.

This group's members are those who use the same irrigation facilities like river and canal water for cultivation. Members of this group can be residents of different villages and ethnicity but access to same river, canal. Such group is called as dam committee. The sources of savings include absent fine and membership joining fees in committee. Accordingly, the money is given as a loan to its members in low interest and high to non-members under the referee of bona fide member.

Unlike formal financial institutions, the lending system has no document verification to apply for loans. The borrower applicants take the loans directly from the cashier by asking for the needed amount without any guarantors. The process of accessing loans in traditional lending system is easy and short. Some of key factors for procuring loans are entrepreneur's family in needs like schooling, domestic needs, marriage, or health.

Besides, people take loans to make investments in entrepreneurial activities. For instance, entrepreneur use loan in weaving and purchasing piglets, and chicks in villages. Similar behaviour is visible in Karigaon village in Kokrajhar and Khowrang, Selmari in Udalguri. Therefore, study highlights the importance of traditional savings and credit systems in resources mobilization and supporting role in development of micro-small enterprises. Both the lending system is organized in a manner that is accessible to potential members and for the greater interest of those people near and dear to them particularly in developing entrepreneurship.

### ***Savings and Regulation***

The traditional savings system makes certain regulation to manage, accounting the savings for smooth manners. The regulations are organized for the interest of the group. The regulations of the Self-Help Group are as follows.

- A group of 10 members form a self-help group.
- All the villagers are eligible for membership in the community saving group.
- Based on the education and availability of the person within the membership, the secretary and treasurer are selected.
- All the members of the group have to contribute the same amount.
- The deposit has to be done on a monthly basis.

Apart from the above-mentioned regulations, some other groups like community and profession differ to certain extent. For instance, savings within the community is drawn from the absent fine in community works, savings from contract works, and income from the investment in the fishery in villages like Athanshar Aubari, Belguri in Udalguri. In addition, the last three points from the above regulations apply to an occupational based group saving systems which rely on monthly salary particularly among the teachers group saving systems. Therefore, it is revealing that rural people access to capital and income is influential elements that encourage traditional financial systems.

### ***Traditional Credit System***

The traditional credit system is common among the tribal people in rural areas, including other Bengali communities. The system is known as *lathonai* (credit) in local terms. The village people traditionally structure it. They do not have to depend on external agents to approve the loans. The form of credit is by lending money or resources like land, tea gardens, or areca nut gardens to other people. Such institution comprises two sets of credit systems regarding ownership like individual and group credit. On the one hand, individuals give loans to neighbors and relatives, friends and village members with interest and without interest to family members. It tends to earn income by providing loans by charging interest. On the other hand, group or organization credit system provides loan only under the membership. For instance, all the members in self-help group community take loans from the common credit system. In fact, it enhances entrepreneurial activities among many entrepreneurs in setting up new businesses and

strengthening existing ones. Therefore, traditional credit system is important prospects in development of entrepreneurship.

### ***Credit and Regulation***

Creditor forms some regulations for the debtor. Such agreement is between the debtor and lender. They announce all such regulations during the time of lending. Some of the standard regulations in the credit system are as follows.

- Lender need to refund the money in particular time (mostly one year, but depends on agreement).
- Under the group credit system, ownership is limited to membership based on community and profession.
- Individual ownership credit system is open to friends, relative, villagers.
- Low interest charge 2% to 3%.
- This credit system charge interest on the monthly or yearly basis from the borrowers.
- Interest of the loan differs on the basis of membership and non-membership in the group.

Charging interest from the borrower is a similar feature of individuals and groups. Accessibility to credit, however in the group, like friends and villagers is limited to its member's villagers following the trust. Personal connections and trust determine the loan approval for people outside the village and community.

#### **4.1.2. Ways of Lending and Security**

Traditional savings and credit systems have different ways of lending and security systems. The function of the system is created by the local people. Localized existing system is categorized in the following ways.

#### ***Lathonai***

The *lathonai* is a traditional lending system within the Bodo society. The word *lathonai* means to borrow, without interest. This is common among family members, relatives,

friends, and local villagers or neighbours. The system is adopted by the local people when they face financial hurdles. For instance, in tribal societies, handloom products are marketed using social networks. Locality and neighbourhood serve as source to take traditional loans. Mrs. Mamu is an entrepreneur who weaves traditional *ogron* dokhona, for instance. He distributes her goods to local stores. Additionally, her neighbour Hirimba Daimari aids her with sales. An interesting detail about Hirimba is that she drops her daughter off at school in Karbirali, and other ladies who drop their children off at school learn about *ogron's* availability. As a result, they request that the *ogrons* be brought in for purchase. Mamu packaged and provided the *ogron* to Hirimba. She has sold 10 *ogron* thus far. The agreement designates Hirimba as a temporary retailer. In addition to this connection between these two women, their friendship is defined by their shared neighbourhood and community and takes money in need to purchase raw materials like yarn. They also visit one another in their spare time. Not only do they swap resources but practices *bodol lanai* which is technically *lathonai* without interest in times of shortage of kitchen staples such as salt, dal, matchboxes, and sugar. The process maximized Mamu to engage more in weaving and assist financially in time needs.

### ***Khai Khalasi***

It is a traditional lending system followed in rural society. The terms '*khalasi*' means throw which is used to explain the condition of the lending system. Generally, people who own land are the debtors and take cash from the creditor for one or more years. Once the agreement time ends, the creditor re-authorizes the land and gives back to owner. It is interesting to note that debtors need not to repay cash. The debtor can use the land for cultivating various crops. The debtor has to use the land and make a benefit out of the harvest, but without sharing benefit with the creditor. Besides, tribal people are giving areca nut, chili gardens under the *khalasi* system. Entrepreneur is adapting to *khai khalasi* system in times of basic urgency.

### ***Huthia***

Basically, the study people choose the *huthia* as a means of financial support in times of emergency like schooling, health. The word *hut* means "interest". It means people can take cash from the creditor with interest. However, it is not mandatory to repay the

amount in cash; the agreement has the option of returning in kind, like in the form of rice particularly within family. It is created for the villagers who do paddy cultivation. Earlier, rice owners also used to give rice in *hutia* where a debtor could return the rice with interest. For example, a *monse* (40kg) rice *hut* (interest) will be 45 kg in return for a year. The debtor can also return in cash following the latest market price.

### ***Bonthog Hwnai***

The system is a loan in cash to the borrower, and as security. The debtor gives property such as land, tea garden, areca nut in exchange of cash with creditor. Here, debtor will be able to use the property. The lender can use the land for cultivation and harvest tea, and areca nut till the borrower returns the cash. Most lenders take such opportunities because such resources produce benefits which become interest for lenders. Sometime, entrepreneur uses system for entrepreneurial purposes.

### ***Aadi***

The *aadi* system refers to trust, mutual help and cooperation among the rural community. Under such a system, two individuals or more initiate a plan to make an investment, which is an entrepreneurial activity. One person becomes a financier or provides materials, infrastructure, or anything that acts as a means of capital, and another person takes the role of processing to the production stage. It is adopted among the two individuals to uplift the socio-economic state of friends, relatives in need. These activities may be livestock, *rabi*, or kharib cultivation. *Aadi* is common among relatives, friends, and neighbors, and within the locality. Eventually, profit is shared equally among stakeholder's partners. Generally, rural community uses *aadi* for various purposes, including paddy farming and medical emergencies.

***Case Study on Aadi a Traditional Credit System-*** The case study of Binaishri as an entrepreneur who is a master weaver in handloom from Janagaon, Kokrajhar, Assam reflects the traditional fund prospects. She weaves traditional dokhona (A piece of cloth worn by Bodo women wrapped around the waist and covers the whole body from the chest to the legs), stole, shawls, and scarfs. She learned the weaving post-marriage in their women's self-help group (all members from the same village) through social networks and training organised by the handloom and handicraft department of Kokrajhar

district. As the enterprise continues her other relatives joined her. All of them are relatives to each other. Lwmsrao Daimari (cousin of Binaishri) is a financier at Binaishri weaving who also had a handloom technical skills course at Bongaigaon and Binaishri herself funded Lwmsrao to pursue weaving technical skills. Other members have diverse roles i.e. materials procurement, supply, and marketing of the products. Among them, Miniswrang is one of the male weavers in the group. Now, she is hiring 3 weavers to run the handloom enterprise. Among the weavers, 2 of them were recruited on the basis of social network of her husband who use to work together in *indilu* (make yarn from cocoon) industries. Such traditional system is called *aadi*. As the system has been adopted by Binaishri, weaving started to grow in terms of works, staffs, partnership.

#### **4.1.3. The Role of Self-Help Group and Entrepreneurship Development**

The self-help group (SHG) is also important sources of credit to many women entrepreneurs in rural areas. The group also provides loans to the group members in low interest. For instance *Delaishri*, and *Bardwi* self-help group was formed in 2014 in Udalguri district, they grant loans to members. In addition, (SHG) provide access to loans from public scheme and entrepreneurial information and opportunity. The SHG also increase network by joining federation comprise of 100 women who are members of SHG. Each month federation meets with all the 100 members to discuss and carry orientation programs on loans, investment and management of traditional savings and credit system to run the group. The federation key function of SHG is to access training, subsidy loans, motivations, awareness and marketing. The important functions of the federation are as follows.

- Orientation programs.
- Management of grants in the federation.
- Investment in small business.
- Acts as traditional savings and credit system.
- Acts in organizing group to access opportunities.

For instance, after joining federation, Bardwi self-help group are able to apply for loans. They are now granted two loans Rs. 5 lakhs and Rs. 2 lakhs. Therefore, SHG in rural

society plays crucial roles in facilitating lending systems and supporting roles to connect to government schemes and services. The study found that many entrepreneurs specially weaving enterprises are mostly members of self-help groups. And such group is able to develop skills in weaving, finance, and access to grants and schemes in entrepreneurship.

#### **4.2. Public EDPs and Role of Financial Institution on Entrepreneurial Behaviour**

Several entrepreneurship development programmes and financial institutions play pivotal role in development of entrepreneurship. Mostly formal institutions stress on giving loans with specific procedures. Informal ways of financial institutions also provide money to entrepreneurs. However, few entrepreneurs only approach formal credit systems. Rural people mostly have adapted to the self-sustenance approach of their livelihood based on agriculture. Only a few numbers are landing in business. The adoption of modern financial system is new to the people of the study area, particularly among the Bodo tribe.

The public bank like Assam Gramin Vikas Bank is one of the significant banks for the micro and small enterprises. The entrepreneurs in the field of handloom are beneficiary of subsidy loan through District Industrial Centre (Udalguri, Kokrajahar) districts. Such schemes are network to access subsidy and loan provided by government.

For instance, Junaki Boro from Dwifhang were granted loan two times. As she has 7 jacquards looms they need raw materials like yarn to continue their business. So, she applied for the loans, and recently in 2022 approved and granted loans of Rs. 5 lakhs with 35% subsidy. According to Boro, she did not have the capital to invest for long time and wanted money to run the business. The loans enabled her to purchase raw materials like yarn from Guwahati. However, as price is rising in yarn product, she was in need of more capital. In such situation she decided to take loan. And now they have invested in producing more. In addition, she purchased more equipment and constructed weaving sheds. Now, weavers can work under roof in rainy and sunny seasons. The case study highlights association between formal institution and entrepreneurship growth. Junaki increase the looms and hire more weavers to weave. Now she is a master weaver and task in their handloom has also increased in term of the management of the process, starting from the raw materials collection to the marketing of the products. However, she is not

involved in the digital platform. As most of the time Junaki involves in production process, she is tied up with managing the weaving unit.

### ***Supporting Role of Training Institute and Consultancy Agents***

The government projects and programs play an important role in promulgating awareness and information among the rural people. As there are communication gaps on information regarding entrepreneurship development between the urban and rural people, the government is taking several steps to fill such gaps for the rural people. The program is playing linking network to access entrepreneurial facility in terms of finance, technology, management, and entrepreneurial skills for rural people and other potential individuals. The programs are stimulating the existing entrepreneurs as well as strengthening new entrepreneurs.

For instance, Rural Self Employment Training Institute (RSETI) Udalguri is an important public set up that provide training and technical skills in respective field. Some common objective of the organization is identifying, motivating, training and facilitating the rural youths and people to take up self-employment to make a living. Such model has been considered effective in providing training and generating employment in rural regions. Primarily the programmes intend to train the first generation entrepreneurs in different fields like goat rearing, handloom, livestock, tailoring etc.

### ***The Training Programs on Entrepreneurship Development***

Emerging enterprises are first generation entrepreneurs in Kokrajhar and Udalguri. As most of these entrepreneurs are just in the initial stage of entrepreneurship, they face a shortage of skills and knowledge in new entrepreneurial activities. The nature of enterprise is based on traditional structure and imitation of existing enterprises from others. So, rural entrepreneurs are born out of their own experience and by imitating others work. However, few entrepreneurs have taken up entrepreneurship after acquiring the training. Hence, many entrepreneurs need authentic training and skills in enterprising the prospective field of work. Therefore, external opportunities such as entrepreneurial attitude through training have potentiality to intensify development of entrepreneurship.

Some entrepreneurs acquired skills and knowledge through training. Some of the trainees have pursued entrepreneurship in handloom, drinking packaged water, welding, dry flower artist, cycle store and so on. These entrepreneurs have acquired specific knowledge and skills by attending different training programs which are effective and productive for the entrepreneurial units. For instance, a few technical inputs through training are encouraging entrepreneurship. These techniques are introduced in the traditional handloom weavers in the study areas. Existing handlooms industries in Udalguri and Kokrajhar are adopting modified handloom equipment called jacquard loom. The Bodo weavers in villages and other rural areas are using the modified version of looms because of less time need and less energy input. At present study found 20 weavers using jacquard looms for entrepreneurial purposes.

### ***Influential Role of Existing Institution on Altering Entrepreneurs***

The development of entrepreneurship is influenced by institution that play vital role for rural community. As rural community needs skills and knowledge, the contents of the programs become alternative input to survive and grow the entrepreneurship. In this sense, existing institution provide technical knowledge network for entrepreneurial activities. In the initial stage entrepreneurs used local knowledge and as the business becomes large some other entrepreneurial units like management of works into different units like productions, and marketing also increases. In such condition entrepreneurs realize the important of changing roles from workers to management of works. In addition, seeking professional's guidance in management enables the entrepreneurship.

Rahul Narzary is graduate an entrepreneur from rural village in Janagaon, Titaguri, Kokrajhar district. He believes that educated people can choose to be entrepreneurs. According to him entrepreneurship is plan A for him and not B. Rahul belong to Bodo community. Generally, Bodo has been engaging in piggery from time immemorial. Therefore, rearing pigs is common among Bodo and people acquire general knowledge within local network. As Rahul know some basic ideas on piggery he started making investment of Rs. 5000 in 2017. He purchased Japanese quail birds and later realized profits he earned Rs. one lakh to Rs. one and half lakhs in a day. Subsequently, he was able to make capital from the sale. In addition, Dr. Nilutpal Das, KVK SMS (Krishi

Vigyan Kendra, subject matter specialist) and Bhapendra Deory expert member under the department of agriculture suggested Rahul for piggery. According purchased 5 pigs towards the end of 2018. In the midst of such advancement, two pigs died due to diseases. Nevertheless, lost did not discourage the spirit of entrepreneurship. Later he bought 10 hemisphere pigs breed under the guidance of Dhaneswar Kalita of Khanapara, Guwahati. In the following year 2019 hemisphere breed gave 60 piglets for which he adopted expert input in managing the farm in terms of care, diagnosing potential disease and building healthy infrastructure for the piggery. As the production increased he needed more pig sheds to keep them safe. Then he sold 5 piglets for Rs. 5000 each and built the pigs sheds. Now, Rahul's responsibility increased in terms of caring, feeding, and monitoring increased pigs, and building pigs sheds for which he hired workers under him to work.

Moreover, feeding is essential need for pigs. The rice bran by-product of milling is the locally available source for feeding. The local farmers and own paddy cultivation produce enough bran. According to Rahul, he also uses maize pellets supplied from other states like West Bengal, Bihar. But, the cost of the pellets is higher and the farm's production cost increases as they depend on supply pellets. Therefore, sometimes he keeps in stock from the local maize farmers in total 10 tons of maize. The availability of feeding resources within local areas is also assisting him to run piggery smoothly.

At present 450 pigs are available in the farm and 7 workers. In fact some local workers are experience in piggery from Punjab which is bonus point for Rahul and minimizes the role in the farm. He also stated that Narzary farm is registered and he make insurance of all the pigs to avail the insurance benefit in diagnosing, caring and other technical support from the concerned department. Following the success in piggery, he again reinvested in other livestock in the farm. This time he diversified the farm into local chicken and ducks. The benefit he earned from the previous farm like piggery, encouraged him to invest resources, particularly in new livestock.

In this context his role has changed from working to managing the production input in terms of seeking alternative care, feeding and markets. Increasing the number of pigs needs sincere care from the vulnerability to protect against possible diseases. He

therefore, takes expert guidance time to time from veterinary expert. Accordingly he has built separate sheds to avoid contagious infection from human contact. Moreover, he also learned the potential action that may infect pigs from the human steps in the farm. Therefore, he sanitized the person whenever visit the farm to feed, care, and monitor the pigs including himself and other workers under the enterprise. Moreover, he also owned a license to supply the products in other places, such as Meghalaya and Bhutan. As he has developed in such places it is easy for him for marketing.

Rahul Narazary has been awarded as a successful entrepreneur by the Bodoland Territorial Council. He also interested in providing training to people interested in pig farming. In fact he was invited to give training on piggery at Meghalaya state. Besides, he is associated with the livestock development agents and occasionally provides training in organised workshops in Bodoland Territorial Council areas and other places within the state of Assam. He is always ready to help people who need technical knowledge and information on piggery. Associating himself with the concerned official for valuable input for the growth of local entrepreneurs in the field of piggery is his public service. Today he is best exemplified to be an entrepreneur in local area. Hence, diverse marketing networks, ideal entrepreneur and fame that came along in the regions are prospects for him, advancing his entrepreneurial unit and marketing unit. He is projecting to maximize the farm by increasing the number of pigs to one thousand and 25-30 workers by 2023.

### ***Role of Co-operatives and Entrepreneurial Activities***

Co-operative plays an influential role in entrepreneurship development. For instance, Bodoland Regional Apex Weavers and Artisan Co-operation Federation Ltd. (BRAWFED) were formed towards the end of 2008. The Development Commissioner for Handicrafts Government of India, Ministry of Textile supported the organisation. Primary function is to act as a catalyst and pathways for people living in Bodoland Territorial Council (BTC) with special emphasize on handloom and handicraft. The organization is providing connection to access the government schemes, market opportunity, skill up-gradation programme, technical knowledge, training session for weavers, artisan, SHGs member (Self-help group), for people of BTC area. The expert in the field of handloom

and handicraft guides these activities. Some of key missions of the organization are given below in point wise.

- To sustain and create avenues of employment in handloom and handicrafts sector in BTC area.
- To improve the socio-economic status of handloom weavers and handicrafts artisans of the BTC area.
- To improve production, productivity, quality, and cost-effectiveness of handloom and handicrafts products.
- To improve the market potentiality of handloom and handicrafts of BTC and compete with confidence for an increasing share of the global market.

Moreover, BRAWFED see their vision to create infrastructure, environment for weavers and artisans to promote the handloom and handicrafts globally. Some of the important handloom products include *aronai*, waist coat, shawls, *Dokhona*, scarves. For instance, organization arranges fashion shows to promote local product in Shillong, Hyderabad, Guwahati, Bhubaneswar, Lucknow. In addition, organisation also is invited to attend national handloom expo in places like Delhi, Mumbai including invitation to showcase thematic exhibition in different countries across the globe. Till now they have attended in countries like, Nepal, Bhutan, Bangladesh, USA, China, Russia, England, Italy, South Africa, Brazil. The local entrepreneurs connected to the organisation supply local *eri* products and some of the ethnic cloth like *dokhona*, shawls, through this platforms for customers or modeler of different country.

For instance, Mr. Mantu Daimary 40 years old, is a dry flower artist and entrepreneur from Ranjingpara (Gaurang Park), Chandrapara, Kokrajhar, Assam. He has attended formal training in flower making in Gujarat through Handicraft and Handloom department, BRAWFED. Particularly, he has learned to identify locally available natural resources useful to make dry flower. The qualities of those resources have the potential to preserve without any decompose for long time. Now, as he is expert he prepares flowers in his place. The familiarity with the local materials and process of making dry flower has increased his confident to pursue entrepreneurship. Some of the natural resources found

in the paddy field and around the village are easily identified by him. The dry flower making business is labour intensive. Therefore, as the demand increases he hires working hands from the village to identify and collect the resources. Some of the flowers products include wedding decorations, interior decorations, stage decorations, bouquets. Moreover, he is a registered member of society under the ministry of Handloom and textile and he is invited to showcase the product and sale.

In addition, he also has adopted domestic and international market. The registration in concerned public department like handloom and handicraft department provides marketing opportunity in various expos and exhibitions either by state government or co-operative. The opportunity covers financial assistance for travelling and accommodation while attending expos and exhibition. Other facilities include free of cost in registration for exhibition. State and national governments are the funding agents. Till now he has attended exhibitions and expos in places like Goa, Andhra Pradesh, Hyderabad (Telangana). Moreover, he attended the annual exhibition programme in Bhutan. Therefore, case study reflects the role of co-operatives in providing connection to access entrepreneurial facility in terms of skills, marketing opportunity and overall network to grow labour intensive enterprise. Besides, co-operative is also providing entrepreneurial facility to culturally significant entrepreneurship such as weaving, silkworm rearing for rural community.

### ***Role of MSME Development Institute in Guwahati***

The MSME (Micro-Small Medium Enterprise) institute in Guwahati provides important assistance and support for promoting and developing entrepreneurship within the state of Assam. Major objective of the institute is to implement policy guidelines of the government of India under the specific additional secretary and development commissioner and development organization for promotion and development of micro-small enterprises through the ministry MSME government of India. The institute is headed by the director and assisted by the deputy directors, assistant directors and investigators in other branches.

The institute organized Entrepreneurship Development Programmes regularly to cultivate the interest and skills of the educated young unemployed youths in the state. The

programmes tend to support through training in setting up enterprise development and other services that strengthen the entrepreneurial activities. Generally, programmes are scheduled to be conducted in four to six weeks. For instance, a girl namely Jina from Goraimari, Udalguri completed intermediate is beneficiary of schemes. She is pursuing the design course in the institute. The syllabus of the programme is to impart knowledge on design which is useful in weaving. Jina came to know about the course through her sister who attended invited exhibition programme at Guwahati. The course has limited slots. Jina has been approved as her family weaving center is registered in the handloom office.

### ***Skill Development Programmes***

The MSME DI (Micro Small Medium Enterprise, Development Institute) Guwahati regularly organizes different skill development programmes for the potential youths of the state. Some of the important skills training are organized in the following ways.

- Export promotion programmes are another form of strategies of the institute to give facility to local small scale industries in international markets. Under such objectives the programmes are designed to explore potential markets, export promotion and, export policy & procedures and exhibition in possible platforms. Such programmes give platforms to small enterprise to participate in national and international trade fair, expo and exhibition (Development & Facilitation Office, Guwahati, MSME Government of India).

For instance, Mr. Suresh Daimari is 33 years old from a Phasia, Udalguri is entrepreneur in welding. He has completed HSLC (High School Leaving Certificate) and was admitted in college but discontinued due to family problems. Later, family suggested him to go for an apprenticeship in Guwahati ITI (Industrial Training Institute). He selected welding as a course of training under apprenticeship. During the time of training period, his elder brother Suman supported him in basic needs and other costs like tuition. He acquired the necessary skills in welding, including the practical part within a year. After the course completion mother suggested Suresh to open a welding nearby parent's resident. Accordingly, Suresh located the small chowk name Deolguri adjacent to Udalguri Kokrajhar road and home accessible to many customer of the area. Once again Suresh

brother supported him financially during initial cost in building welding house, shops, welding machines and raw materials. It is noted that Suresh has also made investment which he earned from working in Guwahati. He started welding in 2011. As the work load has increased, Suresh had hired own cousin brother. Now, local customer order different products like window grill, verandah grill, house roof frame etc. Eventually, case study revealed that access to proper channels and network in the form of vocational training is important aspect in development of entrepreneurship.

### ***Role of Rural self-Employment Training Institute in Udalguri***

The public agents acting under different organization are also playing the role of training and enhancing the skills of local people. The agents like Rural Self-Employment Training Institute (RSETI) are giving training in collaboration with the banks and government from the state and central level. It is training institute and committed infrastructure in each district of the state for skilling the rural people for self-employment in small business. The main objectives of the institute are given in below in point wise.

- Youth from BPL families living in rural areas would be identified and trained for self-employment.
- Demand driven trainings.
- Evaluation of the candidate's ability and locate the training areas.
- Hand-holding assistance for trainees to secure financing from banks.
- Accompany trainees in the service for the sustainability of micro-enterprises for two years.
- Short-term residential self-employment programmes with complimentary food and housing for trainees.

(Sources: Role of Rural self-Employment Training Institute, National Institute of Rural Development and Panchatyai Raj)

The training programs are co-operated with local banking systems like State Bank of India (SBI), and Rural Self-Employment Training Institute. It may be training in goat rearing, piggery, fishery, and poultry. It is noted that trainees attend training and got

certificate. For instance, Ronekha attended goat rearing training by RSETI. She also has been granted a goat for rearing after the training. Accordingly she has domesticated goat for entrepreneurial purposes. In addition, she has been awarded trainees certificate to access loan for small enterprises. Eventually, Ronekha acknowledged that technical knowledge in terms of goat rearing has been important to her to diagnose diseases and to prevent the potential diseases. This case study reflects the important of technical knowledge and credit facility needed for rural community particularly in development of entrepreneurship.

### ***Training on Entrepreneurship Development: Contents and Entrepreneurship***

Existing training programs are designed following the needs and prospect for development of entrepreneurship. Most public training programs tend to consider local knowledge too, while developing the contents of the programs in terms of traditions and possible modern entrepreneurship. During the training sessions, local trainees are organized based on sex, age. For instance, sericulture and handloom emphasized on women candidates. In this sense, schools drop out girls and married women living in villages are preferred for the programme. In addition, culturally significant activities such as weaving, silk worm rearing has been considered in designing the contents of program. Because ascribed knowledge within family and community maximize the chance of entrepreneurship development. As Bodo rural women know the knowledge of weaving and rearing silkworm, this area has become important part in development of EDPs.

Accordingly, EDPs has been design to impart some technical knowledge including developing entrepreneurial attitude and boosting the trainee's confidence to act entrepreneurially. In addition, programs include government services in the form of opportunities, hand-holding incentives. The study found 38 women's participating in various handloom training centres in both the districts. Moreover, 6 entrepreneurs were also part of silkworm rearing training in Udalguri organised by Sericulture department. The respondents of the under study population who are beneficiaries of the programmes express positive impact of the programs. The training includes theory and practical seasons for entrepreneurial units. The ideal time for the training sessions is between

10:00 am - 1:00 pm to 2:00 pm - 4 pm evening. But the timings are sometime scheduled in morning shift as some trainees travel from village around 10 kilometers.

For instance, Mrs. Mongolshri Boro acquired silkworm rearing and weaving handloom skills from the sericulture department of Bodoland Territorial Council. During the first phase she learned to weave in jacquards machines. Moreover, her son Hungkha Boro also took training in weaving, mostly regarding technical set up about jacquard loom, weaving, and setting up design thread. All of them were granted jacquards and now they run the two jacquard machines. As part of the programs Mongolshri also benefited weaving sheds from the department. In the second phase of training, she again acquired the knowledge on rearing silkworm. The programs have given additional input in traditional knowledge on caring the silkworm rearing. In fact she travelled to training center along with other trainees' friend from the village. She is exposed to the entrepreneurial prospects of weaving and silkworm rearing during the training session. She met many women who engage in same works and realized the business prospects.

In this context, she along with her friends from the village began rearing silkworm. They also have kesseru (scientific name *heteropanax fragrans*) garden for silkworm rearing funded by the district sericulture head office, Udalguri. They earned good profit from pupae. Such project maximizes the production of worms as food and sometime she sale it to local consumer. Now, she engages in *indilunai* (making yarn from cocoon) and sells it to the sericulture department. It was observed that training in existing traditional knowledge is entrepreneurial input for the rural women. According to her such input in terms of knowledge, skills and fund is additional sources that motivated her to engage in such business. Therefore, access to different entrepreneurial networks beyond local is prospects for entrepreneurship.

#### **4.2.1. Government of Bodoland Territorial Council and Entrepreneurship Development Programmes**

Government plans and policies are impacting on development of entrepreneurship. The policies give facility that boost confident and environment to access various prospective resources. A few development programme arrangements are designed to provide basic skills that may intensify the business within BTC. Accordingly, BTC government

provides important facilities under various programmes. For instance, 'Handicraft Technical Training Programme In Shawl/ Stole weaving on Eri Silk Decorative Textile Craft' under Human Resource Development (HRD) particularly for Schedule Tribe artisans '2019-20 is culturally significant programmes in handloom sector. The programme was held from 06.02.2020 to 05.03.2020 at Kokrajhar. Development commissioner, Handicraft, ministry of textile, Government of India sponsored the funding and BRAWFED in Shyamgaon, Kokrajhar implemented the scheme. The scheme imparted training on re-modified jacquard loom. The programme includes financial incentive of Rs. 7000 to each trainee and award certificate. Notably, 8 women weavers from the study were beneficiaries of the scheme from Kokrajhar. They were provided financial incentive to purchase raw materials like yarn for weaving. In addition, trainees are qualified for loan through the DIC (District Industries center).

Moreover, government of India has implemented scheme NERTPS (North Eastern Regional Textile Promotion Schemes) to promote and enhance handloom, textile and handicraft in northeastern states like Assam. The scheme aims to enhance the garments sector that can promote the products in local and internal markets. Particularly scheme aims to provide financial support, develop infrastructure and technical support to *eri* silk production. Moreover, the scheme aims to address the production and infrastructure problems and lead it up to global standards. For instance, 'Soil to silk' is a scheme designed under the NERTPS. It is a scheme funded by the central government through the central silk board. The project aims to foster self-employment to diverse activities starting from *eri* plantation and post cocoon activities like spinning, and reeling. Moreover, the project has the target of creating work for 2500 weavers in local areas of Bodoland Territorial Council. As a part of the 'soil to silk' the project granted jacquard loom to local weavers under the scheme NERTPS (North Eastern Regional Textile Promotion Schemes) provided by Weaver Service Centre (WSC), Guwahati year 2018-2019 through the development commissioner. The projects collaborate with other welfare agents like the sericulture department of BTC, Udalguri and Kokrajhar. The beneficiaries are comprised of SHGs members and other women of the area interested in rearing silkworm and weaving. The programmes organised training session for the beneficiaries

and awarded training certificates to each participant. Following are the schemes feature for entrepreneurship development in the area.

### ***Skill Up-Gradation***

The scheme includes training and re-training input on handloom to weavers. It adds knowledge that diversifies the products with better quality, which are important for market trends. The scheme provides financial assistance for skill up-gradation in weaving, dyeing, and designing.

### ***Credit Support***

The programmes give credit support to all the weavers registered through self-help group and other participants in skill up-gradation, awareness and entrepreneurship development. The concessional credit tends to revive, reform and re-structure packaged in handlooms. The credit system follows two ways of financial distribution in the form of 75% percent subsidy loan and 100 percent free incentive.

### ***Work Sheds Construction***

In addition the projects provided financial assistance to the local weavers who do not have weaving sheds. The size of the house is 20 sq. mtrs. Moreover, financial assistance of Rs. 40000 was granted to BPL (below poverty line) weavers.

***Case Study on Mina Daimari, Beneficiary of the Programs-*** Mrs. Mina Boro 48 years old from Rowta, Udalguri was a traditional weaver in handloom. She acquired the skill of traditional weaving at home with siblings, mother and friend of the area. However, she was unable to weave enough *dokhona* for marketing as traditional weaving is time consuming. Later, she attended the training skill up-gradation programme on jacquard loom under Directorate of Sericulture in handloom through the BTC. This loom has the capacity of producing in less time compared to traditional loom. As she acquired the skill, awarded certificate, granted a jacquard loom and she has opened weaving center in 2016. She again purchased one (1) more loom financed by the family members and began selling the products to local customers and retailers in Rowta, Udalguri town. Moreover, over time, her handloom got registered in the name M/S Diamond weaving centre Regd. No- AS27A0000134, vill- Simalguri, P.O. Gerua bazar, in department of handloom and

textile Udalguri district. Following the list in concerned department BTC office through sericulture department invite her in expo, exhibition and trade fair to showcase and sale *eri* products. Subsequently, her interest on handloom grows. And purchased 2 more jacquards and hired 2 more weavers. According to Mina, she bought the looms through the sericulture department, which were granted in subsidy. In addition her daughter, son, husband, also assist her in managing the weaving centre. Now, Mina has to manage the handloom in terms of productions input like procurement of raw materials, payment for the weavers, and contact experts to fix the jacquard loom whenever error occur. This case study reflects the role of EDPs to access methods, new technology, credits, skills and market opportunity in development of entrepreneurship and exemplify the welfare scheme's influence on entrepreneurial activities.

#### **4.3. Private Training Programs**

The development of entrepreneurship is not limited to government schemes and EDPs. Private institution and training center also provide platform for entrepreneurial activities. These institutions are providing skills, knowledge on specific area with potential for entrepreneurship. For instance private training center like Don Bosco Vocational Training Cum Production Centre Amguri, Kokrajhar give training in various courses. Such centre is skill network beyond family, community and welcomes everybody irrespective of social backgrounds. The trainees from Bodo, Santhali, Adivasi, Gorkha, Garo students might be observed in training. Post-completion of the course also these students get in touch with each other for different information and opportunities. Such spaces become sources of social capital for trainees and shape the entrepreneurial behaviour of the people. Some of important courses includes tailoring, weaving & driving.

The 'Childaid Network', Germany, supports the above-mentioned project and is implemented through Don Bosco Institute, Guwahati, in Don Bosco Vocational Training Cum Production Centre, Haltugaon, Amguri, Kokrajhar (BTAD). The training center is located in Amguri with sincere consideration of accessibility for local youth and school dropout youths due to family pressure. The programme targets youth with neither skill to do their own business nor eligible for a job. All the courses offered are designed with the

prospects of job placement and self-employment. Primary eligibility is based on age from 18-35 years and minimum qualification class is 8 and above.

The students attend the training from different locations of the state. Some students come from districts like Udalguri, and Chirang, which are neighboring districts and live in a hostel provided by the center. Since the establishment of the training center, many trainees are participating in the skilling program. As a result, alumni of the center are doing self-employment work in Kokrajhar town in the field of mechanics for auto and two-wheelers. The courses like tailoring and weaving are other areas where local youth, both boys and girls, are skilled for entrepreneurial prospects.

Besides, other training center is also providing skill to local women in various area such as tailoring. For instance, Mrs. Kollani is interested in tailoring and training to others also. Her interest led her to establish 'Western cum training and tailoring center in 2015 at Kodomtola, Kokrajhar. She acquired tailoring training in a private institute in Don Bosco training center prior to entrepreneurship. The training has enabled her to do the tailoring work in theory and practice during course periods. But establishing a training centre was difficult for her due to lack of capital in procuring initial resources like the sewing machine, table, chairs and searching for rent house for the center. Her husband supported her financially and accommodated accurate place for the center. At present she has 17 to 40 trainees under her center. She divides the class in two shifts- morning and afternoon shifts. Besides training, she takes order from different sources to make garment with particular design for the modeler and fashion shows. She was also associating with other designers in designing certain garments for the participants in fashion show. Eventually, Kollani is grateful to trainers and training institute experts for teaching her tailoring skills, including design and cutting. It was observed that training generates the skills within the trainees, and such input from the training organization promote developing human capital. Therefore, accessibility to skills influences the entrepreneurial behavior among the rural people.

### ***Private Institute***

Besides religious training institute many private training centers and institute are access by rural community. These organizations and centers initiate training on various

vocational courses. Training programs is owned either by individual or groups. For instance, Mrs. Ruma Daimari is an entrepreneur in Rampur area of small town located at Udalguri. She runs a tailoring centre and training centre for the local girls. Her life with the tailoring was developing in early young age. During the young age she learned the skill of tailoring, and sewing from her mother. She recollects the memory of learning from her mother motivated her to learn more about tailoring. A few decades back, mothers used to weave their own clothes as market products were less and along the way, they also taught their children the skill of weaving. Such skilled women were appreciated and considered culturally significant within the community. That's how Ruma learned the craft of traditional weaving from her mother, as is reflected in her story.

Moreover, in the later phase, she acquired training from the North-East Institute of Fashion and Technology (NEIFT) in the city of Guwahati. As part of the course, she learned the skills in design with regard to garments in cutting, knitting, tailoring, and sewing. She has been awarded a certificate in design from the NIFT. Now, many organizations invite Ruma to train in design and tailoring. She was also associating with NGO for training. In addition local government representation also hired her under *Hathorki* skill development project which was fully funded. *Hathorki* skill development project apprenticeship teaches local girls in design and tailoring. The age group starts from 18 to 35, and 8 standards is the minimum qualification. Nevertheless, as these programmes are temporary and pandemic hampered the programmes, she established tailor training centre in 2020 at her hometown, Udalguri. And her training center is known as 'Bodoland Tailor Centre Udalguri'. It is noted that the training and skills she acquired in NIFT have boosted her confidence to be in the field and later promoted her as an entrepreneur. Therefore, case study shows that access to skills in potential field influence entrepreneurship.

### ***Individual Training Centre***

Besides, the individual based training center is another form of resources to many rural youths. Such centers are enhancing the skills for rural men and women in various fields such as welding, beauty parlors, restaurants. In this context, rural residents are adopting apprenticeships in various skill-based occupations. Upon completion of training, some

trainees return to their hometowns and launch businesses. Others remain in the training center location like cities and towns. Therefore, exposure to the types of knowledge imparted in urban training programmes is business prospect for rural community.



Picture No-1: Teaching the trainees in individual tailoring centre

**Case study of Promila Warry Trained under Individual Training Center-** Mrs. Promila Warry is a trainer in tailoring. She has training center in Mahindrapur, Khworang Udalguri, Assam. It started in 2010 with own sewing machine. She has been doing the work of entrepreneur since 11 years. Her journey however, started with a humble beginning with her friend Jutika Daimari. Jutika's father had opened a tailor shop for his daughter. As a friend Jutika asked Warry to join her in shop just to assist her in possible ways. While helping her friend Jutika, she herself developed interest in tailoring. She understood that the Jutika had entrepreneurial prospects, which motivated Promila to pursue further course in tailoring.

As she developed an interest in tailoring, she planned to learn tailoring at Anita tailoring center in Udalguri town. According to her, learning centric course design followed by practical sessions enabled her to acquire the skills in Anita center, such as repeatedly cutting the design and size. This activity was taught in paper followed by hand sewing. She learned it quickly. Her cutting, design was supervised by her own ma'am. In the initial stage she was taught to do the cutting in paper according to the desired size, design. At the same time she was also instructed to observe the design from the board in the shop and practice it. Therefore, she acknowledged the trainer of Anita tailoring centre

for extra guidance she offered her during her training. Eventually, she gave remuneration to the trainer.

Furthermore, Promila stated that machine practice was not part of agreement under the apprenticeship. She became an expert by practicing in her own sewing machines followed by establishing her own tailoring centres. Her tailor is exclusively for ladies and school children. The garments include chudidhar, school uniform for boys and girls, blouse, scarf, *ogron dokhona* (worn by Bodo women).

Apart from sewing cloth she majorly commits her time in giving training too. Training is only for the ladies. She sews the garment only when customers order. At present 20 apprentices are taking their course under Promila. Generally, the centre gives a three-month course, and trainees can choose either morning or afternoon shifts. The fee includes Rs. 500 for admission and Rs. 350 as monthly fees. These apprentices are diverse in terms of ethnicity and communities such as Gorkha, Santhali, Garo, Bodo. Eventually, Promila case shows that rural community accessing skills training beyond local network is enhancing entrepreneurship.

#### **4.4. Modern Input in Entrepreneurship**

The study observed re-organizing the entrepreneurship in some of the part within the entrepreneurial unit. In this sense, EDPs is playing critical role in development of entrepreneurship. Eventually, it tends to solve the existing enterprise's entrepreneurial problems and opened avenues for many people to develop alternative entrepreneurial input. In fact, the additional units stimulate the commercialization, along with the socio-cultural aspect. Some of the key structure of modernizing the entrepreneurial units is given as below.

- Re-organizing the production structure under the skill base management, and disseminating knowledge, attitude and skills. Particularly noticed in weaving (those expert fixing jacquard), packaged water (assessment expert of water in packaged drinking water who is pursuing Ph.D. in CIT Kokrajhar), welding (trained expert), online sale (those who know to use social media and smart phone), cycle store (trained expert) in Kodomtola in Kokrajhar.

- Mechanization of entrepreneurial unit and equipments is observed in sand quarry Karigaon (Kokrahar) and Deolguri (Udalguri) where entrepreneurs are using tea, JCB in sand, stone quarry and puffed rice making machine. Moreover, few small organic tea growers are using modern technology like dryer and roaster, which is changing the tea's production structure into productivity by Tenzing Bodosa in Diamakuchi Udalguri.
- Re-organizing the reward system within the employees unit in terms of monthly salary, specific task base instead of daily wage particularly in Gaurang weaving, AAI weaving and Mainao drinking packaged water enterprises.

Re-arranging the simple technology to modern technology in entrepreneurial unit by using the jacquard machine in traditional handloom such as weavers in various villages like Selmari, Swmlaguri, Tengapara, Gaurang, Borbatharmari in both the districts exemplifies the use of technology. The machine is helpful to minimize the costs and time consuming within the production unit. Moreover, changing the specific design in handloom products is budget friendly, and market demand.



Picture No-2: Organic Tea drying machine used by Tenzing Bodosa.

#### **4.5. Challenges in Development of Entrepreneurship**

The study observed various entrepreneurship development programmes within the Kokrajhar and Udalguri, Assam. Such programmes aimed to develop and motivate rural people in developing entrepreneurship. Nevertheless, some of the programmes failed to recognize the real needs of the area. For instance, the programmes such as thread making from the cocoon through mechanizing are yet to be seen in enterprises. Besides, several problems might be observed in rural areas and these are discussed categorically.

##### ***Unemployment***

Many people face unemployment problem in rural areas of Udalguri and Kokrajhar. The seasonal unemployment is one of the problems of unemployment in the region. In fact, rural community engage in agricultural activity such as paddy cultivation, however, many people works only when available during cultivation and harvesting season. Moreover, the number of educated people is rising in the state but limited works opportunity for which remain unemployed. According to a research group think tank, Assam has the third-highest unemployment in June 2022. Furthermore, the unemployment issue in Assam was exemplified by the 11,92,509 applicants for only 26,000 grade III and IV grade government positions. It is reported that the spike in unemployment in June 2022 was caused by a lack of work opportunities in rural areas, according to research by a think group. In June, the unemployment rate in rural regions increased to 8.03 per cent from 6.62 per cent in May. Meanwhile, unemployment in urban areas decreased from 8.21% in May to 7.30% in June. Most of these unemployed groups of people are between the ages 25 to 40.

Therefore, the problems of generating employment in study areas are difficult particularly in rural places. In fact, the study observed that rural community is making efforts to engage themselves in cash based cultivation such as water melon cultivation for sale. However, the problems like unsuitable soil, more rain, and lack of technical information about the cultivation cause uncertain about the product. Sometime monsoon and early seasons of rain in the month of January, February, March affect plant growing stage followed by the water logging in cultivation fields. Such factor affected the people who aspired to become an agripreneur. The cultivation can potentially develop agripreneurs

and generate employment for the local youths and families if become connected to potential resources.

### ***Accessibility Issue to the Financial System***

Numerous micro and small enterprises rely on traditional finance networks among the study population. It is noted that rural entrepreneurs felt more personable and accessible under the traditional network. Accessing loans from public financial institutions such as banks is challenging for rural enterprises due to the urban location of banks and the lengthy application procedure. Additionally, certain processes need additional agents to be completed. The need of a guarantor on the application form is another rationale for the procedure. Due to the risk of not repaying the debts, a well-established prospective guarantor would not take such actions. In such situations, these entrepreneurs contact a private or individual money lender. Nonetheless, owing to the negative image of moneylenders, confidence amongst them is eroding, making life more difficult for rural residents to start a business.

### ***Gender Issue***

Many people consider gender an important component in entrepreneurial activities. In fact, such people categorized entrepreneurship according to gender. Existing unwritten social rules for women is domestic roles at home and for men is to earn and support the family. The supply chain is dominated by a few businessmen. In such instances, women who aspire to be entrepreneurs in the same field encounter gender stereotype assertions and actions. Moreover, existing entrepreneurial opportunity in circular related enterprise also need needs communication between the manufacturer and the retailer and the use of a vehicle to distribute the goods. In this area, women face difficulties. For instance the study observed weavers (women) have to play domestic role at home. Therefore, weavers supply products through middle men.

### ***Lack of Network***

The network plays an influential role in entrepreneurship development. The people living in the village and rural areas have limited access to the prospective network. Therefore, these people tend to associate with similar people and not diverse business prospects.

However, beyond such bonds, some of these entrepreneurs face problems expanding their business network. In fact, even though the person acquired skills and information about certain occupations, these people cannot initiate enterprises. For instance, Mrs. Rwisu 37 years old was trained as a weaver in jacquard loom and awarded certificate for attending the course. Nevertheless, she is a housewife in spite of the training she gained. It is noted that lack of exposure to the market for weaving products is challenging for her. Therefore, network beyond locality plays a vital role in development of entrepreneurship.

### ***Lack of Motivations***

Motivations refer to the urge of an individual or person to do something to achieve a goal. But the people in the study area lack initiative, guidance and proper goal-oriented behavior. As a result, such gaps are obstacles to entrepreneurial activities. Despite educational qualifications, some people are not doing work. The reason is because of the lack of motivation to do entrepreneurship. Society influences a person's behavior in many aspects. Likewise, there is a high expectation from the students or persons pursuing formal education to join public or high-payment private jobs. It is noted that society has a normal perception towards educated person joining any job and entrepreneurship is opposite to such perception. Such attitude demotivates rural educated person to go for entrepreneurship. Moreover, many people need motivations and proper guidance for entrepreneurship though they attend EDPs. Different skill development agents carry skill development activities. It targets the group of people who needs the latest skills. These programs devise in the field of agro-farm, garments, ethnic-based food processing. But trainees end up doing some other work like wage labor, temporary work in rice cultivation.

### ***Lack of Employment Opportunity***

Employment environment is important aspect for entrepreneurship development. Many people in rural area acquire skills for self-employment in EDPs. But, lack of employment opportunities in Udalguri and Kokrajhar is a challenge to initiate entrepreneurship. It may be lack of capital and infrastructure and network. In fact rural community has skills in certain area but lack opportunities.

For instance, there have been skills training in areas like driving, tailoring, and handloom in rural areas of Udalguri and Kokrajhar. But, it has been noticed that rural communities offer fewer opportunities for skill-based self-employment. In some cases like urban areas, margin for driving is created by school buses, personal drivers, company drivers, and uber drivers. However, such facilities are missing in rural areas. Therefore, simply providing skills for individuals cannot meet EDPs objective. According to driving trainees, most driving jobs in the village are temporary. Occasionally, car owners hire them for one or two days for a wage. Furthermore, private transport services also require capital to purchase the vehicle in the initial stage. And lack of capital for such projects to many individual is problems. Subsequently, they seek alternative means of subsistence and migrate to cities and towns nationwide. Due to the monthly payment structure, many individuals are moving to cities, towns, and other states. It may include cookie factories, restaurants, security personal, wage labour, construction, food processing, and farming. At home, such employment facilities are not available for a whole month and some works are seasonal. Therefore, they migrate to other places for better prospects.

Moreover, moving to a new place and seeking a livelihood for the first time visitor in cities are difficult. It is interesting to notice that such people access employment opportunities through social networks. The network is comprised of local, friends, relatives or community people who already have exposure to cities. They work in diverse area of field like wage labour, food processing, agriculture, construction, and security. Therefore, first phase of migrant workers from the local become a social network for the following phase of migrant workers. Telephone calls and visiting each other during trips back home are the means of communication between the two. On their way back to work cities, they are joined by their companions. Therefore, along with the skill development programmes, employment opportunities in the form of self-employment and entrepreneurship development incentives are equally important.

#### **4.6. Local Response on Entrepreneurship Development Programmes**

Various entrepreneurship development programmes enhance people's livelihood, supporting the socio-economic condition of people living in rural areas in Assam. The programmes create jobs and self-employment helping unemployed youths in rural

villages. There are many programmes to promote self-employment and entrepreneurship in rural areas of Udalguri and Kokrajhar, Assam. The government aims to develop alternative ways of implementing it through various developmental public agents. So, SDPs is important aspect in wealth, value creation emerging as input for socio-economic change and uplift the people from poverty.

The Rural Self Employment Training Institute (RSETI) is employment development programme for rural people at the district level. The training aims to lift-up seasonal unemployed among the rural people. The institute imparts skills, knowledge, and opportunities in prospective programmes for rural women and youths. Moreover, the programmes also add hand-holding financial support in certain projects for the trainees. Public bank like State Bank of India plays a vital role in implementing financial-related programmes in the district level. Nevertheless, it is noted that trainees who are eligible for loans face two major issues in procedure loan from the bank. Firstly, formalising all steps from application to final approval for loan is complicated for many trainees. Candidates have to visit the bank frequently to complete the process followed by the signature and approval of the concerned authorities. The approval steps include a collateral (security) visit to the candidate's house to confirm the resources in case the investment fails for repayment. In such a collateral system, the rural candidates who wish to make micro-small investments miss out on formal bank loans. Secondly, candidates also face attitude issues from the concerned officials. The respondents stated that they need to behave like worshipping the top-position authorities for the loan to get sanctioned.

Furthermore, the study observed that the existing environment also plays an influential role in entrepreneurship development. For instance, Rutesh Daimari 28 year old underwent training in mushroom making and started doing it practically organised by RSETI. When harvest time comes, he was selling to village customers, and mother also sells in daily bazar. But as mushroom is not a local dish, many local people prefer other dishes over mushroom. Supplying the products to other places was not possible due to lack of network. Therefore, products stranded into marketing problems. Moreover, mushroom farming is best in March or April, to September, or October. And for other months he lives without any work to do. The additional skills, particularly projecting

local youths through self-employment training programmes, give supplementary income, not full time. Eventually he migrated to other state like Kashmir for new jobs. Thus, seasons and cultural condition of the people living in particular community or location also play important role in development of entrepreneurship. Imparting knowledge on doing certain tasks alone cannot control the outcome. In fact skill enhance potential person, but the opportunity based on existing weather and cultural condition majorly influence in entrepreneurship development in study area.

Moreover, comprehensive decision for entrepreneurship development plays vital roles. The decision to select the right and enthusiastic candidate as beneficiaries for machinery equipment and loan grants also promote entrepreneurship. Particularly, scheme influence the candidate in this regard in entrepreneurship development. In some cases, scheme follows certain criteria while selecting the beneficiaries for the grants such as age 18 to 40. The criteria exclude some other age group even though candidate is interested and regular weaver under the master weaver. For instance, Mrs. Swdwm Boro, 55, is a weaver in handloom under the master weaver from Selmari. She attended the skill development programme organised by the sericulture department of Udalguri. She urged the concerned authority to grant her jacquard loom. Nevertheless, till now she has not been granted such loom and concerned expert refused to grant her as beneficiaries for her age. As a result, she is weaving under master weaver and the owner pays her as per unit good (piece base).

Besides, governmental entrepreneurship development programmes, many private vocational training institutes are imparting knowledge and skills to potential youths in rural areas. The courses include driving, tailoring, vehicle mechanic, electrician, etc. The programmes provide cost free food and lodging to the trainees. The course includes classroom instruction for driving and tailoring fundamentals. Simultaneously, the trainees are introduced to the practical component. The institute targets the potential candidate among local or intermediate high school dropouts. To guarantee fair opportunity for all, the selection procedure included trainees from a variety of cultural communities. The majority of participants come from marginalized groups. These individuals could be Bodo, Adivasi, Santali, Garo, or Rabha. Despite training skills many of the trainees have joined in different occupations. Lack of entrepreneurial opportunities is major factors for

joining in other occupations. For instance, Junil Daimari, had been trained in driving to become a pilot in a convent vocational training institute in Kuchubial, Udalguri. But, he migrated to a city in Bangalore where he works in a cake factory. Owner pays him monthly salary. According to him, he has learned the skill of making cake in Bangalore only. Even though he was skilled in driving, lack of opportunity to become pilot either by self-employment service or private-public opportunities was not available to him. And there are no schemes to assist learned pilots to use. Therefore, most of these EDPs are not in a position to establish stable job for trainees.

### **Chapter Summary**

The chapter is mainly about the role of tradition and various entrepreneurship development programmes in the study area. The chapter discussed the compatibility and adaptability to the existing programmes intended to influence rural unemployed women and youths. It also shows the various forms of traditional structure like savings and credit systems enabling rural people to rely on such facilities to develop and run entrepreneurial activities. It also discusses the influential roles of existing training institute and center, cooperatives, and welfare agents that provide loans, incentives, prospective networks in developing entrepreneurship, and related case studies. Moreover, the chapter outlined the challenges, and incompatible nature of existing EDPs in procuring loans, communication and acquiring skills for entrepreneurship. Therefore, chapter emphasized on the traditional and modern structure of entrepreneurship development programmes developed either by the government or private in developing entrepreneurial activities. Besides, developing entrepreneurship is not confined to development programmes or facilities. However, sociocultural relationship also plays a vital role in organizing entrepreneurship.

## Chapter-5

### Socio-Cultural Behavior and Entrepreneurship

The development of entrepreneurship involves the creation of new enterprises, business ventures providing self-employment and job creation. The entrepreneurial activities are the results of the individual's wish or decision to express themselves in entrepreneurial ways within the study area Kokrajhar and Udalguri districts in the state of Assam. Entrepreneurs are inclined to establish enterprises due to the dynamic nature of qualities such as recognition of opportunities and innovation, coupled with a desire for change and improve lives. The flexibility to adapt, problem-solving orientation, and a focus on building networks contribute to their success. Persistence and resilience are key traits that enable entrepreneurs to navigate obstacles and setbacks, embodying the entrepreneurial spirit that drives creation of value in the form of goods and services. Therefore, each individual has the potential to be an entrepreneur either by creativity or by imitating the necessary quality if an individual is interested in searching the alternative ways to improve lives. In this context, entrepreneurial qualities can be enhanced and nurtured to individuals' as human behavior irrespective of geographical settings, and culture.

The socio-cultural influences on the organizational behavior of entrepreneurs encompass the impact of societal and cultural factors on how entrepreneurs and their ventures operate. This involves considerations such as cultural diversity affecting decision-making, the role of social networks in entrepreneurship, the influence of cultural norms and values on ethical frameworks, and the adaptation of business strategies to different institutional environments. Successful entrepreneurs understand and navigate these socio-cultural influences to create adaptive and culturally sensitive business strategies. Therefore, a multi-ethnic or multi-cultural community with diverse socio-economic and cultural conditions always indeed needs to be study the entrepreneurial activities of the regions.

In this context Adam Smith, Karl Marx, Max Weber were debating on what role of cultural values stimulate economic behavior. However, Putnam (2000) underscores that social capital develops trust and cooperation among individuals. Strong social networks and relationships based on trust are essential for effective collaboration.

However, Ross J. Gittel & Avis. Bidal (1998) categorized two form of social capital called bonding social capital and bridging social capital. Tristan (2018) describes bonding social capital as social capital develops within group or similar community characterized by a highly similarity in attitude, geographical area, resources. For instance, close-knit, homogeneous groups, such as families, friends, or communities. It is also characterized by shared cultural or religious and other form of affiliations that are homogenous in nature. Sand quarry, silkworm rearing, weaving, garments shops, pottery, vehicular services, dairy, puffed rice making.

While bridging social capital is develop by connecting with people who are diverse social groups or communities in terms of race, class, religion. It is often describe as social relationship characterized by exchange, and association with shared goals and interest but incompatible social identity (Pelling and High, 2005). This is develops through interactions facilitated by events, or organizations that encourage diversity and interaction. The present study found entrepreneurs acquiring skills through bridging social capital in platform like apprenticeship in related field, friends circle outside close ties. The enterprises such as sugarcane, packaged drinking water, tailor, cycle shops, tent, welding, restaurant, technical work in handloom, power loom, tea. Scholars have conceptualized the differences between bonding and bridging social capital in term of trust- bonding social capital as ascribed trust and bridging social capital as earned trust (Van Stevaran and Knorrnga, 2007).

Furthermore, Scholar Michael Coolcock (2001) suggested another form of social capital called linking social capital a subset of bridging social capital. Linking social capital typically involves connections between individuals and formal institutions, organisation such as government agencies, businesses, or nonprofit organizations (Szreter & Coolcock, 2004). It is developed through interactions, engagement in activities that connect individuals to institutionalized community development programs, services and schemes. Scholars stated that linking social capital engage social relation with prospective official authority that facilitates to access resources and power (Stones and Hugges, 2002). Welding, weaving, dry flower artist, goat farm, piggery.

### **5.1. Nature of Influence in Development of Entrepreneurship**

The prevailing social life in a rural area has a profound impact on the residents' lives, shaping their day-to-day experiences and social interactions. The perception of entrepreneurship is closely linked to the community and individual identity levels. While some consider entrepreneurship as a backup plan (plan B) prioritizing government or private employment as the primary option (plan A), others view entrepreneurial activities as their primary focus (plan A). In rural entrepreneurial endeavors, the notion of entrepreneurship as a secondary option is prevalent. However, some entrepreneurs firmly regard it as their first choice. The decision to become an entrepreneur is significantly influenced by the social capital within the society. The connection to such social networks plays a crucial role in facilitating entrepreneurial activities.

The entrepreneur uses various forms of social capitals as an adaptive tool to navigate and responds to changing economic condition. Such social capital is network of social relationships based on shared culture, values, or resources that facilitates individuals working together for common goals and objectives. Particularly entrepreneurs' connection to such social capital is able to access entrepreneurial knowledge, information, opportunity, credit and marketing. The relationships based on family, friends, and relatives, and community is important social network for entrepreneurs. These interactions foster a sense of trust and belief within close to them vicinity. Such close bonds serve as significant social resources that enable entrepreneurs to pursue their entrepreneurial endeavors in terms of credit, valuable information, and offer various opportunities. Entrepreneur following this tend to reserve credit within close ties because of the trust issue beyond local network. Therefore, such pattern of social interactions in a particular area is bonding social network (resources) that fosters the development of entrepreneurial activities among individuals. The critical factors in using bonding networks for enterprises are characterized in term of trust, accessibility, risk mitigation, cultural alignment, community engagement, collaboration opportunities, adaptability, and a local and personalized approach.

Additionally, development of enterprise is also identified base on social network outside community from diverse social background. As rural community are exploring

prospective network individual area inclined towards people also for prospective resources despite differences in culture. In the process they develop social relation for share interest and goals. Interacting with individuals from diverse backgrounds brings a variety of perspectives and ideas, fostering an innovative environment from the intersection of different experiences and knowledge. The key factors driving to adapt such network is person's experiences, diverse knowledge, or shared objectives found within diverse social networks. These connections provide access to more resources, including information, skills, and opportunities. This is crucial for first-generation of entrepreneurs seeking external expertise, partnerships.

Besides, the connection to prospective social network is visible in the form of formal institution. The major institutionalized network might be observed such as government, non-government organization and private organization. This network is expansion of network outside community which is institutionalizing to maximize accessibility to all. The connection is assisting rural community to navigate new technology, methods, ideas of producing and practicing business. The network system becomes vital for entrepreneurs, even when they encounter challenges in establishing their businesses. The resources from these networks serve as a strong foundation for entrepreneurs engaged in diverse fields such as handloom, silkworm, piggery, goat rearing.

Moreover, entrepreneurs are also combining local social network and external connections, offering a wide range of benefits for individuals, businesses, and communities. This integrated approach led to enhanced opportunities, innovation, and resilience. A compelling example of this can be observed in self-help groups from villages attending entrepreneurship development programs organized by the government. In such cases, the members of each group share a common locality or village, and their familiarity with each other fosters group dynamics that promote active participation. For instance, the Kaberi self-help group participated in weaving training, leading to some women gaining access to valuable information and opportunities. Hence, these collective links allow individuals to tap into opportunities through social networks. Consequently, various forms of social networks play a significant and influential role for comprehensive and dynamic network that drive innovation, resource mobilization, market access,

community development, and resilience across various contexts for entrepreneurs in the study area of Kokrajhar and Udalguri.

## **5.2. Organizing Entrepreneurial Activities in Rural Areas of Assam**

In the studied area, entrepreneurship mainly consists of first-generation entrepreneurs. The research observed that among the 95 entrepreneurs, 76 were self-sustenance agriculturists, either by themselves or following their parents' footsteps, particularly within the Bodo community. However, organizing new enterprises poses a complex challenge for them due to their limited knowledge of entrepreneurship. The process of initiating enterprises requires consideration of various factors, such as capital, labor, skills, raw materials, market knowledge, and careful estimation of these aspects. While some raw materials are locally available for certain ventures like sand quarrying, silkworm rearing, sugar cane production, and eri yarn, other entrepreneurs may depend on externally supplied materials, equipment, and skills, such as yarn for weaving or pellets feeds for piggery. Maintaining favorable relationships within the supply chains is crucial for entrepreneurs involved in enterprises that rely on external resources. Additionally, obtaining approval from family and society plays a vital role since many entrepreneurs depend on financial and moral support from their parents and family members during the initial stages of their ventures.

For instance, Mrs. Behula Narzary manages the AAI Weaving enterprise in Kokrajhar, operating with power looms. She takes pride in creating unique designs for her *dokhona* a knowledge she acquired through EDPs under handloom department. She carries it without imitating others. Her husband Prithviraj a retired bank employee, his sibling is co-owner of the enterprise, along with other member from Marwari community namely Bisow. In the initial stages, they visited power looms owned by Muslim community in the neighboring Dhubri district to gain a better understanding of the enterprises. Subsequently, they established the enterprise in Tengapara, procuring machines and equipment from West Bengal including raw materials, such as yarn. Here, Bisow is a prospective person who had experience and long association of yarn supply in Kokrajhar from Bengal. Upon commencing operations, the enterprise employed local women and

men within the same community and across the community. It has minimized the need for accommodation facilities for the workers.

Apparently, some locals believed that such an enterprise would not sustain itself for marketing problems. It was stated that local customers and retailers depended on products supplied by Bengal. Moreover, sound emerging out of powerloom was also concern as it may disturb neighbours family. But, neighbour consented to establish as the sound is minimal. This reflects the social relation in organizing enterprise. Later, diverse entrepreneurial experience and networks of AAI weaving team has led to establish and grow. Altogether, study noticed combination of various networks that allowed to access skills, credit, materials need, marketing opportunities. Therefore, social networks and relations are crucial for organizing entrepreneurial activities which ultimately led to develop enterprises.

Moreover, acquiring skills in diverse aspects for development of entrepreneurship is importance. As rural women have been assigned in ascribed roles such as domestic roles and therefore, it was imperatives to acquire knowledge and skills for entrepreneurial activities. The role of family, relatives and friends play pivotal roles in this regards. These relations are networks to access to support fund, opportunity, and information related to potential enterprise. If they are flexible towards new steps, it becomes easy to pursue the dreams.

### **5.2.1. Entrepreneurship Activities in Bodoland Territorial Region**

Entrepreneurship development needs careful consideration of capital, investment, and marketing of the products. The emerging entrepreneurs in rural areas are born either out of self-sustenance which is traditional based and modern enterprises. Enterprising traditional products are challenging for rural entrepreneurs. For instance, weaving is a culturally significant activity among the Bodo community. But producing for the sale needs time for which they need to explore the market opportunity and investment. In addition, traditional loom takes time to weave the product. Therefore, traditional weavers are in a shifting move upgrading new looms known as jacquard looms which make weaving easy particularly design setting. Such new technology has technical part of setting and repairing when a technical error occurs when weaving. So, entrepreneur calls

technician privately, for which some entrepreneurs need to pay costs. Additional equipment like drums has also been used for warping yarn by entrepreneur at personal cost. The Bodoland Territorial Region through textile department (autonomous council under the sixth schedule) has introduced the ideas. In this ways, local government plays the role of connection to new information, methods of producing goods and services. As a part of those EDPs new training programmes have been instrumental that encourage local weavers. Many local weavers are beneficiaries of the schemes.

Besides, rural entrepreneurs started new enterprises in diverse entrepreneurial activities as well. The enterprises include cycle shops, tents, welding, tailoring, and packaged drinking water. These enterprises need skills and information to establish and continue the enterprises in the long run. In such condition, entrepreneurs are acquiring skills, knowledge through individual networks which are not available in schemes. Despite challenges, a few new enterprises are visible in the regions. Simultaneously, new relations within and across community is providing critically importance qualities through skilled network for trainees and other enthusiastic rural people. The co-workers, partnerships, members of particular organizations or enterprise exchange skills, and experts in the field become the trainer for the other members. In fact, in the process of entrepreneurship development, people have developed new social relation outside community identity. In day-to-day life entrepreneurs learn, organize and move towards entrepreneurship. For instance, trainees or workers under apprenticeships or training centers understand and learn the essential skills when planning for new enterprises. Moreover, entrepreneurs also acquire their skills and entrepreneurial prospects through social networks.

In this context development of enterprises is influenced by internal and external forces which localized knowledge connection (Internal) and intervention or technical input (external) among rural enterprises. In the process different organizational procedures have developed and improved and become flexible to formalize systems and patterns. In some cases, organizational procedures have engaged in transferring the skills and knowledge within the social networks and the adopted specialization of labor within the working staff.

### 5.3. Social Capital and Entrepreneurship Development

Social capital refers to the network of relationships based on shared culture, values, or resources that facilitates individuals working together for common goals and objectives. Bourdieu (1983:28) defines social capital as ‘an aggregate of the actual or potential resources which are linked to possession of a durable network of the more or less institutionalized relationship of mutual acquaintance and recognition.’ In other words, social capital is prospective networks to access information, resources, favor, and opportunity. The various compositions of social capital like social trust, and associative relations within the group are key determinants of such behaviors and developed through interaction in social relationship.

The study found access of skills and knowledge in various social networks in which out of total 95 entrepreneurs 47% depend on bonding networks (within family, ethnicity, community), 23% bridging network (beyond family, community, connected to business network in apprenticeship, private training institute, and business environment), 5% linking networks (Training for skills in public welfare), 23% combination of bonding and linking network. In addition, the access to funding is also diverse networks out of 95 entrepreneurs 61% in bonding network, 4% in bridging networks, 12% linking networks, 21% bond & link, 2% bond & bridge.

#### ***Family***

The study reflects the trust and cooperation in development of enterprise within family. An important aspect of development of trust is structural influence which is developed through social bond and participation in social relationship. In this regards entrepreneur's access to entrepreneurial qualities such as skills, knowledge, information, and credits is highly influence in close ties. The common values they develop as part of sharing common cultural values within the family is credential to influence for such decisions. Considering the person from close networks deeply reflect the trust that involve in partnership, mentorship for entrepreneurship (Respondents). The undesirable behavior from entrepreneurial team may hamper the smooth functioning of the enterprises. So, family values influence the entrepreneurial behavior.

So, the study observed the family as regulatory force, impacting the organizational aspect. It is localized social networks facilitating access to opportunities and knowledge. Moreover, as rural community is dependent on agriculture for their livelihood, changing to new livelihood source needs accurate information and approval of family members. In such stage cultural influence that is role of family becomes crucial. The prospective person within such network also living in strategic locations, connected potential business network provides access to information, opportunity and support financially. This behaviour reflects the dynamics and resilience of family and connected group responding to socio-economic condition through establish relations. This led to know to a new technique, ideas and skills enhancing business prospects.

### ***Kinship and Entrepreneurship***

The development of entrepreneurship depends on local social pattern characterized by blood relatedness and the form of relationship based on marriage. As the members of such established relations it helps in development of trust and cooperation. It was observed that entrepreneurs rely on kinship relationships for development of entrepreneurship to organize enterprises at different levels among the Bodo and Pal communities. In some cases, members share their knowledge and skills directly by meeting in person and via phone calls. In addition, same category people tend to be in business partnership. This led to familiarize with new technology available in other social network. Such entrepreneurial behavior might be observed within traditional weaving centre, puffed rice making, tents, tea gardens, welding, and sand quarry.

The study observed settlement patterns demonstrated their closeness to relatives and similar ethnic lines within villages and region. Such patterns impact the fact that various ties become social network. This relation becomes connection to its members facilitating the group members to participate in development entrepreneurship. The study found community living together in same village and locality among the population such as Pal, Bodo, Bengali. The nature of residence is patrilocal residence and patrilineal in lineages common them. They are also identified under certain surnames like Basumatary, Daimari, Boro and Pal community under Pal surname.

For instance, *Basumatary* surname considered bonding relation of blood and marriage an important source of connection and form group known as *Bahagifwr* (similar lineage male siblings, wives, children). They live in nuclear and joint families. The connection allows information access and opportunity. In addition, study also observed pal surname social organisation called village committee as all the villagers in Bhotgaon belong to Pal community and helped each other in pottery business.

For instance, the *Bahagifwr* are close knitted groups living in the same village and neighbouring villages in Janagaon Village, Kokrajhar. The settlement patterns are identified as living in Janagaon, Titaguri etc. and some of families have migrated to town and cities, but still maintain close relationship with family members. They are exogamy within *Bahagifwr* but endogamy as community. Significant functional relationships exist among the *Bahagifwr* – in social, economic, and spiritual aspect.

The father is the head of the family and the mother partly participates in decisions related to the children's social, economic and religious life and domestic affairs. Generally, sons live with their biological parents, and married daughters live with their husbands and their parents. As the new chapter of life begins for the married sons, they start earning their livelihood through different means utilising their parent's property like land and money although parents still influence decisions. Sometimes, sons construct new houses near their parent's house to reside separately but live close by. They carry out separate activities like purchasing for domestic needs and food. But, newly married sons depend on their fathers for financial and social support and religious activities. The process partially re-organizes the dynamics of the family.

As family, relatives live close to each other, it help to gather in several occasion. The researcher observed that *Basumatary* family (respondents) organised an annual *bahagi Sanmilon*. A *Bahagi Sanmilon* ("Bahagi", meaning patrilineal members, "Sanmilon", means group of people gathering for social purpose) is a social gathering hosted by the *Basumatary* family in Janagaon, Kokrajhar, Assam. The event is confined to all the male siblings of the immediate family, including his brothers, wives, and children. Married women particularly those sibling sisters and daughters, from their own families living with their husbands are not part of the gathering. The annual event is held between

February and March. According to Karzan Basumatary, *Sanmilon* is designed for the social purpose of males with the same ancestry and their families.

In addition, the program includes welcoming new wives and children into the Basumatary family, wishing each other well, praying together, offering a memorial prayer for a departed family member, and registering the new bride, children as family members. They also prepare food as part of celebration, which includes a pork, chicken, fish, and other regional cuisines. Members of the group also note the blood group of each family member since this information would be helpful in the incidents of a health emergency. Each member of the Basumatary family donates funds for event planning and assists one another in times of financial need. The organization also acquires funds via contributions. Even though individual families find it challenging to pay, they are accepted as a part of the group. This money encourages them to invest in entrepreneurship. They also offer a credit to members (members of this *bahagi sanmilon*) to borrow money at lower interest rates. In addition, a tent business is operated by the Basumatary family that rents equipment like chairs, cooking equipment, and beautiful tents. These items are rented for social gatherings like marriage and other religious festivals by the locals. Aside from such entrepreneurial endeavours, they want to increase their enterprise and social influence. Accordingly, plans call for establishing a dormitory where students from disadvantaged families will be provided subsidized in lodging throughout their schooling. This case study shows the social capital based on bonding ties in terms of family and relatives.

### ***Community***

Moreover, several entrepreneurs rely on cultural bonds (sharing same language, ethnic sentiments, similar village) in ethnic lines. The study noticed the Bodo community entrepreneurs in Udalguri and Kokrajhar districts employing social networks based on community. This is another form of cultural capital where studied population localized the networks based on community ties. In that, they reflect the moral responsibility within the group members for the socio-economic upliftment. For instance, Subiram Boro is a *chokdar* (who manages and funds the sand quarry) in the Champa River at Kokrajhar. He lives in Karigaon village. The settlement pattern of the village is based on community

and religion. In addition, the settlement structure of the villages in neighboring places is an inhabitant of the Bodo community. Subiram remembered that he initiated a sand quarry in a group with other friends of the village and relatives in the Champa River. The contractor held from the neighboring village also supported Subiram and their friends as accessibility is easy for them. According to Subiram, combined ownership increases the probability of convincing the contractor and minimizes the individual cost in the initial stage. Over time, Subiram runs the quarry individually with his claimed ownership of the quarry as a result of earning capital. The product is supplied to the Kokrajhar town and local customers. He has 30 to 50 quarry workers under him. He said that he started the work in a group from the same village who happened to be same community. Therefore, it reflects social networks based on bonding social relations within same culture allowing individual to start enterprises.

### ***Network Beyond Close Ties***

The study also noticed several entrepreneurs are navigating prospective network beyond family, community. This relation is based on occupations among diverse individual or groups of network outside community, ethnicity, religions. Entrepreneur aims to bridge network to ensure growth and sustainability of enterprises. Such connection provides knowledge, methods to use new technology which are unavailable within immediate network. Entrepreneurs have adopted bridging networks in several enterprises such as welding, handloom, restaurant, tent, powerloom, parlour, dairy farm etc. According to a study, this non-localized networks allows access to latest equipment, processing, and markets. This connectivity is personal connections with the potential social network.

### ***Case Study on Fhulon Games Weaving Enterprise Challenges on Entrepreneurship***

***Development-*** Miss. Bistishri Basumatary, age 40 from no 2 Balisia (Oubari) village, Rowta, Udalguri is an entrepreneur in handloom. She started her enterprise in 2011. She belongs to Bodo community. The enterprise began with two looms and now increased to four looms. She learned the traditional weaving skill at family and upgraded her skills on a jacquard loom (upgraded loom with minor mechanization) in Sualkuchi, Guwahati, before her enterprise back home. Sualkuchi is known for handloom villages where each family has handloom enterprises. She knew about the opportunity in Sualkuchi through a

Bodo friend. Subsequently, she joined as an apprenticeship there, working as a weaver under a master weaver (expert in weaving and hire staffs to run enterprise) from Assamese community. As a weaver, she learned basic to advance level of weaving methods. Over time, she decides to return village and plan to establish a weaving enterprise. Nevertheless, she was facing a financial shortage to purchase the jacquard loom and other raw materials for the initial stage. But, owner (Master Weaver) knew her wish to establish looms back home and initiated the machinery support in the sub-contract.

She was furnished with jacquard machines and yarn in subcontracting agreements from a former master weaver. According to the terms and condition of the agreement, Bistishri will repay the equipment cost as soon as the cash is available. Periodically supplying the owner with the merchandise to cover expenses is an additional step. She is currently employing two additional weavers. As she could not sell the items directly, she was challenged to recoup the agreement's cost. In addition, the high yarn price rendered her dependent on the deal to initiate the following manufacturing cycle. It reflects the connection of new social networks in bridging the business networks and dynamics of entrepreneurship development. Many women in rural areas are interested in starting a micro business but a shortage of capital hinders them. And sometimes, they rely on someone even though their ethnicity differs.

### ***Combination of Bonding and Bridging Social Capital***

The synergy of bonding (internal connections) and bridging (external networks) social capital is essential for enterprise development. It involves building diversity, engaging within and beyond the community, facilitating knowledge transfer, promoting social innovation, and cultivating long-term relationships. This integrated approach fosters internal cohesion, encourages innovation, and supports sustainable growth in a dynamic business environment. For instance, Newton Basumatary 32 years old, is an entrepreneur in a sand quarry in *Bwrla* river, Deolguri, Udalguri. His other co-entrepreneur Kantul is a brother-in-law, and another partner Bhaiti happened to be a relative. The partnership is determined by the fact that they know each other in a close relationship, and none of them are unfamiliar with the other. Such contact in terms of social bonds and relative

potentially influences entrepreneurial development. In addition, relative member Bhaiti got familiar to petrol, diesel pump own by father (Ex MLA) and mother (Teacher) in which develop relation beyond family, community connection. Such connections facilitates using modern equipments like tractor, JCB for sand quarry. This case study highlights the family's dynamic and potentiality to organize the various intertwined social capital of bonding and linking network for entrepreneurial activities.

Contextualizing the social capital entrepreneurs are strengthen by bond and bridging social capital. Many entrepreneurs in Kokrajhar and Udalguri districts have social relationships between co-owner of enterprises and intrapreneurs. This bond depends on the connection to a person's place. Individuals who know each other and meet in person are more likely to be influenced by such social bonds. If they share friendships, there is a higher chance of influencing entrepreneurial activities.

**Case Study on Blended Network for Entrepreneurship-** For instance, comparable findings may be observed in the region of Kokrajhar in the Nuage Cycle shop in Kokrajhar. Gwmsar and his elder brother Swgwmsar started the Nuage Cycle bicycle business in Kodomtola, Kokrajhar, after gaining the necessary skills. Swgwmsar played a major role in the funding, organizing, and mobilizing Gwmsar for entrepreneurial setup and training in Guwahati with concern cycle company. Gwmsar lives in the village while Swgwmsar stay in Kodomtola, Kokrajhar town. Brother has more access to the entrepreneurial network and opportunities. Now, Gwmsar performs the function of a manager, customer care, mechanic, and technician, while brother deals with networking with Cycle Company and funding. Pre-entrepreneurial, Gwmsar underwent mechanical and technical training at company branch known 91 cycle's located in Guwahati (capital city of Assam state). In addition, as cycle sales expanded, Gwmsar's business endeavors resulted in an expansion of his workforce. He hired two of his relative cousins Pulao and Jonak, for the work. Both of them learned through a social network (free of cost) from Gwmsar while working under him. Now, they both work as technicians. In addition to their social ties, they have similar ethnic origins. They are paid every month, and they also provide for their families back home in times of need. This is how the social network of family members and kinship ties function in entrepreneurship. Burt (1992), stated that social capital has power benefit in which entrepreneurs bridged unconnected person or

people. The social ties and social networks have degree to influence other prospective member in entrepreneurial networks such as agents, recruiter. Similarly the case of Nuage cycle store in Kodomtola confirmed the influential power of bonding social capital in development of entrepreneurship.

### ***State and Council as Linking Network***

Furthermore, the structure of the village is different from an urban area. The bonds and connections between the family members and other members of the village generate friendship bond. So, internalize values of such networks enable backup support for the first generations of entrepreneurs. Moreover, additional link with prospective networks such as welfare schemes are also influential elements in organizing enterprises. In this context, entrepreneurs combined bonding networks with external networks that is potential resources in development of entrepreneurship.

For instance, Mrs. Bala Brahma is an entrepreneur from Borbatharmari, Kokrajhar. Her parents were agriculturalists. After matriculation, she did not continue her study. According to Bala, the political conflicts between the Bodo people with the different communities within the state and family finance are the factors for discontinuing the study. She started with 3 traditional handlooms, and later, she along with her two friends began planning to start a weaving center. Bala and the other two business friends studied in the same school. They established weaving enterprise in 2003 and owned 10 traditional hand looms. The other two friends decided to discontinue being part of the enterprise as they were busy with other professions, and took her share. While another friend agreed to take the share later. In course of time, she registered herself in the concerned handloom department that promotes handlooms product. In addition, her sister and other family members assisted her task in the business followed by sharing information on loans to increase the equipment and other necessary items for her enterprise. Bank has granted loans Rs. 3 lakhs of rupees. In between the process like procurement of raw fabrics from the market, the beginning level of the arrangement was altogether combined works of her sister and husband.

Now Bala hires local women skilled in traditional weaving. Mrs. Bala interacts with workers on different needs and issues in weaving daily, and such meeting strengthens the

entrepreneurial unit. The products include *dokhona*, shawls, made of *fhokua* fabrics. Women use the traditional garments for occasions, festivals, and domestic purposes. Bala has two means of channels for products sale. Sometimes she attends expos organized by the handloom and handicrafts department at district, state level registration free. She also attended the handloom expo at the national level held in Delhi. Moreover, her product is collected by Bodoland Regional Apex Weavers and Artisan Co-operation Federation (BRAWFED) a cooperative agent under BTC government in Kokrajhar. They export handloom and handicraft product produce by local people in international market and sell in showroom owned by them located in BTC and beyond within the state. Payment is given to them in between the sales. According to Bala her sister assisted in connecting to such market platforms. Furthermore, she supplies her products to the local retailer within Kokrajhar and other districts and states via bus and trains to retailers. All of them are mostly from the Bodo tribe. This case exemplifies the combination outcome of social resources and institutionalized intervention maximizing resource access in terms of fund and business networks in marketing. Besides, different enterprises such as welding, weaving, dry flower artist, goat farm, piggery are also able to combine resources from both local networks and linking social capital in acquiring skills, knowledge, credit facility, markets access and new technology eventually boosting entrepreneurship.

### ***Combination of Bonding and Linking Social Network***

The social relations develop through different networks is also crucial for development of entrepreneurship. The more diverse network, it provides more access to resources that stimulate enterprises. The networks based on community and connection to groups beyond ethnicity, and culture is noteworthy in this regards. The trust and co-operation from the close ties continue in new geographical location that assists in bridging and linking to a new and heterogeneous social capital are important sources of networks in rural areas. The diverse settlement from village to town is a hospitality network at the initial stage of entrepreneurship. In some cases, people migrated and settled in town areas from villages belong to same community create entrepreneurial prospects such as creating infrastructure and accommodation at low rents for enterprise and act bridging in resources access beyond existing relations for skills and opportunity. The case study is substantiated by case study in the discussion.

The flow of various social networks in terms information, opportunity highlight the importance of social relations in organizing entrepreneurial activities. For instance, Gaitha is a proprietor of the welding business in Udalguri town, hiring Anshai and Jaikhlone. Gaitha acquired the welding skills through NGO assisted by BTC government while Anshai acquired the skill in welding through social networks as his own brother Kanu referred him to one of the welding enterprises owned by Assamese community under apprenticeship. And Jaikhlone learned from Gaitha (owner) in his welding workstation. Moreover, Gaitha, Anshai, and Jaikhlone pursued middle and high school in the same institution and belong to the Bodo community. Anshai stays with an aunt who is a nurse by profession in a private hospital in town. Gaitha is now able to employ 4 people in his welding shop in Udalguri town. It is noted that he acquired the skills through apprenticeship and started the business on leased property. The landowner was a member of the same town, neighborhood, and ethnic background who is highly educated. Therefore, it is possible to see the continuity of social relation among entrepreneurs. Now, his welding enterprise may be found in informal apprenticeships for different ethnic groups. The case shows blended social network based on community and beyond and linking networks facilitated by local government, NGO stimulating entrepreneurs. Moreover, it is also reflecting the geographical location facility and potential association with diverse networks. Apart from this case study enterprises such as powerloom, cycle store, weaving etc. reveal similar pattern of interconnection and interaction.

### ***Challenges within Linking Network***

Even though social network through kinship relationship influences enterprise, some people experience difficulty to sustain and grow their enterprises. In some cases local networks have less influence. In such condition institutionalized linking networks tend to create intervention schemes in terms of skills, equipments and incentives. These categories of entrepreneur rely on intervention schemes and not local networks. For instance, Mrs. Nizwra Daimari case study exemplifies single sources of social capital. Nizwra 40 years old is from the No. 2 Borigaon, Dwifhang Udalguri. She is a humble woman and is interested in weaving. She attended the weaving training provided by the district sericulture department followed by granting a jacquard machine and weaving house shed. Various raw materials like stone, sand, and tin, were used to construct the

weaving sheds. Nizwra and her husband realized the weaving sheds house was good enough to stay. Now, all the family members live in granted weaving sheds and use the cow sheds made of the tin roof at the top and bamboo walls at the back for weaving. Nizwra is a seasonal weaver and not a full-time weaver. Sometimes, she works as an agricultural laborer in the village as it gives wage money on the day itself. The daily wage is helpful for essential need for the family. It is noted that for Nizwra, weaving for the entire year is challenge. Weaving a *dokhona* takes time at least 3 days if work continually with lunch breaks at noon. Moreover, she cares her 3 years old son. When the product is ready she sends it to the local retailers and sometimes customers within the village and neighboring villages. It takes more time from weaving to marketing to cash at hand which further makes it difficult to run entrepreneurial activities full time. According to her, weaving during the rainy season is more uncomfortable in cowsheds without the proper wall.

Furthermore, bonding relations are not in a position to mobilize resources. Her husband inherited less than half an acre of land which requires capital to invest in cultivation also. Therefore, despite the available projects for entrepreneurship development, a woman like Nizwra is not able to grow enterprise. Similarly, study observed beneficiaries using the sheds to live and not weaving. The interaction with beneficiaries leveled that they have been relying only on schemes and unconnected to other forms of networks. So, their sources in terms of opportunities and knowledge are limited to themselves and no additional options to rely on.



Picture No-3: Current Weaving sheds

Picture No-4: Living house in weaving sheds

#### **5.4. Role of Innovation and Entrepreneurship**

The invention of modern technology supports the advancement of business and development of enterprise in rural society. The study area is a place in which technology has reached lately. Earlier, people used traditional methods and manual labor as the source of input in different works, including entrepreneurship. It was time-consuming to produce one product itself and needed more manual input. However, as rural community has become flexible towards new technology these people are able to organize diverse ideas, methods of producing goods and services. In fact, it is influenced through various social networks within and beyond localized networks. Eventually this led to foster new ways of pursuing entrepreneurial activities. The new input like electricity for instance enables the entrepreneurial activities to be specific in manufacturing sections. The electricity setting in rural area has been arranged by state government. In this context, institutionalize agent like government has played the role of linking rural society with new technology and innovation. In addition, new relation across community has also stimulated to navigate and adopt modern technology in business practices.

For instance Bodo tribe has been using the traditional husking of paddy rice for two decades across the villages. The husking is the process to separate the rice from the hull. The simple equipment the villagers employ is a mortar and pestle made of local wood. The paddy rice is poured in mortar followed by pounding till the hull is separated from the rice. They used to start at 2:00 am morning till 9:00 am, which requires energy and labor during traditional husking days. All the tribal people were using such simple technology for husking the rice. Now rice mills might be observed within two to three kilometers distances in villages. Therefore, the introduction of electricity in diverse locations is increasing entrepreneurial prospects.

Moreover, as rural people has connected to various other social relation outside the traditional relations the diversified entrepreneurial activities such as packaged drinking water, modified weaving, rice mill (additional source of enterprise), organic tea, tent, welding, puffed rice making etc. might be observed among the Bodo, Bengali and Pal community. These cases reflect the personal efforts in bridging to potential social

capitals. Particularly, entrepreneurs access to knowledge, skills about new technology and management of enterprises.

***Case Study on the Significance of Technological Skill and Knowledge-*** Enush Daimari is a person who is flexible to change. His journey started visiting Shillong town in Meghalaya state to work 5 hours journey from home state Assam. Later, he becomes familiar with the private training institution in the area of welding. So, he sign up and got admitted into the course of welding. Accordingly, he learned theory and practical knowledge of welding. Some important skills which he acquired include the use of welding machines, designing formulas, and uses of electricity in welding. Particularly, the skilling in manufacturing the raw materials for the final products might be observed. The welding works need electricity to join, cut, and make welding to shape desire design. Trainees need to be experts in the areas as such works of assembling the different materials involves electricity. It is noted that practical works during the learning season under the experts guide the welding works easily. Therefore, training season for Daimari was an important part to familiarize technology. Post completion of course, he also has been working under a welding shops owned by local person (Khasi community) located in Shillong which further develop experience and become expert.

Following the training seasons and works, he planned to open a welding enterprise. But it was difficult to initiate enterprise because of the need for raw materials, and the customer's accessible location. In other words, he needed capital to invest in the initial steps. In the meantime, his friend Jeremiah Daimari joined him to establish including own family support. In between, they selected the location carefully at Udalguri town. The location is accessible to diversified socio-cultural background customers for public construction agents, private construction owners, and individual customers. The customer ordered Daimari to use iron to design different sets like door window grills, verandah grills, gates, water container tusk frames, steps, and banner frames. As the demand for the products increased, they hired workers and taught welding skills. He sometime assigns workers to collect design size, especially in the verandah grill and window grill from the customer's locations. He also provides the facility of home delivery of the products. They sale in kg system (kilogram base), once the assembling, and welding are completed, they measure the weight of the products and fixed price accordingly.

The case study of Enush Daimari shows the indispensable elements social capital across the different social boundaries. Particularly, welding needs electricity, and raw materials (iron or steel), but to give a desired shape more energy and creativity are essential. He acquired such skills and knowledge in Shillong Meghalaya which is beyond family and community social capital. Hence, contact to new social relations is additional network to access modern technological knowledge and skills for entrepreneurial activities in rural society.

Moreover, social capital can also provide access to potential technology for rural community. In this context institutionalized agents like government is playing hospitality and linking role by developing entrepreneurial facility. For instance, new technology like electricity, internet implemented through proper channels in rural area is boon to many entrepreneurs. The study noticed case study of E-Rickshaw services, new technology like electricity and 7 local weavers adding smart phone and social media for entrepreneurial purposes. E-Rickshaw pilots are skilled either by driving their bike or friends' bikes. Some entrepreneur experts by repeating the driving process while providing services. Passengers prefer E-Rickshaw over the auto-mobile vehicle for short distances. As a result, automobile service is decreasing while E-Rickshaw is increasing. Now, they need only to charge the electric battery. Manual labor was important input in traditional rickshaw service and now they have shifted to E-Rickshaw either by individual ownership or renting. These two e-rickshaw service under the study were first time entrepreneurs with zero experience in manual based rickshaw service. Besides, E-Rickshaw is eco-friendly services that need to pay the electric bill instead of purchasing petrol or diesel. In addition, entrepreneurs can charge the battery and pay the bill monthly instead of frequent visit in petrol stations. Moreover, entrepreneurs can also charge the battery in the midst of service (participant in the study). Therefore, access to technology like electricity is flexible entrepreneurial ways and supported to make a livelihood in rural societies in diverse areas.

Besides, government as linking social networks, other organisation like co-operatives, NGO, private training institute, religious institute are also playing the role in expanding the entrepreneurial networks across the community. Specific roles include imparting skills, machinery equipment grants, technical knowledge on markets networks etc. In

fact, it is developing new social relations out of which rural community are able to maximize technological knowledge for entrepreneurial activities and diversify livelihood sources.



Picture No-5: Pottery transporting by E-Rickshaw.

### 5.5. Flexibility to Social Atmosphere and Entrepreneurial Behaviour

Entrepreneur adaptation to the local social atmosphere refers to the ability of entrepreneurs to adjust their business strategies, practices, and operations to effectively navigate and thrive within the specific conditions and characteristics of the local market or community in which they operate. This adaptation is crucial for the success of businesses, as it allows entrepreneurs to align their ventures with the unique social environmental factors of a particular region. In the present context refers to the total portion of the immediate contact within a certain boundary, or community. Living in such a place, people develop trust and mutual bonds which is unique characteristics of the specific geographic and cultural context in which they operate. Therefore, existing social relationship within the community creates a social relation of fidelity that depend on the person's virtues within the community not only for themselves, but for others who are impacted by the entrepreneurial products to a large extent.

***Case Study on the Importance of Adaption to the Local Social Atmosphere in Rural Society-*** Mrs. Junaki Boro is a 35-year-old woman from Borigaon Selmari. She acquired the skill of weaving through social networks in the form of friendship with women in the village and further she was working under the master weaver in Sualkuchi, Guwahati. There she learned more about handloom weaving on the latest machines like jacquard. After marriage, she attended weaving training through the district sericulture department on weaving. Later, she set up a new weaving enterprise at her home assisted by her

husband in the form of finance and procuring raw materials. Her product is traditional garments such as *Dokhona*, stole, shawls, and scarves. She uses original *eri* different garments. However, the production cost creates challenges for her to sell at budget-friendly prices. As most of the customers are local and community people, she planned to produce an affordable price and at the same time produce authentic products. Therefore, she added raw materials fabrics like polyester, cotton, and other synthetic fabrics. *Eri* fabrics have quality thermal properties and give opportunities for blending with other fabrics. Furthermore, *eri* fabrics are manufactured in the machine too. The process blends *eri* fabrics thread which is processed in the machine to show identical *eri* fabrics. The cost of such thread is lower than pure *eri* fabrics. Rural entrepreneurs are using these blended fabrics. Junaki is using such opportunities to increase the variation in production. Blending the fabrics minimize the production costs because other fabrics are available at lower prices than original *eri* silk. These new products provide markets for customers who can afford lower prices, shawls, stole, and scarves.

Moreover, now a day's such traditional products got value in different platforms such as wedding ceremonies, social gatherings, and cultural events like *Bwisagu* (festival). Therefore, some customer prefers original *eri* fabrics in product like waist coat, scarves, and shawl. Generally, the market is open for all, and customers' affordability influences the entrepreneur's production plan. As Junaki realized the market opportunity, she diversifies the products to reach different customers based on income. Some customers want to use pure *eri* silk, which is limited in the market. For this purpose, entrepreneur like Junaki search for handspun and hand-woven *eri* silk in rural villages. Pure *eri* silk has a natural shines which is distinguishable from blended materials. Therefore, case study reflects the adaptation to local environment and organizing behaviour an important characteristic of entrepreneurs.

Nevertheless, cultural appropriation is another important challenge experience by local entrepreneurs in recent times. The rising demand for traditional products in markets influence some non-local manufacturer and retailers to manipulate culturally significant products, such as *dokhona*, pottery. They change strategies and use non-genuine raw materials in low production cost. The uses of powerloom, copying genuine design from Bodo weavers, use plastic materials for pottery are evident within the study areas too. As

a result it concern the sustainability of tradition and livelihood of local entrepreneurs depending on such genuine entrepreneurial activities. It is cultural appropriation because under the Handlooms (Reservations of Articles for Production) Act of 1985, some handloom goods, such as *Mekhala chadar*, *Gamosha*, *Dokhona*, and *kambang* (to mention a few), may only be made and sold by handlooms. Therefore, handloom products like *dokhona* are prohibited from producing from readymade cloth and power loom which is cultural products of Bodo community. Accordingly, the regulatory body like sericulture and handloom authorities inspects the products in markets from time to time to find out the counterfeit products. In addition, social organizations such as All Bodo Student Union (ABSU) also plays a crucial role in combating the counterfeit challenges by banning the products supplied interstate from West Bengal and within the state. As a group they conduct inspection made in sewing machine with readymade cloth and non-native person in market and *dokhona* shops. Sometimes such products were burned to assent to local-made *dokhona* publicly. Afterward, such readymade *dokhona* were unavailable in the markets. But from time to time counterfeit problems might be observed. Even though such a law exists, the problem is affecting preservation, sustenance of traditions and economic aspects. And local women who make a living out of it are vulnerable to the situation.

## **5.6. Culture and Entrepreneurial Behaviour**

Establishing a new enterprise has various requirements and influence. Cultural etiquette significantly influences entrepreneurial behaviour, especially where entrepreneurs often engage with diverse cultures. Here cultural etiquette intersects with entrepreneurial behavior. Some of traits are common such as investment, adaptation, managing, accounting, and marketing the products. This are individually based traits. However, study observed entrepreneurial behaviour specific to culture, community and regions of entrepreneurs. In this context values, morals, identity specific to study community are cultural etiquette in navigating entrepreneurial behaviour among the entrepreneurs in Assam.

The present study found Bodo and Paul community participate certain values and attitudes that are expected and prescribed for the members. If entrepreneurial behaviour

and products are unacceptable, such products are banned from further production and penalized unacceptable behaviour. Moreover, people imitate business and avoid such harmful works that may rise. For instance, Swmlaguri is a village that follows the *batou* (animism) religion. Respondents stated that the village community has banned making alcohol (*Jumai*) commercial. Traditionally, people have been making *jumai* for domestic consumption, not for sale. They understood that making *jumai* for sale increased alcoholism. It is injurious to health and many villagers were prone to spend time drinking which decreased their work ethic, spent less time with their family and created an unhealthy atmosphere in society. One of the members of community from Swmlaguri Rowta stated that, 'It hinders human progress and advancement.' In addition, similar entrepreneurial behaviour might be observed among Brahma and Christianity also banning commercializing alcohol. This case study reflects the moral consciousness rising among rural community along with entrepreneurial behaviour.

In addition, element that is culture-specific within certain condition in village also influence entrepreneurial behaviour. For instance, Hainari an entrepreneur in Rowta, Udalguri, stated that *bathouari* (religion) followers have a dress code for a bride during wedding ceremony day which has to be an *eri* shawl of white colour. *Eri* shawl is a dress code for a new bride. Swmlaguri *Bathouari* prescribes such garments to wear in wedding ceremonies. Now, *eri* shawls are available in their village, produced by entrepreneurs and customers can purchase directly from own village itself. However, the decision to wear such garments applies to their village only. The regulation of village lifestyles creates markets for the native entrepreneurs, and often, religious values influence entrepreneurial activities and exist as a directive force for entrepreneurship development. Therefore, such cases highlight influence of culture associated with entrepreneurial behaviour. Now, these moral values are not limited to the religious practice but also part of achieved occupations regulative forces.

### **Cultural Values**

The traditional knowledge is also a form of cultural values. People living close to each other develop such values by participating and accepting that values. The value is transfer to following generation from senior through social network in family and community

such as the traditional food habits, dress habits. In this regard, acquiring the various stages of producing value is integration of traditional knowledge such as silk worm rearing to weaving and *dokhona*. This methods and knowledge are ascribed value to community people in terms of creating a more comprehensive business model. This led to development of enterprise sustainable and culturally significant businesses. By combining traditional knowledge with entrepreneurial skills, individuals can not only create economically viable ventures but also contribute to the preservation and revitalization of cultural practices such as silk worm rearing, weaving.

For instance, silkworm rearing is a form of traditional activity adopted by Bodo community in rural Assam. Raw material called castor plants are naturally available within the regions. The local women used such plants to feed the caterpillar. In the following step caterpillar spins a silk fibre made of protein called silk fibre. Inside the cocoon, a caterpillar changes to a pupa. The stage pupa is a traditional dish of the Bodo tribe. And cocoon has been used to make a thread for clothing widely known as *eri* silk cloth. This particular knowledge of rearing silkworm is learned within social network in family and community. The main objective is for domestic and self-sustenance use. Therefore, it holds meaning to Bodo community. As the products silkworm (Food) and cocoon (for silk fiber) has market value, it become product for sale. In the rural village, most women have been rearing with the labor input of all family members. But, nowadays, combined silkworm rearing with neighbor women, relatives, and friends might be observed due to family members engaged in other works. One of the vital aspects of silkworm-rearing work is the development of entrepreneurial spirit among the Bodo rural women. Silkworm rearing has cultural values among the Bodo and other tribal people. So, the values community hold in terms of transferring knowledge and acceptance of product is important factors stimulating the entrepreneurship. For instance, Mrs. Rukmini Daimari, 47 years old completed formal schooling up to 10 standards. Simultaneously, she also supports family in agriculture activities, rice cultivation in other times. She was interested in business and going out was challenging. So, she decided to be entrepreneurs that can be possible near her house and engaged in rearing silkworm seasonally.

Her work starts with collection of the cocoons from friends for breeding purposes. The task also includes careful observations on egg stages daily. The next larvae stage needs leaves to feed worms. As the worms keep growing, leaves requirement also increases till the worm spin cocoons. The castor plant is essential leaves available naturally in the area and Daimari uses such facilities. In shortage of leaves, she searches within the villages. Sometime villager agrees to give leaves in free without charge but Daimari makes agreement to give pupae when harvesting time comes. When ready to harvest she tears the cocoon to bring the silkworm and takes to market for sale. The price of the silkworm is Rs. 350-400 kg. cocoon Rs. 750-800 kg. So, rearing silkworm show the cultural values in enterprising the local product. Therefore, the case study of Rukmini reflects the cultural values significantly influences enterprise development by facilitating network building contributing to adaptability and resilience.

### **5.7. Mechanization of Entrepreneurial Activities**

Generally, the use of automatic machines and technology in work that was done by manual labor is called mechanization. Large industry has adopted automatic machine in production of goods and services in urban area extensively. The use of new technology is slow among the micro-small enterprises within the study area because of non-exposure to technology. However, the mechanization is influenced partly by social connection outside the family and community through personal effort and state or council intervention. This led to use modern technology in which mechanizing entrepreneurial activities in several stages have been noticed. The study observed adoption of modern technology in the form of modification and imitative mechanization.

The population under the study areas observed small and micro enterprises as well mechanizing the production process through electricity, new technology. For instance, handloom entrepreneurs have been using the manual labor in production unit, but now started modifying the looms with jacquard machine, enabling the weaver to produce more quickly. Second category of enterprise is characterized by imitative enterprise such as powerloom among the traditional weavers and JCB, Pokland in sand quarries and heavy vehicles like dumper in place of manual pulling cart in sand quarry. In addition, direct imitation of mechanized enterprise might also be observed such as packaged drinking

water, aluminum manufacturer, beauty parlour etc. These are the nature of mechanization within the study area.

Mechanization of entrepreneurial activities in rural areas is directly changing the production structure within the micro enterprise. For instance, Biplob Daimari from Karigaon runs sand quarry in Champa river, Karigaon Kokrajhar. His quarry collects sand, stone, soling, etc. from the quarry for sale. In fact, he started quarrying by using manual labour 5 years back. According to him quarrying takes long time using the manual labour, and later realized that new technology like JCB, Pokland can be used for mining the sand, soling in Champa River. Therefore, he met one person belong to Bengali community who owned JCB and started renting in his quarry. Such machines need special training and experts to operate, and accordingly, the owner hired the skilled pilots. Later, Biplob decided to purchase additional own Pokland as it is highly beneficial in excavating stone and sand from the River. Pokland can excavate, load a sand and stone within 10 to 15 minutes in dumper vehicle and 10 minutes in tractor. According to him such vehicle is helpful to minimize production timing and cost is comparatively low between vehicle and manual labour. Many working staffs from the local area used to work to collect the raw materials like stone, sand prior to Pokland at his quarry. Now, mechanization of sand quarry is productive and cost effective, said Biplob. This case study shows the potentiality of bridging social networks across the community and family that ensured supporting role in mechanization of entrepreneurial activities.

Besides, other micro-small enterprise is also adopting new technology in possible manner. These entrepreneurs are realizing the significant impact of mechanization in entrepreneurial activities. Therefore various entrepreneurial activities capital and labour intensive enterprises are able to benefit from change. Moreover, some of the labour intensive enterprises are able to get the benefit from the intervention schemes in the form of training, skill upgradation, and machinery grants of new technology for entrepreneurial activities.



Picture No-6: Pokland quarrying sand and stone in Champa River.

### **5.8. Development of Organizational Structure within Entrepreneurship Unit**

The development of entrepreneurship has also influence the organizational strategies. The development of an organizational structure is a critical aspect of establishing and managing a business. It involves developing a framework that defines the relationships, roles, and responsibilities of entrepreneurs, working staffs, within the enterprises. This helps prevent confusion and ensures that everyone understands their duties. A well-defined organizational structure is developing as rural entrepreneurs are imitating or modifying entrepreneurial process in terms of technology, methods and ideas. It allows development of co-operation among different units and between partnerships, co-workers, and working staffs. Here entrepreneur identify the key functions and activities in order to group the workers, staffs under specific task such as specialization and departmentalization.

For instance, Okhrang and Biplob hired Rindao Swargiary to manage the sand quarry who has been managing quarry for five years at Champa River located in Karigaon, Kokrajhar. As the works load increase for Okhrang and Biplob, managing quarry become more important and hire Rindao to looks after the quarry works, and labor management, including supply responsibility to customers. Subsequently, now Rindao also knows how to manage the production works, supplying product as a repetitive task in the quarry. In

addition, Biplob also hires a JCB pilots Mohhmad and Sukhur expert in quarry. Rindao role is to co-ordinate between owners and working staffs such as pilot. Whenever, pilots require foods, monthly salary, fuel for JCB, this is Rindao who reports to Biplob and Okhrang. This way quarry is structure and manages. Therefore, establishing organizational structure and managing entrepreneurial activities has directly and indirectly interconnected to new social relation of close ties, and beyond and adoption of modern technology within and beyond.

### ***Specialized Units and Rural Entrepreneurship***

The specialization is the structural adoption of entrepreneurial activities involving the division of labor based on skills in study area. It is sub-set part of mechanization and imitating other business model to organize the process in functional manner. Specialization is primarily separating the labor for individual tasks, instead of individuals doing all the parts in the process. There has not been a division of work based on expertise in indigenous enterprise and individual carried out all the tasks. In some cases, all the workers or entrepreneurs were part of different task without any limited or specific tasks. However, adoption of modern enterprises, modern technology, modifying traditional based enterprises led to mechanized entrepreneurial process. This new mode of practice develops the need for specialization of workers in to certain tasks and roles.

For example, Mainao packaged drinking water is packaged drinking water manufacturer enterprises in Titaguri Kokrajhar district, Assam. Lt. Ajoy Basumatary started the manufacturing water for sale who belongs to Bodo community. Now deceased wife manage the enterprise. Accordingly, her husband visited and familiarize different water packaged manufacturer in Guwahati Assam and Interstate to develop own company in early stage of enterprise. This new connection beyond the local community has provided prospective information and ways to procure the machinery equipments and he established under the title 'Mainao Packaged Drinking Water' private manufacturing limited accordingly. However, the enterprise was in need of technical staffs to monitor and assess the quality of waters. For this task Birhang is hired as lab technician to monitor water quality in the lab. He completed his M.Tech and is pursuing a Ph.D. in same institution CIT (Central Institute of Technology) Kokrajhar in food processing. The

institution has been established as per the Bodoland Territorial Council accord under the 6<sup>th</sup> schedule of Indian constitution. His skills and knowledge was acquired in institution an important credentials matching qualification criteria for the tasks. Furthermore, other functions of the enterprise are also divided based on tasks and hire. Another sub-unit of the enterprise is divided based on semi-skill quality. The following are some of the units:

- Accounting
- Management
- Machine operating unit
- Technical unit
- Electricity unit
- Marketing unit
- Delivery unit
- Security unit

Here, specialized units coordinate with each other to improve production quality. If the machine operating unit functions properly, a technical unit like Birhang becomes productive in monitoring the quality. And delivery unit knows the market's demand by which common problems are sorted out in the production for the benefit of production. Such an arrangement attracts skilled persons and potential candidates to join the task of increasing employment opportunity based on skills. In the meantime, it advances the labor skills following the repeated habit of the task. This case study reflects direct and indirect impact of various resources in the form of social networks across the location, community, and formal institution. It is showing the associated factors in development of specialization.

***Departmentalization, a Key Element in Organizational Structure for Productivity and Efficiency***

Departmentalization is the process of organizing and grouping activities, tasks, and employees within an organization into distinct units or departments. This organizational

structure helps facilitate the management and coordination of various functions and responsibilities within the enterprises. This involves grouping activities based on their common functions or areas of expertise. For instance, Maloti dairy firms owned by Bengali family hired Kansha belongs to Gorkha community to look after the dairy farm in Khasibari, Kokrajhar, Assam. Kansha has three other family members like wife and two daughters. These workers had an earlier experience in other places in Bongaigaon, 50 kilometers away from Khasibari, Dimalgaon of taking care of dairy farm. Kansha and his family care the Jersey cows imported from Bihar, Haryana, and Uttar Pradesh. Now, all of them work together on the farm, differing in the task based on the energy required. Moreover, Kansha himself know much better to identify diseases and to carry artificial breeding process for which he has been hired. Their salary is 20000 per month as family. Moreover, the farm also has the accounting staffs in which one of the own sibling from the owner brother take the roles. For marketing one staff is hired from Rajbongshi family on monthly basis. Such departmentalization of the task in to different sections like production unit, accounting, managing, marketing is observed in firm also. Other dairy farms in Patharkhat also hired experienced family. Departmentalization is observed in other enterprises i.e. welding, tea garden, weaving (traditional and powerloom), sand quarry, cycle store. In addition, departmentalization is visible in enterprises like packaged drinking water, welding, weaving, rice mill, sand quarry within the study areas. The departmentalization within capital intensive enterprise is common but many labour intensive enterprises have only limited departmentalization.

### **5.9. The Evolving Work Culture in Rural Enterprise**

The development of entrepreneurship among rural community has developed certain organizational behaviour towards evolving working culture. The work culture, or is shared values, beliefs, behaviors, within enterprise in present context. It encompasses the way people interact, communicate, and work together. Key elements include values, behavioral norms, employee engagement, innovation, diversity and inclusion, recognition, and organizational traditions. This organizational behaviour fosters entrepreneurial activities and creates a more adaptable environment to support the entrepreneurial units. In essence, the work culture is harnessing the members' collective strengths to collaborate effectively in pursuit of entrepreneurship. For example, workers

are encouraged to participate in decision making within production unit and sales section. Moreover, allowing performing rituals and *pujas* along with family, friends, community members might be observed. The present study out of total 95 entrepreneur all of them follow rituals and prayer for enterprise grow and sustenance. In essence, the work culture is complements for entrepreneurial activities, harnessing the members' collective strengths to collaborate effectively in pursuit of entrepreneurship.

For instance case study of Doyashri Brahma Enterprise, Bathoupuri Rowta Chariali shows the work culture. Mrs. Doyashri Brahma is enthusiastic about her life of making a livelihood based on traditional weaving activities from Bathoupuri, Udalguri. She acquired weaving skills at a young age through social networks (Family members, friends, and community neighbours) at home and village. In those days weaving was part of the tradition of Bodo family making cloth for domestic use. This led to develop indigenous experiential knowledge inherited from generation to generation. She used the skills to produce the garments for the family and pursued an education up to intermediate. Post-marriage Doyashri settled in Bathoupuri with her husband Gopinath a public school teacher currently serving as principal of the school. Now, she runs her enterprise with 4 weavers.

Doyashri try to develop work culture that allows workers and herself to run the enterprise smoothly. She hires weavers from the local places, prefers free unmarried women and provides accommodation to weavers from distant locations to maximize the availability of the workers in workstations. She works together with weavers and solve the problems together. Moreover, the kitchen garden is important to be a source of vegetables and food for a rural family. Sometime she shared the vegetables with workers under her. It helped the workers to get the vegetables at home and give more time in weaving and avoid visiting vegetables market. Besides, Doyashri allows the weavers to visit the family during festivals and emergencies.

Furthermore, the ritualistic form attached to her entrepreneurial activities is visible. It is considered an important aspect of entrepreneurial units. Some of the rituals include the festival season i.e. *wngkham gwrlwi* (when they harvest the rice for the first time in December) where they clean all the handloom equipments and pray to God in festival

events such as *Maghw*, *Bwisagu*, and weekly prayer in *bathuosali* (worship place of *Bathouari*). During the *wngkham gwrlwi* festivals, she collects two pairs of betel leaves and areca nuts to offer *puja*. The offering *puja* occurs within the working stations in the presence of family members, relatives, neighbors and weavers. She considers that such practice promotes the well-being of the enterprise and receives divine blessing.

Apart from this, entrepreneurs gift the workers for their performance in entrepreneurial success. Sometimes even gift material and cash too and promotion for the extraordinary works. The initiative acknowledged the individual value in entrepreneurial activities for their dedication and commitment to the business. Such rituals also revealed that consistency and hard work promote intrapreneurs' success. Formal government also rewards talent in the form of award ceremony for uniqueness of entrepreneur in business. Such a platform publicly symbolizes the business's success and motivates others too.

### ***Rituals and Entrepreneurial Activities***

Rituals are a series of actions that perform a ceremony or behavior by repeating the rituals that reflects the outcome value in terms of goal of devotees and meditation with respected God. The study population performed different types of rituals and ceremonies, namely, image paste in work station (For prayer to God), *Bwisagu* festivals (prayer to God), *Biswakarma puja* (Divine architect), weekly prayer in *Bathouthansali* (worship place of *Bathou* religion), prayer request to pastor in Church, daily prayer in the workplace (some entrepreneurs paste the image of God in workplace wall), *Chakra puja* (wheel puja for potters for a month), *lakhs puja* (the goddess of wealth). They believed rituals are part of spiritual being in business to encourage work. Moreover, it symbolizes inclusive part of spiritual being in entrepreneurial activities. Entrepreneurs testified that divine guidance promoted business success and strengthened the smooth running without envier hindrance. They practice rituals to do healthy business in order to conduct ethical compliance too. Most entrepreneurs observed the annual puja by inviting *pujari* and offering *puja* to respected God. Entrepreneurs in pottery, weaving, welding, *Ael decore* etc. perform rituals seeking God blessings in their enterprise.

For instance, *Ael decore* is decorations based entrepreneur in village side. They make decoration in special occasion like wedding ceremony, marriage ceremony, and

anniversary (wedding). Along with owners and other team they pray to Jesus in different times. The researcher observed entrepreneur praying together with team members while working in weeding events. It is important part of the team to pray while carrying the works (one of the team members). The entrepreneur, co-workers are familiar with each other in terms of schooling, share same village, relatives, siblings, community. As they share similar culture performing rituals has become routine for working environment which is another sub-culture ensuring to interact in effective ways.

Besides, researcher observed entrepreneur praying daily in the morning time among the pottery. The respondent replied that it is part of the ritual for them to pray and prayer for the business is also included in prayer. Offering *puja* in morning time through burning incense is important rituals noticed in various entrepreneurial works like tailoring, sand quarry, weaving, welding etc. Moreover, a few entrepreneurs invite family members too in special *puja* and such gathering is prospects for entrepreneurs emotional supports. This way entrepreneur integrates rituals in daily life and special day in *puja* for the wellbeing of entrepreneurship. Therefore, such rituals are sub-culture within the entrepreneurial activities.

### **5.10. Goods and Services Promotion by Entrepreneurs**

Promotion of goods and services to potential customers is crucial for entrepreneurial activities. As concurrent entrepreneurs are occupied with commercial intention, they use diverse promotional methods to bring attention on the products and services. Promotions of ideas differ in terms of nature of the enterprises. Following are the concurrent methods of promotion in study areas.

#### ***Advertisement***

Advertisement generally refers to promotion of goods, services, ideas, and brands. Some local products need communication to reach the targeted customers. If products are unknown to buyers, sales become problems. Therefore, entrepreneurs are adapting digitization of advertisement such as YouTube, Facebook, Instagrams, and WhatsApp status. In addition some entrepreneurs engage in conventional ways of promotion like pasting banners in public places and actively engage through social networks.

Key methods of methods of advertising are in the form of repetition, co-operation and association. For instance, tent house 'Ael Decore', 'Somina weaving Centre', give latest update on each new designs in social media. This way they repeat the update again and again to show the different design. In this way customers are able to watch it online and book for weddings. Therefore, repetition is important techniques of advertising to promote products and services. Secondly, co-operation of entrepreneur with other prospective networks like NGO, BRAWFEDS, ABSU is important organisation for entrepreneurial activities. Particularly, platforms like expo, and other official exhibitions play additional form of advertisement of new goods. Such co-operation adds strength to entrepreneurs to launch new products. Thirdly, association is important way for entrepreneurs (handloom) and other micro entrepreneurs. Entrepreneurs associate themselves with locally influential figures (Local Celebrity) and person (Youtubers) particularly in the case of culturally significant products like *dokhona*, *aronai* (used in honouring guests) Stole. As a part of promotion, entrepreneurs make videos and post in social media like instagrams, facebook, youtube. Subsequently, entrepreneurs provide free dress as remuneration and sometime money to influential person. Therefore, entrepreneur using association as promotion strategy increases the online customers and onsite as well. The adaption to such method reflects the organizational behaviour among entrepreneurs.

### ***Types of Advertising***

The study noticed two types of advertisement such as commercial and social advertising (on behalf of community). Commercial advertisement primary purpose is to promote goods and services to the targeted customers. Here, entrepreneurs have adopted digitization and conventional ways of advertisement. For instance, Sujuma Baglari, 24 years old, has completed B.Sc. degree and her Sister Anjali Baglari is pursuing Degree in English. They have access to new technology like smart phone and actively used social media to advertise and promote products. They have created an Instagrams page namely 'somaina weaving center' with contact details for customers. They procure pictures from master weavers from Sualkhuchi, Guwahati, and post it in social media Instagram's page on a smartphone. Some products include *dokhona*, scarves, and shawls. Though they have their products Sujuma keeps adding products made of pat fabrics and silk fabrics

which are purchased in wholesale from Sualkuchi weaving centers in Guwahati (Large handloom centers in Northeast India). These brands are weaved by hand in Sualkuchi. The post on Instagram's page is purely commercial, adding price and contact details. Customer calls and messages for orders. He supplies product by post in case if ordered from different districts and states. Payment options are available on the latest transaction systems like google pay and phone pay. The case of Sujuma Baglary is an important commercial advertisement in digital form. Besides Sujuma Baglary many weavers, tents, welding, tailors use similar method to reach the customers. It reflects the digitization of advertising and marketing of products.

On the other hand, another ways of advertising is result of attempt to address non-entrepreneurial issues like identity, community, and conservation of culturally significant products. Traditional-based entrepreneurship is an important aspect of social advertising in which non-commercial issues are addressed along the advertising. The social institution of the community in addition to religious and voluntary organizations of the society, use such advertising to communicate important messages to the community and people. The message may be community identity based on food, dress, values, and morality of the society. For instance, the Bodo people, especially during a social meeting under different social organizations paste a banner in main gate and give traditional garment shops to assent the identity on behalf of the community. Moreover, many Bodo people use traditional based products, including dress in social, and religious gatherings. It promotes products for the greater interest of the community identity along with product promotion for entrepreneurs.

### ***Government and NGO Platforms***

Promotion of goods and services are not limited to individual networks. The study observed institutionalized platform extended by local government, and non-government such as exhibition, expo, trade fair funded. For instance, departments of agriculture, sericulture, handloom and handicraft department of districts take organizational roles. In addition, other organizations like Udalguri farmers' cooperative society limited, and NGOs, are also associated with the events. Exhibitions and trade fair are organized in different district headquarters locations, half-yearly and annually. Most of the local

entrepreneurs showcase their products such as handloom products, handicraft, agricultural products. Besides, the platform allows local entrepreneurs to connect to prospective networks in terms of production input and marketing networks. Particularly, entrepreneurs registered in concerned office are only invited in such platforms. The local expo and trade fair attract local customers but the national-level expo maximizes the products sale. It is noted that respondents' sales go up in national platforms in inter-state and other international exhibitions and expos. Therefore, expanding the promotion facilities in non-local area maximize the benefit not only for promotion but also for sales.

### **5.11. Delivery Channels of Goods and Services**

Entrepreneurs' ultimate goal is to sell the goods and services produced by them to customers. They search best ways to deliver the products to the customers. Study noticed entrepreneurs employing diverse ways of channels for product sales. Sometimes delivery infrastructures are not always accessible to the customers; here, entrepreneur branched out channels. Subsequently, several entrepreneurial delivery networks emerged within the new branches. Different networks influence entrepreneurs' channels for delivering the product. They have to consider such infrastructure in a manner that would enhance entrepreneurial life expectancy too. The following are channels through which product delivery functions.

#### ***Entrepreneurs to Customer***

This direct exchange between entrepreneur and customer is through the market, towns, and chowk. Mostly, micro-small entrepreneurs sell limited products directly to customers such as dairy farming, handloom, handicraft, agripreneur, etc. For instance, Sharat has a micro-dairy farm with two cows. He sells all the production to local consumers. He makes home delivery free of cost too.

#### ***Entrepreneur as Manufacturer, wholesaler and Retailer***

The development of entrepreneurship has also led to develop cycle of distribution such as entrepreneur as manufacturer, wholesaler and retailer. The study observed 4 small enterprises under this category such as powerloom, Mainao packaged drinking water, aluminum manufacturer. Apart from those enterprise some of micro enterprise also sell

product as wholesaler and retailer. In the process, they also have adapted channels from product sale. For example, Munomoti is an entrepreneur in weaving, and she make her product sale in wholesale. Now, she supplies her products to her friend Anira in different locations. Here, Anira is part of circular entrepreneurship within weaving as a retailer. She is from Orang, Udalguri. Her primary role is to supply the *dokhona* made in Udalguri to customers in her workplace. Anira business is part-time because she is a government employee too. When she visits her hometown Udalguri, she takes *Dokhona* for sale in the Kokrajhar. Moreover, she also supplies similar products from Kokrajhar to Udalguri for the retailer and customers back home town. Her business started when she realized that her friend Munomoti Baglary in Rowta had started the weaving industry. Apart from such networks she also supplies the product to local retailers. So, her enterprise reflects nature of wholesaler and retailer as channels of delivery of products.

#### **5.11.1. Market Platforms**

Product marketing is an important part of rural entrepreneur for products sale. Usually, rural entrepreneurs rely on the local market across Udalguri, and Kokrajhar districts. Moreover, some entrepreneurs relied on intermediaries to supply the products, and the middle men happened to be retailers. In the meantime, many towns, Chowks have been developed and shops across the rural area has becomes market platform. At the same time, the study observed entrepreneurs diversifying markets platforms as connected to various social networks within the local area, across community, digital platform, within country, and overseas. Some of the marketing platforms are categorized substantially in the following points.

##### ***Individual Sale***

The method is part of the entrepreneurship adopted by entrepreneurs. It is common among several entrepreneurs in rural areas of Assam. It takes personal efforts and energy to communicate the mutual benefit of the products and services between buyers and sellers. For instance, local entrepreneurs sell directly to customers in weekly markets in Kokrajhar and Udalguri. Moreover, individual sales in the market also travel from different locations of the nearby villages and places. The instances of women

entrepreneurs from Janagaon selling products in the Kokrajhar weekly market reflect the nature of individual sales.

### ***Social Ties***

The social bond between the tribal people influences marketing. It is an informal way of selling products. Such marketing is common among micro-entrepreneurs in handloom, fishery, piggery, and poultry. Others who are solo proprietors and do not employ weavers use social networks to attract consumers. In the study, weavers living in rural areas especially weaving in single handloom, utilized these strategies. For example, Hira is an entrepreneur in the remote village of Swmlaguri in the Udalguri district. She weaves the shawl at home for sale, and the available items drew a relative who happened to be visiting her hamlet. Her relative purchased the item and wore it to work at Gauhati University. Utilizing the new shawl with a hand-knit pattern around campus acted as advertising for the shawl. Her co-workers admired her hand-knitted design. Colleagues were unable to halt orders, so they requested that she purchase ten shawls woven by Hira. The presence of a cousin in Hira's rural community exemplifies the potential for social relationships to encourage entrepreneurial behaviour.

Rural entrepreneurs are mostly micro and labour intensive enterprises. They are first-generation entrepreneurs and face marketing problems. Earlier, traditional *eri* weavers for instance adopted weaving for self-sustenance. Now, they realise that consumers within same community depend on them as their occupation has changed. These entrepreneurs sell their products within the social network. Here, entrepreneurs share a social bond with customers. The bond gives the facility of the market within the same group. Moreover, the social network connects channels to other potential unknown customers by rural entrepreneurs. The social network is therefore an important source of channels for the first generations of entrepreneurs in handloom, tents, and silkworm rearing. Currently, most entrepreneurs step sale their products in the geographical market, shops, and other markets like expo, and trade fairs.

### ***Co-operatives and Council Platforms***

A few traditional entrepreneurs are also depending on institutionalized marketing networks. In Kokrajhar, Udalguri traditional weavers rely on cooperatives such as

BRAWFED (Bodoland Regional Apex Weavers and Artisans Co-operative Federation Limited). Most of micro businesses rely on these cooperatives. Moreover, local government BTC through various agents such as the department of agriculture, handloom and handicraft department, District Industrial center, and Farmers cooperatives Society Limited also organize expos, exhibitions, trade fairs, and trade fairs within the districts. Such a platform is one of the important bridges between local entrepreneurs (handloom) and districts' customers. In addition, such networks are expanding the local products in global platforms through bilateral relations with different countries across the world. The co-operatives mostly include the handloom products such as *aronai*, waistcoats, shawls, *dokhona*, and scarfs. Occasionally, they organized fashion to promote the products in different locations in India like Shillong, Hyderabad, Guwahati, Bhubaneswar, and Lucknow. Moreover, BRAWFED attends thematic exhibitions overseas in different countries namely Bhutan, Bangladesh, Nepal, USA, China, Russia, England, Italy, South Africa, and Brazil. Some of labour intensive enterprises like weaving, dry flower artist are example of using this opportunity.

### ***Globalization***

The opportunity to export the products produced by native people to different countries worldwide has created a business prospect for the rural society. It has opened new avenues for marketing. The case study of Tenzing Bodosa from Udalguri district Assam living in rural area, reflects such an opportunity. In marketing, Tenzing is considered a success by different private and public agencies. He was searching for the market in India and abroad. He had a story of traveling to Australia for business purposes. At present, tea is being exported to international markets, namely, the United States of America, Canada, Germany, the United Kingdom, France, Australia, New Zealand, Bhutan, Thailand, and Singapore. Domestic supply includes the states of Odisha, West Bengal, Delhi, Haryana, Karnataka, Telangana, Arunachal Pradesh, Meghalaya, and Mizoram. He adopted means of transportation by air, sea, and road. Sea and road are the cheapest way of transportation. Apart from it, other local people (intermediaries) emerged to supply their network. Most of the time, product shortage has been reported among the domestic or international markets. His entrepreneurial in organic tea inspired others to go for organic tea gardens.

Moreover, tribal entrepreneurs have adopted good business relationships with neighbouring countries like Bhutan. Dry flower artists, piggery, sand quarry and handlooms entrepreneurs also supply their products and attend the entrepreneurial platform. So, the flexible marketing policy has also regulated tribal entrepreneurship.

### ***Digitization***

The digital platform in the rural area is boosting entrepreneurial activities among indigenous and modern entrepreneurs. It is creating an online market, particularly among the handloom industry, tents, and cycles etc. With the advent of social media like Facebook, Instagram entrepreneurs can post their latest products. In this way social media is becoming part of daily life in rural society as well. As people use such platforms for various factors, the media has influenced the spirit of entrepreneurship. Here, entrepreneurs are reaching the netizen with their products. Such platform minimizes the role of middlemen between entrepreneurs and customers. Eventually, customers can contact and order the products directly from the entrepreneurs. They use Indian postal and private delivery agents for products delivery to the customers. Entrepreneurs are also adopting online payment systems. For instance, Roma, Jenymerry, Shanshali, etc. intends to advertise their products using Instagrams and Facebook. Sometimes they associate with local celebrities for product launches and post their products. The customer, the wholesaler, and the merchant are linked through this digital platform. And it becomes a formula for entrepreneurs to distribute goods to numerous customers located in inter-districts, inter-states. Therefore, the digital platform is helping rural entrepreneurs to launch and sell goods and services to customers living at distances.

### ***Case Study on Niju's Weaves Importance of Digital Forms in Entrepreneurship***

Niju's weaves is a Facebook page in social media to promote the advertisement of her products from Niju's weaving enterprise. Nijwm Ramciary is a digital entrepreneur who deals with marketing the product on a Facebook page. Her Facebook page provides contact details for the potential customers. Formally, she has completed her post-graduation M.C.A. from Gauhati University. After her study she assisted family enterprises in reaching the customer. She stated that her mother Mainao handled the production process with other weavers while she was assigned for marketing. Her mother

sells the products at Udalguri weekly market also. However, mother is not familiar with the digital market. Nijwm later opened the page, where netizens liked the traditional Bodo cloth and *Eri* silk product. In addition, Nijwm's parents approved of her being in business despite their higher education in computers. She received orders through phone calls. She also arranges delivery by post and Desk to Desk Courier Cargo (DTDC) for customers located in different place. According to her, digital entrepreneurs have minimized the cost of marketing because the digital market has expanded to those customers who wish to buy cloth online from distant locations. Therefore, the case study reflects diversification of market platforms among micro entrepreneurs.

### **5.12. Means of Transporting the Products**

The role of transporting for delivering products and services is essential for entrepreneur. Adopting a general public and private transport is stimulating entrepreneurship in Assam. The construction of local roads connecting rural entrepreneurs to the main road and national highways has strengthened the delivery of products and services. Existing entrepreneurs in both districts, Udalguri and Kokrajhar, have adopted the channels by roads and air. The road transport includes public buses, trains, private cars, buses, electric autorickshaws, and petrol autorickshaws. Channels of air include flights, and it is less in the study districts; for instance, two cases of sending their products like organic and orthodox tea by Tenzing organic entrepreneur might be observed. Moreover, *Indilu* from Kokrajhar also delivered their product to Japan by flight. Moreover, some entrepreneurs supply their products by postal. For example, Nilima weaving sends their *eri* brands, shawls, and other garments using Indian postal services. This is use for domestic market for direct delivery to retailers and customers within states and interstates across the country.

### **Chapter Summary**

The chapter highlighted the sociocultural relation and organizational behavior among micro-small entrepreneurs. It discussed the importance of social relations in the form of family, relatives, community and social networks in developing entrepreneurship and organization of entrepreneurial activities through various networks and influence of migrant's workers. The important aspect in developing entrepreneurship such as trust, co-

operation, moral, cultural values associated within the social network operating in entrepreneurial activities might be observed. The chapter also discussed specialization and departmentalization of entrepreneurial units that change the working relationship between entrepreneurs and working staff. Furthermore, it shows the works culture of entrepreneurs in entrepreneurial units observed work culture including influential cultural elements of the groups and community. The chapter highlighted the various form of market and distribution networks of goods and services adopted by micro-small enterprises.

## **Chapter-6**

### **Entrepreneurship Development and Its Impact**

Development of entrepreneurship is impacting rural and tribal entrepreneurs of Udalguri and Kokrajhar districts in Assam. People have realized that entrepreneurship is an essential component in economic growth of the regions. Entrepreneurs are the main agents of change, and the dynamic nature of an individual is a recognized characteristic of entrepreneurs. Therefore, even though people experience challenges many of them are adopting entrepreneurship to make a living. In fact, rural entrepreneurs are first-generation of entrepreneurs, and socio-cultural resources are also part in prospective steps. Such entrepreneurial activities started a few decades ago in the study area and change might be observed among entrepreneur in terms of socio-economic, cultural and technological change. The development of entrepreneurship in rural areas is new to many entrepreneurs. The rural community long association with agricultural activities and self-sustenance-based livelihood was the nature of livelihood. In such condition embracing new livelihood sources through entrepreneurship is slow to them. Therefore, enterprise means moving to new occupation or livelihood.

With the advancement of new technology, organization behaviors, and advanced financial conditions development of enterprise might be observed. The growing enterprise is advanced in structuring its strategies. Some of them initiate professional advice and recommendations and visit experts and areas of entrepreneurship. Such activities maximize the external factors, which in turn further influence entrepreneurship development. Moreover, development of entrepreneurship in rural and tribal society is based on the available resources and human capital in the form of social groups as well as community values such as family bonds, friendships, and ethnic identity. Therefore, rural entrepreneurship is socio-culturally oriented that aims to benefit the community to some extent. Eventually, entrepreneurs combine all such resources and utilize it for entrepreneurial activities. This way it reflects that entrepreneur quality is innate which can be develop and nurture.

### **6.1. Nature of Entrepreneurship Development in the Study Area**

Exploring the different resources of entrepreneurship development is significant as a part of understanding in depth, the dynamics of entrepreneurship development. The study considered traits of the entrepreneurial spirit as an innate characteristic of individuals. These spirits can be capitalized on and enhanced through intervention. In this way two factors such as internal and external factors majorly influence entrepreneurship. The internal factor includes individual characteristics such as personal interest, traits, skills, and competencies in entrepreneurship development. These include risk-taking propensity, adaptability, and resilience. Access to relevant knowledge and skills is also essential. Moreover, the prevailing cultural attitudes towards entrepreneurship within a community or society encourage entrepreneurial activities. In this aspect, social acceptance of entrepreneurship within bonds of blood, marriage, ethnicity, community, in rural and tribal areas is a significant internal factor. So, it is family and community dynamics enabling the transition to entrepreneurship.

On the other hand, government policies, regulations, and economic conditions significantly impact entrepreneurship externally. Supportive policies, tax incentives, and a favorable economic environment promote entrepreneurship. The availability of funding sources, including venture capital, loans, and grants, are crucial external factors. This factor could be possible through intervention through EDPs on skill, credits, machinery, business networks. Such intervention is changing a person's perception and attitude towards entrepreneurship. These aspects are structured to provide entrepreneurial environment. This led to develop entrepreneurial spirit, orientation and playing assisting roles to navigate new methods, technology and strategies of producing goods and services. It is also helping to enterprise traditional knowledge for entrepreneurship. In this context people relying on self-sustenance-based livelihood are leveraging external resources for entrepreneurial purposes. Therefore, it is a dynamic process shaped by economic, social, and environmental changes, in terms of policies enabling occupational mobility to self-sustenance livelihood.

## 6.2. Technology and Entrepreneurship Development

The developments of new enterprises are changing the nature of producing goods and services in terms of technology fostering occupational mobility within the rural community. Technology is a boon to them as it improves production units, goods and services. Generally, self-sustenance rural people have been relying on simple technology for production purposes, but employing modern techniques and equipment maximizes productivity to a large extent. Therefore, increasing awareness of technological prospects among the entrepreneurs might be observed in recent times.

In this context new relation, EDPs and various other networks are providing essential skills and knowledge on new technology. Such new method of production process is supporting the labor-intensive enterprise in Assam. For instance, present study noticed local entrepreneur re-modifying traditional weaving instrument. The introduction of the jacquard machine (a machine fitted in loom to simplify the manufacturing process that produce fabrics that have woven pattern such as damask, brocade and tapestry) has minimized labor input among weavers. Many female weavers are adopting such technology in handlooms and weavers are increasing the number of looms in their centers. The BTC welfare programmes granted jacquard looms to weavers. The programme has made additional benefits in rescuing the sinking handloom industry of the Bodo tribe. This modification has also promoted entrepreneurship among the women.

For instance, Mrs. Monomoti Baglari 40 year's old opened Monomoti Textile Industry in 2017 at Swmliguri village. Monomoti herself owned this textile, and she established it after marriage. It was the collective efforts of the family. Sericulture department of the Bodoland territorial Council had a programme to train the local women for weaving with jacquard loom. She attended the programme and she was granted a jacquard loom. Later she purchased 3 more looms and at present she owned 4 looms. Traditionally, Monomoti acquired weaving skills from mother and friends in traditional looms that is common in her village as a part of subsistence weaving. However, acquiring new skills in jacquard enables through EDPs has helped her in skill up-gradation. Now, she hires local village women to weave in her center. Along with weavers she also teaches upgraded skills to these women. As she earned from weaving, she has become provision of sharing in

family like vegetable, schooling children, transporting children to school etc. In addition, she also contributes to festivals organized by the village. This way skill about technology has changed the roles of Monomoti in her home and society. In fact, weaving has been ascribed knowledge to her but development of skills in production process such as jacquard machine and procurement of other necessary items is accomplished through nurturing. It shows that rural community has evolved by leveraging potential traditional and modern technology that led occupational mobility.

Besides, different new technology is additional methods and ideas leading to develop labor intensive enterprise. The availability of electric power in rural areas has also boosted entrepreneurship. People have adopted the electric rice mill when realized the market value. As all the locals are self-sufficient, they cultivate their own crops, paddy being one of them. The presence of rice mills has been observed in the study area. The locals people now days go to the mills. This has created entrepreneurial space for several people. The local social network influences the procurement of raw materials and equipment in setting the machines and the flow of opportunities. Here, close ties between relatives plays a vital role. They assist each other in providing finance, information and support. For instance, Akhi and James established a mill in Bothabari. Akhi played a major role in machinery procurement starting from electric supply, mill machine to official process in the electric office. Eventually, they are able to open the rice mill. Now the mill is running smoothly. So, emerging entrepreneurs show the possibility of developing entrepreneurial activities based on local materials and entrepreneurial opportunity. Moreover, it is noticed that James has supported son in doing business (transporting), setting houses, purchasing land from the profit he earned who is living nuclear family next to James. Therefore, modern technology in rural areas has prospects and changes the livelihood at the family level too.

### ***Digitization of Communication***

The way humans pass information in the 21<sup>st</sup> century is rapidly changing. New technology has influenced people everywhere, and people living in rural areas are not left untouched by such change. According to the present study many respondents are using modern means of communication like mobile phone, televisions and computers. These

devices enable entrepreneurs to communicate effectively with regard to business activities. Entrepreneurs have been using the traditional modes of communication like meeting in person or passing information through the local social network prior to adopting new devices. But, arrival of new technology in communication has played the role that reduced the cost of traveling is another benefit from the change. Such change might be observed in modern and traditional based enterprises particularly those who have knowledge to use it.

### ***Transportation***

Entrepreneurs have also adopted new modern vehicles for entrepreneurial activities like transporting goods and services to the customers in different locations using bolero pick up, e-rickshaw, scotty, bike, car etc. Some entrepreneurs who can afford such vehicles are in the handloom, powerloom, packaged drinking water, tents, sand quarry, pottery and tailoring sectors. They own their own vehicles. Moreover, these entrepreneurs are shifting to private vehicles from public transportation like bus and trains. There are two reasons that influence entrepreneurs to embrace such methods. First, entrepreneurs confirmed that owning vehicles minimized the cost in product mobilization; second, entrepreneurs can use for entrepreneurship and for domestic purpose as well like visiting relatives, children in boarding schools, markets and during vacations. In addition, entrepreneurs with modern means of transportation are considered successful by entrepreneurs themselves and the general public. Therefore, new technology is important part in development of entrepreneurship. Particularly, people relying on self-sustenance livelihood sources such as paddy cultivation are able to stimulate transition livelihood sources through benefit and shift to new occupations.

### **6.3. Entrepreneurship Development and Occupation Mobility**

Generally, people living in rural areas depend on natural resources like available land, forests, rainwater and rivers to make a livelihood. Such opportunities allow rural societies to carry out agricultural activities to a large extent using traditional irrigation methods. For example, rice cultivation is a major agricultural activity in the study area. In addition, many people are also relying on weaving to meet their essential cloths. This reflects self-sustenance nature of livelihood. However, study observed rural community adopting

entrepreneurship to make a living. This led to occupational mobility among self-sustenance agriculturalist people majorly among 76 Bodo and 1 Rabha community. The study found parental occupation of current entrepreneurs engaged in farmers & self-sustenance occupation- 82%, pottery 13%, public employees 4%, and business 1%. So, majority of parental occupation is farmers and self-sustenance occupation. In addition, the study also observed that most of these enterprises were established in recent times 1990-2021 and only 2% inherited entrepreneurs. Therefore, development of entrepreneurship is occupational mobility for current generation of entrepreneurs.

The occupational mobility from farmers reflects the traditional occupations passed to the following generation. Though accepting entrepreneurship traditional occupations are not being abandoned completely rather, people are diversifying their sources of income. Therefore, within rural areas some of younger generation is shifting to modern entrepreneurship in terms of vehicular service, welding, dry flower making, e-rickshaw etc. In this way entrepreneurs are in a way to produce goods and services that can be exchange for cash.

***Case Study on the Occupational Mobility from Agriculture to Entrepreneurship-***

Denny Daimari is an entrepreneur from Udalguri. His father is a farmer cultivating his 6 acres of land growing Kharif crops like rice and sometimes Rabi crops like potatoes for domestic consumption. After getting married, as his responsibilities grew, Denny decided to sell an acre and a half of land for Rs. 2 lakhs and purchased a second-hand TATA pickup truck for Rs. 1 lakh and 84 thousand. He learned to drive a four-wheeler from his neighbour who owns a tractor after realizing that such skills would increase his confidence to select a driving-based occupation for business. Now he operates vehicular services for different customers to transport items like betel nut, wood, cattle, tin, cement and rice from one place to another. He earns Rs. 500 to Rs. 2500 daily. He stated that entrepreneurship provides cash on a daily basis, but rice cultivation is a lengthy process that takes time. In addition, hike in prices of seeds, labor costs and fertilizers have made cultivation a challenging endeavor. The low selling price of crops in market was found to be closely associated with the choice of entrepreneurship over farming. Moreover, rice cultivation is seasonal. This is used to render him jobless during the remaining months. Thus, his new enterprise provides him a whole year of work and income. His father has

taken complete responsibility of growing crops while Denny Ruby gives all his time running the vehicular service. Moreover, as his business run smoothly and earned profits, he diversifies the income source. It is stated that he took areca nut in *khai khiasi* (pay money to owner in advance in agreement to harvest the areca nut when time come), and earned more income. So, such case study shows the occupational mobility of current generations and benefits in the form of diverse livelihood sources.

### ***Enterprising Farming Knowledge for Entrepreneurship***

The development of new livelihood has also leverage local knowledge tailored to the specific for entrepreneurship. These individuals typically seek innovative solutions to address challenges in traditional occupation such as farming. They are agricultural entrepreneurs or agripreneur, engage in entrepreneurial activities within the agricultural sector. Satish and Sharanagoud (2015, 1064), defined agripreneurs as an ‘Entrepreneur whose main business is agriculture or agriculture-related’ and service providers in agricultural field. This is crucial in driving sustainable and profitable agricultural practices, often combining traditional farming methods with modern technologies and business strategies. Incorporating these elements into business strategies enhances the chances of occupational mobility within the farming community.

***Case Study on Vehicular Service on Agrarian Field-*** Ruby Daimari, 39-year-old, was son of parents who has been engaged in paddy cultivation. Now he runs a vehicular service for tilling the land, transporting soil and digging soil for construction. Initially, he owned just a tractor which he bought by taking a loan. His brother Ruki who happened to be defense employee become his guarantor. With the earning from working in the village, he repaid the loan. Now, Ruby run the vehicle service in many places especially in agricultural related activities like tilling land, threshing rice, transporting seeds or harvesting crops etc. He charges Rs. 300 for tilling one *bigha* (0.62 acre) land. Occasionally he receives more orders for the service. During such time he hires tractors from a friend. This has been possible because of a long-term association with members of different communities, such as Ahmed, belonging to the Muslim community. He procures the tractor from the Ahmed through a deal called *Bondhog* (agreement to pay a certain amount of money every month to the tractor owner). The agreement price for the tractor

starts at Rs. 25000 per month. The use of vehicle services has been common among the Muslim farmers. Thus, accessibility to numerous tractors makes it easier to run the business. In addition, sometimes he also rents tractors from people of his own community, the Bodo community. Previously, he had rented a tractor from Daoharu Daimari for three months. With the increasing demand for such vehicles and drivers, he hired people from his village.

Ruby story does not stop there; he diversified his entrepreneurial activities by establishing an electric rice mill. First, he explored the location in Bwgribari to find out about availability of the electricity, and accessibility for customers. But he had limited access to capital for construction and buying equipment for the mill. Initially a friend who owned a shop selling construction material helped him by supplying cement for the construction. Ruby and his friend made an agreement according to which the former would pay later whenever money would be available. The rice milling price is Rs. 30 per 40 kg of raw rice. The local social ties influence the composition of the working staff in his rice mill. His own father in-law operates the mill along with Ruby's siblings. They are paid in cash and kind. Sometime they are given rice for domestic use from the mill itself.

In addition, Ruby has re-invested in a new project. He bought a secondhand JCB (Joseph Cyril Bombard excavation vehicle). The previous owner had taken a loan to purchase the JCB and was paying back the loan with a fixed amount each month when he sold it to Ruby without the completion of all the payments. According to the agreement Ruby has paid the previous owner the amount the latter paid off and the pending amount Ruby will be paying to the concerned financial section.

Ruby family lifestyle also changed followed by schooling of children's, transportation (purchased scooty to transport to school) and offering tithe (offer 10% from income in church), and sometime give financial support to wedding family within the relatives and village. Moreover, he also has taken *Bonthog* land (give money to land owner and creditor can use the land). Therefore, entrepreneurship development through the locally available materials and access to various forms of input like technology, social networks, capital stimulate entrepreneurship and change the livelihoods. It has been observed that a few rural school dropouts are learning driving skills and using them as pilot under Ruby.

Therefore, case study shows the occupational mobility of current generation of entrepreneurs. It also reflects the intergenerational benefits from previous occupation in terms of knowledge and entrepreneurial opportunity.

### ***Enterprising Localized Knowledge and Tradition***

The development of entrepreneurship is allowing local knowledge and inherited tradition to enterprise for goods and services. In this condition, people are re-arranging and enterprising traditional occupations. This is because some of the enterprising products have culturally significant factors such as handloom, silkworm rearing, and pottery. As a result, new generations decide to enterprise such knowledge for intrapleural activities from the parental occupations while adhering to the traditions. Some of the key factors stimulating shift are skill up-gradation, modifying existing traditional methods and new ways of marketing the product.

The adoption of entrepreneurial activities is complement for some of the traditional occupation like handloom. The exposure to new technology and prospective networks are some of the importance reason of shift. Therefore, modification of traditional weaving for quite some time might be observed. These entrepreneurs seek technical knowledge and skills to develop entrepreneurship. In the process of modifying and re-organizing role of family, skills training institutes and welfare services are crucial. Traditionally weaving has been done by the Bodo tribal women. In Bodo, loom is called *tathal* (looms), made of wood and bamboo (4 pillars). The Bodo tribal women have been engaged in weaving, rearing silkworms and then spun and reeled silk threads and wove on the traditional looms in villages. Knowing this skill has been a resource for themselves and their family. Besides, weaving skills has been considered wedding-friendly activity for a woman in villages. Another social significance of weaving is that when relatives or friends visit each other in a while, they greet and present each other *aronai* (traditional shawls), *gamsha* (traditional wear for men from waist to the knees) and *dokhona* (traditional garments for women). Such greeting with shawls and dress gifts is considered a sign of respect.

However, people are now producing for sale too. The first major reason for the shift towards entrepreneurship has been the increasing number of customers engaged in other

roles like taking care of family and therefore, self-sustenance weavers are depending on the market for the cloth. Second, a new generation has adopted formal education, which has opened up avenues in other professions and areas. Consequently, markets for handloom products have been developing within the community. In such scenario traditional handloom weavers are shifting from the traditional *tathal* to the latest jacquard looms. These weavers are adapting to such trends which guarantees an increase in productive capacity. The jacquard loom is arranged with a mechanize design card attach in setting. It becomes easy for weavers to produce a similar design, for example, *dokhona*. In traditional *tathal*, weavers use hands knitted designs and it takes time usually more than a day to produce shawls and *dokhona*. But jacquard looms minimize the time for designing. Here, a jacquard is arranged so that it lifts the segments of the warp yarn in weft, which is common practice among the new handloom weavers. So, the partial change in designs reduces manual labour and maximizes the mechanization works through jacquard. In fact, such input increases productivity among the weavers and entrepreneurs.

Moreover, the various public development programmes have intensified the shift. The schemes are devised to motivate and sharpen skills for up gradation and provide machinery grant and credit support. Rural women introduced to such skills and opportunities are more likely to start entrepreneurship in which out of 29 weavers 25 women entrepreneur were able from scheme. The rural weavers are divided into master, single, single, and weavers (under master weavers). Master weavers know more about the entrepreneurial networks as they have been in handloom industry for a long time, compared to the other two types of weavers. The study found that out of total 45 women entrepreneur 39 women were part of self-help group. This social network was critical to access skill up-gradation, credit, market networks provided by government. Such opportunities provide essential ingredients for entrepreneurship development.

Furthermore, entrepreneurs emerging from handloom are now increasing their looms. Some owners have 4 to 7 looms set up in their homes. In such enterprises, they are changing their equipment to make their work easy, for instance, having warp drums is an important part of weaving to load the warp into the looms. A few entrepreneurs under population who do not own warp drums approach others to process the thread in warp

drums for which they are charged. In fact, weavers estimate 50 to 100 *dokhona* and scarves at a time when the warping drum is used, while traditional warping can warp only 5 to 10 with the need to repeat the same for more pieces. Therefore, combination of new equipment and local knowledge has minimized the consumption of time and manual labor.

Also, the cost input differs between traditional looms and modified looms. Modified looms, cost, Rs.30000 to Rs.35000 in the open market while weavers require Rs.3000 to Rs.5000 for one *tatchal* (traditional) loom. Some public schemes provide modified looms at a subsidy and grant free looms under the skill up gradation programs. Some of 25 master weavers and single weavers are beneficiaries of such schemes. As a result, they are able to produce products in a short time as well as come up with new designs. Such new products attract customers' attention thus increasing demand.

Added to this, entrepreneurs are using different ways for product sale through retailers and wholesale dealers. As retailers both platforms of the conventional markets and digital market are used, the latter that includes posting pictures of the product along with its description online. In addition, digitalization of businesses is a new trend in many entrepreneurial activities and rural life is no exception particularly among weavers. Therefore, the handloom industry which has been self-sustaining for the Bodo people has seen a change in the strategies and adoption of alternative ways of running the business. Such change or shift shows entrepreneur tendencies characterize by adaptation of traditional and modern knowledge for entrepreneurship.

#### **6.4. Entrepreneurship Development and Impact on Family Pattern**

The development of new livelihood that is entrepreneurship has impacted family in some aspects. Family is the primary social group in any society. The functional aspect of family influences several decisions and acts as social institution as a regulative force to adapt to changes as well as continues tradition. The study noticed strong association between family and nurturing and entrepreneurship development. Parents advice and suggest sons to make a living. The inheritance of property among the Bodo and Bengali is on male lines. Women are sometimes given part of the share if parents only have daughters. When sons get married parents gives their shares to sons eventually start using

these resources like land. Entrepreneurship is a viable option as they have more than a family to manage and support after marriage. Here, the property shift from parents to sons is one major way to mobilize resources as capital.

Moreover, rural people are undergoing change in terms of social aspect. For instance, out of total entrepreneur 55% entrepreneurs age is 19-40 years old who are young and recently married and 39% qualification is between Intermediate to Post-graduate. This statistic reflects that younger generations have acquired formal education and become aware of entrepreneurial opportunities. As parents realize the potential capacities of following generation, they consent to invest in an entrepreneurial set-up using the available resources. This is structural change under study population and authority shifts from parents to sons and daughters in decision-making with regard to property use. Besides, some families support daughters also in setting up enterprises. Such habits of sharing resources and caring for the family members have stimulated mutual interaction and team spirit among the family members. Such change shows the family dynamics in embracing to new livelihood.

Besides, the development of entrepreneurship is showing family dynamics within entrepreneurial activities. The continuity of ascribed social relation might be observed. For instance, family members participate in the ritual process when persons open new enterprises by offering *puja* through uses of incense, breaking coconuts. Afterwards they serve tea and food sometimes. In addition, they invite other family members to attend the inauguration ceremony. The interaction provides facility to family members for entrepreneurial input in terms of techniques, strategies, and opportunities. In this context dynamics of family is visible in entrepreneurial activities changing the perception towards entrepreneurship.

The study also found different types of family out of total enterprises which is 76% nuclear, 23% joint, and 1% separated family. Generally, nuclear family has a smaller number of working hands compare to joint family. In such condition, nuclear family adopts new occupation through various networks, hire working staffs, technical staffs for works. Moreover, study also observed couples working together in new enterprises. Therefore, women also become part of works team mostly in labor intensive enterprises.

Such a combination of working team from both genders might be observed in new enterprises.

Therefore, several women are assisting enterprises within family such as weaving (power loom or handloom), dry flower artists, tents, puffed rice making, pottery, livestock, online markets etc. This visibility of women engage in new occupation is additional roles. Subsequently, this is structural change among rural community in which women are also moving towards earning. Sharing entrepreneurial task with husbands and other women running enterprise independently are instances of women changing roles. However, sharing tasks with husbands depends on accessibility which must be near to house. For instance, Pinky who lives in nuclear family works with her husband in puffed rice making. As they have two children, Pinky manages the domestic responsible at home, such as cooking, cleaning cloths and feeding children. The process of making puffed rice requires manual labor also. Pinky and her husband share the production task and start work at 2 am. According to customer orders, they schedule the timings between entrepreneurial and domestic work. Such changes in women's role from domestic to enterprises roles have increased the involvement in decision making. Therefore, role of women in entrepreneurship within family is socially prospect for empowerment.

### **6.5. Entrepreneurship Development and Community Pattern**

Occupational mobility in rural societies has the potential to reshape economic, social, and cultural aspects of the community. How well the community adapts to these changes depends on factors such as the nature of new occupations, community leadership, and the resilience of local institutions. Balancing economic development with the preservation of cultural heritage is often a key challenge in managing occupational mobility in rural settings. The rural entrepreneurs are able to draw benefit from community patterns that reflect its resilience. Therefore, structural response to own community is not limited to ethnic identity but engage in entrepreneurial activities as well.

For instance, self-help group (SHGs) in terms of village level across various villages under study population might be observed. The study found that out of total 45 women entrepreneur 39 women were part of self-help group. As women engaged in SHGs they pursue diverse career paths, and societal attitudes shift towards inclusivity and equality.

Majority of these women has pursued entrepreneurship in micro enterprises such as weaving, silkworm rearing. The group has provided a platform to access information, opportunity about entrepreneurial activities. Therefore, dynamics of community in the form of SHGs is stimulating occupational mobility among women.

Moreover, the dynamics of community has led to impact local entrepreneurs. As rural community is adapting entrepreneurship the social organization based on community such as All Bodo Students Union (ABSU) is playing assisting role. The ABSU has been part of the Bodoland movement prior to providing entrepreneurial environment through various roles. The ABSU organizes social events, community meetings at the district, regional, and central levels within the Bodoland Territorial Council at different times of the year. Such platforms have also shopped that allow local weavers for product sales specific to ethnic products. For instance, Minati Boro is an entrepreneur who produces traditional *eri* based products such as *dokhona* (women's garments), shawls, scarves, *aronai* (used in honouring someone). The ABSU recently organized a central community meeting at Dhekiajuli on 2021. They invited Minati to exhibit the traditional products in the meeting. Many Bodo people attended the meeting and Minati was able to sell her ethnic products.

Moreover, ABSU also participate in inspection regarding cultural appropriation product in markets. Here, they inspect time to time to combat any product inappropriate or unacknowledged adoption of ethnic design available in the market. Particularly, *dokhona* (Traditional garment for woman) has been produced without authentic design. And they banned it and burned to show their opinion regarding products. This action stimulates local entrepreneurs to survive and preservation of culturally significant products. In this way even though community members are not involved directly in product sale, they create space for local entrepreneurs by examining and removing counterfeit products in markets. This is another instance of community dynamics and evolves of community as a social entity. Therefore, community at village and identity as social entity in the form of SHGs and ABSU reflects the structural impact stimulating transition of occupation followed by socio-cultural change among entrepreneur.

## 6.6. Occupation Mobility and Social-Cultural Change

Occupation mobility refers to a shift by an individual from a previous occupation or work to a present occupation. Entrepreneurship development is an important factor involved in the occupation change followed by the change in status, interactions, and social relations between the entrepreneurial networks and existing social relationships. Such change is due to the response to changing environment of the livelihood. Eventually, emerging entrepreneurship is enhancing occupational mobility vertically and prospect to entrepreneurs. Moreover, the study observed that out of 95 total entrepreneur's 82% percent previous occupation prior to entrepreneurs was housewife, unemployed, agriculturists, students (drop out) while government employee is 6% and business 12% percent. Those 82% percent were not engaged in any earning sources prior to enterprise. Therefore, occupational mobility is providing employment opportunity to local people.

The development of entrepreneurship is also changing socio-economic condition of rural community. For instance, the Pal community has been doing pottery since time immemorial. It is still an important income source and art reflecting their communal identity. But current generation of pottery family has also changed occupation. The case study of Kalipodo Pal, 78 years old with two sons, Jadhob Pal, 27, and Madhap Pal, 37, reflect the occupational mobility. The study observed that two sons have diversified their economic activities such as garments sale and puffed-rice making. In the case of older son Madhab pal, he lives separately while the younger son lives with his parents. Both work as retailer and producer full-time on the extended enterprise and part-time in traditional pottery works. Kalipodo Pal fully engaged in pottery and his sons partially assist him in making and selling the products. The two sons revealed that they wanted to be part of the traditional enterprise as it involved maintaining the identity of the Pal community; but also wanted to carry out other businesses. New enterprises like producing puffed rice and having garments shops have guarantees customers and income throughout the year unlike pottery. As a result of having extra income, they have built a pucca house. They have internet access through smart phones, enabling them to deal with customers and providing entertainment and information. Therefore, occupation mobility has increased socio-economic prospects of the family.

Moreover, occupational mobility also changes the settlement pattern of some entrepreneurs among the Pal community and Bodo entrepreneurs. For instance, Prasad Pal a widower 60 olds has been doing the pottery from young age to make a living. Nevertheless, a son already adapted new enterprise such as goldsmith near the main road of the village while other son sells utensils in Kodomtola a town in Kokrajhar 4 kilometers. As the both sons have earned now a new pucca house is nearly about to be complete just near first son goldsmith shop. Prasad stated that once the building is ready all family members will move leaving the old house. He is further stating that he has no high intention to do pottery business, and no plan to build pottery making house (burn readymade clay to make hard) in new home. Moreover, the study also noticed their two sons working in two different work stations unlike working in same house while engaging in pottery. Sometime Prasad assists their shops in son absence. Therefore, study observed that occupation mobility and shift change the works habits and at the same time beneficial for the family in terms of income.

The occupational mobility is also diversification of livelihood sources to many entrepreneurs within the study areas. For instance, out of total 95 entrepreneurs for 89% family enterprise is additional income sources, only 11% entrepreneurs rely on single sources of livelihood that is entrepreneurship. Case study of Mr. Kalia 65 olds an owner of garment shop from Kokrajhar shows the diversifying income source. He decides to establish dairy farm but did not have space to keep the cows. Later other friend Minmoy becomes partnership with Kalia. Minmoy stated that his father used to domesticate a Jerseys cow, and that is how he developed the interest in dairy farms. Later she decides to share the space with Kalia in partnership located in Patharkhat Shanti Nagar, Kokrajhar. In addition, other person Sujeet (government employee) also joined them in agreement to give additional finance in purchasing cows and building new farm sheds. And they started cow farm importing the jersey cows from Bihar and Haryana. They have 17 cows during the fieldwork period males and females. Earlier Minmoy has been caring single cow by himself, but as the number increase in group ownership, they decide to hire staff to take care the production input like collection of grass, leaves, cleaning, and guarding at night. At present they harvest 60 to 80 liters of milk daily and sell them in the farm itself to local customers at Rs. 60 per liter. Owners themselves sell the milks schedule in 6:00

AM to 8:00 AM morning and evening 4:00 PM to 6:00 PM. followed by accounting of sells in notebook including payment. Subsequently, case study highlights development of entrepreneurship as diversification of income sources. Similarly, many entrepreneurial activities under the study population are diversification of livelihood sources such as welding, tents, restaurants, weaving etc.

The researcher also observed cultural change in terms of religious practice and tolerant views about on religion followed by occupational mobility. Though entrepreneurs follow different religions, they often invite each other during religious festivals thereby fostering social harmony and cooperation among business owners. Moreover, changes were observed in ritual practices, in which rural people are adopting *pujas* for entrepreneurship which was previously not a practice. Therefore, occupational shifts are followed by the change in rural society in terms of social practices. For instance, entrepreneurs have begun to adopt different ritualistic practices for entrepreneurial activities. Prayers are offered to various deities and Gods in traditional livelihoods like *Magw*, *Bwisagu Mainao puja* (Goddess of wealth) which have been culturally significant. However, entrepreneurs are continuing such practices particularly in handloom and silkworm rearing. Also, in some cases entrepreneurs are practicing additional new rituals and *pujas*.

The study observed that entrepreneurs offer *puja* to *Biswakarma* in the handloom enterprises. *Biswakarma puja* (Divine architect, followed by iron equipment users) is observed on the last day of the *Bhadra* month of the traditional calendar (and mid-August to mid-September in the English calendar). Generally, entrepreneurs observe it as a holiday and clean all the machine and equipment, and offer *puja* by burning incense sticks and placing banana, breaking coconut and puffed rice in banana leaves before the deity. Few power loom enterprises such as Gaurang powerloom, AAI weaving observed such *puja* with their weavers and friends in their work stations. Moreover, handloom enterprises particularly those using the modified version of jacquard looms (In which some parts of equipment's are made of iron) also practice *Biswakarma puja*. Therefore, such components influence the entrepreneurs to considered offering *puja* during *Biswakarma* day. Generally, the *puja* is practiced only by certain section of the people among the Hindu entrepreneurs who are mechanics, welders, juisse makers and potters etc. Apparently, non-tribals like Bengalis, Assamese and Gorkha have been following

such practices in the area. The local entrepreneurs asserted that such practice increases their prospects to run the enterprises smoothly and grow. The practice is purely an individual decision and not influenced by any group of local entrepreneurs from the Bodo community. Particularly, Hindu enterprises only follow such additional *pujas*. Such change in cultural practice has strong association with the occupational mobility of the entrepreneurs in association with particular *pujas*. Therefore, study shows the polytheism being practiced among the entrepreneurs.

Nevertheless, response to such change varies among the entrepreneurs in terms of religions. The two major religions Hinduism and Christianity differs in terms of adapting to religious practice. Particularly, Christian entrepreneurs also have adopted the customized version jacquard loom, but they follow only rituals like prayers, tithe (10% offering in the Church) offered on Sunday or other Church gatherings from the earning. However, these new practices are an individual choice depending on an individual's preference as to whom to offer *pujas*, prayers and tithes. Thus, some entrepreneurs chose to follow traditional ritualistic practice while others are adding more non-traditional rituals. Subsequently, occupational mobility has re-oriented beliefs and introduced new practices. Hence, occupation mobility and cultural change is closely associated in rural society.

### ***Occupational Mobility and Changing Genders Role***

The occupational mobility is changing the gender roles among entrepreneur's family and community. For instance, men never wove and only set the looms for daughters and wives like among the Bodo tribe and Bengalis. People have been practicing the division of roles based on gender in this regard. Earlier, a stigma was attached to weaving (men) because of the existing gender aspect toward work as it was believed that in their society, a man weaving is considered to be a lack of masculinity and must engage in agricultural activity such as paddy cultivation particularly among Bodo tribe. However, the present study found men weavers in 6 weaving centers in Kokrajhar and Udalguri districts.

For instance, Mr. Rohit Boro (Male) and Mr. Chandan Boro (male) are two handloom entrepreneurs. They learned to weave during an apprenticeship at Sualkuchi, Guwahati's largest handloom hamlet, 120 kilometers from home in Selmari Dwifhang, Udalguri.

They stated that men and women are actively involved in entrepreneurial activities like weaving, technical works, warping, dying and marketing. So, they planned to acquire skills and knowledge under apprenticeship and got the chance made known to them through social networking. Generally, weavers in the Sualkuchi firm are friends or family members who work under the master weaver. At first, they joined as workers, and learned weaving while working. Rohit became an expert in repairing new machine sets for jacquard machines as well as technical faults, due to the owner's habit of assigning him extra duties. During his seven years of employment, he acquired knowledge ranging from fundamental to advanced levels of entrepreneurial activity. As they come back to home, they wanted to use the skills. Later, Rohit began working as a weaver and mechanic and eventually became an entrepreneur. The customer includes from handloom weavers to repair the loom's mechanical flaws. Occasionally, the directorate of the sericulture department, Bodoland Territorial Council, Udalguri, also invited him to repair office machinery. Chandan Boro is also entrepreneur now a master weaver (who hires weavers) from the same area and at the same time he has given rice cultivation to one of village members in *aadi* (cultivator and owner share profits 50/50). Chandon sometime go by himself to purchase raw yarn, jacquard looms from Guwahati as he is already familiar different types of yarn and also help fixing the jacquard machine if error occur including products marketing. Their case shows the attitudinal change due to exposure and increasing skills and knowledge.

Apart from that government also promotes rural entrepreneurship. Such project provides access to training, awareness, credit, and marketing of products and entrepreneurial experience. This led to the development of various micro and small entrepreneurship might be observed. Therefore, programmes design to maximize work experience in relevant field along with additional incentive services for occupation mobility has gender prospects as well. Eventually, men involvement in weaving is complimentary and beneficial to women in technical aspects and not a sign of lacking in masculinity.

Moreover, occupation mobility from previous role is also changing women roles. The study noticed 45 women entrepreneurs in various micro and small enterprises. Majority of women under study has been assigned to look after domestic roles of caring and cooking for family members prior to entrepreneurship. As they have embraced

entrepreneurship, they are making additional efforts to re-investment in other prospective business which is diversification of income. Therefore, occupation mobility is encouraging women to change roles. Such mobility can be explored as the case study below elaborates.

***Case study of Birhang Brahma- the Changing Benefit of Occupation in Entrepreneurship-*** For instance, journey of Mrs. Birhang Brahma is testimony from acquiring entrepreneurship skill and diversifying the enterprises through experience challenge. Mrs. Birhang Brahma is a dynamic woman interested to build a life through entrepreneurship. She studied up to 7 standards but discontinued due to poor economic conditions in her family. Later she was searching for alternatives to make a livelihood. At the time, her relative's members suggested she pursue training in a beauty parlor. In fact, her relative was already a beautician in Bangalore city and played the role of consulting the training network under the apprenticeship and she accommodated her during her initial stay in the city. Parents assisted with train traveling costs accompanied by cousin. And she was advised to stay at the parlor owner's house with the facilities for fooding and accommodation for free. Afterwards she had training in Bangalore parlor under the mercy of a Japanese superior who trained her free of cost.

During the apprenticeship periods, she learned hair straightening, facial, and hair cutting followed by certificate awards for the course. Later she came back with skills and planned to open a beauty parlor. However, she was facing obstacles in the form of capital to open a beauty parlor. As a family, they rely on public welfare for their basic needs for which additional investment into the business was a risky move. Later, she used the money saved from working in a beauty parlor in Bangalore after training. In addition, her husband has also supported in possible manners. Parlour is known under the name Sania beauty parlor that is popular among the girls and women. It is located in strategic place at the Bhairabkhunda Udalguri a tri-junction point between Bhutan, Arunachal Pradesh, and Assam state. Birhang clarified that beauticians require skill in doing the work of her profession. And he acknowledges the teacher and superior of the parlor where she acquired the technical skill.

Nevertheless, the existing lifestyle like without makeup in rural society was risky for her business. As women in rural society had not the concept of a beauty parlor to add to their beauty. They used to say that those who make up are not part of their tradition, especially within the district. Nevertheless, rural women also adopted the concept of beauty through parlor. Moreover, Bhairabkunda is a picnic spot. The peak seasons for the picnic are December to February. People from other districts from state also visit for picnic and they also visit her parlor. According to her December is also the peak month of make-up for girls and women, especially for Christmas. Following the wedding ceremony in January, February customer number increases for bridal makeup and other attendees. 10 to 15 customers visit her parlor daily. These customers are young girls and women between 18 to 40 years above. Mostly they come for facial and hair straightening.

Furthermore, she also has customers from Bhutan, Arunachal Pradesh too. According to the customer's feedback, her skill in make-up is comparatively better than other beautician of the area. So, international customers might be observed in her parlor. Mostly these Bhutanese visits from a near place of the border areas 2 to 4 kilometers. According to Birhang, they visit her parlor for two reasons, first because her parlor is accessible and second, her service is well known for her skill in finishing the make-up. Local girls from the district also visit her parlor around from 20 kilometers distances. Generally, her monthly income is on an average Rs. 25000 to Rs. 30000.

Moreover, Birhang has diversified her business into other entrepreneurial activities as well. The new enterprise is to subcontracts local betel nut from owners and transporting in Udalguri weekly market. In addition, seasonal oranges supply from Arunachal Pradesh in Assam for wholesale is also another form of enterprise. She booked the areca nut and orange garden in advance with the owner and during the time of harvesting her wage labor collects the areca nut and carry to market for sale. They collect the fruits during harvesting season with bolero pick up. And she sells it as wholesale to the district's local retailer. These are seasonal businesses that is once a year. As her parlor is located in strategic place, it becomes easy to carry business. Now, her role is to negotiate, account, manage and fund necessary for business. As she started earning herself, she added providing for children's schooling and family needs.

Therefore, occupation mobility led to shift from ascribed roles to achieved role for both genders. The study has also found more evidence of sharing responsible and ownership of enterprise at a family level. Such cases confirmed that spirit of entrepreneurship is dynamics and not confined to a particular gender. Moreover, case study reflects social change among rural community.

### ***Occupational Mobility and Various Forms of Markets***

Occupational mobility has also influenced the development of various marketing strategies. The entrepreneurs intend to increase new customers in adopted market platforms, to minimize marketing cost and flexibility in terms of product publicity and advertisement. It minimizes communication gaps and speeds up publicity between salespersons and customers. It is also budget-friendly as it cuts travelling cost and rent fees for space and the market. Therefore, entrepreneurs are employing diversified markets such as conventional, digital or global. Besides, rural entrepreneurs also have the habit of supplying the products to the wholesaler or retailers through others for product sales. Such marketing's is helping the new and different types of entrepreneurs who has changed the occupation from various traditional occupations or works, self-sustenance-based livelihood. Subsequently, diversified markets forms are closely associated with occupational mobility.

Traditionally, local entrepreneur has been depending on conventional markets such as daily and weekly market. As market is accessible to them it becomes easy for product sale. Moreover, some entrepreneur also employing local networks in terms of family members, friends within village and locality. The price is negotiable under local networks and particularly customer is the one who take first steps to reach entrepreneurs for product purchase. In addition, certain products are essential use such as *dokhona*, shawls, in this context variation in designs, cloth is not required for customer. Subsequently, customer within village directly purchase from the entrepreneur.

Nevertheless, entrepreneur under study population is adapting and able to identify potential market. In this context, occupational mobility from previous occupation has led to branch out marketing avenues across various platforms such as digital and global market. Entrepreneurs seeking market beyond conventional markets are characterized by

stable entrepreneurial activities. The product sale for such enterprises needs more spaces in order to maximize profits and supply the product in bulk quantity.

Moreover, entrepreneur tends to create customer centric market in terms of accessibility and negotiation such as online market. Product availability online in the forms of visual, audio and written allows customer to watch, check, and contact easily through phone calls and message. Entrepreneur uses various platforms such Facebook, Instagram, Whatsapp status and Youtube to showcases their products. As customers have access to the internet, contact details such as mobile numbers or email Ids, it facilitates customers to negotiate and talk with retailers. In addition, provides online payment through google pay, phone pe, or internet banking through the concerned bank. The product delivery system like private and public delivery services, including Indian postal service and Desk to Desk Courier & Cargo (DTDC) are important characteristics that might be observed within online shopping. All such facility characterizes the accessibility provided by entrepreneurs in new occupation. Some of the important enterprises include welding, handloom, tents, restaurants, welding, weaving, powerloom etc. For instance, customers send the design to the welding centre on WhatsApp to Ensh welding centre. Such facilities attract more customers and enhance entrepreneurial activities. Moreover, retailers used local Youtubers to create visual information for products sale. Therefore, access to new technology like internet, youtube etc. have stimulated market opportunity and created new opportunity for rural entrepreneur.

Besides, some of entrepreneurs have adapted global market as well. The growing needs for product sale in international market is due to market opportunity and flexibility. Two ways of product sale might be observed such as independent and dependent. Independent entrepreneurs tend to provide goods and services in open markets through retailers and by themselves without government support. The entrepreneurs are also able to negotiate price details with customers and retailers. However, exposure to the opportunities is at the individual efforts. Accessibility to accurate information is therefore an essential step in such marketing. The enterprises in organic tea, piggery, dry flower making, export products.

On the other hand, other dependent entrepreneurs take the support of the existing public welfare structure at the regional, state or central level. Different agents work as a team at the group level to support the entrepreneur. The role of co-operatives and handloom promotion departments at the regional level play the role of showcasing the product in platform such as expos, trade fairs, exhibition. Primarily, such agents collect the products from the local entrepreneurs and exhibit them in different countries of the world.

The nature of approach that is independent and dependent can also define in terms of access to a network of entrepreneurial activities. Independent entrepreneurs own their network as they invest in creating the network, but the dependent entrepreneurs have access to network through linking social capital such as government agents, co-operatives. Although there are differences in responding to global entrepreneurial opportunities, emerging rural enterprises have prospects substantially in terms of product sale and employment for local peoples.

For instance, Mr. Milon Bodosa a 45-year-old, is an entrepreneur along with his young sibling Tenzing Bodosa. Their parents were rice cultivators and they inherited the land following which the brother use to grow tea. In addition, they purchased land located in the foothills of the Indo-Bhutan border to grow tea. They began organic farming 17 years back as a family. The main farming is organic tea, using only natural and locally available fertilizers. The tea gardens are located in two areas; one in the foothills of the Indo-Bhutan border and other near to their house Khasibari, Diamakuchi, Udalguri district. Moreover, Milon has also changed their land use method from paddy cultivation to tea garden.

The tea plantation or garden has become stable sources of livelihood for Milon and his family. Accordingly, he has structured based the works based on labour, energy, or machinery input in the production aspects. While brother handle the seedlings and the tea plants during initial stage of planting, other family members have also assisted financial and labour support. Mr. Milon stated that they never had to take financial loans from the bank and started the tea garden plantation with 20 acres of land, increasing gradually.

Milon follows two ways of marketing the products: domestic network and international networks. This both network is expose by him independently without any government

intervention. Accordingly, Milon can fix the price for customer and to sale in wholesales within the village, region and the district. In some cases, customers purchase directly from his home or from the shop located in Diamakuchi. In addition, he also sells tea in Guwahati city in shops owned by Assamese community and the profit is shared between the retailer and Milon. It is interesting to note that organic tea prices differ substantially in terms of the customers' geographical locations. The enterprise price (local price) is between Rs. 1000 - 1200 per kg, at Udalguri but Rs. 2600 - 2900 per kg in cities like Guwahati. Therefore, he opted for product sale even in Guwahati. He further stated that local customers purchased the products and no additional cost was required for advertisements as the brand is known locally. Most of the local retailers are those who have restaurants, small grocery shops, and tea shops.

Moreover, Milon also sell tea products in other countries like the United States of America where customers and retailers are familiar with the brand. The network is owned and developed through independent ways by brother Tenzing. But they require transport and supply of the products through other agents who are businessmen from Guwahati city. One of the agents, who happened to be a native of Assam supplied the products through his own social network staying in USA, which made it easier for the brother to supply the products. Milon's another network is run through a Marwari who supplies to USA. He stated that these agents had proper legal permits (Issued by government agents) for supplying the products overseas.

However, he sells product, occupational mobility in terms of global market experience challenges. Despite being the owner of land, products, brand of the organic tea and a retailer too, he feels lack of proper connection to maximize the profits. According to Milon exploring alternative means beyond tea cultivation, in trade such as transporting his products, marketing alternatively in cities and international markets may minimize the role of intermediary. Nevertheless, occupational mobility in organic tea has stimulated entrepreneur like Milon to adapt and branch out marketing platforms. Eventually, new livelihood and new market platform have maximized product sale not only for domestic customers but also for global customers also.

### 6.7. Entrepreneurship Development and Various Benefits

Entrepreneurship development in different places in Udalguri and Kokrajhar districts has created various benefits. Such benefits are beyond the confined culture and community. As a result, people from neighboring states are also able to benefit from entrepreneurial activities. It is increasing the employment opportunity and skills-based opportunity beyond the local people. Earlier, there were requirements to increase communication and contact between tribal and other communities like Assamese and Muslims. It was due to cultural differences between the communities. Often conflicts between these communities in the studied area resulted in widening the communal gaps. These factors weakened business connections between these cultures.

Nevertheless, entrepreneurship within the districts is creating an environment for people irrespective of differences in caste, communities and religions, to interact with each other. Despite ethnic conflict in the past between the Bodo and Assamese, pal community and the Bodo and Muslims, entrepreneurs and working staffs interact with each other leaving the past aside. Therefore, such condition is providing employment to other neighboring states, villages, and districts people also.

The study also observed that the handloom industry hired workers from diverse social backgrounds like Bengalis, Rajbongshi, Gorkha, Garo, Assamese and Bodo. For instance, Gaurang power mills hire workers of different social backgrounds who are experts in their respective fields of weaving, marketing, and technical knowledge. They work together in the mill at scheduled times; morning 8 am to evening 8 pm. Here, entrepreneur hires weaver to weave pat fabric in traditional looms from the West Bengal state because these weavers are experienced. Saya, an owner of the mill, came up with the idea to recruit them to weave Bodo traditional *dokhona* from pat fabrics. Weavers and other technical staff in the mill are also allowed to visit their families during festivals and religious holidays. Some staff celebrates their festivals at the workplace. Moreover, all workers are accommodated in the weaving centre. Therefore, entrepreneurship within the study area is facilitating employment opportunity also to make a living irrespective of differences in culture. This also reflects the relationship of the entrepreneurs with their co-workers and opportunities of benefits in socio-economic and culture.

The entrepreneurial relation with other communities is all noticed in the form of partnerships and participation in each other's festivals. The social network and existing opportunities influence people to become entrepreneurial partners. The relationship starts occupationally where one person is a supplier of resources in the form of machines, items, and prospective networks, while the other person is involved in the production process. The mutual benefit of the partnership encourages them to continue the relationship. In addition, as the occupational interaction expands between two individuals, they visit each other during festivals too. For instance, entrepreneur Ahmed invites his Christian partner for lunch during *Eid*. Apparently, participation in another community's festival prior to entrepreneurship especially in religious festivals has not been common among the people. The occupational mobility among the rural people has created the business network and enabled to be part of religious festivals to a certain extent in recent times. This observation shows that mutual benefits in business partnership between two cultures develop diversity views.

In addition, some of the entrepreneurship activities also give beneficial in terms of skills even though without connection on the basis of caste, religions and community. The compatible nature of training stations also minimizes the differences among different community members. It enables different community people to acquire the skills and knowledge of other ethnic communities. Such enterprises are prospects in terms of apprenticeship programs in the areas of tailoring, welding and handlooms. The trainees participate from different states and places. The nature of the entrepreneurial activities also attracts the trainees. For instance, tailoring training centers teach the basics like cutting, sewing, measurement and designs. The skills are used in any form related to the participant's cultural products. The knowledge is compatible with the existing life style of the community. Therefore, people use their training to open ventures in the form of tailoring, handloom and welding. The study observed diversified participants- Gorkha, Santhali, Garo, Bodo, and Bengali, in private training centers in various training center in Khworang chowk, Gauriachar, kodomtola. The trainees are only females, married and unmarried. Mrs. Pomi asserted that post-training most of the trainees opened their tailor centres. One of the candidates visits her often and is grateful to Pomi (tailor center owner in Udalguri) for the skills imparted to her.

Apart from that, neighbouring states people are also able to benefit to acquire skills. A few women from Manipur were trained in the weaving enterprise in Kathalguri, Udalguri. According to the trainees, they came to learn weaving skills- basic to advanced level. They were provided accommodation and food free of cost under apprenticeship. In this way trainees experienced diversity in terms of ethnicity, and for them, the duration of the training was not limited. Eventually, trainees acquired skills and makes friendships with other local trainees and trainers.

Therefore, entrepreneurship development like training institute and enterprise itself are beneficial to owners and others trainees, customers who associated with enterprise. Particularly training center and institute impart knowledge and skills useful for entrepreneurship. In these ways trainees are able to acquired skills and developed entrepreneurship after formal education like school and colleges. Moreover, under the training periods trainees learned skills by experience this is also important aspect in entrepreneurship. In this regard present study shows the benefits of entrepreneurship prospects to other trainees and people who are involve with the enterprise. Despite the differences in social and cultural aspects, both modern and traditional based entrepreneurship is prospects for them. Nevertheless, the existing relation is result of the personal efforts of entrepreneurs. They build such network for entrepreneurial activities and customers access the services despite differences in ethnicity and community. Such networks are entrepreneurial strategies adopted by entrepreneur in rural societies. Therefore, plurality in entrepreneurial activities is profitable at individual and community levels.

Besides all prospects, the entrepreneurs and choices at the family level is changing. The Bodo tribal people and others like Assamese and Bengalis also prefer private schools as the quality of education is better than public schools. Therefore, growing number of private schools in rural areas might be observed. Many entrepreneurs asserted that they work hard to support their children studying in private schools. For instance, Tilok Rabha is a sugar cane juice vendor at Udalguri town in district. He has four family members- his wife and two children. He admitted his son to a private English medium school. He stated that entrepreneurship has added income to deal with quality problems faced in government schools. Therefore, changing the school with job prospects, which is

considered important while admitting in schools are also part which interconnected to entrepreneurship to some of entrepreneurs.

Other prospect can also be observed in house style. The locally available raw materials have always been used in house construction, especially in villages such as mud, bamboo, rice straw, cow dung. They only required manual labor during construction. However, concurrent entrepreneurs are using other materials to construct houses such as cement, bricks, solid woods, tin, chips (stone), soling. Therefore, development of entrepreneurship within rural community is occupational mobility important prospects in various aspects in terms of family, community and multicultural society.

### ***Challenges***

However, entrepreneurs also experience challenges in the way business function that create issues of trust and beliefs. Such incidents increase the differences among entrepreneurs, particularly in rural society. For example, Mrs. Sudem from Kokrajhar a rural entrepreneur tends has limited marketing through retailers and middlemen. According to her she has no options to negotiate the pricing, with retailer or middle men and they earn more profit. Such cases hurt entrepreneurial sentiments of rural entrepreneurs. Moreover, organic tea entrepreneur needs to rely on other networks who have international marketing permits for product sale. The existing EDPs are also not suitable for all places as trainees under skill up-gradation such as driving are not able to use driving skills due to lack of entrepreneurial environment. Driving skills could be used in urban areas in ola, uber and company etc. However, such environments are not available within rural area. Therefore, trainees received skills implication became problem. All these challenges within rural areas are obstacles to grow and establish entrepreneurship. Subsequently,

### **Chapter Summary**

The chapter outlined and highlighted the various socio-cultural and technological changes following the development of entrepreneurial activities. The changing attitude of rural people towards entrepreneurial activities might be observed among rural entrepreneurs. It revealed the changing livelihood of traditional occupation (self-sustenance) to entrepreneurial activities reflecting the occupational mobility for first generation of

entrepreneurs. The dynamics of family and community pattern is reflecting the socio-cultural aspects to navigate new technology, methods and ideas that assisting to transition of occupation. Subsequently, embracing new livelihood is changing socio-economic condition in terms of diversification of livelihood sources, gender roles, employment, marketing strategies like digital and global market. Moreover, study also observed development of multicultural attitude in the form of partnership, works team, trainees, and business network. Therefore, development of entrepreneurship that led to occupational mobility among rural entrepreneur is prospect in various aspects.

## Chapter-7

### Summary and Conclusion

Entrepreneurship has become an important process to make money, create jobs, and provide better products, services and to export. Pioneering entrepreneurship in rural areas is changing the world of rural communities by creating a new market. Though socioeconomic and cultural factors sustain rural life with the values, customs and traditions, globalization may make rural society an entrepreneurial society with deregulation, open competition and technological society. Eventually, entrepreneurship lays the foundation for new ventures and enhances the scope of employment and better life in rural and backward areas.

Several studies emphasized entrepreneurship as a quality and as a function of varied factors like socio-cultural, economic etc. Studies concluded by Schumpeter (1961), Mohan Rao and K. Nataranjan (2004), Shivganesha Bhargava (2007), P. Venkateshwarlu and P. S. Ravindra (2015), Tulus Tambunan (2007), Leo Paul Dana (2009), Woodrum (1985), H. B. Levine (1985), Fredrick Barth (1973), Alex (2003), Becker (1956), and others considered these aspects play a vital role in the advancement of entrepreneurship.

Development of new entrepreneurial activities is prospects to improve life of rural village and remote area of the society. It is changing the economy system of the rural society from previous occupation to modern ways of livelihood. As a result, enterprises promote new opportunities to earn and change the socio-economic status of the rural people. This change is reflecting socio-economic growth and their impact on entrepreneurship development in Kokrajhar and Udalguri districts.

The study has explored the dynamics of entrepreneurship development among the people living in villages and rural side of Kokrajhar and Udalguri in Assam. It emphasized the nature of entrepreneurship development and changes in entrepreneurial activities in rural areas. The study also attempted to understand the role of family, kinship, community in entrepreneurship development and influential aspects of the socio-cultural values, networks within entrepreneurial activities, the accessibility and relevance of the entrepreneurship development programmes within the study areas in both the districts. The study observed that entrepreneurship development is not confined to economic

interest or psychological tendency, but is closely associated with the cultural values, identity, morality and religious beliefs attached in entrepreneurial activities across the rural society.

Historically, entrepreneurship development of the study area can be categorized in to three stages. It can be dividing into tribal belt and block periods (post independent), Bodoland Autonomous Council (BAC) periods, and Bodoland Territorial Council (BTC) periods. The first stage begins post independent 1947 to 1993. The area has been declared as the Tribal Belt and Blocks amended in 1947, to protect the tribal and other indigenous people of the area. The period is considered to be an era of self-sustenance depending on natural resources in which domestic consumption was an important lifestyle of the Bodo people and Paul community. But, at the same time beginning of traditional enterprises like rearing silkworm rearing, selling cocoon, handloom, including pottery of the pal community, aluminum manufacturer of Bengali community. The second stage is BAC periods 1993 to 2003; Bodo people were given reserve in Minister of Parliament (MP) seats and reserve seat for Member of Legislative Assembly in state government. The periods witnessed emerging entrepreneurial activities in tailoring, welding, and livestock-based entrepreneurship. The second accord has formed Bodoland territorial council, a period observed increasing entrepreneurial activates in traditional bases enterprises and modern enterprises as well. The official connection with other places and arrival of the raw materials and machinery within the regions allowed the local people to access the entrepreneurial opportunities. Therefore, various enterprises like power loom, packaged drinking water, welding, sand quarry, tailoring, vehicle service, restaurants, puffed rice making, dry flower artist, tent, sugar cane juice shops, beauty parlor etc. have come up.

The study has explored the background of study areas that enlightens the general background about the study areas and people in terms of geographical settings, climate, socio-economic condition, and the geographical location within the regions, districts and state. The state shared international border with Bangladesh, Bhutan, Myanmar. Moreover, state has also other bordering state within the state like Arunachal Pradesh, Nagaland, Manipur, Mizoram, Tripura, West Bengal. The population composition is diverse mix of ethnic and linguistic groups within the Kokrajhar and Udalguri districts BTC, Assam. The Bodo tribe is the largest ethnic group in the districts, and their

language, Bodo, is one of the major languages spoken in the area. Entrepreneurs speak the languages like Bodo, and Assamese, in both districts and partly Bengali in Kokrajhar district followed by other ethnic dialects like, Garo, Adivasi, Nepali.

The study districts are known for fertile soil and major producer of rice, tea. Apart from agriculture, the district also has a growing industrial sector, with tea processing units. The districts also have a significant handicraft and handloom industry products such as pottery, handloom textiles, and cane and bamboo products being produced in large quantities. Apart from this, they also have adopted diversified economic activities which are indigenous and modern enterprises. Majority of people lives in village are connected to regional and national highways through various transportations like air, roads. Internal migration across the cities, states in country is common for these people. It served their livelihood opportunity. Geographical location has more access to local resources, while limited access to other resources like new technology.

The study profile of the entrepreneurs has accounted various social and economic factors of entrepreneurs. The socio-economic profile shows general trends and pattern of entrepreneurs in terms of demographic profile. It has provided general characteristic of entrepreneur in terms of age, gender, marital status, types of family, religion, education, social category. Moreover, socio-economic profile has also provided numerical evident tables and figures highlighting both broad and particular traits, exposing patterns and trends that emerge among entrepreneurs over time. It shows that out of 95 entrepreneurs 45 are women and 50 are men's. The figure is important those women were assigned domestic role in terms of agriculture activity, cleaning. Development of entrepreneurship is also occurring irrespective of marital status, religions, social category, educational background. For instance, 82 entrepreneurs are married, 11 singles, 2 widow, 1 separated. The study also identified various religion followed by entrepreneurs– 39 follow Bathou (Animism), 30 Christian, 20 Hindu, 6 Brahma (Among Bodo). Most of entrepreneurs like 72 live in nuclear family followed by 22 living in joint family. The highest number of entrepreneurs 66 belong to 31-50 years old, when 15 of them between 19-30 years old, and 17 entrepreneurs between 51-80 years old. Entrepreneurs under study population have different educational background. Illiterate does not know to read and write are also running enterprise which is mostly under micro category while educate rural people are

also adopting entrepreneurship found within small enterprise and micro enterprise as well. In fact, educated people adopting entrepreneurship is reflecting the changing perception within family and community as this category of people are expected to do government job.

However, entrepreneurship can also be a means for individuals from disadvantaged backgrounds to improve their socioeconomic status. By starting their businesses, individuals can create employment opportunities for themselves and others in their communities, generate wealth, and contribute to economic development. For instance, out of 95 entrepreneurs 76 belong to Bodo tribe, followed by 12 Paul community (Pottery), 2 Marwari, 4 Bengali, 1 Rabha. In this context Bodo and Rabha community are under marginalized section of society. Subsequently, enterprises are micro and smalls such as 91 micro enterprises, 4 small enterprises. Moreover, types ownership is visible such as 71 are owned by family and 24 in group. The group ownership is also in terms of ethnicity only 1 group ownership has diverse community. Most of these entrepreneurs are new and first generation of entrepreneurs. For instance, profile of entrepreneurs shows that parental occupation of entrepreneurs: 82%, Farmers & self-sustenance occupation, 13% pottery, 4% employees, and 1% business. Therefore, occupational mobility might be observed among 98% of entrepreneurs (Farmers & self-sustenance occupation, pottery and employees). And only 2% entrepreneurs are inherited occupation such as pottery and business. In addition, new enterprise is diversification of livelihood for 89% entrepreneur, single sources of livelihood for 11% family. The background details of entrepreneurs also shows that entrepreneurship is providing sources of livelihood and self-employment opportunity to 82% entrepreneurs (not engage in earning prior to enterprise) who were housewife, unemployed, self-sustenance agriculturists, students (drop out) while 6% government employee and business 12%.

In this transition of livelihood, entrepreneurs are employing various resources in terms of skills, knowledge, opportunity and funding. The study observed that rural entrepreneurs are depending skills, opportunity within bonding networks which is 47% percent followed by 23% on bridging network, 5% on linking network, and 23% combine both bridging & linking network. Moreover, access of funding: out of total 95 entrepreneurs 61% in bonding network, 4% in bridging networks, 12% linking networks, 21% bond &

link, 2% bond & bridge. These percentage shows that bonding network is the mostly used social capital to access skills, opportunity and credits, followed by combination of bonding and linking network in second highest percentage. In addition, access to skills and opportunity within bridging network is similar with combination network of bond and link which is 23%. In this sense, rural entrepreneurs are still using social capital which is accessible to them. Nevertheless, many entrepreneurs are combining prospective networks provided by government and private institute. Therefore, development of EDPs can encourage rural community to pursue entrepreneurship.

The dynamic nature of an individual is a recognized characteristic of entrepreneurs. Therefore, entrepreneurship is dynamics which is ever-changing and evolving nature of the entrepreneurial process. Moreover, entrepreneurship qualities can be nurture to individual if entrepreneur has access to entrepreneurial facility. In this sense, roles of tradition and modern entrepreneurship development programmes are associated factors highlighting the pivotal role of existing and intervention entrepreneurial facility. This role highlights the localized financial system developed in indigenous settings in the form of savings system and credit. The development of traditional credit system is highly influenced by social structure in terms of family, village, women self-help group (at village level) community. Eventually, providing access to credit, opportunity.

Moreover, study has also noticed influence of intervention entrepreneurial structure in development of enterprises. The EDPs develop various schemes to provide access to credit, skill-up-gradation, machinery grants, and entrepreneurial facility. In this sense, development of EDPs is able to encourage local individual to pursue entrepreneurship. Therefore, development programmes have the potential to stimulate local rural community to adopt entrepreneurship.

Besides, access to private EDPs facility is also providing skills, technical knowledge, methods, ideas of producing goods and services. However, private training center and institution are limited to facility in term of knowledge, information and opportunity. The study has not found credit facility provided by any private training institute and center. Instead, private institutions are learning platform to rural individuals to acquire skills and knowledge that is used immediately in completion of the course. Therefore, existing

programme either traditional, outside community and institutionalize schemes such as EDPs are developing social networks facilitating rural community and first generation of entrepreneurs to access entrepreneurial facilities. In fact, such connection is nurturing entrepreneurial qualities boosting organizational behavior of entrepreneur to respond the changing livelihood.

The study has highlighted socio-cultural relationship among entrepreneurs that play a vital role in organizing the dynamics of entrepreneurial ventures. The aspect shows the interconnection of cultural and social entity about the success and sustainability of their enterprises. Entrepreneurs often operate in diverse cultural and social settings, each with its unique norms, values, and expectations. This diversity impacts their decision-making, leadership styles, and overall organizational behavior.

The socio-cultural resources are important connection to access opportunity, capital and information in developing entrepreneurship. The theory of social capital (Bourdieu, 1983) discussed about cultural capital (e.g. values, knowledge, ideas) and social capital (e.g. network and connection of people in group). He defined social capital as ‘an aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationship of mutual acquaintance and recognition, (Bourdieu, 1983, 248).’ Social capitals are characterized based on social networks (social bond & participation), degree of trust determined by such ties and benefit attains and promoted by virtue of such ties and participation in social networks. A high level of trust among the participants in such networks increases the mutual commitment and allows more effective ways in pursuing shared interest and goals.

The study also observed socio-cultural resources in the form of social networks providing access to credits, skills, opportunity and information. For instance, study identified 47% entrepreneur access to skills and knowledge depending on bonding social network, 23% on bridging social network, 5% on linking, 23% combine both local and formal network (Bridging & Linking network). Access to knowledge and skills to such network has allowed navigating entrepreneurial opportunities in terms of uses of technology, business network, marketing, etc. Moreover, study has also noticed access of funding in which out

of 95 entrepreneurs 61% depend on bonding network, 4% in bridging networks, 12% linking networks, 21% bonding & linking, 2% bonding & bridging.

The bonding network has highest percentage, followed by combination of bonding and linking social network in second category for funding. The access to funding within bonding network with or without interest is highest percentage that is being followed. This trend reflects the structural influence in terms of socio-cultural bonding relationship such as family, kinship, community and ethnicity. In fact, this is ascribed social and cultural relationship in which entrepreneurs depend for entrepreneurial resources. On the other hand, structure in terms of intervention schemes provided by government is also essential resources for entrepreneurial activities. In this sense, relationship is developed single objective to encourage entrepreneurship.

However, entrepreneurs are also combining bonding and linking network which is second common networks to access entrepreneurial facility. In this context, institutionalize development programmes substantiated by skill-up gradation, financial support, and marketing are clubbed with traditional knowledge and culturally significant knowledge. For instance, handloom is culturally important sources of knowledge and identity. As the formal institution is providing skills and incentives, beneficiaries are able to integrate such skills to grow and establish entrepreneurship. Chew et al. (2021) found that informal (influence by internalized cultural values) and formal (Government perception of regulation on firms) institutions as an interactive approach in Entrepreneurship orientation effects entrepreneurial actions. This finding corroborates the Razas (2018), Chew et al., (2021) argument that entrepreneurial activities increase if government policy is considered to be favorable and congruent to existing internalized cultural values of its actors. Therefore, the finding of this study gives evidence that combination of pro-entrepreneurial cultural values and government policy foster higher degree of programmes achievement.

Nevertheless, positive impacts of social capital on social mobility are not equal according to accessibility among micro enterprises, and they are more intense within small enterprises. Therefore, development of policy to intervene and improve EDPs that allows micro entrepreneurs to access bridging and linking social capital, regardless of any

categorization and condition of their social profile are promising for future. In this context, any modification of the EDPs that suppose an increase of the accessibility beyond bonding social capital will have intense outcome for the growth of micro enterprises.

The study also observed pattern of culture significantly influencing entrepreneurial behavior. In this sense, study highlights the structural factors like values, morals, identity specific to study community as regulative and directive forces. Even though certain traits such as adaptation, resilient, management are common, some other entrepreneurial behaviour is specific to culture, community and regions of entrepreneurs. Therefore, study highlight two forms of entrepreneurial traits in which common and specific traits of entrepreneurs might be observed.

Moreover, study highlighted that these social networks as an adaptive tool to navigate and responds to new technology, changing economic condition and development of entrepreneurship. Therefore, entrepreneurs' organizational behavior characterized by adaptive, resilient, management qualities might be observed. The connections are assisting entrepreneurs to pursue entrepreneurship. This led to developed certain pattern and organizational structure within entrepreneurial activities. The mechanization of production process is noteworthy pattern develop among rural entrepreneur. For instance, entrepreneurs are mechanizing traditional production input by modifying part of activities and imitative mechanization of existing business methods and models. Furthermore, this change is developing new organizational structure such as specializations and departmentalization. As a result, technological up-gradation within labor intensive enterprise might be observed.

The development of entrepreneurship has also developed certain organizational behavior towards evolving working culture in terms of works time, fixed salary, rewards for works in the form of cash and prayer performing rituals and *pujas* along with family, friends, community members. In essence, the work culture is complements for entrepreneurial activities, harnessing the members' collective strengths to collaborate effectively in pursuit of entrepreneurship.

Apart from that, new organizational feather related to product promotion, delivery, marketing, have been developed and improved. The instance of advertising through digital platforms is important entrepreneurial traits. Moreover, promotion of goods and services through localized social events, showcase goods and services in new networks such as domestic and national expo, digital platform are also noteworthy organize behavior of entrepreneur. Market is organized categorically in the form of social ties, individual sale, co-operatives, global market, digitization. Subsequently, socio-cultural relationship within rural community has stimulated organizational behavior of entrepreneurs for various entrepreneurial purposes. Therefore, new livelihood has directly and indirectly influenced transition, impacts livelihood, entrepreneurial activities.

The development of entrepreneurship has impacted the rural and tribal entrepreneurs of Udalguri and Kokrajhar districts of Assam. As rural community is connected to various networks the result might be observed in terms of access EDPs, new methods, technology stimulating development of entrepreneurship. The adoption to entrepreneurship has led to occupational mobility among rural entrepreneur. For instance, the study found parental occupation of entrepreneurs engaged in farmers & self-sustenance occupation- 82%, pottery 13%, employees 4%, and business 1%. Altogether 86% (farmers & self-sustenance occupation, and employees) never had business experiences and these entrepreneurs are first generation of entrepreneur. Moreover, 98% enterprises were established in recent times 1990-2021 and only 2% inherited entrepreneurs. Subsequently, embracing entrepreneurship is shift from ascribed occupation to achieved occupation. The change has also led to livelihood sources to entrepreneur family. Now, 89% percent of entrepreneur under study population family is instance of additional sources of livelihood or income. It also reflects the diversification of livelihood source among rural community.

Moreover, occupational mobility is developing self-employment opportunity to 82% of entrepreneurs who were housewife, unemployed, self-sustenance agriculturists, students (drop out) prior to entrepreneurs, while only 6% are government employee and business 12% percent. Those 82% percent were not engaged in any earning sources prior to enterprise. In addition, out of total 95 entrepreneurs 45 were women entrepreneurs. This change is also transition from ascribed to achieve roles, and intensify women role from

dependent member to provider within family. However, opposite gender that is man engaging in entrepreneurship such as weaving highlighted in the case study is also shift from ascribed to achieved role. This change is significant within the Bodo community because of ascribed roles based on gender to man to engage in masculinity work and provide for the family and domestic role for woman. The changing gender role is complimentary particularly for entrepreneur family. As community is changing the perception of gender roles, it maximized the carrier and roles option. In addition, out of total entrepreneur 55% entrepreneurs age is 19-40 years old who are young and recently married and 39% qualification is between Intermediate to Post-graduate. Subsequently, it reflects parents allowing young and educated children for entrepreneurial purpose. Some of parents are also allowing sons and daughter to use their property to pursue entrepreneurship. This is authority change in property use which is structural change in terms of decision making within family. This change also reflects changing perception of parents as youths and educated people are expected to pursue government jobs.

Besides, development of entrepreneurship is also promoting inclusivity, multicultural work team. The case study proved that Gaurang power loom hires working staffs from different cultural background. In fact, it highlights cultural diversity and inclusive opportunities for individuals from different cultural backgrounds. The new economic condition has also changed the social condition of local young people by creating more working opportunities and changing the entrepreneur's living standard substantiated in terms of housing, children schooling, travel vehicle, mobile phone noticed in study. As societies evolve and adapt to changing values, norms, and circumstances, the opportunities within the family, community and beyond it develop pathways for occupational mobility that benefits the rural society.

Eventually, the study found that sociocultural resources such as social capital (Bourdieu, 1983), a network corroborates trust influencing the commitment and participation under study population. Steward (2003) stated that influential resources substantiated by kinship relationships influence expectations and obligations and act on the ground of reciprocal aspect. The present study also confirmed the views that reciprocal aspect of the family has important influence among current generation of rural entrepreneurs.

In this regard, study on various forms of value in terms of internal culture of a regions and country has policy implication. The study approach is additional facility in explaining the part of internalized cultural values within the multicultural society. The findings agreed views of Lee et al. (2019) in explaining the compatible nature of intra-national cultural influence on entrepreneurship development. So, decentralizing the unified notion of country and culture and approach to sub-national level has policy benefits. Moreover, it adds the existing knowledge of various internalized cultural values.

Tahseen et al. (2021) stated that culture has been essential elements that regulate the entrepreneurial behaviour and action. The present study confirmed the compatible value developed within villages, community characterized by trust, co-ordination in development of entrepreneurship and aligned with role of community (Fredrick (1973), community network (Portes & Sensenbrenner, 1993), as social capital critical for mobility of opportunities (Singer, 1972), (Fox, 1973). Moreover, study also corroborated to Leo et. al. (2008), compatibility view on internalized cultural values of religious minority and their rites among Mennonites that increase the business success. In addition, family and community values are compatible for entrepreneurship. Therefore, it is contradiction to scholar like Max Weber (1958), David McClelland (1961), Berna (1960), views on culture as incompatible for entrepreneurial activities about India. Therefore, influence of culture cannot be unified within a country in multicultural country. However, study is contradiction to equation of entire country and culture (Osman et. al., 2011)) that impact the entrepreneurial behavior.

Nevertheless, the issue that needs alternative policy is fund mobilization to support micro enterprises. Particularly, EDPs need to be inclusive to unregistered enterprises too. Some of the welfare schemes in MSME sectors are implemented through banking system for which some of these microenterprises are not able to use the facility. In fact, microenterprises relying only on local bonding networks to start business are not able to grow in this regard. In addition, the formal procedure of the banking system is another obstacle to many rural people. It is noted that bank employees seek extra nice attitude from the visitor while applying for financial assistance. The bank's collateral system is also a hindrance to many potential entrepreneurs on micro-small enterprises. Moreover, factors like lack of employees as guarantor, absenteeism of the bank employees is

repeatedly complaining factors that make potential entrepreneurs difficult to access formal credit facility.

Furthermore, the issue that needs advanced strategies and policy is marketing the products. Particularly, culturally significant silkworm rearing of Bodo community needs encouragement and market policy for cocoon as yarn for sale. It was observed that some women have been supplying the *eri* silk yarn in bulk quantity made from cocoon by own hand (*Endi lunai*) to district sericulture office in good prices. But official demands stopped suddenly, so silkworm rearing too for lack of proper channel. In this sense, study confirmed the argument that development of policy, support systems fail to engage or provide effective support to entrepreneurship if policy perception concern (the way government develop policy) is mismatch with local environment (Browns et al., 2017). This case also corroborated Rutten (1995), argument that structural factors had hampered the initiation of indigenous industrial capital or omitted the aberrant form of entrepreneurship in India. Therefore, labor intensive products need policy to address sale problems of rural microenterprises including enterprises such as piggery, weaving, organic tea, dry flower.

In addition, issue of EDPs non-congruent to local environment requires modification. The lacks of motivations, lack of entrepreneurial environment are challenge for local community to develop enterprise. Sometime EDPs develop content that has limited enterprise options such as imparting driving skills in rural areas. This led trainees unused skills they acquire in private institute. And trainees do not want to migrate to urban settings to use in Ola, Uber etc. as such. On the other hand, lack of capital to start vehicular service. Therefore, it is important question to existing policy on development model and EDPs strategies.

Nevertheless, some traditional weavers (using the traditional loom) in rural areas are not able grow their looms and hire any weavers under them. In addition, few weavers among the Bodo women who granted Jacquard looms are also unable to grow. Instead, their productions are decreasing and livelihood in handloom is in the process of jeopardy. Most of these entrepreneurs follow only traditional credit systems as accessing loans is difficult for them without certain collateral credentials required to avail loans. Doubt is

other obstacles for them in which they need motivations and practically hand holding guidance from the concerned bank and department.

Nevertheless, some of them need specific training on organizing new service, making further progress on enterprises. Due to the lack of technical and management skills, many entrepreneurs face obstacles to continue and grow the existing entrepreneurial activities like livestock farming, handlooms, and tailoring. As a result, seasonal entrepreneurship is observed among entrepreneur. For instance, weavers in Swmlaguri, Selmari, Borigaon, Janagaon, Samta, Bahingaon, Rowta depend on other expert to fix the problems in new jacquard loom. Therefore, weavers in the handloom industry are facing lack of skills in setting and fixing the jacquard machine in studied areas (respondents from Swmlaguri). In fact, governments have granted the jacquard machines proportionately to women in several villages. But the beneficiaries are lacking practical skills to fix the machine and some beneficiary is calling the private agencies to fix the machine who charge Rs. 1000 to 1500 per jacquard. While some beneficiaries cannot connect to such networks, they rent the machines to other persons. For instance, Mrs. Doya from Rowta who has received training on jacquard loom calls expert who is male person to fix the errors in the machine. Further stating that jacquard setting is located in top and she is unable to reach the top part of the machine which needs to be climb. Moreover, new settings of jacquard loom are complex and need experiential person from the field. Since she is new to use the jacquard, she needs assistance.

The study under Marxist paradigm provides explanation on incompatible pattern of political-economic and historical condition specifically due to colonialism and de-industrialization of prospective Indian enterprises (Tripathi 1992). In this context, concern authority in the form of state and central will be a question about the development paradigm to diverse group of enterprises and people. Therefore, in light of these findings, it is essential for policymakers and stakeholders to recognize the value of context-specific entrepreneurship development programs in rural regions. The development of policy along with tailoring the needs and resources of communities, and consistency to existing cultural structure, resources, knowledge should be indicative and guiding factors. It should develop design to utilize welfares resources to fully extent. In this regard, the structural approach by Ray (1992), and Dobbin (1996), argued that identifying

opportunities and develop alternative styles of entrepreneurial strategies consistent with social structure needs to stimulate to grow entrepreneurship in India. Moreover, development initiatives should be able to develop human resources, strategies that solve vulnerable to single source of livelihood, microenterprise (those who do not target of EDPs), unemployment, lack of social capital within and beyond etc. This, in turn, has the potential to not only stimulate economic development but also to empower socio-economic mobility, ultimately leading to more inclusive and resilient among the rural community.

## Glossary

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|                               |                                                                                                                                                               |
|-------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b><i>Aadi:</i></b>           | Combining work and fund to produce profit from two individuals or more.                                                                                       |
| <b><i>Aronai</i></b>          | Used in honouring someone                                                                                                                                     |
| <b><i>Bathou</i></b>          | A folk religion followed by some Bodo entrepreneurs.                                                                                                          |
| <b><i>Bathouari</i></b>       | Follower of Bathou Religion.                                                                                                                                  |
| <b><i>Bathouthansali</i></b>  | A Traditional Bodo religious worship place of Bodo.                                                                                                           |
| <b><i>Bathou bwrai</i></b>    | Referring Bathou God.                                                                                                                                         |
| <b><i>Bahagifwr</i></b>       | One of the lineages group observed among the Bodo entrepreneurs.                                                                                              |
| <b><i>Bahagi sanmilon</i></b> | The organised social events to meet, well wishes each other family and relative members among the Bodo community.                                             |
| <b><i>Bwisagu</i></b>         | <i>Bwisa</i> means year or age and <i>agu</i> means about to start or beginning) it is beginning of new year in the regional calendar and cultural festivals. |
| <b><i>Bonthog hwnai:</i></b>  | Lease the land to use for cultivation, tea garden, and areca nut garden to be harvest to someone till cash refunded.                                          |
| <b><i>Baisakh</i></b>         | month (1st month in traditional calendar and mid-April in English calendar).                                                                                  |
| <b><i>Bigha</i></b>           | 3306 acre of land.                                                                                                                                            |
| <b><i>Bondhog</i></b>         | Owner of land, vehicle, tea garden etc. make an agreement where he ask money to creditor and creditor can uses the resources.                                 |

|                                 |                                                                                                                                            |
|---------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|
| <b><i>Dokhona:</i></b>          | A piece of cloth worn by Bodo women, it is wrapped around the waist and covers the whole body from the chest to the legs.                  |
| <b><i>Delaishri:</i></b>        | Interested in beauty.                                                                                                                      |
| <b><i>Hutia:</i></b>            | Borrow cash, paddy in interest.                                                                                                            |
| <b><i>Indilu</i></b>            | Make yarn from cocoon.                                                                                                                     |
| <b><i>Jwmkhangra ji</i></b>     | Shawls made of <i>eri</i>                                                                                                                  |
| <b><i>Jibari</i></b>            | Organic farmer.                                                                                                                            |
| <b><i>Khai khalasi:</i></b>     | Giving cash to a land owner in agreement for one year or more to use the land and re-authorize owner without repayment once agreement end. |
| <b><i>Lophai Shanshali</i></b>  | Dokhona brand name.                                                                                                                        |
| <b><i>Lathonai:</i></b>         | Borrowing cash or materials without interest.                                                                                              |
| <b><i>Magw</i></b>              | It is harvesting festivals, schedule towards the end of January month which is the ceremonial conclusion and praying to fire God).         |
| <b><i>Monse</i></b>             | 40kg                                                                                                                                       |
| <b><i>Mwdwi bibar</i></b>       | Drum stick flower                                                                                                                          |
| <b><i>Maslangkhar</i></b>       | Birch flower.                                                                                                                              |
| <b><i>Ogron Dokhona:</i></b>    | Worn by Bodo women.                                                                                                                        |
| <b><i>Raijwni saorainai</i></b> | Meeting to solve conflict related to marriage, land, property, village development that promote peace within the village among the Bodo.   |
| <b><i>Somajni afad</i></b>      | A social organisation on basis of committee where all the villagers are member of the group.                                               |
| <b><i>Pujari</i></b>            | A person who offer puja.                                                                                                                   |
| <b><i>Wngkham gwrlwi</i></b>    | When they harvest the rice for the first time in December, relatives are invited for food and offer pujas.                                 |

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2. <https://dbpd.assam.gov.in/portlets/boundaries-of-assam> (International border of state)
3. <https://des.assam.gov.in/information-services/state-profile-of-assam> (Directorate of eco and statistics)
4. <https://assam.gov.in/about-us/393> (Assam at a glance).
5. <http://msmedi-guwahati.gov.in/Services.html> (MSME GHY)
6. <http://nirdpr.org.in/rseti/objectives.aspx> (RSETI)

## Pictures from Fieldwork



**Photo- Jacquard loom**



**Photo- Eri Product (Scarve)**



**Photo- Powerloom**



**Photo- Traditional Weaving loom**



**Photo- Puffed rice making (with machine)**



**Photo- Weaving Shed house**



**Photo- Dairy Farm**



**Photo- Organic Fertilizer (For Organic Tea)**



**Photo- Organic tea drier**



**Photo- Pokland and dumper (sand quarry)**



**Photo- Vessels in Pottary**



**Photo- Woman working in pottery**



**Photo- Silk worm rearing**



**Photo- Tailoring Training Centre**



**Photo- Expo**



**Photo- Showcase & Product sale in Exhibition**

**ENTREPRENEUR CENSUS SCHEDULE DEPARTMENT OF ANTHROPOLOGY, UNIVERSITY OF  
HYDERABAD**

| Location Particulars | State   |  | District      |  | VCDC     |  |
|----------------------|---------|--|---------------|--|----------|--|
|                      | Village |  | Ward/Code No. |  | House No |  |
|                      |         |  |               |  |          |  |

**Q.**  
**Family**

## Annexure

[illegible]

**Q. House:**

A. Type of the House: 1. Pucca 2. Semi-Pucca 3. Kutcha 4. Other Comment\_\_\_\_\_

B. Ownership status: 1. Own 2. Rented 3. Other Comment\_\_\_\_\_

C. No. of dwelling Rooms: 1. One 2. Two 3. Three 4. Other Comment\_\_\_\_\_

D. Source of lightening: 1. Electricity 2. No Lightening 3. Other Comment\_\_\_\_\_

E. Availability of Kitchen: 1. Yes 2. No 3. Other Comment\_\_\_\_\_

F. Fuel used for Cooking: 1. LPG 2. Firewood 3. Other Comment\_\_\_\_\_

G. Drinking Water Facility: 1. Yes 2. No 3. Other Comment\_\_\_\_\_

I. Bathing Facility: 1. Yes

J. Drainage Type:\_\_\_\_\_

K. Toilet facility: \_\_\_\_\_

**Q. Assets Possessed by the Household:****Q. Government Services:**

A. Ration Card B. Aadhar Card C. Voter ID D. Bank a/c E. Post Office a/c

A. Mobile 1. Yes 1.1 Number\_\_\_\_\_ 2. No 3. Any Other Comment\_\_\_\_\_

B. Television: 1. Yes 1.1 LED/LCD \_\_\_\_\_ 2.No 3. Any Other Comment\_\_\_\_\_

C. Laptop: 1. Yes 1.1 Internet(Yes/No) 2. No 3. Any Other Comment\_\_\_\_\_

D. Bicycle 1. Yes 2. No 3. Other Comment\_\_\_\_\_

E. Bike: 1. Yes 2. No 3. Other Comment\_\_\_\_\_

F. Car/ Jeep: 1. Yes 2. No 3. Other Comment\_\_\_\_\_

G. Commercial:1. Yes 2. No 3. Other Comment\_\_\_\_\_

F. MGNREGA Job Card G. SHG Card

**Q. Developmental Schemes:**

| S.No. | Name of the Beneficiary | Scheme | Year | Value (Cash or Kind) | Benefit |
|-------|-------------------------|--------|------|----------------------|---------|
|       |                         |        |      |                      |         |
|       |                         |        |      |                      |         |
|       |                         |        |      |                      |         |

**Q. Livestock:**

A. Cows\_\_\_\_B. Buffaloes\_\_\_\_C. Goats\_\_\_\_F. Hens\_\_\_\_G. Pigs\_\_\_\_H. Any Other

**Q. Agricultural Lands:**

| S.No. | Category       | Irrigated | Source of Irrigation | Un Irrigated | Total |
|-------|----------------|-----------|----------------------|--------------|-------|
| 1.    | Owned          |           |                      |              |       |
| 2.    | Leased In      |           |                      |              |       |
| 3.    | Leased Out     |           |                      |              |       |
| 4.    | Share Cropping |           |                      |              |       |

**Q. Enterprise Details:**

| <b>S.No.</b> | <b>Ownership types</b> | <b>Estd</b> | <b>Training</b> | <b>Resources</b> | <b>Fund</b> | <b>Pre/Post Marriage</b> | <b>Rituals for factory</b> |
|--------------|------------------------|-------------|-----------------|------------------|-------------|--------------------------|----------------------------|
| <b>1.</b>    | <b>Owned</b>           |             |                 |                  |             |                          |                            |
| <b>2.</b>    | <b>Partnership</b>     |             |                 |                  |             |                          |                            |

**Q. Product Detail**

| <b>Sl. No</b> |                   |  |
|---------------|-------------------|--|
| 1.            | <b>Ethnic</b>     |  |
| 2.            | <b>Non-Ethnic</b> |  |

**Q. Equipment Details:**

| <b>Sl. No.</b> | <b>Equipment</b> | <b>Sl. No.</b> | <b>Equipment</b> |
|----------------|------------------|----------------|------------------|
| 1.             |                  |                |                  |
| 2.             |                  |                |                  |
| 3.             |                  |                |                  |

### Checklists

**Objective-** To understand the various roles of modern and indigenous knowledge on entrepreneurial activities with regard to targeted entrepreneurship development programs and indigenous development.

- **Private and public entrepreneurship development programs**

- a. Individual
- b. Group
- c. Social organizations
- d. Public department

**Skills development program**

- Do governmental scheme influence the entrepreneurship?
- What are those schemes? Case, material equipment's, Marketing, promotion, sales in which areas?
- How did you come to know about the schemes? Official notice, friends, employer in office, relatives.
- How such schemes are helping in entrepreneurial set up and running.
- There are some private development programme do you think, it is generating entrepreneurial spirits?
- How you become familiar with such private program? Official notice, friends, employer, relatives.
- What is the years and duration of course?

**Finance**

- What are the sources of finance in your business? Bank, local money lenders. Like village committee, SHG, individuals.
- Capital intensive business or labour intensive.
- In case of capital intensive did you used own resources? Do you take money from others to start business?
- Role of financial literacy in your business?

Did you take PMGPY loan?

### **Equipment's and other sources**

- Are you granted any entrepreneurial equipment's? What are those?
- How it is helping now in entrepreneurial works?
- Do you skill to operate such machine? Or you have to hire professional?
- How do you deal with unfamiliar task in terms of machine and technicality in entrepreneurial works?

### **Rural social institution programme for entrepreneurship**

- What are the programme in you village that support you business in terms of money, ideas, land?
- How did you know about the sources?
- Social group money lenders exist in villages; do you have experience with them?
- Some people give their own land for commercial purpose, did you have such experience?

### **Prospects and challenges**

- Do your skill training help to be entrepreneurs? How does it works?
- What is your experience being a trainee and entrepreneurs?
- In case unfamiliar task how do you solve it?
- How do you keep updating with the latest trends in business?

**Objective- The study aims to explore the established relations and interaction factors in the development of enterprises. It emphasizes on how rural entrepreneurs organize various form of resources- social, cultural, development programs, technical knowledge for entrepreneurial activities.**

- What are the sources to run the business? Social, cultural environment, family, village support in the entrepreneurial activities.
- How do you identify customers? What are the route for products and service sale?

- Who are the people to support your products sale.
- What is the role of the market? Who are the regular customers and one time customers? How is experience with familiar and unfamiliar customers?
- How do your customers know your product? Digital or onsite, bazar?
- Role digital in entrepreneurship?
- If the works are community based product, how it started and what are the schemes, programme of authorities that influence?
- As a part of particular community what encourage you to do such business? Is it legitimate in your culture?
- Do you know other ethnic community who is having similar works? How did it start?
- What are the multicultural sources that enhance your entrepreneurship?
- Do you have friends, family and bodo people who helped you?
- How did it help to be entrepreneur?
- How does your family, friends help in your works? People who were chain of information in business, sources of capital whether ideas,
- To be entrepreneurship what are other values, beliefs that guide you through out the planning times for entrepreneurs?
- What is the role of technology in business? Like, electricity, black top roads, Vehicle, computer.
- What are these procedures and step?
- Who is your product consumer? Some product has limited customer, like, ethnic cloth. And some product used by different cultures as well.
- What are the channels to reach customer? Tell the process.
- Are they come from multi-cultural background?
- Are there any conflicts for the business?

**Objective- To study the outcome of entrepreneurial activities among the rural people that involves socio-economic prospects within the society.**

- How do you look your family being entrepreneur?
- Where do you locate your family in past and now?
- How this small business helps your family, on what basis it changes?
- What is your experiential word for the new generations in family who would like to pursue entrepreneurs as carrier?
- Do you agree that next generation of family to pursue other occupation?
- Why this works, product is important to your family?
- What change do you observe in your family?
- What is the occasion of social gathering in family, kins, relatives' level?
- Is it the entrepreneurship as mechanism to uplift the family? What are the visible indicators, ideas, concept that prove as change?
- Some entrepreneurs say that they are doing the business for the cause of community or group benefit, in what sense this idea or concepts prevail among group?



## Dynamics of Tribal Entrepreneurship in India: A case study from Assam

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### KEYWORDS

Socio-cultural, entrepreneurship, prospect, challenges, anthropology

### ABSTRACT

*Entrepreneurship is considered a vital venture for economic growth and generates economic growth, jobs, and wealth. It is adopted by people from different parts of the world irrespective of the difference in culture, race, ethnicity, religion and caste. The present paper aims to explore and examine socio-cultural factors of entrepreneurship development and the entrepreneurs' challenges. This is an anthropological case study on traditional and modern entrepreneurship among the Bodo tribe of Assam, Northeast India. The study deals with the micro and small enterprises that are adopting the simple idea of organizing the business within their social relationships. Moreover, the paper examines these entrepreneurs' problems and issues concerning entrepreneurship even though strict governmental provisions and schemes for entrepreneurship development are available.*

### Introduction

Entrepreneurship has become an important process to make money, create jobs, and provide better products, services and export. Pioneering entrepreneurship in rural areas may completely change the world of the rural communities by creating a new market. Though socio-economic and cultural factors sustain the rural life with the values, customs and traditions, globalization may make rural society an entrepreneurial society with deregulation, open competition and technological society. Eventually, entrepreneurship lays the foundation for new ventures and enhances the scope of employment and better life in rural and backward areas.

Several studies emphasized entrepreneurship as a quality and as a function of varied factors like socio-cultural, economic etc. Studies concluded by Schumpeter (1961), Mohan Rao and K. Natarajan (2004), Shivganesh Bhargava (2007), P. Venkateshwarlu and P. S. Ravindra (2015), Tulus Tambunan (2007), Leo Paul Dana (2009), Woodrum (1985), H. B. Levine (1985), Fredrick Barth (1973), Alex (2003), Becker (1956), and others considered these aspects play a vital role in the advancement of entrepreneurship.

The term 'entrepreneurship' was first coined by Cantillan (1755), but it became popularized by John Stuart Mill (1848). Though the word is derived from French, it's translated in English as 'merchant', 'adventurer', 'Franchise' and 'founder'. The term is used as a profession by many economists, sociologists and other social scientists in recent times.

The term entrepreneurship in the present study refers to the activities and practices chosen by an



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PROSPERU DAIMARI

Presented a paper '**Entrepreneurship and Socio-Economic, Technological Impacts: An Ethnographic Study on Bodo Tribe, Assam**' in the session titled '**Tribal Development**' in the National Seminar on the theme 'Anthropology of Development & Sustainability' organized by the Department of Anthropology, University of Hyderabad from 09-10 February 2024.

**Prof. M. Romesh Singh**

Professor, Dept of Anthropology,  
University of Hyderabad



**Dr. Apparao Thamminaina**

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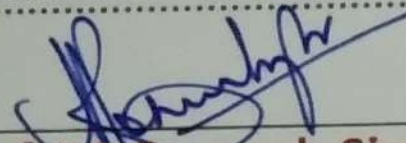
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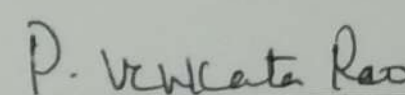
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# ENTREPRENEURSHIP DEVELOPMENT: A CASE STUDY ON MICRO-SMALL ENTERPRISE OF RURAL AREAS ASSAM

*by* PROSPERU DAIMARI



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