

## **Chapter- VI**

### **Socio-Cultural life in the Ahom society in a village setting**

This chapter is based on field study of an Ahom village. The chapter is divided into two sections i.e. Physical Setup of the village and Social structure of the village. Social structure includes- (i) Socio-economic profile, (ii) religion and culture and (iii) mass media communication. The locality of the study is Mogroi village in Jorhat District. In the present study cover only Ahom people of the village and other people are delimited for the present study.

#### **Physical Setup of the village**

The village Mogroi is located in the border of Assam and Nagaland approximately 35 Kms far away from district Head Quarter Jorhat. The village is situated under 17 No Pub Nakachari Goan Panchayat of Seleng Development Block under 101 Mariani Constituency. The village is surrounded by Nagaland in the East, Sotai Naginijan Gar-Bosti Poth (road) in the West, Sottai Tea estate in the North and Naginijan Tea Estate on the South. The total area of the village is 2986 bighas of land. Every household had both *rupit* and *bari* land. The Mogroi is only river in the village.

#### **Social Structure of the village**

The settlement pattern of the village people is indicating the social structure of the village. The settlement pattern of the villagers is Typical. The nearest people/village of the village is Naga village and Tea garden labours. There is a good social interaction and relation of the villagers with them. There are total 240 households among them 130 Ahom household and others are Tea Garden labour people. The Ahom people are settled in the middle of the village and Tea garden labours are settled on the border side of the village. The Ahom people of the village

are divided into mainly 3 sect. of religious groups according to the different sect. of vaishnavatic religion in Hinduism. The three sect. are namely-*Bamuniya*, *Bhagowati* and *Sankari*. There are two *Namghar* (community prayer hall) in the village. Assamese is the mother tong of the village people. Traditionally the villages are mainly agriculturalist and their economy mainly depends upon agriculture. But due to development of education, market center, industries, enterprise the young generation people engaged in various government and non-government job.

### **Socio-economic profile**

The socio-economic profile of the respondents in a village setting, namely, Mogroi village is prepared in terms of the following variables: age group, religion, sect, marital status, language known, clan, educational qualification, father's and mother's level of education, occupation, subsidiary occupation if any, father's and mother's main and subsidiary occupation, native place, length of residence in the locality, house pattern of the respondents, mass media communication.

### **Age Group of the Respondent**

Age group of the Respondents are classified into eight categories i.e. age group in between 21-25 years, between 26-30 years, between 31-40 years, between 41-45 years, between 46-50 years, between 51-55 years and above 55 years. The distribution of respondents' age groups into those categories is shown in the table no.6.

**Table No. 6.1**  
**Age group wise Distribution of the Respondents in Mogroi Village**

Age Groups	Frequency		Grand total & Percentage (%)
	Male	Female	
21-25	1 (0.84)	-	1 (0.77)
26-30	2 (1.69)	2 (16.67)	4 (3.08)
31-35	4 (3.38)	5 (41.67)	9 (6.92)
36-40	8 (6.77)	3 (25.00)	11 (8.46)
41-45	22 (18.64)	1 (8.33)	23 (17.69)
46-50	38 (32.20)	1 (8.33)	39 (30.00)
51-55	30 (25.42)	-	30 (23.08)
Above 55	13 (11.02)	-	13 (10.00)
<b>Total =130</b>	<b>118</b> <b>(90.77)</b>	<b>12</b> <b>(9.23)</b>	<b>100.00</b>

Source: (Field Survey; March - September 2011)

It was observed in the present tables that approximately 91% respondents are male and 9% respondents are female. Out of 130 respondents, 30% respondents belong to age group between 46-50 while 23.08% of respondents belong to age group between 51-55, 17.69% of respondents belong to 41-45 age groups, 10% of respondents belong to age group above 55, 8.46% respondents belong to age group 36-40 years, 6.92% of respondents belong to 31-35 age group, 3.08% of respondent belong to 26-30 age group and only 0.77% of respondents belong to age group between 21-25. Among the male respondents, most of the respondents (32.20) belong to age groups 46-50 and in case of female respondents' majority (41.67%) belong to age groups between 31-35 years. From the above table it is reveals that 30.00 percent of respondents belongs to age group between 46-50 years.

#### **Clan (*Phoid*)**

Ahom society is based on clan or *Khel* system. Originally, they are seven clan of people called as *Satghariya Ahom*. Later they divided into number of clan on

the basis of office. In the study village there are six clan of people namely i.e. (1) Gogoi (2) Boruah, (3) Rajkonwar, (4) Phukan, (5) Pani-Phukan and (6) Lahan. The gender wise distribution of those six clan is shown in the below table no 6.2.

**Table No. 6.2**  
**Gender wise distribution of Respondents *caln* of Mogroi Village**

Clan of the Respondents Families	Frequency		Grand total & Percentage
	Male	Female	
Gogoi	103 (90.35)	11 (9.65)	114 (87.69)
Boruah	04 (80.00)	1 (20.00)	5 (3.85)
Rajkonwar	03 (100.00)	-	3 (2.30)
Phukan	02 (100.00)	-	2 (1.54)
Pani-Phukan	04 (100.00)	-	4 (3.08)
Buragohain	02 (100.00)	-	2 (1.54)
Total=130	118 (90.77)	12 (9.23)	100

Source: (Field Survey; March - September 2011)

The data show the gender wise clan distribution of the village, out of 130 respondents, 87.69% of respondents' belong to Gogoi *clan* familie while 3.85% of respondents belong to Boruah clan, 2.30% of respondents' families belong to Rajkonwar clan, 1.54% of respondents' families belong to Phukan clan, 3.08% of respondents belong to Pani-Phukan and again 1.54% of respondents' families belong to Buragohain clan. The overall data reveal that most of the people in study village are belong to Gogoi *clan*.

**Table No. 6.3**  
**Sex wise Distribution of Marital Status of the Respondent**

Marital Status	Frequency		Grand Total (%)
	Male	Female	
Married	107 (90.68)	12 (100.00)	124 (95.38)
Unmarried	11 (9.32)	-	6 (4.62)
<b>Total =130</b>	<b>118</b>	<b>12</b>	<b>100</b>

Source: (Field Survey; March - September 2011)

The data shows that in the study village 95.38% of respondents are married and 4.62% of respondents are unmarried. Among the males, 90.68% of respondents's are married while 9.32% of respondents are unmarried. Moreover, among the females 100% respondents are married.

### **Types of Family**

Family is the basic unit of social structure and an important primary group in every society. It is a basic kingship unit based on marriage, common residence, emotional bonds and stipulation of domestic service. Generally a family is consists of a husband, wife and their children and in its widest sense it refers to all relatives living together or recognizes as a social unit, including adopted persons.

The Ahom society is patriarchal family with its patrilineal descent and inheritant rules. The father is considered to be the head of the family and superior authority in the household, but the entire activities of the household are shared by the other member of the family. Traditionally Ahom family composed of parents, unmarried sons, daughter, married sons with their wives and children. The type of family is classified into two categories 1. Joint Family, comprising husband and wives, unmarried daughter, brothers, unmarried son, married sons with their wives and children and 2. Nuclear Family, comprising husband and wives their unmarried

sons and daughter. The distribution of those two types families is shown in the below table no 6.4.

**Table No. 6.4**  
**Distribution of Type of Family in Mogroi Village**

<b>Type of Family</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Joint	22	16.92
Nuclear	108	83.08
<b>Total</b>	<b>130</b>	<b>100</b>

Source: (Field Survey; March - September 2011)

Both joint and nuclear types of families are found in the study village. But under the influence of modern forces mainly modern education and communication system the joint family system has not gained so much importance among them and at present day most of the Ahom families have nuclear families. Table No. 6.5 show that in the study village 83.08% of respondents families are nuclear families and 16.92% of families are joint families. Thus, it can be said that the nuclear family type is a dominant type of family among the Ahom society in the study village.

### **Language**

Language is the main means of bringing effective communication. It provides a vital role for culture and social background of the respondent. Through language a person communicates with other persons of the society. Language also brings closeness among the people of different communities. Here, to understand the languages known by the respondents, it has been categorized into five categories (i) Assamese (ii) Assamese+English, (iii) Assamese+Hindi, (iv) Assamese+English+Hindi and (v) Assamese+English+Hindi+Tai. The distribution on these five categories is shown in table no. 6.5.

**Table No. 6.5**  
**Languages known by the Respondents**

Language	Frequency		Percentage (%)
	Male	Female	
Assamese	9	3	12 (09.23)
Assamese+English	01	1	2 (1.54)
Assamese+Hindi	28	6	34 (26.15)
Assamese+English+Hindi	80	1	81 (62.31)
Assamese+English+Hindi+Tai	01	-	1 (0.77)
Total=130	118	12	100

(Sources: Field study, March-September 2011)

Most of the respondent of study village is known more than one language. It helps the village people to communicate with others language groups in different purpose. The Table No. 6.6 shows that in the study village 9.23% percentage respondents know only Assamese language; 1.54% each of respondents Know Assamese+English and Assamese+English+Hindi+Tai, 26.15% know both Assamese and Hindi, 62.31% know Assamese, English and Hindi. Thus, it is said that in the study village, 9.23% know only Assamese while the remaining respondents are multilingual.

### **Education**

Education is an important institution in any modern or modernizing society. Durkheim (1922) defined education as ‘the action exercised by the older generation upon those who are not yet ready for social life. Its objects is to awaken and develop in the child those physical, intellectual and moral states which are required of him both by his society as a whole and by the milieu for which he is specially destined’.

Education is a social instrument which functions as a vital agent of socio-cultural change (Shankar, R & Lalita, A; 1995). The entire culture including its values, norms, ideas, beliefs, skills and techniques in a word non-material and material both are transmitted from generation to generation (Pandey, 1988). The main function of education has been to act a caretaker and dispenser of certain cultural resource of society. Education changes the attitudes of the people and brings social change. On the other hand education is considered as an agent of modernisation

To understand the level of education of the respondents is classified into eight categories, namely (i) Illiterate, (ii) Primary, (iii) High School (4) Higher Secondary, (5) Graduate, (6) Post-graduate (7) Technical and (8) Professional. The distribution of respondents on the basis of educational qualifications is shown in table no 6.6.

**Table No. 6.6**  
**Distribution of Educational Level by the Respondents of Mogroi Village**

Level of Education	Frequency		Grand Total & Percentage (%)
	Male	Female	
Illiterate	1 (0.85)	1 (8.33)	2 (1.54)
Primary	31 (26.27)	6 (50.00)	37 (19.23)
Upto High school	67 (56.78)	3 (25.00)	70 (63.84)
Higher secondary	12 10.17	2 (16.67)	14 (10.00)
Graduation	5 4.23	-	5 (3.85)
Post graduation	2 1.69	-	2 (1.54)
Technical			
Professional	-		-
<b>Total=130</b>	<b>118</b>	<b>12</b>	<b>100</b>

(Sources: Field Survey, March-September 2011)



The data show the educational level of respondents by sex wise distribution, in the study village majority (63.84%) of respondents study upto high school level while 19.23% upto primary school level, 10% upto Higher Secondary level, 3.85% upto graduation, 1.54% of respondents study upto post graduation level and again 1.54% of respondents are illiterate. There no respondents have technical and professional educational level. Among the males, most (56.78%) of respondents level of education upto high school followed by 26.27 % upto primary school, 10.17% upto higher secondary level, 4.23% upto graduation and only 1.54% of respondents read upto post graduation level. In case of female respondents 50% of respondents study upto primary level while 25% upto high school level, 16.67% upto higher secondary level. Both male and female illiterate respondents are 0.85% and 8.33% respectively. Educational level indicates modernization. High level education refers high modernity, medium level education refers medium level modernity and low level education refers low level modernity. Thus, from the above table it is said that level of education among the respondents medium level and female educational level is comparatively high than the male respondents.

### **Educational Qualification of Respondent's Father**

To know about the social background of the Respondent's, it is necessary to understand of his father education level. The level of father's education of the respondent is classified into eight categories: 1. Illiterate, 2. Primary, 3. Upto High school, 4. Upto Higher Secondary, 5. Upto Graduate level, 6. Post graduate, 7. Technical and 8. Professional, the distribution of these eight categories is shown in table no 6.7.

Table data show that in the study village, majority(83.84%) of the respondent's father educational level upto primary while 6.92% of respondents fathers study upto high school level, 2.31% of respondents father study upto Higher Secondary level and only 0.77% of respondents father study upto graduation and on

the other hand 7.69% of respondents fathers have illiterate. No respondent have post graduate, technical and professional education.

**Table No. 6.7**  
**Distribution of Educational level of the Respondent's Father**

<b>Level of Education</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Illiterate	08	6.15
Primary	109	83.84
High school	9	6.92
Higher secondary	3	2.31
Graduation	1	0.77
Post graduation	-	-
Technical	-	-
Professional	-	-
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

Thus, the data reveals that educational level of the respondents fathers are majority (83.84%) upto primary level of education.

**Table No. 6.8**  
**Distribution of Educational Level of the Respondents Mother**

<b>Level of Education</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Illiterate	09	6.92
Primary	113	86.92
Upto High school	5	3.85
Higher secondary	2	1.54
Graduation	-	-
Post graduation	-	-
Technical	-	-
Professional	-	-
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

Table data show that in the study village, 86.92% of the respondent's mother educational level upto primary, while primary 3.85% of respondents mother study upto high school and 1.54% of respondents mather study upto higher secondary, on the other hand 6.92% of respondents mother are illiterate. No respondents' mother has graduation, post graduation, technical and professional. Thus, data reveals that the study village majority (86.92%) of the respondents' mother have studied upto primary level.

The expansion of education can also be analysed in terms of level of education of the Ahom in the study village is shown in the Table No. 6.9

**Table No.6.9**  
**Level of Education of the Ahoms in Mogroi Village**

Level of Education	Frequency	Percentage (%)
Non-School going/ Illiterate	25	4.12
Primary	179	29.49
Upto High school	257	42.34
Higher secondary	89	14.66
Graduation	38	6.26
Post-Graduation	4	0.66
Technical	7	1.15
Professional	8	1.32
<b>Total</b>	<b>607</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The level of education among the Ahom people of the village is shown in the table 6.9. The data reveal that in the study village, 42.33% level of education high school followed by 29% primary, 14.33% higher secondary, 6.26% graduation, 4.12% non school going or illiterate, 1.32% professional, 1.15% technical and 0.66% post-graduation level respectively. Thus most of the people in the study village are literate but the level of literacy among the villagers is low level.

Again the educational attainment of male and female population of the village is also classified of this process. The distribution of male and female population in the study village in relation to their level of education is shown in the table no. 6.10.

**Table No. 6.10**  
**Level of Education among the Male and Female in the Mogroi Village**

Level of Education	Frequency & Percentage		Row total Percentage (%)
	Male	Female	
Non-School going/ Illiterate	11 (3.16)	14 (5.41)	25 (4.12)
Primary	81 (23.28)	98 (37.84)	179 (29.48)
High school level	162 (46.55)	95 (36.68)	257 (42.33)
Higher secondary	54 (15.52)	35 (13.51)	89 (14.66)
Graduation	23 (6.61)	15 (5.79)	38 (6.26)
Post-Graduation	4 (1.15)	-	4 (0.66)
Technical	7 (2.01)	-	7 (1.15)
Professional	6 (1.72)	2 (0.77)	8 (1.32)
<b>Total</b>	<b>348</b> <b>(57.33)</b>	<b>259</b> <b>(42.67)</b>	<b>607</b> <b>(100)</b>

(Sources: Field study, March-September 2011)

The data reveal that the percentage of non school going or illiterate female is slightly higher (5.41 percent) than male counterparts (3.16 percent), in the primary level male percentage(23.28 percentage) is comparatively low than female (37.84 percentage), in high school level female percentage (36.68 percent) is relatively low than male counterpart(46.55 percent), in higher secondary level female (13.51 percent) percentage is slightly low than the male counterparts (15.52), in graduation level male percentage (6.61) is slightly high than female counter part (5.79 percent), in post graduation level and technical level male percentage is 1.15 percent and 2.01 percent respectively, where no female percentage is nil and in professional level of

education male percentage is slightly higher (1.72 percent) than female percentage (0.71percent).

From the above analysis it is clear that in the study village male and female population attain almost equal level and modernization process is faster in the study village.

### **Traditional occupational pattern of respondent**

Traditional occupation pattern is also important to understand social and cultural change of a society. It related to transformation of economic structure of a society from tradition to present day. To analyses the traditional occupation the respondent's families were classified into five categories: 1. Agriculture, 2. Service, 3. Petty business and 4. Unskilled worker. The distribution is show table no 6.11

**Table No. 6.11**  
**Distribution of Traditional Occupation of Respondent's Families**

<b>Occupation</b>	<b>Frequency</b>	<b>Percentage</b>
Agriculture	121	93.08%
Service	7	5.38%
Petty-Business	-	-
Unskilled worker	2	1.54%
<b>Total</b>	<b>130</b>	<b>100%</b>

(Sources: Field study, March-September 2011)

Ahom societies are mainl agricultural society. Ahom King Shukapha introduced wet rice cultivation system in Brahmaputra valley. Hence we can say that traditional occupation of the Ahom is cultivation. Table data show that in the study village, majority (93.08%) of the respondents' families traditional occupation is agriculture, while 5.38% respondents families traditional occupation service and 1.54% respondents families traditional occupation unskilled worker. No respondents'

families have petty-business as their traditional occupation. Thus, table data indicate that in the study village majority (93.08%) of the respondents has their traditional occupation pattern agriculture

### **Main occupation of the respondent**

The occupation of the respondent is important variable to know the social and economic condition of a person. Respondent occupational status is analyzed by following categories: 1. House wife 2. Unemployed person's 3. Government officers and Executive/Managers: Government officials (Gazetted officials), Military and Police officers 4. Professionals: Doctors, Engineers, Journalists, Lawyers, college and university lectures, Auditor, Researchers 5. Semi Professionals: Nurses, Accountants, Deed writers, Pharmacists, Compounders, Astrologers, Musicians (playing some instruments) High school and higher secondary teaches 6. White Collors: Clericals (Both government and Privet sector), Mandal, Salesman, Primary School Teachers, Sakidar, Cashiers, 7. Petty Business (Shopkeepers) 8. Agriculturalists, 9. Skilled workers, 10. Unskilled workers, 11. Business man, 12. Defense Service, the distribution of these categories is shown in the table no 6.12.

The table data shows that in the study village majority (40%) of respondents are agriculturalist, while 14.61% of respondents are unemployed, 10.76% of respondents occupation defense service, 8.46% of respondents occupation respondents engaged in white collors job, 6.15% Of respondents occupation unskilled worker, 4.62% of respondents occupation skilled worker, 3.84% of respondents occupation semi-professional workers, 2.31% of respondents are petty-businessman, 0.77% of respondents occupation professional workers whereas 9.23% of respondents are housewife.

**Table No. 6.12**  
**Distribution of Main Occupation of the Respondents**

Occupation of the Respondent	Frequency		Percentage (%)
	Male	Female	
Housewife	-	12 (100.00)	12 (9.23)
Unemployed person	19 (16.10)	-	19 (14.61)
Government officer/Executive/Managers	-	-	-
Professional	1 (0.84)	-	1 (0.77)
Semi professional	5 (4.24)	-	5 (3.84)
White colours	11 (9.32)	-	11 (8.46)
Petty business	2 (1.69)	-	2 (2.31)
Agriculturalist	52 (44.07)	-	52 (40.00)
Skilled workers	6 (5.08)	-	6 (4.62)
Unskilled workers	8 (6.78)	-	8 (6.15)
Defense service	14 (11.86)	-	14 (10.76)
<b>Total=130</b>	<b>118</b>	<b>12</b>	<b>100</b>

(Sources: Field study, March-September 2011)

No respondents have engaged in Government and Executives job. Thus, the study reveals that majority (40%) of respondents' occupation is agriculture. The data also reveal that most (44.07%) of the male respondents are agriculturalist while 100% female respondents are Housewife.

### **Respondents' subsidiary occupation**

Subsidiary occupation of respondent is also important variable to understand the socio-economic condition and status of a person. The subsidiary occupations of respondents were classified into five categories: 1. Agriculture, 2. Business, 3. Petty-business 4. No response. The distribution of these five categories is shown in table no 6.13.

**Table No. 6.13**  
**Distribution of Subsidiary Occupation of the Respondents**

<b>Subsidiary Occupation</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Agriculture	69	53.08
Business	-	-
Petty-business	30	23.08
Nil/no response	31	23.84
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 53.08% of respondents subsidiary occupation are Agriculture, 23.84% of respondents subsidiary occupation are petty-Business whereas 23.84% respondent are no responds of their subsidiary occupation. No respondent have business as their subsidiary occupation.

#### **Main occupation of respondent fathers**

Respondents Father main occupation is an important variable in sociological study. The occupation of the respondent is important variable to know the social and economic condition of a person. Respondent occupational status was analyzed by following categories: 1. House wife 2. Unemployed person's 3. Government officers and Executive/Managers: Government officials (Gazetted officials), Military and Police officers 4. Professionals: Doctors, Engineers, Journalists, Lawyers, college and university lectures, Auditor, Researchers 5. Semi Professionals: Nurses, Accountants, Deed writers, Pharmacists, Compounders, Astrologers, Musicians (playing some instruments) High school and higher secondary teaches 6. White Collors: Clericals (Both government and Privet sector), Mandal, Salesman, Primary School Teachers, Sakidar, Cashiers, 7. Petty Business (Shopkeepers) 8. Agriculturalists, 9. Skilled workers, 10. Unskilled workers, 11. Business man, 12. Defence Service, the distribution of these categories is shown in the table no 6.14.



**Table No. 6.14**  
**Distribution of Main Occupation of Respondents' father**

<b>Occupation of Father (main)</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Unemployed person	6	4.61
Government officer/Executive/Managers	-	-
Professional	-	-
Semi professional	-	-
White collors	1	0.77
Petty business	2	1.54
Agriculturalist	116	89.23
Skilled workers	3	2.31
Unskilled workers	-	-
Retired person		
Business	-	-
Defense service	2	1.54
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The table data shows that in the study village majority (90%) of respondents fathers main occupation are agriculture, while 2.31% of respondents father main occupation skilled worker, 1.54% each of respondents fathers main occupation are petty-business and defense service, 0.77% of respondents fathers main occupation white color job whereas 4.61% of respondents fathers are unemployed. No respondents have main occupation in Government and Executives job, professional job, semi professional job, business. Thus, the study reveals that majority (90%) of respondents' father main occupation agriculture.

### **Subsidiary occupation of respondent's father**

Father subsidiary occupation is an also important variable to know the social background of the respondents. The subsidiary occupations of respondent's father

were classified into five categories: 1. Agriculture, 2. Business, 3. Petty-business 4. Nil/no response. The distribution of these five categories is shown in table no 6.15.

**Table No. 6.15**  
**Distribution of Subsidiary Occupation of Respondents' Father**

Subsidiary Occupation of Respondents Father	Frequency	Percentage (%)
Agriculture	101	77.69
Business	-	-
Petty-business	11	8.46
Nil/No response	18	13.85
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The table data shows that in the study village majority (77.69%) of the respondent's father's subsidiary occupation is agriculture. While, 8.46% of respondents fathers subsidiary occupation are petty-business and 13.85% of respondent father have no response of their subsidiary occupation. No respondents' fathers' subsidiary occupation are businessman.

### **Occupation of the Respondents' Mother**

Respondent's mother occupational status was analyzed by following categories i.e. House wife, Government officers and Executive/Managers (includes-Government officials (Gazetted officials), Military and Police officers), Professionals(including Doctors, Engineers, Journalists, Lawyers, college and university lectures, Auditor, Researcher), Semi Professionals (Nurses, Accountants, Deed writers, Pharmacists, Compounders, Astrologers, Musicians High school and higher secondary teaches), White Collors (Clericals, Both government and Privet sector, Mandal, Salesman, Primary School Teachers, Sakidar, Cashiers), Petty

Business (Shopkeepers), Skilled workers and Unskilled workers. The distribution of these categories is shown in the table no 6.16.

**Table No. 6.16**

**Distribution of Mother Occupation of the Respondents'**

<b>Main Occupation of Mother</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Housewives	128	98.46
Government officer/Executive/Managers	-	-
Professional	-	-
Semi professional	-	-
White collors	-	-
Petty business	-	-
Skilled workers	-	-
Unskilled workers	2	1.54
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The table data shows that majority (98.46%) of respondents mothers are housewives, While 1.54% of respondent's mothers are unskilled worker, whereas no respondent's mother is in Govt. service, professional, semi-professional, white collors job, petty business and skilled worker. Thus, in the study village majority respondents' mothers are housewives and all the respondents' mothers' subsidiary occupation is housewife.

**Types of household**

Type of households indicates materialistic cultural change and modernization. It also indicates the economic condition of the village people. As regards to types of house of the respondents is concerned, it has been categorised

into seven categories. These are-(1) RCC, (2) Assam Type with full break wall, (3) Assam type half break wall with bamboo & Mud plaster, (4) Assam type with bamboo & mud wall with tin roof, (5) Assam type with bamboo & mud wall with Thatch roof and (6) Bamboo and thatch roof. The distribution of these seven categories is shown below in table no 6.17.

**Table No. 6.17**  
**Distribution of Type of Houses of the Respondents**

<b>Types of Household</b>	<b>Frequency</b>	<b>Percentage (%)</b>
RCC	-	-
Assam Type with full break wall	21	16.15
Assam type half break wall with bamboo & Mud plaster	11	8.46
Assam type with bamboo & mud wall with tin roof	18	13.85
Assam type with bamboo & mud wall with Thatch roof	21	16.15
Bamboo and thatch roof	58	44.62
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

Type of household of the respondent family is depending upon economic condition of the respondent. In the study village it is observed that those people who have good economic condition their household type is also good. Table no 6.16 show that majority (44.62%) of respondents households are made of bamboo and thatch roof, 16.15% of respondents who have Assam type with brick wall house, 8.46% of respondents have Assam half brick wall with bamboo and Mud plaster house, while 13.85% of respondents have Assam type with bamboo & mud wall with Tin roof house and remaining 16.15% of respondents have Assam type with bamboo & mud wall with Thatch roof house. Thus, the data reveals that in the study village majority of the respondents have Bamboo and thatch roof type house.

### **Native place of the respondents**

Native place of the respondents represent the original place of belonging of the respondent. In the study native place, the respondents are classified into four categories: 1) Within Mogroi, 2) from Nakachari 3) from outside Nakachari, 4) From abroad District. The distribution of respondent's native place is shown in the table no 6.18.

**Table No. 6.18**  
**Distribution of Native Place of the Respondents'**

<b>Native place of the Respondent</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Within Mogroi	119	91.54
From Nakachari	7	5.38
From outside Nakachari	4	3.08
From Abroad District	-	-
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village, 91.54% of respondents' native place is Mogroi, while 5.38% of respondents native place is Nakachari and remaining 3.08% of respondents' native place is outside Nakachari. No respondents' native place is Abroad District. Thus most of the respondents' native place is Mogroi.

### **Length of residents**

The length of residence represents that for how many years the respondents have been living in Mogroi village. To analyze the length of residents of the respondents are classified into five caterories- 1) Since Birth, 2) For last 1-10 years, 3) For last 10-20 years, 4) For last 21-30 years, 5) more than 31years. The distribution of those five categories is shown in the table no 6.19.

**Table No. 6.19**  
**Length of Resident of the Respondents in Mogroi Village**

<b>Length of resident</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Since birth	111	85.38
For last 1-10 years	4	3.08
For last 10-20 years	6	4.62
For last 21-30 years	2	1.54
More than 31 years	7	5.38
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village, 85.38% of respondents' length of residing in Mogroi village since birth, 3.08% of respondents residing for last 1-10 years, 4.62% of respondents residing in Mogroi for last 10-20 years, 1.54% of respondents residing in Mogroi village for last 21-30 years and 5.38% of respondents have been residing in the Mogroi village more than 40 years. Thus the data reveals that majority (85.38%) of the respondents' have been residing in Mogroi village since birth.

### **Possession of land**

Posses of land are also related to the socio-economic condition of the respondents. Possession of land of respondent is classified into two categories: i) Those who have land for cultivation and 2) Those who does not have own land for cultivation. The distribution of respondents' into those two categories is shown in table no 6.20.

**Table No. 6.20**  
**Process of Land of the Respondents' Families**

<b>Possess land</b>	<b>Frequency</b>	<b>Percentage (%)</b>
No	2	1.54
Yes	128	98.54
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

In the study village the village people are mainly related to agriculture. Almost (98.54%) cent percent of respondents have own cultivated land and they cultivated different types of crops for their needs. Surplus productions are sold in local market. Only 1.54 percent of respondents have no cultivated land in the village and they worked as an agricultural labourer.

### **Total land**

The total size of land ownership by the respondents household is classified into following categories: 1) Less than 1bigha , 2) 1-5 Bighas, 3) 6-10 Bighas, 4) 11-15 Bighas, 5) 16-20 Bighas and 6) More than 20 Bighas. The distribution of total land of respondents is shown in below table no. 6.21.

**Table No. 6.21**  
**Distribution of Total Land of the Respondents' Families**

<b>Total Land</b>	<b>Frequency</b>	<b>Percentage (%)</b>
less than 1bigha	2	1.54
1-5 bigha	47	36.15
6-10 bigha	66	50.77
11-15 bigha	12	9.23
16-20bihgas	2	1.54
More than 20 bighas	1	0.77
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village, a little more than half (50.77%) of respondents families have total 6-10 bighas of land while 37.69% of respondents families have total land 1-5bighas, 9.23% of respondents families have total land 11-15bighas, 1.54% each of respondents families have total land 16-20bighas and less than 1bihga and only 0.77% of respondents have owned more than 20 bighas of land in the village.

### **Households lands of the respondents**

The households land is classified into following categories: 1) Less than 1bigha , 2) more than 1bighas, 3) more than 2bighas 4) more than 3bighas The distribution of total land of respondents is shown in Table no. 6.22.

**Table No. 6.22**  
**Distribution of Household lands of the Respondents'**

<b>Household land</b>	<b>Frequency</b>	<b>Percentage (%)</b>
less than 1bigha	25	19.23
More than 1bigha	87	66.92
More than 2 bigha	18	13.85
More than 3 bigha	-	-
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village most (66.92%) of respondents families have household land more than 1bighas, 19.23% of respondents families have household land less than 1bigha of households land and 13.85% of respondents families have household land more than 3 bighas.

### **Cultivated land**

The cultivated land of respondents households is classified into following categorized: (1) No Land, (2) Less than 1bigha,(3) 1-5 Bigha, (4) 6-10 Bigha, (5)



11-15 Bigha, 6) 16-20 Bigha and (7) More than 20 Bigha. The distribution of total land of respondents is shown in table no.6.23

**Table No. 6.23**  
**Distribution of Cultivated land of the Respondents' Family**

<b>Cultivated land</b>	<b>Frequency</b>	<b>Percentage (%)</b>
No land	2	1.54
less than 1bigha	-	-
1-5Bigha	58	44.61
6-10bigha	63	48.46
11-15bigha	5	3.85
16-20bigha	1	0.77
More than20bigha	1	0.77
<b>Total</b>	<b>130</b>	<b>100%</b>

(Sources: Field study, March-September 2011)

The table data shows that in the study village, a little less than half (48.46%) percent of respondents have possessed cultivated land 6-10bighas while 44.61% of respondents who have possessed cultivated land 1-5bighas, 3.85% of respondents have possessed cultivated land from 11-15bighas while 0.77% each of respondents who have possessed cultivated land 16-20bighas and more than 20 bighas land in the village, whereas 1.54% of respondents have not own cultivated land in Mogroi village. No respondents' families have cultivated land less than 1bigha.

### **Uncultivated land**

Uncultivated land of respondents household is indicated useless land. The uncultivated land of respondent's households is classified into following categories: 1) No Land, 2. less than 1bighas 3.more than 1bigha, 4. more than 2Bighas, 5. more than 3bighas. The distribution of total land of respondents is shown in Table no. 6.24

**Table No. 6.24**  
**Distribution of Uncultivated land of the Respondents Family**

<b>Uncultivated land</b>	<b>Frequency</b>	<b>Percentage (%)</b>
No land	2	1.54
less than 1bigha	127	96.92
1-5Bigha	2	1.54
6-10bigha	-	-
11-15bigha	-	-
16-20bigha	-	-
More than20bigha	-	-
<b>Total</b>	<b>130</b>	<b>100%</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village majority (96.92%) of respondents have uncultivated land in the village less than 1bigha, 1.54% of each respondents have uncultivated land more than 1bigha and No uncultivated land in the village. Thus, data reveals that majority of the respondents have uncultivated land less than 1bigha.

#### **Taken land for share cropping**

Taken land is classified into two categories: 1. Those who taken land for share cropping 2. Those who do not take land for share cropping. The distribution of respondents is shown below table no.6.25.

**Table No. 6.25**  
**Distribution of Taken Land for Share Cropping by the Respondents**

<b>Taken land</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	33	25.38
No	97	74.62
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 25.38% of respondents have taken land for share cropping while 74.62% of respondents who have not taken land for share

cropping. Thus the data reveals that majority of respondents have not taken land for agricultural cropping.

### **Given land for share cropping**

Given lands represent respondents' household the given land for share cropping. Given lands of respondents is classified into two categories: 1) those who give the land for share cropping 2) those who do not give the land for share cropping. The distribution of respondents is shown below table no. 6.26.

**Table No. 6.26**  
**Distribution of Given Land for Share Cropping by the Respondents**

<b>Given land for share cropping</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	12	09.23
No	118	90.77
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The table data shows that in the study village 9.23% of respondents households have given land for share cropping while 90.77% of respondents households do not have given land for share cropping.

### **Grown crops in a year**

Grown crops represent which crops are grown in respondents' household in agriculture field. To analyse grown crops in a year are classified into six categories: 1. Robi 2.Hali, 3.Ahu, 4.Robi + Hali, 5.Hali +Ahu and 6. Robi+Hali+Ahu. The distribution of respondents' views is shown in the table no. 6.27.

**Table No. 6.27**  
**Distribution of Grown crops in a year by the Respondents**

<b>Grown Crops</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Robi	-	-
Hali	34	26.15
Ahu	-	-
Robi + Hali	96	73.85
Hali +Ahu	-	-
Robi+Hali+Ahu	-	-
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The table data shows that in the study village 73.85% of respondents household have grew ‘Hali+Robi’ crops in a year while 26.15% of respondents household have grew only ‘Hali’ crops. No respondents grew Ahu crops in the village.

### **Implementation of agricultural instruments**

Implementation of agricultural tools is an important variable to study the socio-cultural change in the people of a society. This indicates the use of machine tools in the agricultural system. Implementation of agricultural instruments of respondents is classified into following categories: i) Haal, ii) Powertiller and iii) Tractor, iv) both Hal and power tiller. The distribution of respondents’ household is shown in the below table no. 6.28. The data shows that in the study village 84.62% of respondents’ families use Haal for cultivation, each of 1.54% respondents’ families use Power-Tiller for the cultivation, while 13.84% of respondents’ families use Haal and Power-Tiller for their cultivation.

**Table No. 6.28**  
**Distribution of use Agricultural instruments among the Respondents**

<b>Agricultural instrument</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Haal	110	84.62
Powertiller	2	1.54
Tractor	-	-
Hall+powertiler	18	13.84
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

No respondents' families use Tractor for cultivation. Thus, the study reveals that in the study village traditional agricultural equipment Haal is still playing an important role in cultivation system.

#### **Use of Fertilizer**

Respondents' responses of using fertilizer are classified into 4 categories: i) not use, ii) Bio-composed, iii) chemical and iv) Bio-Composed and chemical. The distribution of these three categories is shown in table no.6.29.

**Table No. 6.29**  
**Use of Fertilizer among the Respondents in the Fields of Agriculture**

<b>Use fertilizer</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Not use	8	6.15
Bio-composed	40	30.77
Chemical	70	53.85
Bio-composed+ Chemical	12	9.23
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data show that in the study village, 53.85% of respondents farmers use chemical for their agricultural field while 30.77% of respondents farmers use Bio-composed

in their agricultural field, 9.23% of respondents farmers use both bio-composed and chemical for their agricultural field and 6.15% of respondent's farmers do not use fertilizer for their agricultural field. Thus table data reveals that majority of the respondents use chemical fertilizer for higher production of agricultural products.

### **Seeds used**

Respondents responses of regarding use of seeds are classified into three categories: i) Homemade seeds, ii) HYV Seeds and iii) both (home seeds and HYV seeds). The distribution of the respondents into these categories is shown in table no. 6.30.

**Table No. 6.30**  
**Distribution of Respondents views on Seeds Use**

<b>Use seed</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Home made seeds	26	20.00
HYV Seeds	30	23.08
Both	74	56.92
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data indicates that in the study village 56.92% of respondents family use both Homemade seeds and High Yield Variety seeds while 23.08% of respondents family use High Yield Variety seeds and 20% of respondent's family use homemade seeds. Thus the data reveals that change has taken place in case of used seeds in the study village.

### **Information regarding Fertilizer**

On the basis of respondents response regarding fertilizer is classified into following categories: (1) Self (2) Media, (3) Media, (4) Agricultural Department, 4. Neighbour, 5. Self+Media+Neighbour, 6. Media+agriculture department,

7. Self+Media+Agricultural department. The distribution of respondents' response into these categories is shown in the below table no. 6.31.

**Table No. 6.31**  
**Distribution of Information Regarding Fertilizer of the Respondents**

<b>Information Regarding Fertilizer</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Self	1	0.77
Agricultural Department	59	45.38
Media	9	6.92
Neighbour	6	4.62
Self+Media+Neighbour	16	12.31
Media+Agriculture Department	22	16.92
Self+Media+Agricultural Department	17	13.08
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The table data show that in the study village, 45.38% of respondents get information regarding fertilizer through Agricultural Department while 16.92% of respondents get information regarding fertilizer from Media+Agricultural Department, 13.08% of respondents get information by self +media + agricultural department, 12.31% of respondents get information through media+agricultural department, 6.92% of respondents get information through Media, 4.62% of respondents get information by neighbour and only 0.77% of respondents get information regarding fertilizer by Self. Thus the table data reveals that most of the respondents in the study village get the information regarding fertilizer through Agricultural department and media also play an important role to provide information among farmers of study village.

### **Information regarding Seeds**

On the basis of Respondent's response of Information regarding seed use is classified into following categories: (1) Self (2) Media, (3) Agricultural Department

(4) Neighbour (5) Self+Media+Neighbour (6) Media+agriculture department 7. Self +Media +Agricultural department (8) Self+Media+Agricultural department+Neighbour. The distribution of respondents' response into these categories is shown in the below table no. 6.32.

**Table No. 6.32**  
**Distribution of Respondents views Regarding Information of Seeds use**

<b>Information Regarding Seed</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Self	-	-
Media	12	9.23
Agricultural Department	58	44.62
Neighbor	22	16.92
Self+Media+Neighbour	2	1.54
Media+Agriculture	19	14.61
Self+Media+Agrcultural	17	13.08
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The table data shows that in the study village, 44.62% of respondents get information regarding seeds through Agricultural Department, 16.92% of respondents get information regarding seeds through neighbor, 14.61% of respondents get information regarding seeds through media and agricultural department, 13.08% of respondents get information regarding seeds by himself, media and agricultural department, 9.23% of respondents get information regarding seeds by media, 1.54% of respondents get information regarding fertilizer by himself, Media and Neighbor, while only 0.77% of respondents get information regarding seeds by himself, through media, Agricultural department and neighbor. Thus the table data reveals that most of the respondents of the study village get the information regarding seeds



through Agricultural department. So, agricultural department and media plays an important role in giving the information regarding seeds in the village.

### **Use of insecticide/Pesticides**

On the basis of respondents' response regarding use of pesticide or insecticide is classified into two categories i.e., Those who use pesticide or insecticide and those who do not use pesticide or insecticide. The distribution of respondents' response into these two categories is shown in table no. 6.33.

**Table No. 6.33**  
**Distribution of Respondents Regarding Use insecticide/Pesticides**

<b>Use Insecticide</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	31	23.85
No	99	76.15
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village, 23.85% of respondents use pesticide or insecticide in their agricultural field, while 76.15% of respondents do not use pesticide or insecticide. Thus it can be said that in study village farmers have lack of awareness regarding using pesticide or insecticide.

### **Type of insecticides/Pesticides used**

On the basis of respondents' response type of use pesticide or insecticide is classified into eight categories: 1. Not use, 2. Theodryane, 3. Basib, 4. Rocket, 5. Rogar, 6. Theodryan and Basib, 7. Basib and Rocket, 8. Theodryan and Basib+Rocket. The distribution of respondents' response into these four categories is shown in table no. 6.34.

**Table No. 6.34**  
**Distribution of Type of Insecticides/Pesticides used by the Respondents**

<b>Type of use insecticides</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Theodryane	3	9.68
Basib	7	22.58
Rocket	2	6.45
Rogar	1	3.23
Theodryan +Basib	3	9.68
Basib+Rocket	9	29.03
Theodryan +Basib+Rocket	6	19.35
<b>Total</b>	<b>31</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data show that in the study village out of 31 respondents, who use insecticide in the agricultural field, 29.03% of each respondents farmer use Basib+ Rocket pesticide or insecticide for agricultural crops while 22.58% of respondents farmers use Basib pesticide or insecticide for agricultural crops, 19.35% of each respondents farmers use Theodryan +Basib+ Rocket pesticide or insecticide for agricultural crops, 9.68% each of respondents farmers use Theodryan and Theodryan +Basib, 6.45% of respondents farmers use Rocket and 3.23% of respondents farmers use Rogar to protect insects in the agricultural crops. Thus it can be said that in study village most of the farmers use Basib and Rocket to protect insect in their agricultural crops.

### **Household consumption pattern**

The pattern of household consumption is an important variable in sociological study. This helps in understanding the family social status in the modern society. In the study village, 50 items were taken which are considered as status symbol of household consumption and determine the status of a family in the

Society. The consumption pattern of respondents' households are classified into following categories: 1) Very low (0-30), 2) Low (31-60), 3) Medium (61-90), 4) High (91-120) and 5) Very high (121-150). The distribution of respondents into those five categories is shown in table no. 6.35.

**Table No. 6.35**  
**Distribution of Household Consumption Pattern of the Respondents**

<b>Household Consumption Pattern</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Very High(more than 121)	-	-
High(More than 90,)	18	13.85
Medium(More than 60,)	52	40.00
Low(More than 30)	22	16.92
Very low(Below 30)	38	29.23
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village, 40% respondents' household consumption pattern is medium while 29.23% of respondents households consumption pattern is very low, 16.92% of respondents households consumption pattern is low, 13.85% of respondents' household consumption pattern is high. No respondents' household consumption patter is very high. Thus, it can be said that in the study village majority (40%) respondent household's consumption pattern is medium.

### **Town going**

On the basis of respondents' response regarding go to town is classified into two categories: i) Those who go to town and ii) those who do not go to town. The distribution of respondents' response into these two categories is shown in below table no. 6.36.

**Table No. 6.36**  
**Distribution of Tendencies of Town going by the Respondents**

<b>Go to town</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	130	98.46
No	2	1.54
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 98.46% of respondents have going to town whereas only 1.54% of respondents do not go to town. Thus data reveal that majority of respondents go to town for their different works.

**Town visited**

The frequency of town visiting reflects how much communication taken place between town and village. To understand the frequency of visiting town by the respondents has been classified eight categories: 1.Daily, 2. Alternate day, 3. Once in a week, 4. More than once in a week, 5. Once in a month, 6. More than once in a month, 7. Once in two months, 8. Very rarely. The distribution is shown in table no. 6.37

**Table No. 6.37**  
**Distribution of the Frequency of Visiting Town by the Responents**

<b>Frequency of visiting Town</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Daily	10	7.69
Alternate day	14	10.77
Once in a week	38	29.23
More than once in a week	35	26.92
Once in a month	12	9.23
More than once in a month	14	10.77
Once in two month	5	3.85
Very rarely/not going	2	1.54
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 7.69% of respondents go to town daily, 10.77% of respondents go to town alternate day, 29.23% of respondent go to town once in a week, 26.92% of respondents go to town more than once in a week, 9.23% of respondent go to town once in a month, 10.77% of respondents go to town more than once in a month, 3.85% of respondents go to town once in two months and 1.54% of respondents go to town very rarely. Thus table data indicates that most of the respondents go to town more than once in a week.

### **Purpose of visiting town**

On the basis of respondents' response regarding purpose of visiting town is classified into seven categories: 1.Official, 2. Business, 3. Shopping, 4. Personal purpose 5. Business and shopping. The distribution of respondents' response into these seven categories is shown in table no.6.38

**Table No. 6.38**  
**Purpose wise Town visit Distribution of the Respondents**

<b>Purpose of Town visit</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Official	12	9.38
Business(daily market)	31	24.21
Shopping	49	38.28
Personal purpose	22	17.19
Business+Shopping	14	10.94
<b>Total</b>	<b>128</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The table data shows that in the study village 9.38 percent of respondents visit town for their official work, 24.21 percent of respondents visit town for business purpose, 38.28 percent respondents visit town for shopping, 17.19 percent of respondents visit town for any other their personal work, 10.94 percent of respondents visit town

for business and shopping. Thus it can be said that most of the respondents visit town for shopping purpose.

### **Mode of Travel**

Transportation is an important factor in sociological analysis of change. On the basis of respondents' response regarding means of transport in visiting town are classified into four categories: 1. Bus, 2. Magic, 3. Personal vehicle and 4. Bus and Magic. The distribution of respondents' response into these seven categories is shown in table no. 6.39

**Table No. 6.39**  
**Distribution of Mode of Travel to Town visit of the Respondents**

<b>Mode of Travel</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Bus	13	10.14
Hired vehicle	30	23.44
Personal vehicle	35	27.34
Train	50	39.06
<b>Total</b>	<b>128</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The table data reveals that in the study village, 10.14 percent of respondents go to town by bus, 23.44 percent of respondents go to town by magic, 27.34 percent of respondents go to town by personal vehicles and 39.06 percent of respondents go to town by bus and magic. Thus it can be said that most of the respondents in the study village travel by bus and magic.

### **Nearest town most visited by the respondents**

On the basis of respondents' view of visiting nearest town is classified into four categories: 1. Jorhat, 2. Mariani, 3. Amguri and 4. Jorhat+Mariani. The

distribution of respondents' response into these six categories is shown in table no. 6.40.

**Table No.6.40**  
**Distribution of Nearest Town visited most of the Respondents'**

<b>Nearest town visit most</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Jorhat	17	13.28
Mariani	76	59.38
Amguri	15	11.72
Jorhat+Mariani	20	15.62
<b>Total</b>	<b>128</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village, 13.28 percent of respondents have visited mostly Jorhat town, 59.38 percent respondents have visited mostly Mariani town, 11.72 percent of respondent have visited mostly both Amguri town and 3.08% of respondents have visited Jorhat+Mariani town.

### **Place of Medical treatment**

On the basis of respondents' view of going for medical treatment is classified into 8 categories: 1. Nakachari PHC, 2.Mariani, 3.Jorhat, 4Nakachari Public Health Centre and Jorhat, 5. Jorthat and Mariani, 6. Nakachari and Jorhat, 7. Nakachari PHC, Mariani and Jorhat and 8.out of district. The distribution of respondents' response into these 8 categories is shown in below table no. 6.41.

**Table No. 6.41**  
**Respondents views of going Medical Treatment**

<b>Medical Treatment</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Nakachari PHE	60	41.15
Mariani	-	-
Jorhat	2	1.54
Nakachari+ Jorhat	7	5.38
Jorhat+Mariani	4	3.08
Nakachari+Jorhat	43	33.08
Nakachari+Mariani+Jorhat	12	9.23
Out of district	2	1.54
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 60% of respondents go to Nakachari Public Health Center for medical treatment, 1.54% Of respondents go to Jorhat for medical treatment, 5.38% of respondent go to both Jorhat and Mariani for medical treatment, 33.08% of respondents go to both Nakachari Pubilc Health Centre and Jorhat for medical treatment, 9.23% of respondents have taken medical treatment in Nakachari, Mariani and Jorhat while 1.54% of respondent go to abroad district for medical treatment. Thus it can be said that most of the respondents have taken medical treatment in the nearest Nakachari PHC.

### **Preferred Medical Treatment**

On the basis of respondents' view of preferring medical treatment is classified into 4 categories: 1. Allopathic PHC, 2. Homeopathic, 3. Herbal and 4. Allopathic. The distribution of respondents' response into these 8 categories is shown in table no. 6.42



**Table No. 6.42**  
**Distribution of Preferred Medical Treatment of the Respondent**

<b>Preferred medical treatment</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Allopathic	93	71.54
Homeopathic	5	3.85
Herbal	3	2.30
Allopathic+ Homeopathic	29	22.31
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 71.54% of respondents have preferred allopathic medical treatment, 3.85% of respondents have preferred Homeopathic medical treatment, 2.30% of respondent have preferred herbal medical treatment while 22.31% of respondents have preferred medical treatment of both Allopathic and Homeopathic. Thus it can be said that in the study village most of the respondents have preferred Allopathic medical treatment.

## **ii) Religion, Marriage and culture**

### **Religion**

Religion is an important variable to understand the socio-cultural life of the respondents. Religion indicates the respondent's beliefs, practices and way of social life. Durkheim (1922) in his book "Elementary forms of Religious life" defined that "Religion is a system of belief and rituals with reference to sacred which binds people together into social group". The function of religious rituals is to affirm the moral superiority of the society over its individual members and thus to maintain the solidarity of society. Religion provides a vital role for the socio-cultural life of the respondent. When change in believes and practices of the people in a particular society take place it also indicates a change in their socio-cultural life. All the village people are belong to Hindu religion particularly vaishnavism.

### Sect. of Religion

The sect. of religion is classified into four categories on the basis of respondents responds, namely- 1. Bamuniya (it is a sect. of Hindu religion, who perform their religious rituals with the help of Brahmin ‘Puruhit’) 2. Tai (traditional Tai religious group), 3. Sankar Sangha (Sankar Sangha’ is a popular term which has affect on Assam lately. The people who are in Sankar Sangha have utmost faith upon “Mahapurush Sankardeva”. They do not believe god and goddesses) and 4. Bhagoboti (it refers those religious believers who have immense faith in *The Bhagabat* and follow the ideas therein while performing any religious activities). The distribution of respondents’ sect. of religion into those categories is shown in the table no 6.43

**Table No. 6.43**  
**Distribution of Sect. of Religion of the Respondents**

Sect. of Religion	Frequency	Percentage (%)
Brahmuniya	34	26.15
Tai	2	1.54
Sankar Sangha	43	33.08
Bhagoboti	51	39.23
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

Change has been taken place in case of religious sects. Table 6.2 shows that only 1.54 percent of respondents families have follow their traditional Tai religious believe and practices according to their own rites. Other people of the village are divided into different vaishnavatic sects of religion. The Data shows that in the study village 26.15% of respondents families sect. of religion is *Bamuniya*, 33.07% of respondents’ families’ sect. of religion is *Sankara Sangha* and 39.23% of respondents’ sect. of religion is Bhagoboti. Thus it can be said that most (39.23%) of the respondents families in the study village belong Sankara Sangha sect. of religion.

Religious activity is closely related with the beliefs and rituals. According to the views on respondents' performance of religious activity of the believers are categories into six categories, 1. Nam-Kritom, 2. Bhagobot Path, 3. Sankar Janmutsab, 4. Nam-Kriton+Bhagobat Path, 5. Nam-Kriton+Bhagobat Path+Sankar Janmutsab 6. Nam-Kriton+Bhagobat Path+Puja. The distribution of respondents' views is shown in the table no. 6.44

**Table No. 6.44**  
**Respondents' views on Performance of Religious Activity in a year**

<b>Perform Religious Activity</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Nam-Kriton	53	40.78
Bhagobot Path	11	8.46
Sankar Janmutsab	6	4.62
Nam-Kriton+Bhagobat Path	30	23.07
Nam-Kriton+Bhagobat Path+Sankar Janmutsab	19	14.61
Nam-Kriton+Bhagobat Path+Puja	11	8.46
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 40.78% of respondents' families who perform religious activity *Nam-Kirton*, 8.46% of respondents' families perform religious activity *Bhagobat path*, 4.62% of respondents families perform religious activity *Sankardeva Janmutsab*, 23.07% of respondents families perform religious activity *Nam-Kirton and Bhagobat Path*, 14.61% of respondents families perform religious activity in *Nam-Kriton+Bhagobat Path+Sankar Janmutsab* and 8.46% of respondents families perform religious activity *Nam-Kriton+Bhagobat Path+Puja*.

### **Made rice Beer (*Haj*)**

Traditionally Ahoms have a habit of drinking wine and it is called *haaj*(rice beer). Respondents' families are classified into two categories regarding rice beer making: 1. Those who make rice beer and 2. Those who do not make rice beer. The distribution of making rice beer is shown in the table no. 6.45

**Table No. 6.45**  
**Preparation of Rice Beer by the Respondents family**

<b>Prepared Rice Beer</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	66	50.77
No	64	49.23
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data reveal that 50.77% of respondents' families make their traditional *Haaj* while 49.23% of respondents do not make *Haaj*. Thus it can be said that in the study village *haaj* making traditions still exists more or less.

### **Regarding question of making *haj* (rice beer) regularly and occasionally**

*Haj* is a common drink among the Ahom in the old days and at present also. It is made from rice. To analyse making *haj* among the respondent's families is classified into three categories (i) Not made, (ii) Regularly and (iii) Occasionally. The distribution of those three categories is shown in the table no. 6.46.

**Table No. 6.46**  
**Respondents views on making *haj* (Rice Beer)**

<i>Haj</i> making	Frequency	Percentage (%)
Not made	64	49.23
Regularly	2	1.54
Occasionally	64	49.23
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data reveal that 1.54% of respondents' families make their *haj* regularly while 49.23% respondent families make *haj* occasionally. Thus, it can be said that in the study village, most of the respondents make *haj* and they keep their traditional *haj* making Culture.

#### **System of Cremating of Dead bodies**

Traditionally Ahoms had followed the practice of burying dead bodies instead of burning them before they adopted Hinduism. This system is known as *moidam*, it is classified into two categories: (1) *Moidam* and (2) Cremation (buring). The distribution of cremate death is shown in the table no. 6.47.

**Table No. 6.47**  
**Distribution of cremating dead bodies by the Respondents**

System	Frequency	Percentage (%)
<i>Moidam</i> (buried system)	1	0.77
Cremation	129	99.23
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village, in the case of 99.23% of respondents' families burn while only 0.77% of respondents' families make *Moidum*(buried system) after the death of their family members. Thus it can be said that majority of

the respondents' families burn their dead bodies after adopting Hindu religion. So, traditional Ahom societies' funeral practices of making *Moidum* have been changed in the study village.

**Table No. 6.48**  
**Distribution of Performing Traditional Ahom ritual**

<b>Perform traditional Ahom Rituals</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	1	0.77
No	129	99.23
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village only 0.77% of respondents' family perform their traditional religious ritual such as-*Phuralung*, *yasingfa puja*, *langkhusi puja*, *laksmi narayan salagran* etc. while 99.23% of respondents do not perform traditional Ahom religious rituals. From the above data it can be assumed that majority of the respondents have left performing rituals due to the adoption of Sankardeva Neo-vaishnavism religion.

### **Dharma guru**

The respondents respond that all of them follow dharma guru. The following dharma guru is classified into 3 categories: 1. Sankardeva, 2. Phura and 3. Sankardeva and Madhavdeva. The distribution of these 3 categories is shown in table-no. 6.49. The data shows that in the study village 96.15% of respondents' families follow vaisnava saint Sankardeva as dharma guru, 0.77% of respondents' families follow Phura as their dharma guru and 3.08% of respondents' families follow both Sankardeva and Madhavdeva as their dharma guru.

**Table No. 6.49**  
**Respondents views on Obeying Dharma Guru**

<b>Dharma Guru</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Sankardeva	125	96.15
Phura (Ahom god)	1	0.77
Sankardeva+Madhabdeva	4	3.08
Total	130	100

(Sources: Field study, March-September 2011)

Thus it can be said that majority of the respondents families follow Sankardeva as their dharma guru and Sankardeva neo-vaisnavism religion has been playing an important role in the religious side in the study village.

**Table No. 6.50**  
**Respondents views on worshipping god and goddess**

<b>Worship god and goddess</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	35	26.92
No	95	73.08
Total	130	100

(Sources: Field study, March-September 2011)

The data shows that in the study village 26.92% of respondents' families worship different gods and goddess, while 73.08% of respondents' families do not worship gods and goddess. Thus the data reveals that majority of the respondents families do not worship gods and goddess.

From, the analysis it can be said that due to the influence of Sankardeva *neo-vaisnavism* religion most of the village people have followed the practice of *eka-sarana naam-dharma*-“the religion of taking refuge with the one God only”. So, in the study village most of the respondents' family believe the faith of Sankardeva's message of one lord who is Vishnu or Krishna. Thus, traditional belief and practice have been decreased in the study village.

Again the worshipping god and goddess among the respondents is classified according to views of respondents response. The distribution of respondent response is shown in the table no. 6.51.

**Table No. 6.51**  
**Distribution of Preferring gods and goddess for Worship by the Respondents**

<b>Preferred god and goddess</b>	<b>Frequency</b>	<b>Percentage (%)</b>
No	95	73.08
Saraswati	4	3.08
Biswakarma	2	1.54
Durga +Siva	3	2.30
Siva +Saraswati	2	1.54
Durga +Siva+ Saraswati	6	4.61
Durga +Siva+ Saraswati+Lakhi	13	10.00
Siva+ Saraswati+Lakhi	3	2.30
Siva +Saraswati+ Biswakarma	2	1.54
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 3.08% of respondents worship the goddess Saraswati, 1.54% of respondents families worship Biswakarma, Siva and Saraswati, Siva, Saraswati and Biswakarma respectively. 2.30% of each respondents' families worship Siva and Durga and Siva Saraswati, and Lakhi 4.61% of respondents families worship Durga, Siva and Saraswati, 10% of respondents families worship Dura, Siva, Saraswati and Lakhi whereas 73.08% of respondents families do not worship gods and goddess. The data reveals that most of the respondents' families worship Dura, Siva, Saraswati and Lakhi.



**Table No. 6.52**  
**Distribution of believe Mantra of the Respondents**

<b>Believe Mantra</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	14	10.77
No	116	89.23
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village only 10.77% of respondents' families believe mantras while 89.23% of respondents do not believe mantras.

**Habit of the Respondents who goes to *Namghar* (Community prayer house)**

Table no 6.53 shows the distribution of the respondents who goes to *Namgha* and their participation in devote at *Namghar* are classified into three categories i.e. Regularly, Once in a week and occasionally.

**Table No. 6.53**  
**Distribution of Habit of going to *Namghar* (prayer house)**

<b>Habit of Namghar Going</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Regularly	-	-
Once in a week	25	19.23
Occasionally	105	80.77
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

Table 6.53 also yielded that 80.77% of respondents goes to *Naamghar* once in a week, while, 19.23% of respondents goes to *Naamghar* occasionally. No respondents are found in the study area who goes to *Namghar* regularly. But, in the month of *Bhada* (August-september) the villagers regularly go to *namghar* every day for participating in month long programme of *Naam-Prasang*.

**Table No. 6.54**  
**Respondent's views on having of Prayer House in his/her Home**

<b>Prayer House</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	45	34.62
No	85	65.38
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 34.62% of respondents have prayer house in their home and 65.38% of respondents do not have prayer house in their home.

**Respondents' membership of SSS (Srimanta Sankardeva Sangha)**

Srimanta Sankardeva Sangha was established in the year 1930 based on the philosophy of Sankardeva neo-Vaishnavism movement known as *Eka-saran-Naam Dharm*. The main objective of Sangha is to spread the philosophy of Srimanta Sankardeva and establish equality among the people of the society.

**Table No. 6.55**  
**Respondents views on having the membership of SSS**

<b>Member of SSS</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	43	33.08
No	87	66.92
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 33.08% of respondents are the member of SSS and 66.92% of respondents do not have the membership of SSS. Those who are member of Srimanta Sankardeva Sangha, are again showing their response to attend the annual conference organized by the organization in the table no. 6.56.

**Table No. 6.56**  
**Respondents views on attending the annual conference of SSS**

<b>Attend Conference</b>	<b>Frequency</b>	<b>Percentage (%)</b>
One time	17	39.53
Two time	10	23.26
Three time	9	13.95
Four time	3	6.98
More than 4 time	4	9.30
<b>Total</b>	<b>43</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village out of 43 respondents who have the member of SSS, 39.53 percent of respondents attend the annual conference of SSS one time, 23.26% of respondents attend two times, 13.95% of respondents attend three times, 6.98% of respondents attend four times and 9.30% of respondents attend more than 4 times in SSS annual conference.

### **Marriage**

Marriage is an important social institution in every society. It is traditionally conceived to recognize relationship between adult male and adult female that carries certain rights and obligation. The type of marriage is also important to understand the change of marriage system from tradition to Modern. Ahoms traditional marriage system is known as *Chak-lang* marriage in where On the basis of respondents' response type of marriage system is classified into three categories: 1. Chak-lang, 2. Bidhipath, 3. Bhujani

**Table No. 6.57**  
**Distribution of Type of marriage System in the village**

Marriage Type	Frequency	Percentage (%)
Chak-lang	2	1.54
Bidhipath	95	73.08
Bhujani	33	25.38
Chak-long+Bhujani		
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 0.77% of respondents' families follow Ahom traditional Chak-lang marriage system, 73.08% of respondents' families follow Bidhipath marriage system and 25.38% of respondents' families follow Bhujani marriage system. From the above discussion it can be said that changes have taken place in case of marriage system in the study village.

**Table No. 6.58**  
**Distribution of Patterns of marriage in the village**  
**(Including Married Daughter)**

Name of the Clan	Number of Marriage Within village			Number of Marriage outside the village			Row Total
	Same clan	Other clan	Outside the Ahom	Same Clan	Other Clan	Outside the Ahom	
Gogoi	19	15	-	43	125	59	261
Boruah	-	2	-	1	11	3	17
Rajkowar	-	-	-	-	10	1	11
Pani-Phukan	-	-	-	-	8	-	8
Buragohain	-	-	-	-	6	1	7
Phukan	-	-	-	-	5	1	6
Lahon	-	-	-	-	4	-	4
<b>Column Total and Percentage</b>	<b>19</b> <b>(6.05)</b> <b>{52.78}</b>	<b>17</b> <b>(5.41)</b> <b>{47.22}</b>		<b>44</b> <b>(14.01)</b> <b>{15.83}</b>	<b>169</b> <b>(53.82)</b> <b>{60.79}</b>	<b>65</b> <b>(20.71)</b> <b>{23.38}</b>	<b>314</b> <b>(100)</b>
	<b>36(11.46)</b>			<b>278(88.54)</b>			

(Sources: Field study, March-September 2011)

The data shows that out of 314 marriage relationship in the village, 11.46% were made within the village while 52.78% were made with same clan, 47.22% of marriage relationship were made with other Ahom clan, whereas no marriage relationship were made outside the Ahom within the village; on the other hand 88.54% were made relationship outside the village, while most of 60.79% were made marriage relationship with other Ahom clan, 23.38% were made marriage relationship with outside the Ahom clan whereas 15.83% were made marriage relationship with the same clan. Thus it can be said that majority (60.79) of the marriage relationship were made other Ahom clan and at the same time 23.38% were made marriage relationship with outside the Ahom.

### **Wearing of traditional dress**

Warm traditional dress is classified into two categories: 1. Those who wear tradition dress and 2. Those who do not wear traditional Dress, The distribution of respondents responds into two categories is shown in the table No. 6.59

**Table No. 6.59**  
**Distribution of Wearing of Traditional Dress by the Respondents**

<b>Wearing Traditional Dress</b>	<b>Frequency</b>		<b>Percentage (%)</b>
	<b>Male</b>	<b>Female</b>	
Yes	100 (84.75)	12 (100.00)	112 (86.15)
No	18 (15.25)	-	18 (13.85)
<b>Total=130</b>	<b>118</b>	<b>12</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village, 86.15% of respondents wear their traditional dress while 13.85% of respondent do not use traditional dress. Among the female respondent 84.75% wear traditional dress while 15.18% do not wear traditional dress whereas 100% female respondents wear traditional dress.

### Occasion for wearing Traditional dress

According to respondents response occasions for wearing traditional dress are classified into six categories: 1. Those, who do not wear, 2. Religious function, 3. Marriage ceremonies, 4. Bihu festivals, 5. Religious function+ marriage ceremonies and 6. Religious function+Marriage ceremonies+Bihu festivals. The distribution of respondents' response is shown into those six categories table no. 6.60

**Table No. 6.60**  
**Distribution of Occasion for Wearing Traditional Dress by the Respondents**

<b>Occasion for wearing Traditional Dress</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Not wear	18	13.84
Religious functions	69	53.08
Marriage ceremonies	4	3.08
Bihu Festivals	4	3.08
Religious function+ marriage ceremonies	27	20.77
Religious function +marriage ceremonies +Bihu	8	6.15
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 53.08% of respondent wear their traditional dress for the occasion of religious function, 3.08% of each respondents wear their traditional dress in the marriage ceremonies and Bihu festivals, 20.77% of respondents wear their traditional dress for the occasion of both religious function and marriage ceremonies, 6.15% of respondents wear traditional dress for their religious, Marriage ceremonies and Bihu function. Thus table data indicates that most of the respondents wear traditional dress for the occasion of religious function.

## Music

Music is "the art of arranging tones in an orderly sequence so as to produce a unified and continuous composition". 100 percent of the respondents in the study village listen to different type of music.

### Type of listened Music

The types of listened by music of respondents are classified into 10 categories: 1. Bihu, 2. Religious song, 3. Modern song and Bihu song, 4. Classical song and Bihu song, 5. Bihu song and religious song, 6. Classical song, Bihu song and Religious song, 7. Modern song, classical song and religious song, 8. Modern song, classical song and religious song, 9. Modern song, Bihu song and religious song, 10. Modern song, Classical song, Bihu song and religious songs. The distribution of type of listening music is shown in the table no. 6.61.

**Table No. 6.61**  
**Type of Listened Music by the Respondents of Mogroi village**

Type of music	Frequency	Percentage (%)
Bihu	16	12.31
Religious song	9	6.92
Modern+Bihu	35	26.92
Classical+Bihu	2	1.54
Bihu+Religious song	20	15.38
Classical+Bihu+Religious	5	3.85
Modern+Classical+Religious	2	1.54
Modern+Classical+Religious	2	1.54
Modern+Bihu+Religious	32	24.62
Modern+Classical+Bihu+Religious	7	5.38
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 12.31% of respondents listen to Bihu song, 6.92% of respondents listen to both religious song, 26.92% of respondents listen to modern and Bihu songs, 1.54% of each respondents listen to classical song and Bihu song, Modern song, classical song and Religious song and Modern song, classical song and Religious song, 15.38% of respondents listen to only Bihu song and religious song, 24.62% of respondents listen to modern song, Bihu song and religious song. There only 5.38% of respondent listen to modern, classical, Bihu and religious song.

### **Choice of dance**

Dance is an important variable to understand the culture of a society. On the basis of respondent responds preferred dance were classified into 5 categories: 1. Bihu dance, 2. Bihu dance+Satriya dance, 3. Bihu dance+Modern dance, 4. Bihu dance+Modern +Dance+Satriya Dance, 5. Bihu dance+Modern Dance+Satriya dance+classical dance. The distribution of prefer dance is shown in the table below table no. 6.62.

**Table No. 6.62**  
**Preference of dance by the Respondents of Mogroi Village**

<b>Dance prefer</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Bihu Dance	83	63.85
Bihu Dance+Satriya Dance	6	4.62
Bihu+Modern	21	16.15
Bihu+Satriya+Modern	14	10.76
Bihu+Satriya+Modern+classical	6	3.85
Total	130	100

(Sources: Field study, March-September 2011)



The data show that in the study village 63.85% of respondents have mainly preferred Bihu dance, 4.62% of respondents have preferred both Bihu and Satriya dance, 16.15% of respondents have preferred *Bihu*+Modern dance, 10.76% of respondents have preferred Bihu+Satriya+Modern and only 3.85% of respondents have preferred Bihu+Satriya+Modern+Classical type of dance. Thus table data reveals that most of the respondents mainly preferred their cultural Bihu dance.

**Table No.6.63**  
**Distribution of Festival mostly observed in the Family of the Respondents**

<b>Festival Observed</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Bihu	68	52.31
Puja+Bihu	19	14.62
Sankar Janmutsab+Bihu	43	33.07
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The table data shows that in the study village 52.31% of respondents' families mostly observe *Bihu* festival, 14.62% of respondents families mostly observe both Puja and *Bihu* while 33.07% of respondent families mostly observe *Bihu* and Sankar *Janmutsab*.

In the Assamese society Bihu is the main festival. There are three *Bihus*- *Bohag Bihu*, *Kati Bihu* and *Magh Bihu*. In the study village, all the village people observe these three *Bihu* and at the same time most of the respondents' families observe Sankardeva *Janmutsab*, *Puja* and Krishna *Janmastomi*.

### **iii) Mass media communication**

The mass media can be classified into three categories, namely the broadcast media, the print media and audiovisual media (Singh, 1995:8). The broadcast media mainly include Radio; print media include mainly newspaper and magazines; Audiovisual media include Television and Cinema.

## **Broadcast Media**

Radio is the main broadcast media for communication. Radio is an electronic audio-medium for broadcasting programme to audience. This medium is cosmopolite in approach and is suitable for communication to millions of people widely dispersed and situated in far-flung areas (Singh, 2002). Due to the development of technology radio set became resource of communication in India both rural and urban masses. Radio is also popular resources of entertainment and recreation for the rural masses even in the developing country like India. The distribution of radio set owner of the respondents is shown in the table no.6.64

**Table No. 6.64**  
**Distribution of Radio owners of the Mogroi Village**

<b>Radio</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	110	84.62
No	20	15.38
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 84.62% of respondents' families have radio set and 15.38% of respondents' families don't have radio set. Thus the data reveals radio is playing an important exposure of mass communication in the study village.

## **Time spent on listening Radio**

To analyse the time spent of listening radio has been classified into five categories; (i) Don't spent, (ii) Less than one hour, (iii) 1-2 hour, (iv) 2-3 hours and (v) More than three hours. The distribution of respondents is shown in table no.6.65

**Table No. 6.65**  
**Distribution of Time spent on listening Radio by the Respondents**

Time spent	Frequency		Percentage (%)
	Male	Female	
Don't spent/ No	7 (5.93)	6 (50.00)	13 (10.00)
Less than 1 hour	61 (51.69)	4 (33.33)	65 (50.00)
1-2hour	47 (39.83)	2 (16.67)	49 (37.69)
2-3 hour	2 (1.69)	-	2 (1.54)
More than 3 hour	1 (0.85)	-	1 (0.77)
<b>Total=130</b>	<b>118</b>	<b>12</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data show the frequency of radio listening that in the study village, is relatively high, 50.00 percent of respondents spent time for listening radio less than one hour, 37.69% of respondents spent time for listening radio from 1 hour to 2hour, 1.54% of respondents spent time for listening radio from 2hour to 3 hour and only 0.775 of respondents spent time for radio listening more than 3 hour in a day whereas 10% of respondents do not spent time for listening radio. Thus it can be said that more than fifty percent respondents have spent time for listen radio more than 1 hour only in a day.

**Table No. 6.66**  
**Types of Programmes listen by the Respondents in Mogroi village**  
**(Rank wise distribution)**

Program listen (Rank wise distributed)	Frequency of program listen		Percentage (%)	R A N K
	Male	Female		
News	89	2	91 (70.00)	1
Filmy song	75	4	79 (60.77)	2
Lokageet	33	-	33 (25.38)	3
Classical song	18	4	22 (16.92)	4
Bhakti geet	13	3	16 (12.31)	5
Drama(weekly)	6	6	12 (9.23)	6
Educational	5	2	7 (5.38)	7
Sport commentary	5	-	5 (3.85)	8
Health	2	-	2 (1.54)	9

(Sources: Field study, March-September 2011)

Table no.6.66 shows the type of programme listen on radio by the respondents in the study village. The data reveal that listen News (70%)in radio is at top in ranks among the respondents followed by filmy song in the second rank, Lokageet third rank, classical song fourth rank, Bhaktigeet fifth rank respectively. So, the data reveals that most of the respondents have listened mainly news and Filmy song while a few respondents have listened Lookageet, educational programme, classical song, sport commentary, health.

### **Print Media**

The print media include printed matter such as newspapers, magazines, pamphlets, and posters etc. which are circulated among the masses for the purpose

of disseminating information. The print media has been relatively major resources of leisure in today's modern societies (Singh, 1995). The impact of print media in socio-cultural change is analysed in terms of its effect on two major media, namely, newspaper and magazines.

### **Newspaper**

Newspaper is one of the important print media of mass communication in the modern society. The reading newspaper has now become a part of life disseminate information among the people. The distribution of subscribing newspaper among the respondents is shown in the table no. 6.67.

**Table No.6.67**  
**Distribution of Newspaper subscribing by the Respondents**

<b>Subscribe Newspaper</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	33	25.38
No	97	75.62
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data show that in the study village 25.38% of respondents' families subscribe newspaper and 75.62% of respondents' families do not subscribe news paper. Thus it can be said that most of the respondents' families do not subscribe newspaper but some of the respondents read newspaper in the relatives' and in neighbours' home.

### **Name of subscribed newspaper**

The name of the subscribing newspaper among the respondents of the study village is shown in the table no.6.68.

**Table No. 6.68**  
**Name of subscribed Newspaper by the Respondents in Mogroi Village**

Name of newspaper	Frequency	Percentage (%)
Dainik Janambhumi	21	16.15
Niyamiya Barta	3	2.30
Protidin	5	3.85
Dainik Asom	2	1.54
Amar Asom	1	0.77
The Hindu	1	0.77
Not applicable	97	75.62
Total	130	100

(Sources: Field study, March-September 2011)

The data shows that in the study village 16.15% of respondents families prefer reading newspaper Dainik Janambhumi, 2.30% of respondents families prefer reading newspaper Niyamiya Barta, 3.85% of respondents families prefer reading newspaper Protidin, 1.54% of respondents families prefer reading newspaper Dainik Asom, and 0.77% of each respondents families prefer reading newspaper Amar Asom and The Hindu. Thus the data reveals that most of the families in the study village read local Assamese newspaper Dainik Janambhumi.

#### **Time spent for reading newspaper**

Time spent for reading newspaper is classified into 4 categories: 1. Don't Read, 2. Less than one hour, 3. One to two hours and 4. More than 3 hours. The distribution of respondent's views is shown in the table no. 6.69.

**Table No. 6.69**  
**Distribution of Time spent for Reading Newspaper**

<b>Time spent</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Don't read	77	59.23
Less than one hour	31	23.85
1-2 hours	22	16.92
More than 3 hours	-	-
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village 23.85% of respondents spend less than one hour for reading newspaper, 16.92% of respondents spend one to two hours for reading newspaper whereas the remaining 59.23% of respondent don't read newspaper. There is no respondent who spend more than 3 hours for reading newspaper.

In order to analyses the subjects of newspaper which they mostly prefer most to read in the next table no.6.70

**Table No. 6.70**  
**Part of Newspaper Read by the Respondents**

<b>Part of Newspaper</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Editorial	10	7.69
Cinema	3	2.31
Sport	9	6.92
Advertisement	30	23.08
Polities	16	12.31
Zodiac sign	8	6.15%
Employment	7	5.38%
Current affair	8	6.15%
Reader Column	5	3.85%
Headlines	32	24.62%
First Page News	45	34.62%
Defense related News	13	10%
Foreign News	1	0.77%
International issue	3	2.31%

(Sources: Field study, March-September 2011)

The data shows that in the study village 7.69% of respondents read editorial , 2.31% each of respondents read cinema page and International news of the newspaper, 6.92% of respondents read sport part in Newspaper, 23.08% of respondents read advertisement, 12.31% of respondents read political news in the newspaper, 6.15% of respondents read Zodiac sign, 5.38% of respondents read employment news in the newspaper, 6.15% of respondents read current affairs, 3.85% of respondents read reader column of the newspaper, 24.62% of respondents read only Headline, 34.62% of respondents read only first page of the newspaper, 10% of respondents read defense related news, 0.77% respondents read foreign news.

From the above data it can be said that most of the newspaper reader in the Mogroi village read only front page of the Newspaper. However, a few people read only international level news.

### **Magazine**

Magazine reading is mainly a leisure time activity. The advantage of this media is that one can read a magazine not only in the house but also outside for example, in train, bus, shop, offices or in library. It not only provides detailed information about the important events but also provides entertainment. The subject matter of magazine cover a wide range of topic like sports, films, politics, Faison, zodiac and so on (Singh, 1995). To analyse magazine reading among the respondents is classified into two categories; (i) those who read magazine and (ii) those who do not read magazine. The distribution of respondents is shown in the table no.6.71.



**Table No. 6.71**  
**Distribution of Habit of Reading Magazine by the Respondents**

Read magazine	Frequency		Grand Total & Percentage (%)
	Male	Female	
Yes	40 (33.88)	9 (75.00)	49 (37.69)
No	79 (66.95)	3 (25.00)	81 (62.31)
<b>Total</b>	<b>118</b>	<b>12</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The table data shows that in the study village 37.69% of respondents read magazine and 62.31% of respondents don't read magazine. Among the male respondents 33.88% read magazine while 66.95% do not read magazine. Moreover, among the females respondents 75% read magazine and 25% do not read magazine. Thus, it can be said that most of the respondents don't read magazine and habit of magazine reading among the female respondents is comparatively high than the male counterparts in the study village.

#### **Magazine read by the respondents**

Among the magazine reader respondents, a view on name of magazine reading is shown in the table no. 6.72. The data shows that in the study village 24.62% of respondents read Bishmoi, 13.08% of respondents read Rahashya, 10.77% of respondents read Maya, 10% of respondents read basically female magazine Nandini while a few respondents read magazines like- Priya-Hakhi, Wisdom, Trishnatur, Competitive success, Prantic, India Today.

**Table No. 6.72**  
**Name of the Magazine Read by the Respondents of Mogroi village**  
**(Rank wise distribution)**

Name of Magazine	Frequency		Grand total & Percentage (%)
	Male	Female	
Bismoi(Assamese)	25	7	32 (24.62)
Rahashya(Assamese)	12	5	17 (13.08)
Maya(Assamese)	9	3	14 (10.77)
Nandini(Assamese)	1	12	13 (10.00)
Priya-Hakhi(Assamese)	-	9	9 (6.92)
Wisdom	5	-	5 (3.85)
Hokhi(Assamese)	1	3	4 (3.08)
Trishnatue	-	2	2 (1.54)
Competitive Successes	2	-	2 (1.54)
India today	1	-	1 (0.77)
Prantik(Assamese)	2	1	3 (2.31)

(Sources: Field study, March-September 2011)

### **Audio-Visual Media**

The audio visual media include television, V.C.D/D.V.D./Computer, Cinema and recently innovation cable television satellite television. These media are relatively more effective than broadcast and print media. This section is to analyses the impact of audio-visual media to change socio-cultural life among the people of Mogroi village particularly Television, Satellite dish, VCD/DVD/Computer and Cinema.

## Television

Television is the most popular audio-video media in India as well as Assam in present day. Television was first introduced in India in September 1959 with the establishment center of Delhi as a pilot project. The station mainly telecast educational programmes for schools and farmer. After that it is popular both rural and urban areas for information and entertainment. To analyse television in the study into two categories; (i) those who have television and (ii) those who do not have television. The distribution of the respondents is shown in the table no.6.73.

**Table No. 6.73**  
**Television ownership by the Respondents of Mogroi Village**

Television owner	Frequency	Percentage (%)
Yes	85	65.38
No	45	34.62
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data show that in the study village 65.38% of respondents families have television and 34.62% of respondents' families don't have television. Thus the data reveals that majority of the respondents have watch television which suggests that television is popular medium among the village people of the study village.

## Watching television in a week

Nature of watching television in a week by the respondents of Mogroi village is classified into six categories; (i) don't watch, (ii) Daily (iii) 5-6 days (iv) 3-4 days (v) 1-2 days and (vi) very rarely. The distribution of the respondents is shown in the table no. 6.74.

**Table No.6.74**  
**Watch Television in a week by the Respondents of Mogroi Village**

Watch television in a week	Frequency		Grand Total & Percentage (%)
	Male	Female	
Don't watch	23 (19.49)	2 (16.67)	25 (19.23)
Daily	51 (43.22)	9 (75.00)	59 (45.38)
5-6 days	10 (8.47)	-	10 (7.69)
3-4days	16 (13.56)	-	16 (12.31)
1-2 days	13 (11.02)	1 (8.33)	13 (10.00)
Very rarely	7 (5.930)		7 (5.38)
<b>Total=130</b>	<b>118</b> <b>(90.77)</b>	<b>12</b> <b>(9.23)</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data show that in the village 45.38% of the respondents watch television in a week daily, 7.69% of respondents watch television in a week five to six days, 12.31% of respondents watch television in a week three to four days, 10% of respondents watch televisions in a week one to two days, 5.38% of respondents watch television in a week very rarely and remaining 19.23% of respondents don't watch television. In the case of watching television 64.62% of respondents have watch television in their own home and 35.38% of respondents have watched television in the relative and neighbors home. The overall data reveal that majority of respondents both male (43.22%) and female (75%) watch television daily.

### **Satellite Dish**

A satellite dish is a Dish-shaped type of parabolic antenna designed to receive microwaves from communication satellite, which transmit data or broadcast, such as satellite television. A satellite dish is used to collect signals from a satellite in orbit and focus them to the front of the dish where a feed horn collects them and passes the signals on to the LNB (Low-Noise Block) to be amplified and sent to a

satellite receiver. Through satellite dish we broadcast T.V channels. The distribution of satellite Dish is shown in the table no. 6.75.

**Table No. 6.75**  
**Satellite Dish among the Respondents of Mogroi Village**

<b>Satellite dish</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	85	65.38
No	45	34.62
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village, most of the families (65.38%) have satellite Dish TV connection where 34.62% families have don't Satellite dish connection. Thus the data reveals that the village people use modern Mass media communication systems which help to change their life style, dress pattern and way of life.

#### **Type of Satellite Dish**

To analyse type of satellite dish connection of the respondents is classified into five categories; (i) DTH (Direct To Home), (ii) Dish TV, (iii) Tata Sky, (iv) Airtel and (v) No connection. The distribution of respondents is shown in the table no. 6.76.

**Table No. 6.76**  
**Distribution of Type of Satellite Dish in Mogroi village**

<b>Type of Satellite Dish</b>	<b>Frequency</b>	<b>Percentage (%)</b>
DTH	09	10.58
Dish TV	41	48.23
Tata Sky	20	23.52
Airtel	15	18.47
No connection	45	34.62
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the Study village 48.23% of respondents family have Dish TV connection while 23.52% respondents family have Tata Sky Satellite Dish

connection, 18.47% of respondents family have Airtel Dish connection and only 10.58% of respondents family have DTH dish connection. Thus the data reveal that most of the respondents have paid satellite dish connection.

**Table No.6.77**  
**Channels watched on Satellite Dish and Doordarshan**

Channels	Frequency			Percentage (%)	Rank
	Male	Female			
News Live	113	12	125	96.15	1
Dy 365	92	7	99	76.15	2
Zee Cinema	57	2	58	44.62%	3
NE TV	55	2	57	43.45	4
DD National	49	3	52	40%	5
Star Gold	51	-	51	39.23	6
Max	49	-	49	35.00	6
Zee TV	30	10	40	30.77	7
Star Movies	31	3	35	26.92	8
Star Utsab	24	8	32	24.62	8
Enter 10	25	7	32	24.62	8
Star Gold	31	-	31	23.84	9
Star Plus	24	5	29	22.31	10
B4U	19	9	28	21.54	11
DD North East	21	2	23	17.69	12
Zee Smile	19	2	21	16.15	13
Sony	3	10	13	10%	13
Sahara One	7	5	12	9.23	14
9xm	3	9	12	9.23	15
Star Sports	11	-	11	8.46	15
Zee Classic	10	-	10	7.69	16
B4music	3	5	8	6.15%	16
Discovery	4	2	6	4.62	16
Etc	2	3	5	3.89	16
Animal Plant	4	1	5	3.89	17
Star Sport	5	-	5	3.89	17
DD Sport	3	-	3	2.31	18
BBC World	3	-	3	2.31	17
Aaj Tak	2	-	2	1.54	18
HBO	2	-	2	1.54	18
ESPN	2	-	2	1.54	18
Star News	2	-	2	1.54	18
Zee News	2	-	2	1.54	18

(Sources: Field study, March-September 2011)

The data reveal that News Live is at the top in ranks order among the respondents, followed by Dy 365 in the second rank order and Zee Cinema in the third rank order among the respondents. NE TV is in the fourth rank, DD National is in the fifth rank, Star Gold jointly is in the sixth rank, Max in the seventh rank, Zee TV in the eight ranks, Star Movies is in the ninth rank, Star Utsab and Enter10 jointly in the tenth rank order respectively among the respondents, while other channels are more not popular among the respondents.

### **Cinema**

The cinema is very attractive medium for Indian masses as well as the state of Assam. The main reason for its popularity is that it does not require any initial money to invest in comparison to other audio-visual media like television and DVD/VCR (Singh, 1995). The first Assamese Cinema was introduced by Joytiprasad Agwarwalla in 1937. The main reason for its popularity is that it does not require any initial money to invest in comparison to other audiovisual media like television. Indian masses are not in a position to invest huge money on these items. Naturally, cinema going is relatively cheaper.

To analyses the frequency of cinema going the respondents were asked whether they go to cinema. The frequency of cinema going of the respondents is shown in below table no. 6.78.

**Table No. 6.78**  
**Habits of Cinema Going Among the Respondents in Mogroi Village**

<b>Habits of Cinema Going</b>	<b>Frequency</b>		<b>Grand Total &amp; Percentage (%)</b>
	<b>Male</b>	<b>Female</b>	
Yes	13 (11.02)	-	13 (10.00)
No.	105 (88.98)	12 (100.00)	105 (90.00)
<b>Total</b>	<b>118</b> <b>(90.77)</b>	<b>12</b> <b>(9.23)</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data reveal that in the village most of the respondents (90 percent) do not have the habit of cinema going, while only 13% of respondents have the habit of cinema going. Thus, in the study village most of respondents do not have the habit of cinema going.

### **Tendency of Cinema going**

The tendency of cinema going were classified into six categories; (1) Very High (more than four times in a month), (2) High (more than three times in a month), (3) Medium (more than two times in a month), (4) Low (only one times in a month), (5) Very Low (Rarely) and (6) not Applicable. The distribution of the respondents into these categories is shown in the table no. 6.79.

**Table No. 6.79**  
**Frequency of Cinema Going Among the Respondents in Mogroi Village**

<b>Frequency of Cinema Going in Last three Month</b>	<b>Frequency</b>	<b>Percentage</b>
Very High (more than four times),	-	-
High (more than three times)	-	-
Medium (more than two times)	-	-
Low (only one times)	4	3.08
Very Low (Rarely)	9	6.92
Not Applicable	117	90
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data reveal that in the village most of the respondents (90 percent) never go to cinema, only 6.92 percent of the respondents have very low degree of cinema going i.e. they have not gone to cinema in last one month, while 3.08 percent of the respondents have low degree of cinema going i.e. that they go to cinema only once in last month., where as no respondents have very high degree or high degree or medium degree of cinema going that is more than two times in last three month.



Thus, the frequency of cinema going is very low or do not go to cinema in the village. One can say that the tendency of cinema going has been decreased very significantly as a result of the exposure of the respondents to other audio-visual media of mass-communication. They may prefer to see film on channels of Door Darshan and Satellite Television.

### **Watching movies on DVD / VCD/Computer**

Digital versatile disc which is popularly known as DVD and Video Cassette Disc which is popularly known as VCD and computer are the audio-visual electronic medium. To analyse the interest of watching movies on VCD/DVD/Computer, the respondents were asked whether they watch movies on VCD/DVD/Computer. The distribution of the respondent's views is shown below in table no. 6. 80.

**Table No. 6.80**  
**Watching Movies on DVD / VCD**

<b>DVD / VCD</b>	<b>Frequency</b>		<b>Percentage (%)</b>
	<b>Male</b>	<b>Female</b>	
Yes	73 (61.80)	5 (41.67)	78 (60.00)
No	45 (38.14)	7 (58.33)	52 (40.00)
<b>Total</b>		<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data show that in the study village, three fifth (60%) of respondents watched movies on VCD/DVD/Computer, while two fifth (40%) of respondents do not watch movies on VCD/DVD/Computer. Thus it is found that majority (60%) of the respondents in the Mogroi village watch movies on VCD/DVD/Computer.

### **Place of watching movies on VCD/DVD/Computer**

To analyse the place of watching movies on VCD/DVD/Computer, it has been classified into three categories; (i) At Home, (ii) Relatives Home and (iii) Neighbour. The distribution of those three categories is shown in table no.6.81

**Table No. 6.81**

#### **Place of watching Movie on VCD /DVD/Computer**

<b>Place of watching Movie on VCD/DVD/Computer</b>	<b>Frequency</b>	<b>Percentage</b>
At Home	43	55.13
Relative House	11	14.10
Neighbours House	24	30.77
<b>Total</b>	<b>78</b>	<b>100.00</b>

(Sources: Field study, March-September 2011)

The data reveal that in the study village out of the 78 respondents, who watched movies on VCD/DVD/computer, 55.13% of the respondents watched movies on VCD/DVD/computer at their respective home while 14.10% of the respondents watched it at their Relatives's houses and remaining 30.77 % of respondents watched movies on VCD/DVD/Computer at their Neighbours houses. Thus, the data indicate that little more than half (55.77%) percent of watched movies at their respective home.

### **Place from where taken VCD/DVD Cassette**

To analyse the place from where the VCD/DVDs cassette are borrowed, the responses of the subjects were classified into three categories, such as- (1) From the near village shop (2) Puthinadi (3) Nakachari. The distribution of the responses of the subjects is shown below in table no. 6.82.

**Table No. 6.82**

**Place of bringing VCD/DVDs Cassette**

<b>Place of bring VCD/DVDs Cassette</b>	<b>Frequency</b>	<b>Percentage</b>
From Naginijan	11	25.58
From Puthinodi	8	18.61
From Nakachari	24	55.81
<b>Total</b>	<b>43</b>	<b>100.00</b>

(Sources: Field study, March-September 2011)

The data indicate that in the study village out of the 43 respondents who have VCD/DVD player/computer in their households, 55.81% of the respondents borrow VCD/DVDs cassette from Nakachari while 25.58% of the respondents borrow it from Naginijan and 18.61% of the respondents borrow it from Puthinadi. Thus data reveals that little more than half (55.81) of respondents borrow VCD/DVDs cassette from Nakachari.

**Type of film Preferred by the respondents**

There were six type of film were reported by the present study as per as film prefer. These are (1) Romantic film, (2) Adult film, (3) Art film, (4) Action film, (5) Comedy film and (6) Romantic film and Action film. The distribution of the responses of the subjects is shown in the table no. 6. 83.

**Table No. 6.83**

**Types of Film Preferred by the Respondents in Mogroi village**

<b>Types of film Preferred</b>	<b>Frequency</b>	<b>Percentage</b>
Romantic film	31	23.84
Adult film	3	2.31
Art film	43	33.08
Action film	18	13.85
Comedy film	25	19.23
Romantic+Action film	10	7.69
<b>Total</b>	<b>130</b>	<b>100</b>

The data shows that in the study village, 33.08 percent of the respondents preferred Art film, while 23.84 percent of respondents prefer Romantic film, 19.23 percent of respondents prefer Comedy film, 13.85 percent of respondents prefer Action film and 7.69 percent of respondents prefer both Romantic and Action film. Only 2.31 percent of respondents prefer adult film. Thus, in the village people prefer to watch Art film then followed by Romantic film.

### **Language of film Preferred by the respondents**

The language of film is analysed by putting the respondents into four categories: (1) Assamese (2) English and (3) Hindi and (4) Both Assamese and Hindi. The distribution of those three categories is shown in the table no. 6.80.

**Table No. 6.84**  
**Language of Film Preferred by the Respondents in Mogroi Village**

<b>Language of film preferred</b>	<b>Frequency</b>	<b>Percentage</b>
Assamese	82	63.08
English	2	1.54
Hindi	22	16.92
Assamese+Hindi	24	18.46
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data show that in the study village, 63.08 percent of the respondents prefer Assamese language, 18.46 percent of respondents prefer both Assamese and Hindi language, 16.92 percent of respondents prefer Hindi language and only 1.54 percent of respondents prefer English language film. Thus in the village most of respondents prefer Assamese language film.

## Mobile Phone

A mobile phone (also known as a cellular phone, cell phone and a hand phone) is a device that can make and receive telephone calls over a radio link whilst moving around a wide geographic area. It does so by connecting to a cellular network provided by a mobile phone operator, allowing access to the public telephone network. By contrast, a cordless telephone is used only within the short range of a single, private base station. To analyse using mobile phone by the respondents, they were asked whether he has mobile phone. The responses of the respondents' classified into categories: (1) Those who have mobile phone, (2) Those who donot have. The distribution of those two categories is shown in table no. 6.85.

**Table No. 6.85**  
**Distribution of Mobile Phone Use by the Respondents**

Mobile phone	Frequency	Percentage
Yes	121	93.08
No.	9	6.92
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data indicate that in the village, most of the respondents (93.08 percent) have mobile phone, while only 6.92 percent have no mobile phone. Thus, in the village most of the respondents have mobile phone and they use mobile phone for communication purpose.

## Mobile service Provider

Among the user of mobile was classified into following network. These were (1) Aircel, (2) Reliance, (3) Airtal and (4) BSNL. The distribution of those four categories is shown in table no. 6.86.

**Table No. 6.86**  
**Distribution of Mobile service Provider**

<b>Mobile Provider</b>	<b>Frequency</b>	<b>Percentage</b>
Aircel	73	56.15
Reliance	19	14.62
Airtel	17	13.08
BSNL	21	16.15
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village, most of the respondents (56.15 percent) use Aircel mobile network while 16.15 percent of respondents use BSNL network mobile, 14.62 percent of respondents use Reliance mobile network and 13.08 percent of respondents use Airtel mobile network. Thus, most of the respondents in the village use Aircel mobile network

#### **Level of Digital literacy Rate**

To analyse digital literacy rate of the respondent, it is classified into three categories; (i) Diploma, (ii) Degree and (iii) learning by experience. The distribution of those three categories is shown in table no. 6.87.

**Table No. 6.87**  
**Distribution of Level of Digital literacy Rate**

<b>Level of Digital literacy Rate</b>	<b>Frequency</b>		<b>Percentage (%)</b>
	<b>Male</b>	<b>Female</b>	
Diploma	6	-	6 (6.92)
Degree	-	-	-
learning by experience	8	-	8 (3.85)
Not Applicable	104	12	116 (89.23)
<b>Total= 130</b>	<b>118</b>	<b>12</b>	<b>100.00</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village, only male 6.92 percent of respondents have diploma in digital literacy while 3.85 percent of respondents have learning by experience and No respondents have Degree in digital literacy. There is no digital literacy among the female respondents.

### **Computer**

A computer is a programmable machine designed to automatically carry out a sequence of arithmetic or logical operations. The particular sequence of operations can be changed readily, allowing the computer to solve more than one kind of problem. In modern society computer is more essential for communication, entertainment, educational purpose and so on. To analyse the ownership of computer respondents were asked whether they have computer, the responses were classified into two categories: (1) Those who have Computer and (2) Those who do not have. The distribution of the respondents into these two categories is shown in table no. 6.88.

**Table No. 6.88**  
**Ownership of Computer in Mogroi Village**

<b>Ownership of Computer</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	6	4.62
No.	124	95.38
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data shows that in the village, only 4.62 percent of respondents have own computer, while 95.38 percent of respondents do not have own computer. Thus in the study village most of the respondents (95.38%) did not have own computer.

## **Internet Connection**

Internet is a global system set up to communicate with different networks and computers. The internet can be used to send and receive e-mails, open web pages, and use search engines. Internet connection is most important communication system in the modern society. We get the upto date information through internet and download film, song, and video and so on. from internet. In the village among the respondents those who have own computer, further classification is done on the basis of using internet. Thus, in order to analyse the use of internet, respondents were asked whether they have internet connection or not. The responses of the respondents are classified into three categories: (1) Those who have internet connection, (2) those who have not internet connection and (3) Not applicable. The distribution of respondents into these categories is shown in table no.6.89.

**Table No. 6.89**  
**Distribution of Internet Connection of the Respondents**

<b>Internet Connection</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Yes	1	0.77
No.	5	3.85
Not Applicable	124	95.38
<b>Total</b>	<b>130</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data indicate that in the village, out of 6 respondents those who have computer, only 0.77% respondents have internet connection while 3.85% of respondents have no internet connection and 95.38% of respondents were not applicable.

## **Use of Computer**

Regarding use of computer among the respondents were classified into five categories i.e., Home, Cybercafé, office and School/College. The distribution of respondents in these categories is shown in table no.6.90.



**TABLE No. 6.90**  
**Place of Using of Computer by the Respondents**

<b>Place of Using of computer</b>	<b>Frequency</b>	<b>Percentage (%)</b>
Home	6	42.85
Cybercafé	2	14.29
Office	4	28.57
School/College	2	14.29
<b>Total</b>	<b>14</b>	<b>100.00</b>

(Sources: Field study, March-September 2011)

The data shows that in the village out of 14 who have access computer, 42.85 percent of respondent use computer at their respective home while 28.57 percent of respondents access computer at their office and 14.29 percent each of respondents use computer at cybercafé and School/College.

### **Purpose of Using Computer**

The purpose of using computer is computer classified into six categories: (1) Educational, (2) Official, (3) Business, (4) Games,(5) Entertainment and (6) Not applicable. The distribution of the respondents into these categories is shown in table no. 6.91.

**Table No. 6. 91**  
**Purpose of Using Computer among the Respondents in Mogroi village**

<b>Purpose of using Computer</b>	<b>Frequency</b>	<b>Percentage</b>
Educational	3	21.43
Official work	4	28.58
Business	1	7.14
Games	-	-
Entertainment	-	-
Educational +Entertainment	5	35.71
Educational +Entertainment+ Business	1	7.14
<b>Total</b>	<b>14</b>	<b>100</b>

The data show that in the study village, out of 14 respondents who have assessed computer, 35.71 percent of respondents use computer for Educational +Entertainment purpose, while 21.43 percent each of the respondents use computer for only educational purpose, 28.58 percent of respondents use computer in their official purpose and remaining 7.14 percent of each respondents use computer for business and Educational +Entertainment+ Business purpose.

### Use of internet regularly

The use of internet among the respondents in the village was classified into two categories-(1) those who have use internet and (2) those who do not use internet. The distribution of respondents in two categories is shown in the below table no. 6.92

**Table No.6.92**  
**Access to Internet**

Access to Internet	Frequency		Percentage
	Male	Female	
Yes	5	-	3.85
No	113	12	96.15
<b>Total=130</b>	<b>118</b>	<b>12</b>	<b>100</b>

(Sources: Field study, March-September 2011)

The data indicate that in the village, among the computer user only 3.85 percent of respondents access internet while 96.15 percent of respondents did not access internet. Among the internet they did not use regularly. Thus, the data reveals that only male respondents are use of internet in the study village.

### Use internet in a week

To analyse use of internet in a week is classified into six categories; (i) don't use, (ii) Daily/ regularly, (iii) 5-6 days, (iv) 3-4 days, (v) 1-2 days and (vi)

rarely/occasionally. The distribution of these categories is shown in the table no. 6.93.

**Table No. 6.93**  
**Frequency of use internet in a week**

<b>Frequency of Use internet in a week</b>	<b>Frequency</b>	<b>Percentage</b>
Daily/regularly	-	-
5-6	1	20.00
3-4	2	40.00
1-2	-	-
Rarely/occasionally	2	40.00
<b>Total</b>	<b>5</b>	<b>100.00</b>

(Sources: Field study, March-September 2011)

The data reveal that out of the 5 respondents who can access to internet, 20% of the respondents used internet five to six days in a week while 40% each of the respondents used internet 3-4 days and rarely/occasionally in a week.

#### **Purpose of using internet**

To analyse the purpose of using internet is categories into seven categories; (1) E-mail, (2) Academic, (3)Download free software, (4)Chatting, (5) download MP3 music/ video, (6) Email + download reading materials and (7) E-mail + download reading materials + Download free software + download MP3 music/ video. The distribution in those categories is shown below in table no.6.94.

**Table No.6.94**  
**Purpose of using internet**

<b>Purpose of using internet</b>	<b>Frequency</b>	<b>Percentage</b>
E-mail	-	-
Academic	2	40.00
Download free software	-	-
Chatting	-	-
download MP3 music/ video	-	-
Email + download reading materials	2	40.00
E-mail + download reading materials + Download free software + download MP3 music/ video	1	0.77
<b>Total</b>	<b>5</b>	<b>100.00</b>

(Sources: Field study, March-September 2011)

The data shows that in the study village out of the 5 respondents who can access to internet, 40% each of respondents used internet for the purpose of academic and Email + download reading material while only 20% of the respondents used internet for the purposes of e-mail + downloading reading materials + downloading free software + downloading MP3 music.

### **Participation in the activities of the village authority**

Participate in village authority means collective decision of the village members regarding social, cultural, religious activities. To analyze the participation in the activities of the village authority, the respondents were asked whether they participate in any activities of the village, their responses is shown in table no. 6.95

**Table No. 6.95**  
**Whether participate in the village Authority**

Whether participate in the village authority	Frequency		Percentage (%)
	Male	Female	
Yes	44 (37.29)	4 (33.33)	48 (36.93)
No	74 (62.71)	8 (66.67)	82 (63.07)
<b>Total=130</b>	<b>118</b>	<b>12</b>	<b>100.00</b>

(Sources: Field study, March-September 2011)

The data shows that in the study, 36.93 percent of respondents participate in different activities in the village authority while 63.07 of the respondents do not participate in the village authority. Among the male respondents 37.29 percent actively participate in different activities in the village while 62.71% do not participate. Again, among the female 33.33% participate while 66.67% did not participate in village authority.

#### **Respondents views about reasons for the participation in the village authority**

To analyse respondents views about reason for the participation in the village authority are classified into three categories; (i) socio-religious programme, (ii) organized cultural programme and (iii) local politics. The distribution of respondent's views in those three categories is shown in the table no. 6.96.

**Table No. 6.96**  
**Respondents views for participate of village authority**

Respondents views for participating of village authority	Frequency		Percentage
	Male	Female	
Socio-religious programme	19 (43.18)	2 (50.00)	21 (43.75)
Any socio- cultural programme	13 (29.55)	1 (25.00))	14 (29.16)
Local politics	12 (27.27)	1 (25.00)	13 (27.08)
<b>Total=48</b>	<b>44</b>	<b>4</b>	<b>100.00</b>

The data shows that in the study village out of 48 respondent 43.75 percent of respondents participate in socio-religious activities such as “Bhona-Hobah”, “Jamastoni”, Jethuwa Hobah” etc., 29.16% of respondents participate in any other socio-cultural activities such as; ‘Husari’, “Moina-Partijat Programme”, “Bihu Function” etc. Remaining 27.08% of the respondents are actively participating in the local politics in the village.

### **Elite of Mogroi Village**

Respondent’s views regarding political elite in the village people is measure five persons through Pointer scale. The distribution of respondents views is shown in the below table no. 6.97.

**Table No. 6.97**  
**Respondents views Regarding Political Elite in the village**  
 (Measure five persons through Pointer scale)

Name of political elite in the Mogroi Village	Frequency	Percentage
Mohendra Gogoi	98	75.38
Chandiram Gogoi	89	68.46
Tilok Gogoi	83	63.84
Amar Gogoi	75	57.69
Dhoneswar Gogoi	69	53.07

(Sources: Field study, March-September 2011)

The data shows that political elite of the Mogroi village, the name of the five persons whose ratings are maximum; a little more than three-fourth (75.38 percent) of the respondents argues that Mohendra Gogoi followed by a little less than seventh-tenth (68.46 percent) percent Chandiram Gogoi, more than six-tenth (63.84 percent) percent Tilok Gogoi, a little less than six-tenth (63.84 percent) percent Amar Gogoi and a little more than half (53.07) percent Dhoneswar Gogoi. The data reveal that 75.38% of respondents argued Mohendra Gogoi as their political elite in the Village.

**Table No. 6.98**  
**Respondents views regarding Social elite in village**  
 (Measure five persons through Pointer scale)

Name of Social elite in the Mogroi Village	Frequency	Percentage
Mridupaban Gogoi	94	72.31
Biman Gogoi	81	62.31
Amar Gogoi	76	58.46
Papu Gogoi	65	50.00
Puna Gogoi	56	43.08

(Sources: Field study, March-September 2011)

The data show that social elite of the Mogroi village, those whom actively participate in social activities in the village. The name of the five persons whose ratings are maximum; 72.31 percent of the respondents argues that Mridupaban Gogoi is the social elite in Mogroi village followed by 62.31 percent Biman Gogoi, 58.46 percent Amar Gogoi, 50.00 percent Papu Gogoi 43.08 percent Puna Gogoi. The data reveals that 72.31 of respondents argued Mridupaban Gogoi as their political elite in the Village.

**Table No. 6.99**  
**Respondents views Regarding Five Respectable person in Mogroi Village**  
 (Measure five persons through Pointer scale)

Name of Respectable persons in the Mogroi Village	Frequency	Percentage
Chandiran Gogoi	100	76.92
Moherndra Gogoi	89	68.46
Chandra Gogoi	77	59.23
Dhoneswar Gogoi	71	54.62
Bhuban Gogoi	69	53.07

(Sources: Field study, March-September 2011)

The data show that most respected persons in the Mogroi village, the name of the five persons whose ratings are maximum; 76.92 percent of the respondents argues that Chandra Gogoi is the respectable persons in the village followed by 68.46 percent Mohendra Gogoi, 59.23 percent Chandra Gogoi, 54.62 percent Dhaneswar Gogoi 53.07 percent Bhuban Gogoi. The data reveal that 76.92 percent of respondents argued Mohendra Gogoi as their most respectable person in the Village.



**Table No. 6.100**  
**Respondents views Regarding Five most educated person in Mogroi village**  
 (Measure five persons through Pointer scale)

Name of most Educated person in the Mogroi Village	Frequency	Percentage
Anil Buraguhain	97	74.62
Paramanada Gogoi	82	63.08
Ramesh Gogoi	74	56.92
Biman Gogoi	62	47.69
Bodan Gogoi	54	41.53

(Sources: Field study, March-September 2011)

The data show that most educated person in the Mogroi village, the name of the five persons whose ratings are maximum; 74.62 percent of the respondents argues that Anil Buragohain is the most educated persons in the village followed by 63.08 percent Paramnada Gogoi, 56.92 percent Ramesh Gogoi, 47.69 percent Biman Gogoi and 41.53 percent Bodan Gogoi. The data reveal that 74.62 percent of respondents argued Anil Buragohain as the most educated person in the Village.

### **Major Findings**

1. In the study village, approximately 91% respondents are male and 9% respondents are female. Out of 130 respondents, 30% respondents belong to age group between 46-50 while 23.08% of respondents belong to age group between 51-55 ,17.69% of respondents belong to 41-45 age groups, 10% of respondents belong to age group above 55, 8.46% respondents belong to age group 36-40 years, 6.92% of respondents belong to 31-35 age group, 3.08% of respondent belong to 26-30 age group and only 0.77% of respondents belong to age group between 21-25. Among the male respondents, most of the respondents (32.20) belong to age groups 46-50 and in case of female

respondents' majority (41.67%) belong to age groups between 31-35 years. From the above table it is revealed that 30.00 percent of respondents belongs to age group between 46-50 years.

2. As per as clan, out of 130 respondents, 87.69% of respondents' belong to Gogoi *clan* familie while 3.85% of respondents belong to Boruah clan, 2.30% of respondents' families belong to Rajkonwar clan, 1.54% of respondents' families belong to Phukan clan, 3.08% of respondents belong to Pani-Phukan and again 1.54% of respondents' families belong to Buragohain clan.
3. In the study village 95.38% of respondents are married and 4.62% of respondents are unmarried.
4. In the study village 83.08% of respondents families are nuclear families and 16.92% of families are joint families.
5. In the study village, 9.23% of respondents know only Assamese while the remaining respondents are multilingual.
6. In the study village majority (63.84%) of respondents study upto high school level while 19.23% upto primary school level, 10% upto Higher Secondary level, 3.85% upto graduation, 1.54% of respondents study upto post graduation level and again 1.54% of respondents are illiterate. As per as respondents father educational level, majority(83.84%) of the respondent's father educational level upto primary while 6.92% of respondents fathers study upto high school level, 2.31% of respondents father study upto Higher Secondary level and only 0.77% of respondents father study upto graduation and on the other hand 7.69% of respondents fathers have illiterate.
7. In the study village, majority(83.84%) of the respondent's father educational level upto primary while 6.92% of respondents fathers study upto high school level, 2.31% of respondents father study upto Higher Secondary level

and only 0.77% of respondents father study upto graduation and on the other hand 7.69% of respondents fathers have illiterate.

8. As per as mother educational level of the respondents, 86.92% of the respondent's mother educational level upto primary, while primary 3.85% of respondents mother study upto high school and 1.54% of respondents mather study upto higher secondary, on the other hand 6.92% of respondents mother are illiterate.
9. Regarding educational level of the Ahoms in the study village, 42.33% level of education high school followed by 29% primary, 14.33% higher secondary, 6.26% graduation, 4.12% non school going or illiterate, 1.32% professional, 1.15% technical and 0.66% post-graduation level respectively.
10. As per as educational level of male and female people of the village, the percentage of non school going or illiterate female is slightly high(4.42 percent) than male counterparts (3.16 percent), in the primary level male percentage(23.28 percentage) is comparatively low than female (30.91 percentage), in high school level female percentage (38.17 percent) is relatively low than male counterpart(46.55 percent), in higher secondary level female (20.51 percent) percentage is high the male counterparts (15.52), in graduation level male percentage(6.61) is slightly high than female counter part (5.36 percent), in post graduation level and technical level male percentage is 1.15 percent and 2.01 percent respectively, where no female percentage is nil and in professional level of education male percentage is slightly high (1.72 percent) than female percentage (0.63 percent).
11. As the regard of traditional occupational pattern of the respondents families, majority (93.08%) of the respondent's families traditional occupation is agriculture, while 5.38% respondents families traditional occupation service

and 1.54% respondents families traditional occupation unskilled worker. No respondents' families have petty-business as their traditional occupation.

12. As per as main occupation of the respondents, majority (40%) of respondents are agriculturalist, while 14.61% unemployed, 10.76% defense service, 8.46% engaged in white collors job, 6.15% unskilled worker, 4.62% skilled worker, 3.84% semi-professional workers, 2.31% petty-businessman, 0.77% professional workers whereas 9.23% housewife.
13. In the study village 53.08% of respondents subsidiary occupation are Agriculture followed by 23.84% and 23.84% respondent are no responds of their subsidiary occupation.
14. As per as type of household, majority (44.62%) of respondents households are made of bamboo and thatch roof followed by 16.15% brick wall house, 8.46% half brick wall with bamboo and Mud plaster house, 13.85% Assam type with bamboo & mud wall with Tin roof house and remaining 16.15% of respondents have Assam type with bamboo & mud wall with Thatch roof house.
15. Regarding native place, 91.54% of respondents' native place is Mogroi, while 5.38% of respondents' native place is Nakachari and remaining 3.08% of respondents' native place is outside Nakachari.
16. In the study village, 85.38% of respondents' length of residing in Mogroi village since birth, 3.08% followed by 4.62% for last 10-20 years, 1.54% for last 21-30 years and 5.38% more than 40 years.
17. As per as process of land, almost (98.54%) cent percent of respondents have own cultivated land and they cultivated different types of crops for their needs. Surplus productions are sale in local market. Only 1.54 percent of respondents have no cultivated land in the village and they worked as an agricultural labour.

18. Regarding total size of the land, a little more than half (50.77%) of respondents families have total 6-10 bigha of land while 37.69% total land 1-5bighas, 9.23% total land 11-15bighas, 1.54% each of respondents families have total land 16-20bighas and less than 1bigha and only 0.77% of respondents have owned more than 20 bigha of land in the village.
19. In the study village, most (66.92%) of respondents families have household land more than 1bighas followed by 19.23% less than 1bigha of households land and 13.85% more than 3 bigha.
20. Regarding cultivating land, a little less than half (48.46%) percent of respondents have possessed cultivated land 6-10bighas while 44.61% have possessed cultivated land 1-5bighas, 3.85% have possessed cultivated land from 11-15bighas while 0.77% each of respondents who have possessed cultivated land 16-20bighas and more than 20 bighas land in the village, whereas 1.54% of respondents have not own cultivated land in Mogroi village.
21. In the study village 25.38% of respondents have taken land for share cropping while 74.62% of respondents who have not taken land for share cropping.
22. Regarding given land for share cropping, 9.23% of respondents households have given land for share cropping while 90.77% of respondents households do not have given land for share cropping.
23. In the study village 73.85% of respondents household have grew 'Hali+Robi' crops in a year while 26.15% of respondents household have grew only 'Hali' crops.
24. Regarding implementation of agricultural tool, 84.62% of respondents' families use *Haal* for cultivation, each of 1.54% respondents' families use Power-Tiller for the cultivation, while 13.84% of respondents' families use *Haal* and Power-Tiller for their cultivation.

25. In the study village, 53.85% of respondent's farmers use chemical for their agricultural field followed by 30.77% use Bio-composed in their agricultural field, 9.23% use both bio-composed and chemical for their agricultural field and 6.15% do not use fertilizer for their agricultural field.
26. Regarding seeds use, 56.92% of respondents' family use both homemade seeds and High Yield Variety seeds while 23.08% of respondents' family use High Yield Variety seeds and 20% of respondent's family use homemade seeds.
27. In the study village , 45.38% of respondents get information regarding fertilizer through Agricultural Department followed by 16.92% from Media+Agricultural Department, 13.08% by self +media + agricultural department, 12.31% through media+agricultural department, 6.92% through Media, 4.62% by neighbour and only 0.77% of respondents get information regarding fertilizer by Self.
28. As per as information regarding seeds, 44.62%of respondents get information regarding seeds through Agricultural Department followed by 16.92% neighbor, 14.61% through media and agricultural department, 13.08% by himself, media and agricultural department, 9.23% of by Media, 1.54% by himself, Media and Neighbor, only 0.77% of respondents get information regarding seeds by himself, through media, Agricultural department and neighbor.
29. In the study village, 23.85% of respondents use pesticide or insecticide in their agricultural field, while 76.15% of respondents do not use pesticide or insecticide. Thus it can be said that in study village farmers have lack of awareness regarding using pesticide or insecticide.
30. Regarding household consumption pattern, 40% respondents' household consumption pattern is medium while 29.23% is very low, 16.92% is low, 13.85% is high. No respondents' household consumption patter is very high.

31. Regarding town going, 98.46% of respondents have going to town whereas only 1.54% of respondents do not go to town.
32. As per as habit of town going, 7.69% of respondents go to town daily followed by 10.77% alternate day, 29.23% once in a week, 26.92% more than once in a week, 9.23% once in a month, 10.77% more than once in a month, 3.85% once in two months and 1.54% of respondents go to town very rarely.
33. Regarding purpose of visit town, village 9.38 percent of respondents visit town for their official work, 24.21 percent for business purpose, 38.28 percent for shopping, 17.19 percent of respondents visit town for any other their personal work, 10.94 businesses and shopping.
34. As per as transporting to town visit, 10.14 percent of respondents go to town by bus followed by 23.44 by magic, 27.34 percent by personal vehicles and 39.06 percent of respondents go to town by bus and magic.
35. In the study village, 13.28 percent of respondents have visited mostly Jorhat town, 59.38 percent respondents have visited mostly Mariani town, 11.72 percent of respondent have visited mostly both Amguri town and 3.08% of respondents have visited Jorhat+Mariani town.
36. Regarding medical treatment, 60% of respondents go to Nakachari Public Health Center for medical treatment, 1.54% Of respondents go to Jorhat for medical treatment, 5.38% of respondent go to both Jorhat and Mariani for medical treatment, 33.08% of respondents go to both Nakachari Pubilc Health Centre and Jorhat for medical treatment, 9.23% of respondents have taken medical treatment in Nakachari, Mariani and Jorhat while 1.54% of respondent go to abroad district for medical treatment.
37. Regarding prefer medical treatment, 71% of respondents have preferred allopathic medical treatment, 3.85% of respondents have preferred Homeopathic medical treatment, 2.30% of respondent have preferred herbal

medical treatment while 22.31% of respondents have preferred medical treatment of both Allopathic and Homeopathic.

## ii) Religion, Marriage and culture

38. All the village people are belong to Hindu religion particularly vaishnavism.
39. Regarding sect. of religion, 1.54 percent of respondent's families belong to Tai religious sect. while 26.15% of respondents families sect. of religion is *Bamuniya*, 33.07% of respondents' families' sect. of religion is *Sankara Sangha* and 39.23% of respondents sect. of religion is Bhagoboti.
40. Regarding performed religious activity in a year, 40.78% of respondents' families who perform religious activity *Nam-Kirton*, 8.46% of respondents' families perform religious activity *Bhagobat path*, 4.62% of respondents families perform religious activity *Sankardeva Janmutsab*, 23.07% of respondents families perform religious activity *Nam-Kirton and Bhagobat Path*, 14.61% of respondents families perform religious activity in *Nam-Kriton+Bhagobat Path+Sankar Janmutsob* and 8.46% of respondents families perform religious activity *Nam-Kriton+Bhagobat Path+Puja*.
41. In the study villager, 50.77% of respondents' families make their traditional *Haaj* while 49.23% of respondents do not make *Haaj*.
42. Regarding *Haaj* (Rice bear) making, 1.54% of respondents' families make their *Haaj* regularly while 49.23% respondent families make *Haaj* occasionally. Thus, it can be said that in the study village, most of the respondents make *Haaj* and they keep their traditional *haaj* making Culture.
43. In the case of funeral death body 99.23% of respondents' families burn while only 0.77% of respondents' families *Moidum*(buried system) after the death of their family members.
44. As per as performed traditional Ahom rituals, 0.77% of respondents' family perform their traditional religious ritual such as-*Phuralung, yasingfa puja*,



*langkhusi puja, laksmi narayan salagran* etc. while 99.23% of respondents do not perform traditional Ahom religious rituals.

45. In the study village 96.15% of respondents' families follow vaisnava saint Sankardeva as dharma guru, 0.77% of respondents' families follow Phura as their dharma guru and 3.08% of respondents' families follow both Sankardeva and Madhavdeva as their dharma guru.

46. Regarding worshipped go and goddesses, 26.92% of respondents' families worship different gods and goddess, while 73.08% of respondents' families do not worship gods and goddess.

47. In the study village 3.08% of respondents worship the goddess Saraswati, 1.54% of respondents families worship Biswakarma, Siva and Saraswati, Siva, Saraswati and Biswakarma respectively. 2.30% of each respondents' families worship Siva and Durga and Siva Saraswati, and Lakhi 4.61% of respondents families worship Durga, Siva and Saraswati, 10% of respondents families worship Dura, Siva, Saraswati and Lakhi whereas 73.08% of respondents families do not worship gods and goddess. The data reveals that most of the respondents' families worship Dura, Siva, Saraswati and Lakhi.

48. In the study village only 10.77% of respondents' families believe mantras while 89.23% of respondents do not believe mantras.

49. Regarding habit of *Naamghar* going, 19.23% of respondents go to *Naamghar* once in a week, 80.77% of respondents go to *Naamghar* occasionally, whereas no respondent goes to *Naamghar* regularly.

50. In the study village 34.62% of respondents have prayer house in their home and 80.77% of respondents do not have prayer house in their home.

51. As per as member of Srimanta Sankar Sangha(SSS), 33.08% of respondents are the member of SSS and 66.92% of respondents do not have the membership of SSS.

52. in the study village out of 43 respondents who have the member of SSS, 39.53 percent of respondents attend the annual conference of Srimanta Sankar Sangha (SSS) one time followed by 23.26% two times, 13.95% three times, 6.98% four times and 9.30% of respondents attend more than 4 times in SSS annual conference.
53. In the study village 0.77% of respondents' families follow Ahom traditional Chak-lang marriage system, 73.08% of respondents' families follow Bidhipath marriage system and 25.38% of respondents' families follow Bhujani marriage system.
54. Regarding pattern of marriage, out of 314 marriage relationship in the village, 11.46% were made within the village while 52.78% were made marriage relationship with same clan, 47.22% with other Ahom clan, whereas no marriage relationship were made outside the Ahom within the village. On the other hand 88.54% were made relationship outside the village, while most of 60.79% with other Ahom clan, 23.38% outside the Ahom clan whereas 15.83% with the same clan. Thus it can be said that majority (60.79) of the marriage relationship were made other Ahom clan and at the same time 23.38% were made marriage relationship with outside the Ahom.
55. As per as wearing traditional dress, 86.15% of respondents wear their traditional dress while 13.85% of respondent do not use traditional dress.
56. Regarding occasion of wearing traditional dress, 53.08% of respondent wear their traditional dress for the occasion of religious function, 3.08% of each respondents wear their traditional dress in the marriage ceremonies and Bihu festivals, 20.77% of respondents wear their traditional dress for the occasion of both religious function and marriage ceremonies, 6.15% of respondents wear traditional dress for their religious, Marriage ceremonies and Bihu function.

57. Regarding listening music, 12.31% of respondents listen to Bihu song, 6.92% of respondents listen to both religious song, 26.92% of respondents listen to modern and Bihu songs, 1.54% of each respondents listen to classical song and Bihu song, Modern song, classical song and Religious song and Modern song, classical song and Religious song, 15.38% of respondents listen to only Bihu song and religious song, 24.62% of respondents listen to modern song, Bihu song and religious song. There only 5.38% of respondent listen to modern, classical, Bihu and religious song.
58. Regarding prefer dance, 63.85% of respondents have mainly preferred Bihu dance, 4.62% of respondents have preferred both Bihu and Satriya dance, 16.15% of respondents have preferred *Bihu*+Modern dance, 10.76% of respondents have preferred Bihu+Satriya+Modern and only 3.85% of respondents have preferred Bihu+Satriya+Modern+Classical type of dance.
59. In the study village 52.31% of respondents' families mostly observe *Bihu* festival, 14.62% of respondents families mostly observe both Puja and *Bihu* while 33.07% of respondent families mostly observe *Bihu* and Sankar *Janmutsab*.
60. In the study village 84.62% of respondents' families have radio set and 15.38% of respondents' families don't have radio set.
61. Regarding time spent on radio listening, 50% of respondents spent time for listening radio less than one hour, 37.69% of respondents spent time for listening radio from 1 hour to 2hour, 1.54% of respondents spent time for listening radio from 2hour to 3 hour and only 0.775 of respondents spent time for radio listening more than 3 hour in a day whereas 10% of respondents do not spent time for listening radio.
62. Regarding type of programme listening on Radio, 70% of respondents listen News programme in Radio followed by 60.77% filmy song, 12.31% Bhaktigeet in radio, 23.38% Lookageet, 3.85% educational programme,

- 3.08% classical song, 1.54% health programme, 3.85% sport commentary only and 9.23% of respondents listen weekly Drama programme in Radio.
63. Regarding Newspaper, 25.38% of respondents' families subscribe newspaper and 75.62% of respondents' families do not subscribe news paper.
64. As per as name of newspaper, 16.15% of respondents families prefer reading newspaper Dainik janambhumi while 2.30% Niyomiya Barta, 3.85% Protidin, 1.54% Dainik Asom, and 0.77% of each respondents families prefer reading newspaper Amar Asom and The Hindu.
65. Regarding time spent on newspaper reading, village 23.85% of respondents spend less than one hour for reading newspaper, 16.92% of respondents spend one to two hours for reading newspaper whereas the remaining 59.23% of respondent don't read newspaper.
66. Regarding subject of newspaper reading, 7.69% of respondents read editorial , 2.31% each of respondents read cinema page and International news of the newspaper, 6.92% of respondents read sport part in Newspaper, 23.08% of respondents read advertisement, 12.31% of respondents read political news in the newspaper, 6.15% of respondents read Jodie sign, 5.38% of respondents read employment news in the newspaper, 6.15% of respondents read current affairs, 3.85% of respondents read reader column of the newspaper, 24.62% of respondents read only Headline, 34.62% of respondents read only first page of the newspaper, 10% of respondents read defense related news, 0.77% respondents read foreign news.
67. In the study village 37.69% of respondents read magazine and 62.31% of respondents don't read magazine.
68. As per as name of magazine reading, village 24.62% of respondents read Bishmoi, 13.08% of respondents read Rahashya, 10.77% of respondents read Maya, 10% of respondents read basically female magazine Nandini while a

few respondents read magazines like- Priya-Hakhi, Wisdom, Trishnatur, Competitive success, Prantic, India Today.

69. Regarding television, 65.38% of respondent's families have television and 34.62% of respondents' families don't have television in the study village.

70. As per as watch television in a week, 45.38% of the respondents watch television in a week daily, 7.69% of respondents watch television in a week five to six days, 12.31% of respondents watch television in a week three to four days, 10% of respondents watch televisions in a week one to two days, 5.38% of respondents watch television in a week very rarely and remaining 19.23% of respondents don't watch television. In the case of watching television 64.62% of respondents have watch television in their own home and 35.38% of respondents have watch television in the relative and neighbors home.

71. In the study village most of the families (65.38%) have satellite Dish TV connection where 34.62% families have don't Satellite dish connection.

72. As per as type of satellite dish, village 48.23% of respondents family have Dish TV connection while 23.52% respondents family have Tata Sky Satellite Dish connection, 18.47% of respondents family have Airtel Dish connection and only 10.58% of respondents family have DTH dish connection.

73. Regarding channel watch on television, News Live is at the top in ranks order among the respondents, followed by Dy 365 in the second rank order and Zee Cinema in the third rank order among the respondents. NE TV is in the fourth rank, DD National is in the fifth rank, Star Gold jointly is in the sixth rank, Max in the seventh rank, Zee TV in the eight ranks, Star Movies is in the ninth rank, Star Utsab and Enter10 jointly in the tenth rank order respectively among the respondents, while other channels are more not popular among the respondents.

74. As per as habit of cinema going, most of the respondents (90 percent) do not have the habit of cinema going, while only 13% of respondents have the habit of cinema going.
75. Regarding tendency of cinema going, most of the respondents (90 percent) never go to cinema; only 6.92 percent of the respondents have very low degree of cinema going i.e. they have not gone to cinema in last one month, while 3.08 percent of the respondents have low degree of cinema going.
76. As per as watch movie on DVD/VCD/Computer, three fifth (60%) of respondents watched movies on VCD/DVD/Computer, while two fifth (40%) of respondents do not watch movies on VCD/DVD/Computer. Thus it is found that majority (60%) of the respondents in the Mogroi village watch movies on VCD/DVD/Computer.
77. Regarding place of watch movie, 55.13% of the respondents watched movies on VCD/DVD/computer at their respective home while 14.10% of the respondents watched it at their Relatives's houses and remaining 30.77 % of respondents watched movies on VCD/DVD/Computer at their Neighbours houses.
78. Regarding place on taken DVD/VCD cassette, 55.81% of the respondents borrow VCD/DVDs cassette from Nakachari while 25.58% of the respondents borrow it from Naginijan and 18.61% of the respondents borrow it from Puthinadi.
79. As per as prefer film by the respondent, 33.08 percent of the respondents preferred Art film, while 23.84 percent of respondents prefer Romantic film, 19.23 percent of respondents prefer Comedy film, 13.85 percent of respondents prefer Action film and 7.69 percent of respondents prefer both Romantic and Action film. Only 2.31 percent of respondents prefer adult film.

80. Regarding prefers film language, 63.08 percent of the respondents prefer Assamese language, 18.46 percent of respondents prefer Assamese+Hindi language, 16.92 percent of respondents prefer Hindi language and only 1.54 percent of respondents prefer English language film.
81. In the village, most of the respondents (93.08 percent) have mobile phone, while only 6.92 percent have no mobile phone.
82. Regarding mobile service provider, most of the respondents (56.15 percent) use Aircel mobile network while 16.15 percent of respondents use BSNL network mobile, 14.62 percent of respondents use Reliance mobile network and 13.08 percent of respondents use Airtel mobile network.
83. Regarding digital literacy rate, 6.92 percent of respondents have diploma in digital literacy while 3.85 percent of respondents have learning by experience and No respondents have Degree in digital literacy.
84. Regarding computer, only 4.62 percent of respondents have own computer, while 95.38 percent of respondents have not own computer. Thus in the study village most of the respondents (95.38%) did not have own computer.
85. As per as internet connection, out of 6 respondents those who have computer, only 0.77% respondents have internet connection while 3.85% of respondents have no internet connection and 95.38% of respondents were not applicable.
86. Regarding use of computer, Out of 14 who have access computer, 42.85 percent of respondent use computer at their respective home while 28.57 percent of respondents access computer at their office and 14.29 percent each of respondents use computer at cybercafé and School/College.
87. As per as purpose of using computer, out of 14 respondents who have assessed computer, 35.71 percent of respondents use computer for Educational +Entertainment purpose, while 21.43 percent each of the respondents use computer for only educational purpose, 28.58 percent of

respondents use computer in their official purpose and remaining 7.14 percent of each respondents use computer for business and Educational +Entertainment+ Business purpose.

88. In the village only 3.85 percent of respondent use internet while 96.15 percent of respondents did not use internet. Among the internet they did not use regularly.

89. Regarding internet use in a week, 20% of the respondents used internet five to six days in a week while 40% each of the respondents used internet 3-4 days and rarely/occasionally in a week.

90. Regarding purpose of internet use, , 40% each of respondents used internet for the purpose of academic and Email + download reading material while only 20% of the respondents used internet for the purposes of e-mail + downloading reading materials + downloading free software + downloading MP3 music.

91. As per as participate in village authority, more than half percent (56.92 percent) of respondents participate in different activates in the village authority while more than two fifth (43.08) of the respondents do not participate in the village authority.

92. In the study village out of 74 respondent, less than three-fifth (58.11 percent) percent of respondents participate in socio-religious activities such as; “Bhona-Hobah”, “Jamastoni”, Jethuwa Hobah” etc. in the village while a little more than one-fourth (25.67 percent) of the respondents participate in organized cultural activities such as; ‘Husari’, “Moina-Partijat Programme”, “Bihu Function” etc. Remaining 16.22 percent of the respondents are actively participating in the local politics in the village.

93. Regarding political elite of the village, the name of the five persons whose ratings are maximum; a little more than three-fourth (75.38 percent) of the respondents argues that Mohendra Gogoi followed by a little less than



seventh-tenth (68.46 percent) percent Chandiram Gogoi, more than six-tenth (63.84 percent) percent Tilok Gogoi, a little less than six-tenth (63.84 percent) percent Amar Gogoi and a little more than half (53.07) percent Dhoneswar Gogoi.

94. Regarding social elite. The name of the five person whose rating are maximum, 72.31 percent of the respondents argues that Mridupaban Gogoi is the social elite in Mogroi village followed by 62.31 percent Biman Gogoi, 58.46 percent Amar Gogoi, 50.00 percent Papu Gogoi 43.08 percent Puna Gogoi

95. As per as most respectable persons in the village, the name of the five persons whose ratings are maximum; 76.92 percent of the respondents argues that Chandra Gogoi is the respectable persons in the village followed by 68.46 percent Mohendra Gogoi, 59.23 percent Chandra Gogoi, 54.62 percent Dhaneswar Gogoi 53.07 percent Bhuban Gogoi.

96. Regarding educated elite, 74.62 percent of the respondents argues that Anil Buragohain is the most educated persons in the village followed by 63.08 percent Paramnada Gogoi, 56.92 percent Ramesh Gogoi, 47.69 percent Biman Gogoi and 41.53 percent Bodan Gogoi. The data reveal that 74.62 percent of respondents argued Anil Buragohain as the most educated person in the Village