Chapter 7

SUMMARY, FINDINGS AND CONCLUSION

The study titled **Social Structure and Mobile Communication: A Study of the Rural Youth in Jorhat District of Assam** analyses the communication architectures of mobile phone, its use patterns and social functions (positive and negative) among the rural youth. The study formulates the research problem on the basis of extensive survey of literature and draws inferences from analyses of the field data collected by administering a structured interview schedule to the sampled 300 rural youth having mobile phone in four villages (Komar Khatowal, Charigaon, Gorowal Chungi and Rampur Gaon) of Jorhat district of Assam. The units of the study were selected from the universe of the youth in the four villages with the help of random sampling technique. The collected data were organized and analysed through bi-variate and multi-variate tables. The analyses were placed in the context of social background of the youths from the households of the four villages. The social background of the respondents includes age, gender, income, occupation, caste, religion, education etc in four the villages.

THE PROBLEM

Mobile phone, the newly appeared media, has become an integral part of our daily lives; many people finding it very difficult to imagine life without the possibility of making a quick call from wherever they might be. People of all ages have been using this media for different purposes, irrespective of age and sex in different areas like rural and urban. Young people, particularly college students are most enthusiastic users of mobile phone. Mobile phone has become an indispensable part of the mobile savvy youth due to the wide range of services that mobile offers. The high-tech gadget has gone beyond the boundaries of wireless communication and text messaging. Mobile phone is today used for a variety of purposes like expressing thoughts, social networking, internet surfing, banking, navigation, reading news, music and playing games. Over the last decade or so, it has undergone a dual transition of digitalization and democratization.

The explosive growth of mobile technology is remarkable and the social implications are myriad, the amount of social science research in this area is relatively small when compared to other pervasive communication technologies, such as the internet (Rice and Katz 2003).The good news is that mobile communication research is on the rise and researchers from all over the globe are making valuable contributions to the understanding of its social implications. The diffusion of mobile telephony has complex effects and perhaps different consequences for social networking than its advocates imagined. The global impact of its adoption and use and the international composition of researchers in this area have drawn attention to the trends or ways people think about and use mobile telephony in various cultures. Recent research has shown that mobile phone can play a significant role in development if applied efficiently and appropriately. It can be used in education to facilitate distance learning, and in farming and fishing activities, most notably to assist with agricultural market information services, improving rural livelihoods, in health, in small business development (micro-entrepreneurship), in governance, in disaster management and emergency situations, in environment and weather, and in mass communication and entertainment. Even as scholars struggled to evolve a comprehensive understanding of the internet, the literature on mobile telephony has burgeoned into an interdisciplinary study of mobile technology as it interacts with the social order. Yet, characterization of the effects of mobile telephony has often been abstract and non-specific. Castells and associates (2007) summarized a vast amount of work on 'mobile network society' with the proposition that it represents an enhancement of the social structure by new, wireless communication technologies. The enhancement that provides the evidence for this claim is largely based on characteristics of the technology: micro- coordination of schedules made possible by the ability to communicate while moving, establishment of new business that provides mobile telephony, use of new surveillance capabilities embedded in cell phone equipped with GIS, cultural innovations (sex, entertainment, news feeds), the potential for rapid political mobilization. Yet, if enhancement of social structure is simply the continuation of old practices through new means, or the introduction of a new resource that will differentially accrue to those with pre-existing advantages, mobile telephony does not portend any major shift. The mobile phones have been very popular among young and the various studies conducted on mobile phone among youth have focused on three broad aspects of mobile phones; (i) the communicative

architectures of mobile, (ii) the user practices of mobile and (iii) the social functions of mobile use. A few studies have been conducted on mobile and the youth, and quite a few on the rural youth in India while there is emerging a bulk of mobile using rural youth and this impact is felt to have imminent socio-cultural results. Therefore, the present study is fills the gap of social research on mobile technology of communication and its impact on rural youth. Most of the studies of mobile use have been conducted on teens, adolescents, or general population whereas youth is an important group of working population and mobile phone is supposed to be used for business purpose. However, some variations are found in terms of structural differences of rural youth. Thus, the study has been an attempt to study mobile phone among the rural youth in Assam.

OBJECTIVES OF THE STUDY

The following are the objectives of the study:

1. To identify the communicative architectures (mini-computer, internet, telephone, camera, data transfer facility, video, audio etc) of mobile as media among rural youth
2. To analyse the use patterns (thought/opinion expression, social networking, internet surfing, banking, navigation, reading news, music listening, playing games etc) of the mobile communicative architectures among rural youths
3. To examine the social functions (socio-cultural integration or individuation) of the mobile communicative practices among rural youths

THE METHODOLOGY

The study has attempted to know the bases of architectures of mobile phone, its use patterns and its social functions among on rural youth in four villages of Jorhat district of Assam. For the study, empirical data were collected during 25th February-22nd May 2014 by administering an interview schedule on rural youth. Before starting data collection from the respondents, a list of the youths was prepared from all the four villages; namely Komar Khatowal (General Caste dominated village), Charigaon (OBC dominated village), Gorowal Chungi (SC Village) and Rampur (ST Village). Total number of youths in the villages was 2014 in the age group between 18-35. Then, the youths were divided into two age groups by genders: 18-26 (early youth

age), 27-35 (late youth age). In the early youth age (18-26) the number of youths was 1124: male 661 and female 463. In the late youth age (27-35) it was 890: male 480 and female 410. Out of 2014 youth, a sample of 15 percent youths who have mobile phone was drawn from each male and female of the both age groups (early and late youth age) of the four villages. Hence, total sample youths were found 300 (68, 88, 83 and 61 respectively) in four villages.

FIELD OF THE STUDY

The study has been conducted in the four villages of Jorhat district, having different caste compositions. The village Komar Khatowal (General caste dominated) is situated at a distance of 16 km away from Jorhat town which starts from National Highway No 37 with a distance of $3^1/_2$ km on a contiguous land. The total number of households in the village is 207 and total populations is 1321, out of which 879 are males and 842 are females. There are various communities in the village like Brahmin, Kalita, Chutia, Konch, Keot, Komar etc. Kalita is the dominant community in the village. Most of the people of the village belong to General Castes. There are 3 primary schools, 1 middle school, 1 high school and 4 Anganwadi centres in the village. The literacy rate of the village is 85.45% of which 47.34% are males and 38.11% are females.

Village Charigaon (OBC dominated) is situated at distance of five kilometers from Jorhat town.The total number of households in the village is 548 and total populations is 2867, out of which 1512 are males and 1355 are females. There are five communities in the village; namely, Brahmin, Kalita, Chutia, Konch,Keot and Jugi. Among these communities Brahmin and Kalita are General caste. Konch is the dominant community in the village. Both Konch and Keot are OBCs and have most population in the village. The literacy rate is 88: percent 54 percent male and 46 females. There are 4 primary schools, 3 middle schools, two high schools and one college in the village. It is a very big village in this area.

The village Gorowal Chungi (SC populated) is situated at a distance of 14 kilometers from Jorhat town. The village is an interior place of 5 kilometers away from the National Highway No. 37. The river Kakojan is blowing through the heart of the village and the people of the village are residing on both the bank of the river Kakojan. The village has only the Koibortta (SC) community. The Koibortta community is known as fisherman community. Their main occupation is fishing and

selling it in the market. There are 212 households and 1518 persons in the village: male 841 and female 677. There is 1 primary school and 1 Anganwadi center in the village.

Rampur Gaon (ST populated) is situated at a distance of 12 kilometers from the heart of Jorhat town and 8 kilometers from national highway No 37. The total numbers of households in this village are 131 and total population is 917: 515 are males and 402 females. The total land area of this village is 524 Bighas. It is a ST dominated village. Most of the families belong to Mishing community and five families are from the tea garden community. There are four educational institutions in the village: 1 Anganwadi Centre, 1 L.P school, 1 M.E school and 1 High School. Except the Anganwadi Centre all the institutions of the village are non-provincialized venture institutions.

SOCIAL BACKGROUND OF THE RESPONDENTS

1. Over half (54.33%) of the respondents belong to the age group of 18-26 and the rest belong to the age group of 27-35. In Komar Khatowal and Charigaon, majority of them are in the age group of 18-26 (early youth age). On the other hand, in Gorowal Chungi and Rampur Gaon, majority of them are in the age group of 27-35 (late youth age).

2. Majority of the respondents (59%) are male. Of them 40.67 percent are female and 0.33 percent Hijra. In Komar Khatowal (57.35%), Charigaon (62.5) and Gorowal Chungi (50.61%) Gaon males are in majority. On the other hand, in Rampur Gaon, over two thirds of (67.22%) the respondents are male.

3. Majority of the respondents (70.68%) are unmarried followed by married ones (26.67%). A few respondents are remarried (1%), widowed (0.66%), divorced (0.66%) and deserted (0.33%). A large number of unmarried respondents are found in Rampur Gaon (77.06%).

4. Of the respondents, 27.69 percent have been students in the villages followed by business holders (25%).Besides, 17.66 percent are cultivators, 16.33 percent are labour, 7.66 percent have service and 5.66 percent are housewives by occupation. In Komar Khatowal (41.17%) and Charigaon (43.20%) the largest number of respondents constitutes students. On the other hand, the largest number of labourers is in Rampur Gaon (39.37%). In Gorowal Chungi (45.78%), the largest numbers of respondents is engaged in business.

5. Of the respondents, 10 (23.80%) have private tuition followed by grocery shop (19.06%) and vegetable shop (19.06%) as occupation. Besides, the respondents are engaged in pharmacy (4.76%), cloth store (7.14%), handicraft store (4.76%), electronic shop (2.38%) and cyber cafe (4.76%).

In Komar Khatowal they are occupied with grocery shop (25%), private tuition (25%) and vegetable shop (25%). In Charigaon they have stationery shops (31.59%) and private tuition (31.59%). In Gorowal Chungi, the respondents have vegetable shop (45.46%). In Rampur, majority of the respondents (50%) have private tuition, followed by grocery shop and handicraft store each.

6. Most of the BPL respondents (79.89%) have income in the bracket of Rs 2828-5657 in all the villages. Respondents are small in numbers who have income of Rs 5658-8486 (10.55%) and Rs 8487-11315 (9.54%).

7. More APL respondents have income of Rs above 22632 (28.72%). More APL respondents are in Komar Khatowal (30.46%) and Charigaon (39.39%) while small number of the respondents is found in Gorowal Chungi (18.18%) and Rampur Gaon (21.76%) who has income of Rs above 22632.

8. Of the 300 total respondents 89 (29.68%) belong to OBC, 83 (27.66%) to scheduled castes, 67 (22.33%) to General castes and 61 (20.33%) to Scheduled tribes. General caste and OBC are found in Komar Khatowal and Charigaon respectively. In Komar Khatowal most of the respondents (91.17%) belong to General Caste. In Charigaon most of the respondents (94.32%) belong to OBC. In Gorowal Chungi, all the respondents belong to a Scheduled Caste and in Rampur all the respondents belong to tribes.

9. Of the respondents, 27.66 percent belong to Koibortta (SC) community followed by the Kalita (21.68%). Besides, the respondents belong to the Mishing (19.66%) and the Konch (15.35%), the Keot (5.66%), the Chutia (15.35%), the Ahom (3%), the Brahmin (1%) and the Tea-tribe (0.66%). In Komar Khatowal respondents belong to Kalita (89.71%), Konch (7.35%) and Brahmin (2.94%). In Charigaon the respondents are from Konch (46.59%), Keot (19.33%), Chutia (18.19%), Ahom (10.22%), Kalita (4.54%) and Brahmin (1.13%) communities. In Gorowal Chungi,, all the respondents are Koiborttas and in Rampur Gaon most of the belong to the Mishing tribe and the rest belong to tea-tribe.

10. Of the total respondents, 298 (99.34%) are Hindu and 0.66 percent are Christian. All the respondents of Komar Khatowal, Charigaon and Gorowal Chungi are Hindu. In Rampur Gaon 99.34 percent respondents are Hindu and the rest are Christian.

11. Half of the respondents (50.33%) speak only Assamese; 25.33 percent speak Assamese and Hindi; 10.33 percent speak Assamese, Hindi and English; 9.68 percent speak Assamese and other language or dialect and only 4.33 percent speak Assamese and English.

12. The respondents who are qualified upto higher secondary level are more (22.68%) than the respondents with primary level (19.35%), middle school (17.66%), high school level (16.66%) and Graduate level (13.33%), post graduate level (4.66%) and M.Phil/Ph.D level (0.66%).

The respondents of Komar Khatowal and Charigaon have achieved higher educational standards than those of Gorowal Chungi and Rampur Gaon. The respondents qualified upto higher secondary level are more in Komar Khatowal (27.97%) and Charigaon (28.42%). Similarly, the respondents qualified upto primary level is more in Gorowal Chungi (31.34%) and Rampur (22.95%).

13. Most of the families (89.34%) of the villages are nuclear; and the rest are joint. Nuclear families are more (94.22%) in Charigaon than in Komar Khatowal (86.70%), Gorowal Chungi (92.77%) and Rampur Gaon (80.32%).Similarly, numbers of joint families are more in Rampur Gaon (19.68%) than in Komar Khatowal (13.24%), Charigaon (5.68%) and Gorowal Chungi (7.23%).

14. Over (54%) of the respondents have small family, followed by medium size family (35.34%). Only 10.66 percent families are large in size. In Rampur Gaon, number of medium size family is more (44.27%) as compared to the rest of the villages. Similarly, number of large size family is more (19.67%) in Rampur Gaon than any other villages under the study.

15. In the respondents' families, 994 (55.31%) are male and 771 (44.69%) are female. Out of the total persons of both the genders, the highest number of persons (12.88%) is in the age group of 36-40 and the lowest number is found in 31-35 (3.36%). In Komar Khatowal, 12.19 percent are in the age group of 41-45, followed by the age group of 36-40 (11.49%). In Charigaon, equal number is found in the age groups of 36-40 (12.67%) and above 60 (12.67%) each, followed by the age group of 41-45 (12.29%). In Gorowal Chungi, 12.88 percent of the respondents are in the age group of 51-55 followed by the age group of 36-40 (12.19%). In Rampur Gaon, 15.98 percent of the respondent in the age group of 36-40, followed by the age group of 56-60 (10.50%).

16. Of the respondents' family members, 441 (25.56%) are students followed by housewives (21.46%), cultivators (17.85%), business holders (15.71), labourers (12.46%) and service (6.43%). The number of students is more in Komar Khatowal, Charigaon and Gorowal Chungi while the number of labourers more in Rampur Gaon.

17. In all the villages more persons are found in BPL category. Of total 972 persons of BPL category, 370 (38.09%) have annual income in the group of Rs. 20108-22634, followed by the group of Rs 17581-20107 (35.90%), Rs 15054-17580 (13.16%), Rs 12527-15053 (7.61%) and Rs 10000-12526 (5.24%).

Number of persons of BPL category having high income is more in Komar Khatowal and Charigaon while persons of BPL category having income in medium range is more in Gorowal Chungi and Rampur Gaon.

18. Of the persons of APL category 52.56 percent have income above Rs 35270, followed by the income group of Rs 32743-35269 (23.40%). The rest are in the income group of Rs 30216-32742 (10.06%), Rs 22635-25161 (6.77%), Rs 27689-30215 (3.69%) and Rs 25162-27688 (3.49%). Number of persons with high income is more in Komar Khatowal and Charigaon while number of those with medium range is more in Gorowal Chungi and Rampur Gaon.

19. Of the total family population, 403 (23.36%) are qualified upto primary level, followed by qualification upto high school level (22.23%), of the total population of the villages. Number of persons is not so less who have qualification of middle school level (21.46%) and higher secondary level (17.62%), graduate level (10.31%), illiterate (2.72%), post graduate (1.73%) and M.Phil/ Ph.D level (0.57%). M.Phil/ Ph.D degree holders are found only in Komar Khatowal (1.39%) and Charigaon (1.06).

In Komar Khatowal (28.59%) and Charigaon (26.75%), more persons are qualified upto higher secondary level while persons are more (27.89%) in Rampur Gaon qualified upto primary level. In Gorowal Chungi Gaon, the persons qualified upto middle school level is more (31.05%).

20. As regards the owners of house, 88.34 percent are male and the rest are female. Male ownership is more (91.57%) in Gorowal Chungi than in Komar Khatowal (86.77%), Charigaon (88.64%) and Rampur Gaon (85.25%). Similarly, female ownership is more in Rampur Gaon (14.75%) than in Komar Khatowal (13.23%), Charigaon (11.36%) and Gorowal Chungi (8.43%).

21. Of 300 total households, 73 (24.35%) are Assam type (pacca) houses, followed by Kachcha houses (18.33%).Besides, 17.01 percent households are pacca, 15.33 percent are L- patterned (kachcha) and 11.33 percent have L patterned (pacca) house, RCC building (3.66%), U patterned (pacca) house (1%), and U- patterned (Kachcha) house (0.33%). Assam type (pacca) houses are more in Komar Khatowal (32.37%) and Charigaon (35.24%) while Kachcha houses are more in Gorowal Chungi (36.16%) and Rampur Gaon (22.95%).

22. Regarding basic amenities, a large number of households are having separate kitchen: 90.90 percent in Charigaon, 86.76 percent in Komar Khatowal, 77.10 percent in Gorowal Chungi and 65.57 percent in Rampur Gaon. Attached latrine facility is less in the villages: 10.22 percent in Charigaon, 5.88% percent in Komar Khatowal and no attached latrine in Gorowal Chungi and Rampur Gaon.

Bathroom facility is found in most of the houses (95.45%) in Charigaon, followed by those in Komar Khtowal (94.11%). 78.31 percent household in Gorowal Chungi and 77.04 percent in Rampur have bathroom facility.

23. Of the 300 total households, 171 (57%) have pacca latrines, followed by Kachcha latrine (40%). Pacca latrine facility is more in both Komar Khatowal (76.47%) and Charigaon (78.41%) while Kachcha latrine is more in Gorowal Chungi (61.45%) and Rampur Gaon (55.75%). A few houses in Gorowal Chungi (6.02%) and Rampur Gaon (6.55%) defecate in open spaces.

24. For drinking water the number of households using pond and private tubewell (23.68%), private tubewell (22.68%) and Govt. pipe water supply and private tube well (16.33%) are more than those using river and private tube well (13.33%), Govt. pipe water supply (11.33%), Pond and Hand Pump (6.33%), Pond (3.66%) and Home fitted running water with motor (2.66%).

Use of pond and private tube well as source of drinking water is more in Komar Khatowal (45.60%) and Rampur Gaon (40.98%) while the households using Govt. pipe water supply and private tubewell are more in Charigaon (35.24%). In Gorowal Chungi, more (48.22%) households use river and private tubewell as their source of drinking water.

25. Out of the 300 households, 136 (45.34%) use LPG & bamboo/wood as fuel, followed by bamboo/ wood (27%). 26.66 percent households use LPG only. Number of households is very less (1%) in the villages that use bamboo/wood &kerosene stove.

LPG & bamboo/wood are used more in each of the village. Number of households using bamboo/wood & kerosene stove is very less in the villages. Only

3.61 percent households in Gorowal Chungi use bamboo/ wood & kerosene stove as their fuel.

26. Majority of the households (62.66%) have pacca bathroom and the rest have Kachcha bathroom. Pacca bathrooms are more in Komar Khatowal (71.88%), Charigaon (79.76%) and Rampur Gaon (53.20%) while Kachcha bathrooms are more in Gorowal Chungi Gaon (56.92%).

27. Of the households of the respondents (44%) possessed landholding of 5-7 bighas, followed by 2-4 bighas (26%). Besides, 24 percent households possessed 8-10 bighas of land. Households are found very less (6%) in the villages that possessed more than 10 Bighas. Households are found more in Komar Khatowal that have 8-10 bighas of land while households are found more in Charigaon (40.92%), Gorowal Chungi (60.26%) and Rampur Gaon (44.28%) that have 5-7 bigas of land.

28. Majority of the respondents prefer Assamese news papers than English newspapers. In Komar Khatowal, Dainik Janambhumi (51.47%) and Asomiya Pratidin (38.23%) are more popular while in Charigaon Asomiya Pratidin (43.18%) and Dainik Janambhumi (36.36%) are more popular. Asomiya Pratidin (36.14%) and Dainik Janambhumi (31.32%) are also more popular in Gorowal Chungi. Dainik Janambhumi (45.90%) and Asomiya Pratidin (31.14%) are also popular in Rampur Gaon. A few respondents read English newspapers.

29.Current affairs is much read by the respondents in the news papers: Komar Khatowal (38.23%), Charigaon (43.18%), Gorowal Chungi (28.91%) and Rampur (42.62%) while editorial , sports politics, employment news, healthlines, first page news, business news,entertainment news and cinema news are not much read. Number of respondents who read foreign news and international issues is very less.

30. More respondents read the Assamese magazines while a few respondents read English magazines. Prantik and Maya is more popular among the respondents. More respondents read Prantik: 32.29 percent respondents in Komar Khatowal and 34.09 percent in Charigaon. Similarly more respondents read Maya: 27.71 percent respondents in Gorowal Chungi and 36.06 percent in Rampur. Prantik is more popular among General caste and OBCs respondents while Maya is more popular among the SC and tribal respondents.

31. Respondents mostly read current affairs in magazines: 54.41 percent in Komar Khatowal, 47.72 percent in Charigaon, 24.09 percent in Gorowal Chungi and 31.14 percent in Rampur Gaon. Respondents who read the editorial part are found very less in all the villages.

32. Radio listeners are less in number: 5 respondents (7.35%) in Komar Khatowal, 6 (6.81%) in Charigaon, 12 (14.45%) in Gorowal Chungi and 8 (`3.11%) in Rampur Gaon listen radios.

33. Majority of the households of the respondents has television sets: 58 households (85.29%) in Komar Khatowal, 78 (88.63%) in Charigaon, 70 (84.33%) in Gorowal Chungi and 43 (70.49%) in Rampur Gaon.

34. Of the respondents not many have computer: 16 respondents (23.52%) of Komar Khatowal, 23 (26.13%) of Charigaon, 9 (10.84%) of Gorowal Chungi and 7 (11.47%) of Rampur Gaon.

35. The largest number of the respondents use computer for educational purposes and the rest use it for entertainment, games and business.

FINDINGS OF THE STUDY

The findings of the study are follows:

A. Social Bases of the Mobile Architectures

(1) All the respondents of the four villages have the architectures of phone calls and SMS/MMS in their mobile phones as these are essential features of a mobile set. Most of the respondents in the three villages - Komar Khatowal (General Caste dominated village), Charigaon (OBC dominated village) and Rampur Gaon (ST Village) have the architectures of audio, video, camera, internet, facebook, twitter, radio and Bluetooth in their mobile phones.

In Gorowal Chungi (SC Village), most of the respondents have only five architectures: audio, video, camera, radio and video, and majority of them have internet, facebook and twitter.

Among the four villages, the respondents who have map and TV are comparatively more in Charigaon. The village Gorowal Chungi has less respondents who have social media, map and TV as architectures on their mobile sets as compared with other three villages. The village Komar Khatowal (General Caste village) has more social media on their sets than those of other three villages.

Thus, one finds a positive relationship between the level of development and the architectures on mobile sets of the youth.

(2) All the respondents in both the age groups (early and late youth age groups) have phone calls and SMS/MMS on their mobile phones as they are essential for communication. Most of them have audio, video, camera, internet, facebook, twitter and Bluetooth. In both the age groups, most of the females and majority of males have facebook account. In early youth age, more males (72.28%) than females (69.67%) have twitter as social media. A few respondents in both the age groups have TV and map in mobile sets. In both the age groups more males than females have TV in their mobile sets. More females in early youth age (18-26) and more male in late youth age (27-35) have map in mobile phones.

(3) More General caste, OBC and ST respondents have advance architectures than the SC respondents.

A few respondents have map and the fewest of them have TV in all the categories of caste/tribe.

More OBC respondents and the least of the SC respondents have TV in mobile sets. More ST respondents and least of the SC respondents have map in mobile sets.

All the Christian respondents and most of the Hindu respondents have audio, video, camera, radio and Bluetooth in mobile sets. Most of the Hindu respondents and majority of the Christian respondents have internet, facebook and twitter**.**

(4) Most of the respondents with different educational qualification have audio, video, camera, internet, facebook, twitter, radio and Bluetooth. A few respondents have map and the fewest have TV in mobile phones.

More females than the males of different educational qualifications have audio, video, camera, internet, facebook, twitter, radio, map and bluetooth. On the other hand, more males than the females have TV in mobile set. All the males of

M.Phil/Ph.D have TV in mobile sets. Similarly, all the males and females of M.Phil/Ph.D level have map in mobile sets. Majority of illiterate have audio and less than half of them have video, camera and radio in mobile sets. A few respondents have internet, facebook and twitter. Most of the respondents of primary level have audio and half of them have camera, radio and Bluetooth. A few respondents have internet, facebook, twitter and map in mobile sets.

Most of the respondents with the educational qualification from middle school to post graduate level have audio, video and camera. On the other hand, all the respondents educated between high school and M.Phil/Ph.D level have internet, facebook and twitter. A few more educated respondents have TV and map in mobile sets. A few respondents with education between higher secondary school level and post graduation and half of those who have education of M.Phil/Ph.D level have TV. Similarly, a few respondents with educational ranking from primary to post graduate level have map in mobile phones. All the M.Phil/Ph.D level have map in mobile sets**.**

(5) Most of the BPL respondents in the income group Rs 0-2828 have the architectures of video and camera. Between these two income groups, more respondents in the income group Rs 2829-5657 than in the income group Rs 0-2828 have these two architectures. More respondents in the income group Rs 0-2828 than in the income group Rs 2829-5657 have internet, facebook and twitter in their mobile sets. Almost equal numbers of the respondents in both the income groups have the architectures of radio. All the respondents in the income group Rs 5658-8486 and most of the respondents (96.55%) in the income group Rs 8487-11315 have the architecture of audio in mobile sets. 93.10 % of the respondents equally have internet, facebook and twitter in the income group Rs 8487-11315 while 75 percent of the respondents in the income group Rs 5658-8486 have this architectures.

More respondents in the income group Rs 8487-11315 than in the income group Rs 5658-8486 have TV in mobile sets.

More respondents in the income group Rs 8487-11315 than in the income group Rs 5658-8486 have map in their mobile sets.

Thus, some advance architectures like TV, map etc are found either in the mobile sets of some of the BPL respondents in the highest income groups or in the mobiles of a few respondents in other income groups.

Most of the agriculturalists in the BPL category have the architectures of audio, and Bluetooth. Majority of them have video, camera and radio. In this category of occupation less than half of the respondents (46.87%) equally have internet, facebook and twitter and more than one tenth (12.5%) have map in their mobile sets.

All the service holders and businessmen have internet, facebook and twitter while the most of the service holders equally have the architectures of audio and Bluetooth. The highest numbers of businessman also have these two architectures. More service holders than the businessmen have these architectures in their mobile sets. Most of the service holders and majority of businessmen have the architectures of video, camera and radio.

A few and almost equal number of service holders and businessmen have the architecture of TV in mobile sets. Near about half of the service holders and more than half of businessmen have map in their mobile sets. Thus, the respondents in the higher income groups occupied with business have TV in their mobile sets and in respect of other features the occupation of business does not make significant difference as compared with the occupations of agriculture and service as well as the non-employed.

The highest numbers of labourers and non-employed respondents have the architecture of audio and Bluetooth. More labourers have these architectures than the non-employed. Most of labourers have equally video, camera and radio. Most of the non-employed also have these architectures, but with the difference that more labourers have these architectures than the non-employed.

A few labourers and most of the non-employed respondents have internet, facebook and twitter. The fewest of the labourers have TV in mobile sets while more non-employed have map than the labourers.

(6) Most of the respondents (61% to 93%) in all the APL income groups have audio, internet, facebook, twitter mobile radio and Bluetooth. On their mobile sets, barring mobile TV and map is found in the mobile sets of the APL respondents (4% and 14%) in the two highest income groups while map is found in the mobile sets of half of the respondents in the highest income groups, one third (35%) in the last but one income group and over 10 % to about one fourth in the rest of the groups.

All the agriculturalists of APL category have the architecture of audio and Bluetooth; most of them have video, camera, radio and majority have internet, facebook and twitter. A few respondents have map in their mobile phones.

Thus, APL respondents occupied with agriculture have map in less number. But other advance architectures like audio, video, camera, internet, facebook and twitter is more in numbers.

The most of service holders have the architectures of audio and Bluetooth. Similarly, most of the businessmen also have these two architectures. More businessmen have these architectures than the service holders. Most of the service holders and businessmen have the architectures of video, camera, internet, facebook and twitter. Of course, more service holders than the businessmen have these architectures. More businessmen than the service holders have the architectures of TV in their mobile sets. Similarly, more businessmen than service holders have map in mobile sets.

Thus, more APL service holders than businessmen have advance architectures while more businessmen have the most advance architectures like TV and map in their mobile sets. Majority of the labourers have the architecture of audio, video, camera, internet facebook, twitter, radio and Bluetooth while most the non-employed persons have these all architectures in mobile sets. More labours than the non-employed respondents have the architecture of map in the mobile sets.

Majority of labourers and most of the non-employed respondents have advance architectures. Map facility is found more in the mobile sets of labourers than in the non-employed respondents.

B. Use Patterns of the Mobile Communication

(1)The largest and almost equal number of the respondents in the villages, Komar Khatowal (General Caste dominated village) and Rampur Gaon (ST village) and more than half of the respondents in the villages Charigaon (OBC dominated village) and Gorowal Chungi (SC village), use phone calls to contact with family members. More respondents (55.88%) in the village Komar Khatowal than other three villages use phone calls to contact with friends. More respondents (44.57%) in the village Gorowal Chungi than other three villages use it to contact with relatives.

Less than one fifth (19.31%) of the respondents in the village Charigaon and over one tenth (13.25) of the respondents in the Gorowal Chungi use it to contact with business partner.

(2) Most of the respondents (61.96%) in the early youth age (18-26) and more than half (59.12%) of the respondents in the late youth age (27-35) use phone calls to contact with parents. More respondents in both the age groups use phone calls to contact with their friends and relatives.

In both the age groups, a few respondents use it to contact with business partners while the fewest of them use it to contact with colleagues and lovers.

In both the age groups, more females than the males use it to contact with parents while more males than the females in both the age group use it to contact with friends. More females in both the age groups use phone calls to contact with relatives. More males than the females in both the age groups use it to contact with business partners. The fewest males and the females in both the age groups use phone calls to contact with colleagues and lovers.

(3) More BPL respondents in the income groups Rs 5658-8486 and Rs 8487-11315 than the respondents in the income groups Rs 0-2828 and 2829-5657 use phone calls to contact with any person, to contact with parents, friends, relatives, business partners, colleagues and lovers. More than three fifths (62.5%) of the agriculturalists use phone calls to contact with parents. Over two fifths (43.75%) of them use it to contact with relatives. Below one third (31.25%) of the agriculturalists use it to contact with friends. The fewest agriculturalists (6.25%) use it to contact with business partners. More businessmen than the service holders use phone calls to contact with parents and friends while more service holders than the businessmen use it to contact with relatives. Over one tenth (16.98%) of the businessmen and below one tenth (7.14%) of the service holders use it to contact with business partners. One seventh (14.28%) of the service holders use phone calls to contact with colleagues. A few service holders and businessmen use phone calls to contact with lovers.

More labourers than the non-employed respondents use phone calls to contact with parents and friends while more non-employed respondents than the labourers use it to contact with relatives.

(4) Most of the respondents in all five APL income groups use phone calls to contact parents. More respondents in the income groups Rs 16974-19802, Rs 19803-22631 and Rs above 22632 than the respondents in the income groups Rs 11316-14144 and 14145-16973 use it to contact with friends. More respondents in the income group Rs 14145-16973 and Rs 19803-22631 than the respondents of other three APL income income groups use phone calls to contact with relatives.

Most of the agriculturalists use phone calls to contact with parents and relatives and majority of them use to contact with friends. Over one tenth (15.38%) of the agriculturalists use it to contact with business partners.

More businessmen than the service holders use phone calls to contact with parents, friend and relatives. One fourth (24.13%) of the businessmen use it to contact with business partners and more than one tenth (11.11%) of the service holders use it to contact with colleagues.

More labourers than the non-employed respondents use phone calls to contact with parents and friends while more non-employed respondents than the labourers use it to contact with relatives. Over one tenth (15.38%) of the non-employed respondents use it to contact with business partners.

(5) More females (63.93%) than the males use it to contact with parents while more males than the females use it to contact with friends. Most of the females (61.47%) and less than one third (29.21%) of the male use it to contact with relatives.

Equal numbers of the illiterates use phone calls to contact with parents and friends. Three fifths (60%) of them use it to contact with relatives. Over one tenth (13.13%) of the illiterates use phone calls to contact with business partners.

More respondents educated with primary education than the respondents of middle school education use phone calls to contact with parents and friends while more respondents educated with middle school education than the respondents with primary education use it to contact with relatives.

Most of the respondents (66%) from high school level and more than half (52.94%) of the respondents from higher secondary level use phone calls to contact with parents. Equal numbers of the respondents from high school and higher secondary level use it to contact with friends. Two fifths (40%) of the respondents from high school level and over two fifths (45.48%) of the respondents from higher secondary level use it to contact with relatives. More graduate than the post graduate respondents use phone calls to contact with parents, friends and relatives while more post graduate than the graduate respondents use it to contact with business partners and colleagues. More graduate than the post graduate respondents use it to contact with lovers.

All the M.Phil/Ph.D respondents use phone calls to contact with relatives. Half of each of the M.Phil/Ph.D use it to contact with parents, friends, business partners and colleagues.

(6) Most of the respondents from both the age groups talk on mobile sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker mode. Over one fifth (22.8%) of the respondents from the early youth age and over one tenth (13.86%) of the respondents from the late youth age talk on it by using wired headset. Over one fourth (28.22%) of the respondents from the early youth age and almost equal number of respondents from both the age groups talk on mobile putting it in speaker mode.

(7) More ST respondents than the General caste, OBC and SC respondents talk on mobile sets using wired headset while more General caste respondents than the OBC, SC and ST respondents talk putting it in speaker- mode. The highest numbers of General caste respondents (88.23%) than the OBC (87.5%), SC (74.69%) and ST (72.13%) talk on mobile sets sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker- mode.

All the Christian and most of the Hindu respondents (80.87%) talk on mobile sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker- mode. The highest numbers of Hindu respondents from General caste category (88.23%) than the OBC (87.5%), SC (74.69%) and ST category, (72.13%) talk on mobile sets sometimes keeping it on ears, sometimes using wired headset and sometimes putting it in speaker- mode.

(8) Most of the respondents in all BPL income groups talk on mobile sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker- mode. More BPL respondents in the income group Rs 5658-8486 than the respondents in the income group Rs 0-2828, Rs 2829-5657 and Rs 8487-11315 talk putting it in speaker-mode while more respondents in the income group Rs 8487-11315 than the respondents in the income groups Rs 0-2828, Rs 2829-5657 and Rs 5658-8486 talk using wired headset. Most (75%) of the agriculturalists talk on mobile sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker- mode. Over one fourth (28.12%) of them talk putting it in speaker-mode.

About one fifths (18.75%) of the respondents talk on mobile using wired headset.

More service holders than the businessmen talk on mobile sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker- mode while more businessmen than the service holders talk on mobile putting it in speaker-mode and using wired headset.

More labourers than the non-employed respondents talk on mobile putting it in speaker-mode and sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker- mode while more non-employed respondents than the service holders talk using wired headset.

(9) Most of the APL respondents in the income groups Rs 11316-14144 (81.25%), Rs 14145-16973 (84.21%), Rs 19803-22631(83.33%) and above 22632 (82.75%) and more than half (53.84%) of the respondents in the income group Rs 16974-19802 talk on mobile sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker- mode. Respondents are more in the income group Rs 11316-14144 (31.25%) than other four APL income groups who talk on mobile keeping it in speaker-mode while respondents are more in the income group Rs 14145-16973 than other four APL income groups who talk using wired headset.

Most of the (92.30%) agriculturalists talk on mobile sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker- mode.

More businessmen than the service holders talk sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker- mode.About one fourth (24.13%) of the businessmen and over one sixths (18.51%) of the service holders talk putting it in speaker-mode. Over one tenth (17.24%) of the businessmen and one nineth (11.11%) of the service holders talk using wired headset.

Three fourths (73.68%) of the labourers and three fifths (61.53%) of the non-employed respondents talk sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker- mode. More non-employed respondents than the labourers talk on mobile putting it in speaker-mode and using wired headset.

(10) Over four fifths (86.66%) of the illiterates talk on mobile sets sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker mode. Over three fifths (66.66%) of them talk putting it in speaker-mode. Over two fifths (46.66%) of them talk using wired headset.

Almost equal numbers of respondents in primary level (81.03%) and middle school level (81.13%) talk on mobile sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker mode while more respondents of primary level than middle school level talk on mobile putting it in speaker-mode and using wired headset. Over four fifths (84%) of the respondents of high school level and three fourths (75%) of the respondents of higher secondary level talk on mobile sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker- mode. More respondents of high school level (28%) than middle school level (22.64%) talk on mobile putting it in speaker-mode while more respondents of middle school level (16.98%) than high school level (14%) talk using wired headsest.

Over four fifths (87.5%) of the graduates and over three fourths (78.57%) of the post graduates (14.28%) respondents talk putting it in speaker-mode while more post graduate (35.71%) talk on mobile using wired headset.

All the M.Phil/Ph.D holders talk on mobile using wired headset, putting it in speaker-mode and sometimes keeping on ears, sometimes using wired headset and sometimes putting it in speaker mode.

(11) Most of the respondents (76.25%) in the late youth age (27-35) and over half of the respondents (55.55%) from the early youth age (18-26) send it to their family members. In both the age groups more females than the males send it to their family members. A few males and females in both the age groups send SMS/MMS to their colleagues, lovers, business partners, neighbours and relatives.

(12) All the Hindu and Christian respondents send SMS/MMS to their friends while all the Christian and more than three fifths (63.58%) of the Hindu respondents send it to their family members.

More Hindu respondents from SC category (76.92%) than General caste (57.77%), OBC (62.29%) and ST (52.63%) category send it to their family members. A few Hindu respondents from General caste, OBC, SC and ST category send SMS/MMS to their relatives.

(13) Among the four BPL income groups, the largest numbers of the respondents in the income groups Rs 2829-5657 send SMS/MMS to their family members. More than half (52.17%) of the agriculturalists send it to their family members. Equal numbers of the agriculturalists send SMS/MMS to their neighbours and relatives. More businessmen (58.8%) than the service holders send SMS/MMS to their family members while more service holders than the businessmen send it to their lovers and neighbours. Over one third (37.5%) of the service holders send it to their colleagues and below one third (29.14%) of them send to their business partners.

More non-employed respondents than the labourers send SMS/MMS to friends and relatives while more labourers than the non-employed respondents send it to neighbours.

(14) More APL respondents in the income groups Rs 11316-14144 than other four APL income groups send SMS/MMS to family members.

Most (69.23%) of the agriculturaists send SMS/MMS to family members. A few (15.38%) of them send to relatives and the fewest of them to neighbours.

More businessmen (72.72%) than the service holders (50%) send SMS/MMS to family members, lovers and relatives. All the service holders send it to colleagues while about one fifths (18.18%) of the businessmen send it to business partners.

More non-employed respondents than the labourers send SMS/MMS to family members and relatives.

(15) More females (71.12%) than the males (60.30%) send SMS/MMS to their family members. More females (28.78%) than the males (7.63%) send SMS/MMS to their relatives. Almost equal numbers of the respondents of primary (66.66%) and middle school education (65.85%) send SMS/MMS to their family members and business partners. The fewest respondents in primary and middle school level send it to neighbours. Less than one sixths (15.38%) of the respondents of primary level and more than one sixths (17.07%) of the respondents of moddle school level send SMS/MMS to relatives. Equal numbers of the respondents in high school level and higher secondary level send SMS/MMS to family members.

More post graduate respondents than the graduate respondents send SMS/MMS to family members, lovers, neighbours and relatives while more graduate respondents than the post graduate respondents send it to business partners.

Half of each of the M.Phil/Ph.D holders send SMS/MMS to family members, business partners and the relatives.

(16) More respondents from the early youth age than the late youth age click camera sometimes while more respondents from the late youth age than the early youth age click it rarely.

More males than the females from both the age groups click it frequently while more females in the early youth age and more males in the late youth age click it rarely. Almost equal number of males and females from both the age groups click camera sometimes.

(17) More than one third (34.61%) of the Hindu respondents click camera sometimes. One sixths (16.15%) of the Hindu respondents click it rarely and one seventh (14.61%) of them click it frequently.

More Hindu respondents of SC category (19.44%) than General caste (10.71%), OBC (13.95%) and ST (13.04%) click camera frequently while more OBC category (20.93%) than General caste (17.85%), SC (11.11%) and ST (13.04%) category click it rarely.

(18) More BPL respondents (33.33%) in the income group Rs 2829-5657 than the respondents in other income groups click camera frequently while more respondents in the income group Rs 5658-8486 than the respondents of other three income groups click it rarely. Equal numbers of the respondents in the income group Rs 5658-8486 and Rs 8487-11315 click camera sometimes.

Over one fourths (28.57%) of the agriculturalists click camera sometimes. Over one tenth (14.28%) of them click it frequently.

Three fourths (75%) of the service holders and over one third (36.84%) of the businessmen click camera sometimes. More service holders than the businessmen click camera rarely and frequently.

More than half (53.33%) of the labourers and one sevenths (14.28%) of the non-employed respondents click camera sometimes. More non-employed respondents than the labourers click camera frequently and rarely.

(19) More than one third (38.46%) of the APL respondents in the income group Rs 16974-19802 and more than one fifths (22.225) of the respondents in the income group Rs above 22632 click camera frequently. More respondents in the income group Rs 19803-22631 than the respondents in other in groups click camera rarely and sometimes. About one third (30%) of the agriculturalists click camera sometimes. One fifths (20%) of them click it frequently. A few agriculturalists click it rarely. More service holders (66.66%) than the businessmen (33.33%) click camera sometimes while more non-employed respondents (66.66%) than the service holders (33.33) click it rarely.Over one tenth (13.33%) of the businessmen click it frequently.

Equal numbers of labourers and non-employed respondents click camera sometimes. More non-employed respondents than the service holders click camera frequently and rarely.

(20) More males (15.71) than the the females (12.90%) click camera frequently while more females (16.12%) than the males click it rarely. More males (35.71%) than the females (33.87%) click camera sometimes.

More than half (57.14%) of the illiterates click camera sometimes. Over one fourth (28.57%) of them click it rarely. Over one tenth (14.28%) of the illiterates click it frequently. More than one third (34.78%) of the respondents of primary level and half (50%) of the respondents of middle school level click camera sometimes. More respondents of primary level than the respondents of middle school level click camera

frequently and rarely. More respondents of high school level than the respondents of higher secondary level click camera sometimes and rarely while more respondents of higher secondary level than the respondents of high school level click it rarely.

More respondents of post graduate level than the respondents of graduate level click camera sometimes and frequently while more respondents of graduate level than the respondents of post graduate level click it rarely.

Half of each of M.Phil/Ph.D holders click camera frequently, rarely and sometimes.

(21) Over two fifths (41.71%) of the respondents from the early youth age and one third (32.84) of the respondents from the late youth age listen jokes on their mobile sets. All the males and females from both the age groups listen music on mobile sets. More females than the males from both the age groups listen jokes on their mobile sets.

(22) All the Christian respondents and more than one third of the Hindu respondents listen jokes. Half of the Christian respondents and below one tenth of the Hindu respondents listen news on their mobile set.

More Hindu respondents from SC than General caste, OBC and ST listen news while more respondents from ST than General caste, OBC and SC listen jokes on mobile set. More Hindu respondents from General caste listen poem recitation on their mobile set.

(23) About half of the BPL respondents (47.76%) in the income group Rs 5658-8486 and over one fourths (26.3%) of the respondents in the income group Rs 8487-11315 listen news. More respondents in the income group Rs 5658-8487 than the respondents in other three income groups listen jokes in mobile set while more respondents in the income group Rs 8487-11315 than the respondents of other income groups listen poem recitation on mobile set. Over two fifths (43.75%) of the agriculturalists listen jokes on mobile set. More businessmen than the service holders listen news, jokes and poem recitation. Over (half (54.54%) of the non-employed respondents and two fifths (41.02%) of the labourers listen jokes.

(24) Among the APL income groups, more respondents in the income group Rs 19803-22631 listen news while more respondents in the income group Rs 11316-14144 listen jokes. More respondents in the income group Rs 16974-19802 listen poem recitation. Most of the agriculturalists (84.61%) listen jokes on mobile set.

Over two fifths (44.82%) of the businessmen and one nineths (11.11%) of the service holders listen jokes.

More labourers than the non-employed respondents listen news and jokes. About one fourths (23.7%) of the non-employed respondents listen poem recitation.

(25) Half of the females (50%) and less than one third (29.21%) of the males listen jokes. Two fifths (40%) of the illiterate listen jokes on mobile set. One fifths (20%) of them listen news.

Over two fifths (43.10%) of the respondents with primary education and about one third (30.18%) of the respondents with middle school education listen jokes.

Over one third (36%) of the respondents with high school education and two fifths (41.17%) of the respondents of higher secondary education listen jokes on mobile set. Over one third (35%) of the graduate and two fifths (42.85%) of the post graduate respondents listen jokes. Over one fifths (21.42%) of the post graduate and

over one sixths (17.5%) of the graduate respondents listen poem recitation.

Half of each of the M.Phil/Ph.D holders listen news, jokes and poem recitation on mobile set.

(26) Less than one third (29.62%) of the respondents in the early youth age and over two fifth (44.70%) of the respondents in the late youth age watch jokes videos. More respondents of the late youth age than the early youth age watch Assamese films, Hindi films and sports videos.

More males and females of the late youth age than the early youth age watch Assamese films, Hindi films, sports videos and jokes videos on their mobile sets.

(27) Half of the Christian (50%) and more than one seventh (15.18%) of the Hindu respondents watch Assamese films. Half of the Christian and one seventh (14.65%) of the Hindu respondents watch Hindi films. Half of the Christian and one eights (12.04%) of Hindu respondents watch sports videos. Half of the Christian and below one third (30.89%) of Hindu respondents watch jokes videos.

More Hindu respondents from OBC category watch Assamese films while more ST respondents watch Hindi films, sports videos and jokes videos.

(28) More BPL respondents in the income group Rs 2829-5657 watch Assamese films while more respondents in the income group Rs 5658-8486 watch Hindi films. More respondents in the income group Rs 8487-11315 watch sports videos while more respondents in the income group Rs 2829-5657 watch jokes videos. Equal numbers of agriculturalists watch Assamese films and jokes videos. The fewest of the agriculturalists watch Hindi films.

More businessmen than the service holders watch jokes videos and sports videos while more service holders than the businessmen watch Assamese films and Hindi films. More labourers than the non-employed respondents watch Hindi films, sports videos and jokes videos while more non-employed respondents than the labourers watch Assamese films**.**

(29) More APL respondents in the income group Rs 19803-22631 watch Assamese films while more respondents in the income group Rs 16974-19802 watch Hindi films. More respondents in the income group Rs 19803-22631 watch sports videos while more respondents in the income group Rs 14145-16973 watch jokes videos. More than one fourths (26.66%) of the agriculturalists watch Assamese films and less than one seventh (13.13%) of them watch jokes videos.

More service holders than the businessmen watch Assamese films, Hindi films, sports videos and jokes videos.

Half of the labourers (50%) and below one third (30%) of the non-employed respondents watch jokes videos. More labourers than the non-employed respondents watch Hindi films and sports videos while more non-employed respondents than the labourers watch Assamese films.

(30) One third (33.98%) of the males and over one fourth (27.77%) of the females watch jokes videos. Almost equal number of the respondents from both the genders watches Assamese filims. More males than the females watch Hindi films and sports videos. All the illiterates watch jokes videos and less than one third of them watch Assamese films.

More respondents of middle school education than the respondents of primary education watch jokes videos and Assamese films.

Almost equal number of the respondents of high school and higher secondary education watch jokes videos. More respondents of higher secondary education than the respondents of high school education watch sports videos while more respondents of high school education than the respondents of higher secondary education watch Assamese films and Hindi films. More graduate respondents than the post graduate respondents watch jokes videos while more post graduate respondents than the graduate respondents watch Assamese films, Hindi films and sports videos.

Half of each of M.Phi/Ph.D respondents watch Assamese films, Hindi films, sports videos and jokes videos on their mobile set.

(31) Almost equal number of respondents in both the age groups search internet daily while over half (58.82%) of the respondents in the late youth age and over two fifth (43.18%) of the respondents in the early youth age search it occasionally. One fifth (20.45%) of the respondents in the early youth age and over two fifths (47.05%) of the respondents in the late youth age search internet rarely. More respondents in the late youth age than the early youth age search internet 2/3 times in a week on their mobile sets. In both the age groups, more males than the females search internet daily while more females in the early youth age and more males in the late youth age search it occasionally. In both the age groups more females than the males search it rarely. More females than the males in both the age groups search internet 2/3 times in a week on their mobile sets.

(32) More than two fifths (45.05%) of the Hindu respondents search internet daily, more than half (51.31%) search it occasionally, below one third (31.57%) search rarely and below one seventh (13.15%) search 2/3 times in a week.

More Hindu respondents from OBC category than the respondents of General caste, SC and ST search internet daily and occasionally while more ST respondents than the respondents of General caste, OBC and SC respondents search it rarely and 2/3 times in a week**.**

(33) Among the four BPL income groups, the largest numbers of the respondents in the income group Rs 5658-8486 search internet daily, occasionally, rarely and 2/3 times in a week. One third (33.33%) of the agriculturalists serarch internet rarely while equal numbers of them search it daily, occasionally and 2/3 times in a week. More service holders than the businessmen search internet rarely while more businessmen than the service holders search it daily and occasionally.

More labourers than the non-employed respondents search internet daily, occasionally, rarely and 2/3 times in a week.

(34) The largest (75%) numbers of the APL respondents in the income group Rs 16974-19802 search internet daily while equal numbers of the respondents in the income group Rs 16974-19802 and Rs 19803-22631 search it occasionally. More respondents in the income group Rs 14145-16973 than the respondents of other income groups search it rarely. More than one third (37.5%) of the respondents in the income group Rs 19803-22631 and one sixths (16.66%) of the respondents in the income group Rs above 22632 search it 2/3 times in a week. Over two fifths (44.44%) of the agriculturalists search internet rarely and over one fifths (22.22%) of them search it occasionally and 2/3 times in a week.

All the service holders and half of the businessmen search internet occasionally. Over four fifths (87.5%) of the businessmen and over three fifths (66.66%) of the service holders search it daily.Equal numbers of labourers and non-

employed respondents search internet rarely while all the labourers and one third (33.33%) of the non-employed respondents search it occasionally. Three fifths (75%) of the labourers and one sixths (16.66%) of the non-employed respondents search internet daily.

(35) Over one third (38.88%) of the respondents of primary level and over two fifths (46.66%) of the respondents of middle school level search internet daily. Half of the respondents of primary level and three fifths (60%) of the respondents of middle school level search it occasionally. Over half (53.33%) of the respondents of middle school level and below one fourths (22.22%) of the respondents of primary level search it rarely. Over half of the respondents (53.84%) of high school level and over two fifths (42.85%) of the respondents of higher secondary level search internet daily. Equal numbers of the respondents in both high school and higher secondary level searh it occasionally. Below one fourths (23.07%) of the respondents of high school level and one fifths (19.04%) of the respondents of higher secondary level search it rarely. Equal numbers of the respondents in both high school and higher secondary level search it 2/3 times in a week. More graduate than the post graduate respondents search internet rarely. Equal numbers of graduate and post graduate respondents search internet occasionally and 2/3 times in a week. Half (50%) of the graduate and one third (33.33%) of the post graduate respondents search it daily.

Half of each of the M.Phil/Ph.D holders search internet daily, occasionally, rarely and 2/3 times in a week.

(36) Most of the respondents (68%) in the late youth age and two fifths (40.57%) of the respondents in the early youth age spend 1-2 hours a day. More respondents in the early youth age than the late youth age spend 3-4 hours a day.

In both the age groups, more females than the males spend on facebook 1-2 hours a day.

(37) More General caste (65.51%) respondents than OBC (59.52%), SC (38.46%) and ST (36.36%) spend time on face book 1-2 hours while more ST respondents than other three categories of castes spend 3-4 hours on facebook.

All the Hindu and Christian respondents spend less than 1 hour on facebook. More than half (52.13%) of the Hindu respondents and half (50%) of the Christian respondents spend on facebook 1-2 hours. The fewest Hindu respondents spend 3-4 hours. More Hindu respondents from General caste category than other categories of castes spend 1-2 hours on facebook while more Hindu respondents from ST category spend 3-4 hours on facebook**.**

(38) More respondents in the income group Rs 2829-5657 than other three BPL income groups spend 1-2 hours on facebook a day. One eights (12.5%) of the respondents in the income group Rs 2829-5657 and one tenth (10%) of the respondents in the income group Rs 8487-11315 spend 3-4 hours on facebook.

Over two fifths (42.85%) of the agriculturalists, half of the service holders (50%), over four fifths (88.23%) of the businessmen spend time on facebook 1-2 hours a day. Over one tenth (17.64%) of the businessmen spend 3-4 hours. Over two fourths (47.36%) of the labourers and one third (33.33%) of the non-employed respondents spend 1-2 hours on facebook.

(39) More APL respondents in the income group Rs 16974-19802 than the respondents in other four income groups spend 1-2 hour on facebook a day.

One fifths (20%) of the respondents in the income group Rs 14145-16973 and less than one tenths (8.33%) of the respondents in the income group Rs 19803-22631 spend 3-4 hours on facebook a day.

More than half (57.14%) of the agriculturalists and equal number of service holders and businessmen spend on facebook 1-2 hours a day. Two fifths (40%) of the labouers and three fourths (75%) of the non-employed respondents spend 1-2 hours. A few (12.5%) of the non-employed respondents spend 3-4 hours.

(40) Most (76.31%) of the males and two fifths (40.74%) of the females spend 1-2 hours a day. More males (6.17%) than the females (2.63%) spend 3-4 hours on facebook a day. One fourths (25%) of the respondents educated with primary education, two fifths (40%) with middle school education, four fifths (80%) with high school education, below three fourths (70%) with higher secondary education, over three fifths (63.63%) with graduation, half (50%) with post graduation and all the M.Phil/Ph.D holders spend on facebook 1-2 hours a day. Over one tenth (13.33%) of the respondents with higher secondary education and less than one fifths (18.18%) of the respondents with graduation spend 3-4 hours.

(41). Most of the females (66.66%) and one fifth (20%) of the males search twitter rarely. More respondents of the early youth age than the late youth age search twitter rarely on their mobile set.

Half of the males from the early youth age and half of the females from the late youth age search twitter rarely.

(42) Three fifths (60%) of the OBC respondents and one fourths (25%) of General caste respondents search twitter rarely.

All the Christian and Hindu respondents search twitter sometimes. One third (33.33%) of the Hindu respondents search it rarely.

One fourths (25%) of the Hindu respondents from General caste and three fifths (60%) from OBC search twitter rarely.

(43) One fourths (25%) of the BPL respondents in the income group Rs 5658-8486 and one fifths (20%) of the respondents in the income group Rs 8487-11315 search it rarely. All the service holders, businessmen and the non-employed respondents search twitter sometimes. One third (33.33%) of the service holders and one fifths (20%) of the businessmen search twitter rarely.

(44) All the APL respondents in the income Rs 19803-22631 and Rs above 22632 search twitter sometimes while half of the respondents in both the income groups search it rarely. All the service holders and businessmen search twitter sometimes. Half of the service holders and half of the businessmen search it rarely.

(45) All the respondents of high school level, higher secondary level, graduation, post graduation and M.Phil/Ph.D holders search twitter sometimes.

Half of the respondents (50%) of high school level, one fourth (25%) of higher secondary level and two fifths (40%) of graduate level search twitter rarely.

(46) One fourth (25.5%) of the respondents in the early youth age watch TV rarely. One third (33.33%) of the respondents in the late youth age watch it occasionally. Nearly one fifth (16.66%) of them each watch it frequently and rarely.

Half of the males (50%) from the late youth age watch TV occasionally. One fourth (25%) of them watch it frequently. One third of males (33.33%) from the early

youth age and half of the females (50%) from the late youth age watch it rarely on their mobile sets.

(47) One third (33.33%) of General caste respondents and one fourths (25%) of the OBC respondents watch TV occasionally and rarely. One fourths of OBC respondents watch it frequently.

All the Hindu and Christian respondents watch TV sometimes. More than one fifths (22.22%) of the Hindu respondents watch TV occasionally and rarely. Over one tenth (11.11%) of the Hindu respondents watch it frequently.

One third (33.33%) of the Hindu respondents from General caste and one fourth from OBC watch TV occasionally and rarely. One fourth of Hindu respondents from OBC watch it frequently.

(48) All the BPL respondents in the income group Rs 5658-8486 and Rs 8487-11315 watch TV sometimes on mobile sets. One fourths of the respondents in the income group Rs 8487-11315 watch it occasionally, frequently and rarely.

All the service holders, businessmen, and non-employed respondents watch TV sometimes on their mobile sets. Half (50%) of the service holders watch TV occasionally while one fourths (25%) of the businessmen watch it frequently. All the non-employed respondents watch it rarely.

(49) All the APL respondents in the income group Rs 19803-22631 and Rs above 22632 watch TV sometimes on mobile sets. AII the respondents in the income group Rs 19803-22631 watch TV frequently. Half of the respondents in the income group Rs above 22632 watch it occasionally and rarely.

All the service holders and businessmen watch TV sometimes while all the service holders watch it rarely. Half of the businessmen watch TV occasionally and frequently.

(50) About one third of the male & each watch TV occasionally and rarely. One tenth of them watch it frequently and rarely. One third (33.33%) of the females watch it rarely on their mobile set.

All the respondents of high school education, higher secondary education, graduate, post graduate and M.Phil/Ph.D holders watch TV sometimes.

Half of the respondents of higher secondary education watch it frequently. Half of the graduates watch TV occasionally. Half of the post graduate and all the M.Phil/Ph.D holders watch TV rarely.

(51) More respondents in the early youth age than the late youth age serach it sometimes. More respondents in the early youth age than the late youth age each search map rarely and occasionally. Equal number of respondents in both the age groups search map frequently on their mobile set.

More females in both the age groups search map sometimes. Equal number of female in both the age groups search map rarely. Most (75%) of the females in the early youth age search it occasionally.

(52) Two fifths (41.93%) of the Hindu respondents and half of the Christian respondents search it sometimes. About one fourths (22.28%) of the Hindu respondents serach map occasionally and one sixths (16.12%) of them search it rarely.

More Hindu respondents from OBC category (54.54%) than General caste (50%), SC (20%) and ST (28.57%) search map sometimes. Only the Hindu respondents from OBC category (18.18%) search map frequently. More Hindu

respondents from SC category (20%) than General caste (12.15%), OBC (18.18%) and ST (14.28%) search map rarely. More General caste (37.5%) respondents than OBC (18.18%) and ST (28.57%) search map occasionally.

(53) All the BPL respondents in the income group Rs 2829-5657, Rs 5658-8486 and Rs 8487-11315 search map when needed.

More than half (55.55%) of the respondents in the income group Rs 5658-8486 and half of the respondents in the income group Rs 8487-11315 search it sometimes. A few of the respondents in the income group Rs 5658-8486 and Rs 8487-11315 search it rarely and occasionally.

Over three fifths (66.66%) of the agriculturalists search map sometimes. One third (33.33%) of them search it rarely.

More service holders than the businessmen search map sometimes and occasionally. One sevenths (14.28%) of the businessmen search map frequently.

More labourers (50%) than the non-employed respondents (33.33%) search map sometimes. More non-employed respondents (33.33%) than the labourers (25%) search it rarely. One third (33.33%) of the non-employed respondents search map occasionally.

(54) All the APL respondents in the income group Rs 19803-22631 and Rs above 22632 search map when needed. More respondents in the income group Rs 19803-22631 than the respondents in the income group Rs above 22632 search internet sometimes and occasionally. All the agriculturalists, service holders, businessmen, labourers and non-employed respondents search map when needed.

Equal numbers of the agriculturalists search map sometimes and rarely.

More service holders (66.66%) than the businessmen (50%) search map sometimes while more businessmen (50%) than the service holders (33.33%) search map occasionally. One fourth (25%) of the businessmen search map frequently. All the non-employed respondents search map rarely.

(55) One sixths (16.16%) of the respondents with primary education and half of the respondents with middle school education search map sometimes while all the respondents with middle school education search map rarely.

More respondents of higher secondary level (60%) than the respondents of high school level search map sometimes while more respondents of high school level than the respondents of higher secondary level search map rarely and occasionally.

More respondents of post graduate level (50%) than the respondents of graduate level (28.57%) search map sometimes. One seventh (14.28%) of graduate respondents search map frequently. Over one fourth (28.57%) of the graduate respondents search it occasionally. All the M.Phil/Ph.D holders search map sometimes.

C. Social Functions of the Mobile Communication

(1) All the respondents across the villages think that mobile communication strengthens social bond among people.Among the four villages, the largest numbers of respondents (84.05%) in Gorowal Chungi (SC village) think that mobile communication reduces face- to- face relationship among people. More respondents (51.72%) of Komar Khatowal (General Caste dominated village) than other three villages think that mobile communication brings new relationship among people while more respondents of Charigaon (OBC dominated village) in comparison of

other three villages; viz., Komar Khatowal, Gorowal Chungi and Rampur Gaon think that mobile communication increases interaction among people.

(2) All the respondents from both the genders think that mobile communication strengthens social bond among people.

Most of the respondents from both the genders think that mobile communication reduces face- to- face relationship among people. More males than the females think that mobile communication increases interaction and brings new relationship among people. More respondents from the early youth age (18-26) than the late youth age (27-35) think that it reduces face- to- face relationship. More respondents of early youth age than the late youth age think that it brings new relationship among people. Over half of the respondents (53.85%) of the late youth age and below half of the respondents (47.69%) of the early youth age think that mobile communication increases interaction among people.

More females in the early youth age and more males in the late youth age feel that mobile communication reduces face- to- face relationship among people. Again, more females in the early youth age and more males in late youth age think that it brings new relationship among people. More males than the females of both the age groups think that mobile communication increases interaction among people.

(3) All the respondents from four categories of castes think that mobile communication strengthens social bond among people.

The largest number of SC respondents (84.05%) than General caste, OBC, and ST respondents think that mobile communication reduces face- to- face relationship among people. More general caste respondents than the OBC, SC and ST respondents think that it brings new relationship among people while more OBC respondents than the General caste, SC and ST respondents think that mobile communication increases interaction among people.

All the Christian and the Hindu respondents think that mobile communication strengthens social bond and reduces face to face relationships among people. Over two fifths of the Hindu respondents and half of the Christian respondents think that it brings new relationship among people while half of the Christian and over half of the Hindu respondents think that it increases interaction among people.

The largest number of Hindu respondents from SCs than other categories of caste think that mobile communication reduces face- to- face relationship among people. More Hindu respondents from general caste than the OBCs, SCs and STs think that it brings new relationship among people while more OBC respondents than General caste, SC and ST respondents think that mobile communication increases interaction among people.

(4) All the respondents from BPL income groups think that mobile communication strengthens social bond among people.

Among the four BPL income groups the largest (82.97%) numbers of the respondents in the income group Rs 2829-5657 think that mobile communication reduces face- to- face relationship among people while more respondents in the income group Rs 0-2828-5657 than other three BPL income groups think that it brings new relationship among people. Among the four BPL income groups, the largest number of respondents in the income group Rs 0-2828 think that it increases interaction among people.

Most of the agriculturalists (65.51%) think that mobile communication reduces face- to- face relationships among people. Over two fifths of the respondents who think that it increases interaction among people. Below two fifths (37.93%) of

the respondents think that it bring new relationship among people.

More businessmen than the service holders feel that mobile communication reduces face- to- face relationship while more service holders than the businessmen feel that it brings new relationship among people. Almost equal number of service holders and businessmen think that it increases interaction among people.

More labourers than the non-employed respondents feel that mobile communication increases interaction, brings new relationship and reduces face- to-face relationship among people.

(5) All the respondents from the five APL income groups feel that mobile communication strengthens social bond among people.

Among the five APL income groups, the highest (965.65%) number of the respondents in the income group Rs 19803-22631 think that it reduces face- to- face relationship among people. More respondents (54.16%) in the income group Rs 16974-19802 than other four APL income groups think that mobile communication brings new relationship among people. Equal number of respondents in the income group Rs 16974-19802 and above Rs 22632 think that it increases interaction among people.

Most of the APL agriculturalists (94.11%) think that mobile communication reduces face- to- face relationship among people. Over half (58.82) of the respondents who think that it increases interaction among people. Two fifths (41.17%) of the agriculturalists think that it brings new relationship among people.

More APL service holders than the businessmen think that mobile communication reduces face- to- face relationship among people while more businessmen than the service holders think that it brings new relationships among people. Again, more businessmen than the service holders think that it increases interaction among people.

More APL labourers than the non-employed respondents think that mobile communication brings new relationship and reduces face- to- face relationships while more non-employed respondents than the labourers think that it increases interaction among people.

(6) All the males and females of different educational qualifications feel that mobile communication strengthens social bond among people.

Almost equal numbers of males and females feel that mobile communication reduces face- to- face relationship among people. More males than the females feel that mobile communication increases interaction and brings changes among people.

Most of the illiterates (92.85%) feel that mobile communication reduces face-to- face relationship among people. Half (50%) of the respondents who feel that it increases interaction among people. Over two fifths (42.85%) of the respondents feel that it brings new relationship among people.

More respondents with primary education than middle school education feel that mobile communication reduces face- to- face relationship and brings new relationship among people while more respondents with middle school education feel that it increases interaction among people.

More respondents with higher secondary education than the high school education feel that mobile communication reduces face- to- face relationship among people while equal number of respondents from high school and higher secondary level feel that it brings new relationships among people. More respondents with higher secondary education than high school education feel that it increases interaction among people.

More post graduate respondents think that mobile communication reduces face- to-face relationship among people while more graduate respondents than the post graduate think that it brings new relationship and increases interaction among people.

Half of each M.Phil/Ph.D respondents think that mobile communication increases interaction, brings new relationship and reduces face- to- face relationships among people.

(7) All the respondents from both the genders think that mobile communication causes brain cancer. Almost equal number of the respondents from both the genders think that mobile communication makes easy contact with doctors. More males than the females think that it causes salivary gland tumour and vision problem.

More respondents in the early youth age (18-26) than the late youth age (27-35) think that mobile communication causes brain cancer, salivary gland tumour and makes easy contact with doctors.

More females in the early youth age and more males in the late youth age think that it helps in easy contact with doctors. Again, more females in early youth age and more males in late youth age think that mobile communication causes vision problem. More males than the females in both the age groups think that it causes salivary gland tumour.

(8) All the respondents from four categories of castes think that mobile communication causes brain cancer.

The largest numbers of SC respondents (84.72%) than General caste, OBC and ST respondents think that mobile communication helps in easy contact with doctors. More OBC respondents than the General caste, SC and ST respondents think that it causes vision problem and salivary gland tumour.

All the Hindu and Christian respondents think that mobile communication causes brain cancer and helps in easy contact with doctors. Over half of the Hindu respondents (54.44%) and half of the Christian respondents (50%) think that it causes salivary gland tumour while half of the Christian respondents (50%) and over two fifths of the Hindu respondents (46.71%) think that it causes vision problem.

The largest number of Hindu respondents from the SCs than other categories of caste feel that mobile communication helps in easy contact with doctors. More Hindu respondents from OBC category than other categories of caste feel that mobile communication causes salivary gland tumour and vision problem.

(9) All the respondents from BPL income groups feel that mobile communication causes brain cancer.

Among the four BPL income groups, the largest number of respondents in the income group of Rs 2829-5657 think that mobile communication helps in easy contact with doctors while the largest number of the respondents in the income group of Rs 0-2828 think that it causes brain cancer and salivary gland tumour.

Over three fifths (63.23%) of the BPL agriculturalists think that mobile communication helps in easy contact with doctors. Over two fifths of the respondents think that it causes salivary gland tumour. Two fifths (40%) of the agriculturalists think that it causes vision problem.

More businessmen than the service holders feel that mobile communication helps in easy contact with doctors while more service holders than the businessmen think that mobile communication causes salivary gland tumour and vision problem.

More labourers than the non-employed respondents think that mobile

communication causes salivary gland tumour, vision problem and helps in easy contact with doctors.

(10) All the respondents from APL income groups think that mobile communication causes brain cancer.

All the respondents in the income group of Rs above 22632 think that mobile communication helps in easy contact with doctors.

More respondents in the income group of Rs 16974-19802 than other four APL income groups think that mobile communication causes vision problem while almost equal numbers of respondents in the income group of Rs 16974-19802 and above Rs 22632 think that it causes salivary gland tumour.

Most of the agriculturalists (94.44%) think that mobile communication helps in easy contact with doctors, followed by three fifths (61.11%) who think that it causes salivary gland tumour. Over two fifths of the agriculturalists think that mobile communication causes vision problem.

More service holders than the businessmen think that mobile communication helps in easy contact with doctors. Equal number of service holders and businessmen think that mobile communication causes vision problem. More businessmen than the service holders think that mobile communication causes salivary gland tumour.

(11) All the males and females of different educational qualifications feel that mobile communication causes brain cancer.

Almost equal numbers of respondents from both the genders feel that mobile communication helps in easy contact with doctors while more males than the females think that it causes salivary gland tumour and vision problem.

Most of the illiterates (93.75%) think that mobile communication helps in easy contact with doctors. Over half (56.25%) of the respondents who think that it causes salivary gland tumour. Half (50%) of the illiterates think that it causes vision problem.

More respondents (85.71%) with primary education than middle school education think that mobile communication helps in easy contact with doctors. Equal numbers of respondents with primary and middle school education think that mobile communication causes vision problem. More respondents with primary education than middle school education think that it causes salivary gland tumour.

More respondents with higher secondary education think that mobile communication helps in easy contact with doctors. Almost equal number of respondents with high school and higher secondary education think that it causes vision problem while more respondents with higher secondary education than with high school education think that it causes salivary gland tumour.

More post -graduate respondents than the graduate respondents feel that it helps in easy contact with doctors while more graduate respondents than the post graduate respondents think that it causes vision problem and salivary gland tumour. Half of each M.Phil/Ph.D respondents feel that mobile communication causes salivary gland tumour, vision problem and helps in easy contact with doctors.

More labourers than the non-employed respondents think that mobile communication causes vision problem and helps in easy contact with doctors while more non-employed respondents than the labourers think that mobile communication causes salivary gland tumour.

(12) All the respondents from both the genders think that mobile communication encourages gossiping habit among people.

Almost equal number of males and females think that mobile communication encourages fun-making habit among people.

More respondents from late youth age than the early youth age think that mobile communication encourages fun-making habit among people. More females of early youth age and more males of late youth age think that it encourages fun-making habit among people.

(13) All the respondents from four categories of castes feel that mobile communication encourages gossiping habit among people.

The highest (90.14%) number of SC respondents than the General caste, OBC and ST respondents feel that mobile communication encourages fun-making habit among people. All the Hindu and Christian respondents feel that mobile communication encourages gossiping habit among people while more Hindu respondents (87.26%) than the Christian (50%) feel that it encourages fun-making habit among people. More Hindu respondents (90.14%) from SC category than other three categories of castes think that mobile communication encourages fun-making habit among people.

(14) All the respondents from BPL income groups think that mobile communication encourages gossiping habit among people.

Among four BPL income groups the highest numbers (96.66%) of respondents in the income group of Rs 8487-11315 than other three income groups think that mobile communication encourages fun-making habit among people.

The highest (94.28%) number of agriculturalists in comparison of service holders, businessmen, labourers and non-employed respondents think that mobile communication encourages fun-making habit among people.

(15) All the respondents from APL income groups feel that mobile communication encourages gossiping habit among people.

Among the four APL income groups the highest number (91.66%) of the respondents in the income group of Rs 14145-16973 than other four income groups think that mobile communication encourages fun-making habit among people.

The highest number (90.47%) of non-employed respondents in comparison of agriculturalists, service holders, businessmen and labourers think that mobile communication encourages fun-making habit among people.

(16) All the respondents from both the genders think that mobile communication encourages gossiping habit among people.

More females than the males think that mobile communication encourages fun-making habit among people.

The highest numbers of the respondents (89.47%) with higher secondary education than the illiterates and those with primary, middle school, high school, graduation, post graduation and M.Phil/Ph.D level education think that mobile communication encourages fun-making habit among people.

(17) All the respondents of both the genders think that mobile communication encourages the habit of mobile talk and decreases the habit of face to face talk. Less than one tenth of the respondents of both the genders think that it decreases reading habit. All the respondents of both the age group think that mobile communication encourages the habit of mobile talk and decreases the habit of face to face talk. Less

than one tenth of the respondents of both the age groups think that it decreases reading habit.

(18) All the Hindu respondents belonging to General Castes, OBCs, SCs and STs and all the Christian respondents belonging to STs think that mobile communication encourages the habit of mobile talk and decreases the habit of face-to- face talk while a few Hindu respondents belong to General Castes, OBCs, SCs and STs think that it decreases reading habit. No Christian respondent think that mobile phone decreases reading habit.

(19) All the respondents from four BPL income groups think that mobile communication encourages the habit of mobile talk and decreases the habit of face-to- face talk. A few of them think that mobile communication decreases reading habit. All the BPL agriculturalists, service holders, businessmen, labourers and non-employed respondents think that mobile communication encourages the habit of mobile talk and decreases the habit of face- to- face talk. A few of them think that it decreases reading habit.

(20) All the respondents from five APL income groups feel that mobile communication encourages the habit of mobile talk and decreases the habit of face to face talk. A few of them feel that mobile communication decreases reading habit.

All the APL agriculturalists, service holders, businessmen, labourers and non-employed respondents feel that mobile communication encourages the habit of mobile talk and decreases the habit of face to face talk. A few of them feel that it decreases reading habit.

(21) All the males and females with different educational qualifications think that mobile communication encourages the habit of mobile talk and decreases the habit of face- to- face talk. A few respondents in both the genders think that it decreases reading habit. All the illiterate respondents and the respondents from primary school, middle school, high school, higher secondary, graduate, post graduate and M.Phil/Ph.D think that mobile phone encourages the habit of mobile talk and decreases the habit of face- to- face talk while a few of them think that it decreases reading habit.

(22) All the respondents from both the genders feel that mobile communication help in easier teacher-student contact.

More females (78.94%) than the males (76.38%) feel that it helps in online discussion. More respondents (81.11%) in the early youth age than the respondents of late youth age (73.88%) feel that mobile communication helps in online discussion.

More females (88.70%) from the early youth age and more males of (77.77%) of the late youth age feel that mobile communication helps in online discussion.

(23) All the respondents from four categories of castes think that mobile communication helps in teacher-student easy contact.

Almost equal and the highest number of OBC and SC respondents think that mobile communication helps in online discussion.

All the Hindu and Christian respondents think that mobile communication helps in easier teacher-student contact while over three fourths (77.45%) of the Hindu respondents think that it helps in online discussion.

Almost equal and the highest number of Hindu respondents from OBC and SC

category than the General caste and ST category think that mobile communication helps in online discussion.

(24) All the respondents from BPL income groups feel that mobile communication helps in easier teacher-student contact.

Among the four BPL income groups the highest (96.66%) number of respondents in the income group of Rs 8487-11315 in comparison of other three income groups feel that mobile communication helps in online discussion.

All the non-employed respondents and most of the agriculturalists, service holders, businessmen and the labourers think that mobile communication helps in online discussion.

(25) All the respondents from APL income groups think that mobile communication helps in easier teacher-student contact.

Among the five APL income groups, almost equal and the highest number of respondents in the income group of Rs 19803-22631 and above Rs 22632 in comparison of other income groups think that it helps in online discussion.

Over three fifths of the agriculturalists, labourers and non-employed respondents and about three fourths of the service holders and businessmen think that mobile communication helps in online discussion.

26) All the respondents from both the genders feel that mobile communication helps in easier teacher-student contact.

More females (78.94%) than the males (76.38%) think that it helps in online discussion. Over three fourths (78.94%) of illiterates, over four fifths (85.75%) of the respondents with primary education, over three fourths (78.72%) of the respondents with middle school education, four fifths (80%) of the respondents with high school education, about three fourths (71.42%) of the respondents with higher secondary education, over three fourths (78.57%) of the post graduation and half of (50%) of M.Phil/Ph.D degree holders think that mobile communication helps in online discussion.

CONCLUSION

Youths are the most enthusiastic user of mobile phone. Youths are found from different age groups, genders, income, occupation, education, religion etc and they use mobile phone differently. All the youths cannot use all kinds of mobile phone. Some youths use the simple mobile sets; some use multi-functional or heavy- priced mobile sets and some low priced mobile sets. This brand selection of mobile phone depends on one's age, gender, income, occupation, education, religion etc. The youths who are economically sound they can purchase a heavy priced or multi-functional mobile set; but who are economically poor, for them it becomes a dream. Some youths use heavy priced or multi-functional mobile set though their financial position is not sound because it turns as fashion. Some youths use multi-functional mobile phone with different architectures like phone calls, audio, video, camera, internet, face book, calendar, torch, clock, calculator, music player, ring tones, wall papers, games,

extra memory, Bluetooth, mobile TV, map, screen saver, mobile lock, internet, facebook, twitter etc. With this architecture they talk on mobile, listen music, watches video, click different photos, search the internet, play games etc. All the architectures are not found in all kinds of mobile sets. Most essential architectures are given in simple and low- priced mobile sets.

Youths use the mobile phones in different purposes and in different manners. Some youths use the cell phones in genuine need, some as status symbol and many more as fashion. Some youths use it anytime; some sometimes and some have no definite time of using mobile phone. Some talk in mobile by keeping it on the ears, some talk by using wired headset, some talk putting it on speaker mode and some talk sometime keeping it on the ears, sometimes using a wired headset and sometimes putting it on speaker mode. Similarly, some youths listen music in mobile when they drive, some listen when they study. Some of the youths listen music when they drive because; it is their habit and fashion. Some youth listen music in their reading time. Some youths wear the mobile phones on their body because it is their fashion and habit and they also do it because, they think that it helps to preserve their self identity and extension of physical selves. The youths also use mobile internet, face book and twitter. The youths who have internet all of them may not be use face book and twitter. Some of the youths use the mobile face book any time and other some use it sometimes or rarely. This is how; the youths use the mobile phones in different purposes and in different manners.

Mobile phone has a great impact on communication, education, business, human health, human behavior, and human attitudes and in other many aspects. This impact may be positive or negative. Mobile phone has changed the communication pattern than before. It has provided the opportunity of anytime and anywhere connectivity. It also helps in quick communication and makes the communication easier than before. With the help of mobile one can talk anytime and anywhere with their parents, friends, business partners, colleagues, relatives, lovers and also with some unfamiliar persons. In case of change and development of education, mobile has started a new trend in society. It has changed the teaching-learning process. Mobile phone has provided the facility for both the teachers and students to discuss anything. It provides internet facility and so, with this facility one can send or receive mails or can download some reading materials. Like the positive impact, some

negative impacts are also found due to the use of mobile phone. From one side, mobile phone has provided different facilities for social relation and from other side it has decreased the face to face relations among different persons. For constant use of mobile phone some youths become instable and unconscious. It decreases mildness and leads to anytime attention towards mobile. Some youths keep their mobiles anytime with them and do something with their mobiles anytime and anywhere. So, it turns to mobile mania among them. Some health problems also occur due to constant use of mobile phone. Like Brain cancer, Salivary Gland Tumour, vision problem etc are the result of constant use of mobile phone.

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