CHAPTER - IV

CULTURAL DIMENSION

CHAPTER – IV

CULTURAL DIMENSION

Education, health, communication, housing patterns, migration patterns and socio-religious practices are the important indicaters of socio-economic development, culture and living standards in the village.

EDUCATION

Education is both an important indication of development and agency for Socialization of human beings. *Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child from the beginning the essential similarities which collective life demands* (Durkheim 1938). Without these essential similarities, cooperation, social solidarity and therefore social life itself would be impossible. Education teaches an individual specific skills necessary for his future occupation. Formal institutions like schools, colleges and universities are setup for this purpose. Thus the education is a source of human resource development and a major factor for the change of human living standards in a given community. Here educational institutionus and literacy level are being analysed to know the status of education in Narsingpur village.

Educational Institutions

The schools having relevence in the life of the villagers are located within and without the village. By their educational standerd the schools are divided into three categories; namely, lower primary school (upto class IV), middle English school (class V to VII), High school (class VIII to X) and higher secondary school (Class XI to XII).

The village has one Bengali medium L.P. School, namely No. 593, Gulok Nath L.P. School (1908); two Bengali Medium Middle Schools namely Girls M.V. School (1921) and Boys M.V. School (1901); which is the oldest school in this locality one Bengali medium girl's High School namely Bindu Basine Girls High School (1978), and one Swarna Lakshmi Higher Sceondary School, which was upgraded from high school to Higher Secondary level in 1991. The student capacity of this school 1200 at present, which represent the biggest institution in this village. Further there are some schools established by the Manipuri people such as one each L.P. Middle and High school. Besides, 'Janata college' kabuganj (1960) situated near by this village and several colleges and a University in silchar provide the facility for higher education. The educational status of the villagers is shown in the table -4.1.

4.1 : Distribution of the Villagers into the Educational Levels by Community and Sex

Educational Level		Bengali			Manipuri			Hindustani			Barman			Grand Total		
	*	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
Children (up to 6 years)	F	76	78	154	23	25	48	7	4	11	1	1	2	107	108	215
	P	9.85	10.96	10.38	12.56	14.12	13.33	15.56	15.38	15.49	33.33	33.33	33.34	10.68	11.76	11.2
Illiterate	F	4	7	11	3	5	8	3	4	7	0	0	0	10	16	26
	P	0.51	0.98	0.74	1.63	2.82	2.22	6.66	15.38	9.85	0	0	0	0.99	1.74	1.34
Literate	F	94	87	181	32	13	63	12	8	20	0	1	1	138	127	265
	P	12.19	12.21	12.2	17.48	17.51	17.5	26.66	30.77	28.17	0	33.33	16.67	13.77	13.83	13.81
Primary School	F	76	69	145	21	34	55	8	3	11	0	1	1	105	107	212
	P	9.86	9.69	9.77	11.47	19.2	15.27	17.78	11.53	15.5	0	33.33	16.67	10.47	11.65	11.05
Middle School	F	89	153	252	27	43	70	6	4	10	1	0	1	133	200	333
	P	11.54	22.89	16.99	14.75	24.29	19.44	13.33	15.38	14.08	33.33	0	16.67	12.28	22.87	17.35
High School	F	153	145	298	37	26	63	2	2	4	1	0	1	193	173	366
	P	19.59	20.36	19.48	20.22	14.68	17.5	4.44	7.69	5.63	33.33	0	16.67	19.07	18.84	19.06
Higher Secondary/ P.U	F	122	100	222	21	6	27	3	1	4	0	0	0	146	107	253
	P	15.83	14.04	14.96	11.47	3.38	7.5	6.66	3.85	5.63	0	0	0	14.57	11.65	13.17
Graduate	F	119	56	175	13	6	19	3	0	3	0	0	0	135	62	197
	P	11.43	7.86	11.81	7.1	3.38	5.27	6.66	0	4.22	0	0	0	13.47	6.75	10.26
Post Graduate	F	14	5	19	4	1	5	1	0	1	0	0	0	19	6	25
	P	1.81	0.7	1.28	2.18	0.56	1.38	2.23	0	1.4	0	0	0	1.89	0.65	1.31
Technical Diploma	F	14	2	16	2	0	2	0	0	0	0	0	0	16	2	18
	P	1.81	0.28	1.08	1.09	0	0.55	0	0	0	0	0	0	1.59	0.22	0.93
M.B.B.S.	F	4	0	4	0	0	0	0	0	0	0	0	0	4	0	4
	P	0.51	0	0.27	0	0	0	0	0	0	0	0	0	0.39	0	0.2
B.E.	F	6	0	6	0	0	0	0	0	0	0	0	0	6	0	6
	P	0.76	0	0.4	0	0	0	0	0	0	0	0	0	0.59	0	0.31
TOTAL	F	781	702	1483	183	177	360	45	26	71	3	3	6	1012	908	1920
	P	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100

*F = Frequency. P = Percentage

The data show the educational level of the 1920 villagers comprising 52.71% males, 47.29% females. The children (0-6 years) constitute 11.20% of the population. The villagers are divided into different educational levels ; namely, the illiterates (1.34%), the literates (13.8%) and the educated (85.48%),. As regards educational levels 11.05% of the villagers have education up to primary level 17.34% up to middle school level, 19.06% up to high school , 13.17% up to high secondary/pre-university level, 10.26% up to graduate level and 1.31% up to post graduate level, 0.93% are polytechnic diploma holders 0.20% M.B.B.S. and 0.31% B.E. (Bechelors of Engineering).

Sexwise, 0.99% of the Males and 1.74% of the females are the illiterates, and 13.77% and 13.83% respectively, the literates, 10.47% of the males and 11.65% of the females have education up to primary school, follwed by 12.28% & 22.87%, 19.07% & 18.84%, 14.57% & 11.65%, 13.47% & 6.75%, 1.89% & 0.65% and 1.59%&0.22% up to middle school, high school, higher secondary/pre-university level, graduate level, and post graduate level and polytechnic diploma respectively. 0.39% and 0.59% of the males only are the M.B.B.S. and B.E. respectively. It is clear that the female literacy ratio is higher up to the middle school level and the male literacy ratio from the high school onwards. The two professional degrees i.e., M.B.B.S. and B.E. are preserves of the males only.

Community wise, the Bengali population is distributed into all the levels of education, the Manipuri up to the post graduate level and polytechnic diploma, the Hindustani up to the post graduate level, and the barman up to High School. The four communities have 10.38%, 13.33%, 15.49% and 33.33% children; 0.74%, 2.22%, 9.85% and nil illiterates, 12.20%, 17.5%,

28.17% and 16.67% literates and 76.68%, 66.95%, 46.49% and 49.99% educated persons in their respective populations. The respective figures of total literacy ratio for the communities are 88.88%, 84.45%, 74.66% and 66.66%.

Of the Bengali community, 0.74% are illiterates, 12.20% literates, 9.77% educated up to primary level, 16.99% up to middle school, 19.48% up to High School, 14.96% up to Higher Secondary/pre-university level, 11.81% upto graduate, 1.28% up to post-graduate, 1.08 up to technical diploma, 0.27% upto M.B.B.S. and 0.40% up to B.E. Of them, 0.51% of the males and 0.98%of the female are illiterate followed by 12.19% & 12.21%, 9.86% & 9.69%, 11.54% & 22.89%, 19.59% & 20.36%, 15.83% & 14.04%, 15.43% & 7.86%, 1.81% & 0.70% and 1.81% & 0.28% as literates, primary school, middle school, high school, higher secondary/pre university, graduate level, post - graduate level and polytechnic diploma respectively. 0.51% and 0.76% of the males only are the M.B.B.S. and the B.E.

Of the Manipuri community, 2.22% are illiterates, 17.5% literates and 15.27% are educated up to primary level, 19.44% up to middle school, 17.5% upto High school 7.5% up to higher secondary school / pre university level, 5.27% up to post graduate level and 0.55% up to polytechnic diploma, of them 1.63% of the males and 2.82% of the female are illiterates followed by 17.48% & 17.51%, 11.47% & 19.20%, 14.75% & 24.29%, 20.22% & 14.68%, 11.47% & 3.38%, 7.10% & 3.38% and 2.18% & 0.56% as literates, primary school, middle school, high school, higher secondary school/pre-university, graduate and post-graduate and post-graduates respectively. 1.09% of the males only are the polytechnic diploma holders.

Of the Hindustani community 9.85% are illiterates, 28.17% illiterates and 15.50% are educated up to primary level, 14.08% up to middle school level, 5.63% up to High School, 5.63% up to Higher Secondary School, 4.22% up to graduate level, and 1.40% up to post-graduate level, of them 6.66% of the males and 15.38% of the females are illiterate and 26.66% & 30.77%, 17.78% & 11.53%, 13.33% & 15.38% & 4.44% & 7.69% and 6.66% & 3.85% are literates, primary school, middle school, high school and higher secondary, pre-university respectively, 6.66% of the males only are the graduates and 2.23% are the post-graduates.

Of the six members in the Barman (STs) family, 33.34% are children and 16.67% are each literates, primary school middle school, and high school. Only the males have education of middle and high school levels.

The variations of educational achievements in terms of **caste category** in different communities may reveal typical distribution of education shown in the table - 4.2. and 4.3. for the Bengali and the Manipuri communities. The castes of the Hindustani and the Barman communities have already been covered in the preceding discussion.

4.2 : Distribution of the Bengali Population into the Educational Levels by Caste and Sex in Narsingpur

Educational Level	General Castes				Other Backward Castes			Scheduled Castes			Grand Total		
	*	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
Children (up to 6 years)	F	14	25	39	60	51	111	2	2	4	76	78	154
	P	8.01	14.79	11.34	10.39	9.67	10.05	11.11	12.5	11.76	9.85	10.96	10.38
Illiterate	F	1	2	3	2	3	5	1	2	3	4	7	11
	P	0.57	1.19	0.88	0.34	0.56	0.45	5.55	12.5	8.83	0.51	0.98	0.74
Literate	F	19	19	38	70	64	134	5	4	9	94	87	181
	P	10.85	0.59	11.05	12.11	12.15	12.13	27.78	25	26.47	12.19	12.21	12.2
Primary School	F	18	21	39	55	46	101	3	2	5	76	69	145
	P	10.28	12.42	11.33	9.81	8.72	9.14	16.66	12.5	14.7	9.86	9.69	9.77
Middle School	F	28	39	67	69	113	182	2	1	3	99	153	252
	P	16	23.07	19.47	12.6	23.34	16.47	11.11	6.26	8.82	11.54	22.89	16.99
High School	F	37	32	69	113	110	223	3	3	6	153	145	298
	P	21.14	18.93	20.06	19.21	20.87	20.18	16.66	15.76	17.64	19.59	20.36	19.48
Higher Secondary/ P.U	F	25	18	43	96	80	176	1	2	3	122	100	222
	P	14.28	10.65	12.5	16.6	15.18	15.92	5.55	12.5	8.83	15.83	14.04	14.96
Graduate	F	24	11	35	94	45	139	1	0	1	119	56	175
	P	13.71	6.5	10.17	16.26	8.53	12.57	5.55	0	2.94	15.43	7.86	11.81
Post Graduate	F	5	2	7	9	3	12	0	0	0	14	5	19
	P	2.85	1.18	2.03	1.56	0.56	1.09	0	0	0	1.81	0.7	1.28
Technical Diploma	F	3	0	3	11	2	13	0	0	0	14	2	16
	P	1.71	0	0.89	1.9	0.37	1.18	0	0	0	1.81	0.28	1.08
M.B.B.S.	F	1	0	1	3	0	3	0	0	0	4	0	4
	P	0.57	0	0.29	0.51	0	0.27	0	0	0	0.51	0	0.27
B.E.	F	0	0	0	6	0	6	0	0	0	6	0	6
	P	0	0	0	1.02	0	0.54	0	0	0	0.76	0	0.4
TOTAL	F	175	169	344	588	517	1105	18	16	34	781	702	1483
	P	100	100	100	100	100	100	100	100	100	100	100	100

*F = Frequency. P = Percentage

The table shows the distribution of the Bengali population into caste categories; namely, General Castes, Backward Castes, and Scheduled Castes. Of the General Castes, 11.34% are children, 0.88% illiterates, 11.05% literates, 11.33% educated upto primary school, 19.47% up to middle school, 20.06% up to high school, 12.5% upto higher secondary/pre-university, 10.17% upto graduate level, 2.03% upto post-graduate level, 0.89% upto polytechnic diploma and only 0.29% upto M.B.B.S. degree. Of them, 8.0% of the males and 14.79% of the females are children and 0.57%, 1.19% are illiterate 10.85% and 0.59%, 10.28% & 12.42%, 16.0% & 23.07%, 13.71% & 6.50% and 2.85% & 1.18% are literates primary school, middle school, and high school, higher secondary, graduates and post-graduates respectively. 1.71% and 0.57% of the male only are the polytechnic diploma holders and the M.B.B.S. respectively.

Of the other Backward Castes. 10.05% are children, 0.45% illiterate, 12.13% literate, 9.14% educated upto primary school level, 16.47% upto middle school level, 20.18% upto high school level, 15.92% upto higher secondary level, 12.57% upto graduate level, 1.09% upto post-graduate level, 1.18% upto polytechnic diploma, 0.27% upto M.B.B.S. level and 0.54% upto B.E. level. Of them, 10.39% of the males and 9.67 of the females are children and 0.34% & 0.56%, 12.11% & 12.15%, 9.51% & 8.72% 10.20% & 23.34%, 19.21% & 20.87%, 16.60% & 15.18%, 16.26% & 8.53%, 1.56% & 0.56% and 1.90% & 0.37% are illiterates, literates, primary, middle, high school, higher secondary, graduates, post-graduates and polytechnic diploma holder respectively. 0.51% and 1.02% of the males only are the M.B.B.S. and the B.E. respectively.

Of the Schedule castes, 11.76% are children, 8.83% illiterates, 26.47% literates, 14.70% primary, 8.82% middle, 17.64% high school, 8.83% higher secondary and 2.94% graduates, of them, 11.11% of the males and 12.5% of the female are children and 5.55% & 12.5%, 27.78% & 25%, 16.66% & 12.5%, 11.11% & 6.26%, 16.66% & 18.78% & 5.55% & 12.5% are illiterates, literates, primary, middle, high school, higher secondary respectively, 5,55% of the males only are the graduates.

4.3 : Distribution of the Manipuri Population into the Educational Levels by Caste and Sex in Narsingpur

Educational Level		General Castes			Other Backward Castes			Grand Total		
	*	Male	Female	Total	Male	Female	Total	Male	Female	Total
Children (up to 6 years)	F	3	5	8	20	20	40	23	25	48
	P	18.75	23.8	21.62	11.97	12.82	12.38	12.56	14.12	13.33
Illiterate	F	0	1	1	3	4	7	3	5	8
	P	0	4.76	2.7	1.79	2.56	2.16	1.63	2.82	2.22
Literate	F	2	3	5	30	28	58	32	31	63
	P	12.5	14.28	13.51	17.96	17.94	17.96	17.48	17.51	17.5
Primary School	F	3	2	5	18	32	50	21	34	55
	P	18.75	9.52	13.51	10.77	20.51	15.67	11.47	19.2	15.27
Middle School	F	4	3	7	23	40	63	27	43	70
	P	25	14.28	18.91	13.77	25.64	19.5	14.75	24.3	19.45
High School	F	2	4	6	35	22	57	37	26	63
	P	12.5	19.04	16.21	20.95	14.1	17.64	20.22	14.68	17.5
Higher Secondary/ P.U	F	1	2	3	20	4	24	21	6	27
	P	6.26	9.52	8.11	11.97	2.56	7.43	11.47	3.38	7.5
Graduate	F	1	1	2	12	5	17	13	6	19
	P	6.26	4.76	5.4	7.18	3.2	5.26	7.11	3.38	5.27
Post Graduate	F	0	0	0	4	1	5	4	1	5
	P	0	0	0	2.39	0.64	1.54	2.18	0.56	1.38
Technical Diploma	F	0	0	0	2	0	2	2	0	2
	P	0	0	0	1.19	0	0.62	1.09	0	0.56
TOTAL	F	16	21	37	167	156	323	183	177	360
	P	100	100	100	100	100	100	100	100	100

*F = Frequency. P = Percentage

The data show the caste wise and sex wise distribution of Manipuri population into educational levels. Of the General Castes, 21.62% are children, 2.70% illiterates, 13.51% literates, 13.51% primary, 18.91% middle school, 16.21% high school, 8.11% higher secondary level, and 5.40% graduates ; Of them, 18.75% of the males and 23.80% of the females are children, 4.76% of the females only are illiterate and 12.5% & 14.28%, 18.75% & 9.52%, 25.0% & 14.28%, 12.5% & 19.04%, 6.26% & 9.52% and 6.26% & 4.76% are literates, primary, middle, high school, higher secondary and graduates.

Of the Other Backward Castes, 12.38% are children, 2.16% illiterates, 17.96% literates, 15.47% primary school, 19.50% middle school, 17.64% high school, 7.43% higher secondary 5.26% graduates, 1.54% post-graduates and 0.62% graduates, 1.54% post-graduates and 0.62% polytechnic diploma holders, sex wise, of them, 11.97% of the males and 12.87% of the females are children, and 1.97% of the male and 2.56% of the female are illiterates; 17.96% and 17.94%, 10.77% & 20.51%, 13.77% & 25.64%, 20.95% & 14.10%, 11.97% & 2.56%, 7.18% & 3.20% and 2.39% & 0.64% are literates, primary middle, high school, higher secondary, graduates and post-graduates respectively. 1.19% of the male only are the polytechnic diploma holders.

Briefly, the village as a whole has a high literacy ratio; the Bengali followed the Manipuri donate the educational achievements ; and the OBCs in the two have the ratios higher than the others.

COMMUNICATION

In social situation, communication denotes the act of imparting conveying or exchanging ideas through speech, writing or signs. *Social change can be viewed as the aggregate effect of individual adaptations, to some new environment; communication plays a significant role both in individual adaptation their aggregation as well as the creation of new environment itself* (Dua, Gupta 1994). Narsingpur is linked to the larger society through various means of communications; namely; postal, telegraphic, telephonic and others.

Means of Communication

There is sub-post office situated in the center of the village. The villagers send and received their letters. There are also the facilities of speedy post and telegraphic service. The village has the telephone exchange located in its Northern part and a public call office (PCO) near the village market (Nutan Bazar). The means of communication in the village are shown in the table -4.4.

4.4 : Distribution of the Households into the Means of Communication

Means of Communication	Number of Households	Percentage
Telephone	214	56.31
Telegraph	83	21.84
Speed Post	35	9.21
Ordinary Post	27	7.10
Messenger	21	5.52
Total	**380**	**100**

The data show that to communicate messages, telephone is used by more than half the households (56.31%), telegraph by more than one fifth (21.84%)

households, speed post by a slightly less than one tenth (9.21%) of the households and ordinary post and messengers each by 7.10% and 5.52% respectively. It is obvious that most of the respondents use modern communication facilities (telephone, telegraph and posts) than the traditional one (messengers).

Mass Media

To understand the mass media and its impacts, the five media; namely, newspapers, magazines, radio, television and cinema are taken into consideration. The mass media can broadly be classified into three broad categories ; viz., **print media, broadcast media** and **audio-visual media** (Singh 1995). The electronic audio-medium of radio is used for broadcasting programmes to the mass of audiences. The radio listening habit of the villagers is given in the table -4.5.

4.5 : Distribution of the Households into the listening of Radio.

Radio Listening	Member of Households	Percentage
Yes	324	85.26
No	56	14.74
Total	**380**	**100**

The data reveal that the more than fourfifth (85.26%) households have radio and only a fraction (14.74%) does not. Obviously, Radio has very important place among the mass media in rural India.

Print Media

The Print Media consisting of newspapers and magazines cover local, regional and national news, views and other messages. More than fifty percent respondents households (57.10%) read newspapers and the remaining (42.90%) do not . The size of readership for newspapers is available in the following table - 4.6.

4.6: Distribution of Households (respondents) by the Types of Newspapers

Type of Newspapers	Number of Households	Percentage
Bengali Daily (O5)		
Dainik Jugashankha (Silchar)	83	21.31
Dainik Sonar Cachar (Silchar)	52	13.68
Anada Bazar Patrika (Calcutta)	21	5.52
Aajkal (Calcutta)	18	4.93
Bartaman (Calcutta)	37	9.73
Manipuri Weekly (01)		
Purnima (Imphal)	15	3.94
English Daily (07)		
The Frontier Sun (Silchar)	24	6.31
The Assam Tribune (Guwahati)	31	8.15
The Times of India (Calcutta)	23	6.05
The Telegraph (Guwahati)	14	3.68
The Sentinal (Guwahati)	10	2.63
The North Eastern Age (Guwahati)	8	2.10

The data show that 21.31% respondents read Dainik Jugasankha, Dainik Sonar Cachar 13.68%, Ananda Bazar Patrika is 5.52%, Aajkal 4.93%, Bartaman 9.73%, Purnima (Manipuri Weekly) 3.94%, The Frontier Sun 6.31%, The Assam Tribune 8.15%, The Times of India 6.05%, The Telegraph 3.68%, The Sentinal 2.63% and The North Eastern Age 2.10%. The nature of reading in habit of the respondents in different communities is given in table 4.7.

4.7 : Distribution of Households into the Periodicity of Newspaper/ Magazine Reading by Community

Weekly Periodicity	**Community(linguistic/Ethnic group)**				**Total**
	Bengali	**Manipuri**	**Hindustani**	**Barman**	
Regular (Daily)	187 (59.55)	22 (38.59)	3 (37.5)	-	212 (55.78)
4 to 5 days in week	28 (8.91)	5 (8.77)	-	-	33 (8.68)
2 to 3 days in a week	17 (5.41)	3 (5.26)	-	-	20 (5.26)
Irregular (one days)	10 (3.18)	2 (3.50)	2 (25.10)	1 (100)	15 (3.94)
Not Reading	72 (22.92)	25 (43.86)	3 (37.5)	-	99 (26.05)
Total	**314 (100)**	**57 (100)**	**8 (100)**	**1 (100)**	**380 (100)**

The data reveal that most of the respondent 55.78% are regular readers of newspaper / magazines, 8.68% read 4 to 5 day in a week, 5.26% 2 to 3 days in a week and 3.94% once in a week or irregular, 26.05% not reading at all. In

the community or ethnic group is concerned of the Bengali 59.55% respondents are regular and 8.91% 4 to 5 days in a week, 5.41% 2 to 3 days in a week, 3.18% once in a week or irregular and 22.92% not reading. In the Manipuri 38.59% respondent regular reader 8.77% 4 to 5 days in a week, 5.26% 2 to 3 days, 8.50% irregular reader and 43.86% not reading. In the Hindustani, 37.5% each regular reader and on the other hand not reading. 25% irregular reader. A Barman is irregular reading of newspaper in different days in a week. The regular reader got available at their home and casual reader mostly depend on the availability of a newspaper like near by shop, tea stall, office neighbourhood, club etc.

The magazine reading is mainly a leisure time activity. The magazines covering general and specific topics like sports, films, science, story & employment are read in the households as shown in the table -4.8.

4.8 : Distribution of Households into the types of Magazines Read in the Family

Name of Magazine	Number of Households	Percentage
Bengali Medium		
Shaptayeki Bartaman	78	20.52
Desh	39	10.26
Anandalok	47	12.36
Jugishaka	52	13.68
Khelaghar	41	10.78
English Medium		
Outlook	34	8.94
Competition Success Review	25	6.57
Sports Star	74	19.47
Competition Refresher	44	11.57
Frontline	26	6.84
Employment News	12	3.15

The data show that the respondents from near about one–fifth (20.52%) households read the magazine like Shaptayeki Bartaman and Sports Star 19.47% followed by, Jugishaka 13.68%, Anandalok 12.36% competition Refresher 11.57%, Khelaghar 10.78%, Desh 10.26%, Outlook 8.94%, Frontier 6.84%, Competition Success Review 6.57% and Employment News 3.15% respectively.

Audio-Visual Media

Television and cinema are two main audio-visual media accessible to the villagers. Introduced in 1959, the television has emerged in urban as well as rural areas. The types of the T.V. channels accessed to by the villagers are shown in the table -4.9.

4.9 : Distribution of the Households by Type of TV Channel Accessed

Television Channel	Number of Household	Percentage
National Television	340	89.47
Cable T.V.	15	3.98
None	25	6.57
Total	**380**	**100**

The data show about 93% respondents households view television, of them, about 90% household viewers use the National Television Channel and 3.94% have cable programmed and see a number of channels with the help of dish antenna/cable connections, 6.57% households do not view the T.V. programmes.

On the basis of the nature of the T.V. facility, the viewers are classified into three categories namely; (1) T.V. owners (2) Neighbour (3) Relatives as shown in the table -4.10.

4. 10 : Distribution of Households into the Types of T.V. Facility

Type of T.V. facility	Number of Households	Percentage of Households
Own T.V.	287	75.52
Neighbour's	47	12.36
Relatives	21	5.52
Nil	25	6.57
Total	380	100

The data show that more than three – forth (75.52%) of the households have their own T.V. facility at home, 12.36% availed their neighbours and 5.52% relatives facility and 6.57% have no access to it at all.

Cinema

The cinema is a very attractive medium for rural masses, as it is cheaper and accessible to by common villagers. Size of the households of cinema goers, periodicity of cinema going and age distribution of the cinema goers are discussed here. Of the households 195 (51.31%) households have cinema goers and 48.68% do not. The periodicity and the age – groups of the cinema goers in the households are given in the table -4.11.

4.11 : Distribution of the Households into Age Groups of Cinema Goers by Periodicity of Cinema Going

Age Groups	Frequency of Cinema Going								Total
	Once in a month		Once in Two month		Once in more than two month		M	F	
	M	F	M	F	M	F			
Children (below+5 years)	–	–	–	–	44 (11/11)	3 (21.42)	4 (3.17)	3 (4.34)	7 (3.58)
Youth (15-35 years)	45 (80.35)	22 (88%)	21 (61.7)	24 (80.0)	110 (27.77)	3 (21.42)	76 (60.31)	49 (71.01)	125 (64.10)
Middle aged (36-50 years)	11 (19.65)	3 (12)	13 (38.23)	6 (20%)	13 (36.12)	4 (28.57)	37 (29.36)	13 (18.84)	50 (25.64)
Aged (Above50years)	–	–	–	–	9 (25.0)	4 (28.57)	9 (7.14)	4 (5.79)	13 (6.66)
Total	**56 (100)**	**25 (100)**	**34 (100)**	**30 (100)**	**36 (100)**	**14 (100)**	**126 (100)**	**69 (100)**	**195 (100)**

The data show that mostly youth (64.10%) followed by the middle aged (25.64%) and the old aged (6.66%) are the cinemagoers, only 3.58% of the households have children as the cinema goers. Of the youth, 80.35% of male and 88% of the female go to cinema once in a month, 61.76% of male and 80% of female once in two months and 27.42% and 21.42% is more than two months. Of the middle aged group, 19.65% of male and 12% of female, 38.23% & 20%, 36.12% & 28.57% are once in a month, once in two month, and once in more than two months are cinema goers are found in the respective categories of periodicity. Of the aged group respondent households are going cinema 25.10% of male and 28.57% of female once in more than two months. Similarly are the children in more than two month. The frequency of cinema

going has relatively decline among the villagers in view of the imaging media of television channels in the village.

HEALTH

Institutional facilities and types of disceases provide a clue to the health status of the villagers. Therefore, the two aspects are discussed here. The table 4.12. reveals the nature of diseases in Narsingpur.

4.12 : Distribution of the Households into Types of Diseases in Narsingpur

Types of Diseases		Number of Household	Duraion of Sickness
Cold fever Sinus Dysentery Cough Jaundice Gastritis's Consopalion Acidity	**Minor Diseases**	199 (52.36)	1-18 months
Small pox Malaria Tetanus Typhoid	**Medum Diseases**	12 (3.15)	½ year to two years
Paralysis Diabetes Cancer Asthma Epilepsy	**Major Diseases**	101 (26.58)	1 to 5 years or more
Dseases free		68 (17.89)	–
Total		**380 (100)**	**½ to 5 years**

The table provides three types of diseases among the villagers; namely the minor diseases such as cold fever, sinus, dysentery, cough, jaundice, gastritis's, constipation and acidity, the medium level diseases such as small pox, malaria, tetanus and typhoid and the major diseases such as paralysis, diabetes, cancer, asthma, and epilepsy. The more than half (52.36%) the households have the inmates suffering from common diseases, 3.15% from medium diseases, 26.56% from the major diseases and 17.89% households have no diseases at all.

Health Facility

From the health point of view attitudes of the villagers towards modern medicines are important. The educated fellows of all castes and communities ridicule the indigenous, spiritual methods of cure and try modern medicines as the most potent remedy. In acute cases they carry the patients to the nearby town (Silchar) or to Guwahati.

Narsingpur village have a **Primary Health Centre** since 1910 in the central part of it. Nearby it has been constructed a hospital for field practice. A doctor-Mrinal Kanti Barman (M.B.B.S.), a pharmacist Jutish Nath, two nurses-Prabashini Nath and Gouri Sharma, two ward boys cum grade (iv) employees-Haripada Chakraborty and Dipak Nath have been on the staff of the center. The center provides facilities only for primary health recovery and the patients suffering from the diseases like paralysis, diabetes, cancer, or required operations are referred to the town (Silchar). The doctors and nurses pays a visit to the village in serious cases. Among. The villagers, the immunization

service like eye drops, polio-drops and tetanus inoculation have been popular. Gastrititis is a common diseases in the households. The health centre staffadminister to the children polio drops every one, two and three months which has reduced the child diseases. Moreover, the villagers are conscious of the family planning programme.

Despite the availability of medical facilities, the villagers not (properly) educated have been depending on superstitions for cure of diseases. A women Anima Das suffering from Asthma take only homeopathic medicine thus to escape herself from the injection (shui) and medicine phail. Some of the villagers believe that some evil spirits or deota cause the diseases – like small pox, generally and occurs to no modern treatment methods rather they perform Shitala Mata's puja (worship of the small pox goddess). The village women last year jointly perform puja the goddess at the temple in Salepur village (near by the village) by collecting contribution from all the villagers to set the village free of the diseases. Sumit Singha suffering from indigestion and liver problem owing to his irregular eating habits took helps of a mullah (exorcist) who give a glass of mantra jayal (invocated water) and a kabach (talismans) to drive the evil spirit out of his body even educated villagers practice superstition along with modern ways of treatment. When a household member had gone to bring medicine or a doctor, the women would go to offer incense sticks in temple to obtain blessings. Pratima Sharma, an educated woman rushed to offer incenses in the Shiva Mandir when her husband left for admission to the Silchar Medical College Hospital. Thus alongwith the modern medical-facilities the

traditional beliefs are variously applied by different classes of villagers as the supplementary hailing system.

Housing Pattern

Housing pattern as an indicator of development reflect the socio-economics status of the villages as well as the village as a whole as is evident in the table -4.13.

4.13: Distribution of Households into House Types by Nature of Ownership

House Types	Owner	Tenant	Govt. Quarter	Relatives House	Total (%)
Pacca house	17 (4.91)	--	--	--	17 (4.47)
Assam type (pacca)	72 (20.81)	5 (31.25)	7 (53.84)	2 (40.0)	86 (22.64)
Assam type (half wall)	215 (62.13)	7 (43.75)	6 (46.16)	3 (60.0)	231(60.19)
Kutcha (tin shed)	34 (9.82)	4 (25.0)	--	--	38 (10.0)
Kutcha (Thatched)	8 (2.31)	--	--	--	8 (2.0)
Total	**346(100)**	**16(100)**	**13(100)**	**5(100)**	**380(100)**

The data show that five major types of houses are found in the village. Only 4.47% households have fully pacca houses, while 22,64% have the Assam Type (pacca) and 60.19% have the Assam Type (Halfwall Pacca) houses, 12.10% of the households have Kutcha houses of two subtypes the Kutcha (tinshed) houses 10% and the Kutcha (thatched) houses 2.10%. The poor and low income villagers have the Kutcha houses.

By the nature of house ownership the households are divided into four classes, namely, house owners, tenants, Govt. quarters and relative's house. 91.66% of the households have their own houses combination of four

categories. Of these houses, 4.91% are pacca, 20.81% are Assam type (pacca), 62.13% Assam type (half-wall), 9.82%. kutcha (tinshed) and 2.31% kutcha (thatched) houses. 4.22% of the households have tenants as inmates, of these 31.25% are Assam type (pacca), 43.75% Assam type (half wall pacca) and 25.0% kutcha (tinshed) houses. 3.43% of the households have Govt. quarters to shelter in. Of these 53.84% one Assam type (pacca) and 46.16% Assam type (half wall) houses. The Govt. quarters are mostly allotted to the employees of block development office and veterinary office situated along the main road. The remaining (1.31%) households are in the relative's houses of two types; viz, 40% in the Assam type (pacca) and 60% in the Assam type (half wall). The relative's who are the actual owners have migrated for some reason or transferred (in case of Govt. servants) to other place. Therefore to understand the different types of housing pattern in Narsingpur are describe all of each here under.

Pacca House

It is made with with fully rod, cement, concrete(R.C.C.)wall as well as roof. A pacca house ensures greater safety but requires a large amount of money to be spent on its construction. Caste with a mostly improved economic position having smaller families can afford to have such houses. The area gets smallers the building becomes mare modest yet the pattern of a defence like establishment with thick bastioned walls, are impressive entrance gate; There is exist on the western and eastern i.e., both side of the main road, two business of bania and three of Nath caste family – They have converted the front partion into a shop and also uses the same far entering guests of different caste. In

some cases – There room are two types, having only the ground floor and the other having the first floor with the room built in stone and mortar. Further, it providing a view even across the surrounding walls or all sides. The households is not large in area and shows the most concentrated and economical use of land. There is a double storeyed car room inside also.

Assam Type (Pacca)

This house is a structure of generally 12 to 14 feet high walls, built with bricks, cement and concrete and roofted with tin sheets. It generally comprises 6 ar 8 room. The castes with a slightly improved economic position having such houses. The houses have large areas inside and are encircled by walls with built by brick and in some cases bamboo on all sides. The entrance gate is large with a platform (uttan) and its for entering of tractor / power-tilter etc., Among these families the common drowing room sewes as the places for meeting the guests.

Assam Type (Half Wall)

It is structure of wooden walls plastered with cements and its lower portion is structure of walls built by bricks cement. The lower portion walls are not more than two & half of three feet high (half walls). But roofed with tin sheets. The room is comprises five to ten rooms generally a large area to provide for sufficient elbow room within. In front of the houses the large space for platform or (uttan) is their in the front blocking a straight view further. The common entrance door and different brother have separate residential rooms, but the common entrance gate provides some sorts of unity of the families that are living in separate block of rooms. These types of houses are common and large numbers in this village. The front platform (uttan) serves the purpose of

meeting the guastes and making arrangement for their stay. In between the household one side for residential room and other side for cattle. The cattle kept in a separate place (thatched house) and agricultural implements but within residential area.

Kutcha (Tin Shed) House

Kutcha houses are the lowest categories of all residential houses. The kutcha (tin shed) house structures with roofs covered with tin sheets. These houses generally comprise two to three rooms with a small place in front of it. Green vegetation is planted on the other side. The domestic cattle's are kept in a separate room as in some cases in the attached verandah.

Kutcha (Thatched) House

These houses are one room sets made of mud walls and thatched roofs and a door. The domestic cattle's are kept in separate space for them and mostly in attached verandah and the green thorny vegetation is grown on the other side of it.

Sanitation facility

Sanitation facilities signify socio-economic and health hygienic condition of the villagers. It may understood from the table 4.14.

4.14 : Distribution of Households into the type of Sanitation facilities

Types of Sanitation	Number of Households	Percentage
Pacca	243	63.94
Kutcha	137	36.06
Total	**380**	**(100)**

The data show the two types of sanitation; viz., Pacca (63.94%) and Kutcha (36.06%). Pacca structure is built of brick wall and cement, and the

Kutcha generally of bamboo structure. There is no defecation in open space as the villagers are more conscious about its impacts, i.e., spread of various diseases. Generally, the pacca sanitation structures are built near the main building with a provision for cleaning. Similarly the ordinary (Kutcha) sanitation structures are also built in such a way that they can easily be transfer from one place to another.

Drinking Water

Drinking water is the common indigenous factor in particular and village people in general depend upon the good health condition. It is to be understandable from the table -4.15.

4.15: Distribution of Households into the Types of Drinking Water Sources

Source of Drinking water	Number of household	Percentage
Community tap	204	53.68
Private ponds	53	13.95
Community tap+ private ponds	85	22.36
Community ponds	14	3.69
Community tube well	14	3.69
Private tube well	10	2.64
Total	**380**	**(100)**

The data show the six types of the drinking water sources; namely, tap (76.04%) ponds (40%) and tube well (6.33%), these three sources are differentiated into sub types, viz., community tap water (53.68%) supplied by the Public Health Engineering (P.H.E.), private ponds (13.95%) are situated near the households, and the community ponds (3.69%) are mostly used by the primary health centre.22.36% on community tap (during dry season), and

private ponds (during the wet season), 3.69% on the community tube well and the remaining (2.64%) on the private tube well . Therefore it clear that more than fifth percent households depend on the community tap and the remaining on other sources.

Households Assets

The living standards in the village households is an indicator of his status in changing society, which is shown in the table -4.16.

4.16 : Distribution of Households into the Valuable Assets

Items of Assets	Number of Household	Percentage
Telephone	36	9.47
TV (Colors)	12	3.15
Sofa Set	68	17.89
VCR	9	2.36
Car	8	2.10
Scooter / Motorcycle	68	17.89
Refrigerator (Freeze)	14	3.68
Tape Recorder	126	33.15
TV (Black& White)	310	81.57
Radio / Transistor	317	83.42
Bicycle	273	71.84
Camera	48	12.63
Steel Almirah	156	41.05
Fan (celing/table)	268	70.52
Tea Set	229	60.26
Dinner Set	182	47.89
Carpet	22	5.78
Pressure Cooker	294	77.36
Dining Table	197	51.84
Dressing table	210	55.26
Bed (Single)	301	79.21
Water filter	191	50.26
Torch	372	97.89
Wall clock	211	55.52
Table-Chair	366	96.31

The data show that more than 90% or more of the households have torch, chair, table, more than 80% households have radio, TV (B/W), Cooker, fan (ceiling/table). Single bedstead, near about 60% households have dressing table, dining table, water filter, wall clock, more than 40% households have scooter/motor cycle and camera, and one-tenth households have telephone and sofa set, 5.78% households have carpets, 3.68% households have colour TV 2.36% and 2.10% households have VCRs And Cars respectively.

Kitchen Items (Cooking)

Generally four cooking apparatuses are found; viz., (i) Earthen chullah (firewood) (ii) Gas Stove (iii) Kerosene Stove and (iv) Cooking heater as shown in the table -4.17.

4.17 : Distribution of Households into the Types of Cooking Stoves

Type of cooking stove	Number of households	Percentage
Fire wood(chullah)	155	40.78
Gas stove	117	30.78
Kerosene stove + chullah	92	24.21
Heater + Chullah	16	4.21
Total	**380**	**100**

The table indicates that most of the households (40.78%) have the traditional earthen Chullah, 30.78% have the gas stoves, 24.21% have the kerosene stoves with Chullah and only 4.21% have cooking heaters with

chullah. Thus gas stoves kerosene stoves and heaters are used in near about 50% of the households along with earthen Chullah.

Food Pattern

Food pattern indicates the health standard. The consumption of different food items depend upon the socio-economic condition and it is visible in the table -4.18.

4.18 : Distribution of Types of Ingredients and Items of food

Types of Ingredients	Ingredient items
Cereals	Rice, wheat, roti.
Pulses	Pea, lentil, gram, pigion.
Fats	Butter, ghee, casein, milk, curd.
Fruits	Mango, apple, pineapple, banana, coconnut, lichi, guava, papaya, cucumbar, jack fruit, palm.
Vegetable	Gourd, potato frash bean, arum, pumkin, cabbage, greens, turnip, bitter gound, raddish, tomato, brinjal, cauliflower.
Non-vegetable	Eggs, fish, chicken, mutton.
Wine	Local wine (chulai), beer, English wine.

The table shows the different ingredient of food among the villagers. Generally, all the household peoples take bhat three times in a day i.e., morning (breakfast), noon (Lunch) and night (dinner). It is made of different vegetables, pulses, and meals. They consume fats like butter, ghee casein, milk, curd etc. and the fruits like mango, coconut, Banana, Guava papaw, such fruit are the common among the villagers. The young generation take wine for entertainment on different occasions like Bigoya dhashami, dipabali, Biswakarma puja and social occasion also. The villagers take necessary, food

bhat, roti, vegetable non-vegetable fat, fruits pulses. The only exceptional thing is that the Manipuri people prepare heramba (Chatni) with dry fish and potato in their daily meal. The Hindustani people take ruti more than once a day.

Dress Pattern

Dress Pattern of the villagers is shown in the table -4.19.

4.19 : Distribution of villagers into gender by dresses

Category of population	Dress	Ornament
Men's	Shirt-pent, dhoti-punjabee, trousers, safari, coat-pant.	Ring, locket, spctacle (sunglass)
Boys	Shirt-pant, coat-pent, panjabi, tousers, jeans-pent, belt, cap.	Ring, locket, spectacle.
Women's	Blouse, sari, nigtee((Maxi). Fanake.	Ear ring, necklace, ankle, nealpalish, conch Bangle vermilion, lac.
Girls	Churider, nightee (maxi), sari orna, blous, jeans pent, curd t-shirt.	Lipstic, neal polish, tiklec, bracelet, hairpin, mchandi, lac, spectacles.

All the adult men (Bengali, Manipuri, Hindustani) wear shirt-pent, dhoti-punjabi, trousers, safari, coat, pant belt, and women wear slight different dresses as compared to the Bengali and the Hindustani women. The manipuri women and girls wear blouse on upper portion, fanake (one kind of dress) on the lower part of their body. The young male generally wear shirt-pent and jeans pent, which is most attractive among the younger in the village. Girls wear churider nightee (maxi), orna-sari, curd-T.shirt and Jeans pent in some well off families. After the marriage women wear churider in well off families; but the widows wear white sari and blouse specially marked for them in Bengali families.

All the man and women wear golden ornaments except some of very poor families manwear only ring and locket, but new generation wear ring locket and sunglass. The women wear golden ornament like earing necklace, ankle (nupur). Generally the married women uses conch bangle (shaka) on both of their wrists and apply vermillion (red-tilok) and hair parting, uses nail polish and lace. The young girl use lipstick nail polish, ticklee, bracelet hair pin, mahandi, rac, to design their lips, nail, hairs, hands, heels and use sunglasses when they go out, thus all these shows a **new trand** in their life style **wears** and **dresses.**

LEISURE TIME

The mode of utilizing leisure time comprises eight types; namely, (1) Watching TV (2) Doing household works (3) Reading News Papers (4) Reading Books (5) Listening Radio/Tape (6) Doing Social Works (7) Gossiping and (8) Singing Songs. The respondents in the village are distributed into the modes of leisure activities in the table -4.20.

4.20 : Distribution of Households into the Mode of Leisure Activities

Mode of Leisue Activities	Number of Households	Percentage
Watching T.V.	145	38.15
Doing household works	74	19.47
Reading News papers	51	13.43
Reading Books	43	11.32
Listening Radio/Tape songs	32	8.42
Doing Social works	18	4.73
Gossiping	11	2.89
Singing Songs	6	1.57
Total	**380**	**100**

The data show that more than one third respondent (38.15%) were watching T.V. followed by one fifth respondent (19.47%) of those doing households work, one tenth respondent (13.43%) of those reading newspaper, 11.31% of those reading books, 6.42% of those listening Radio/tape songs, 4.73% of those doing social works, 2.89% of those gossiping and 1.57% of those singing songs. It is evident that most of the leisure activities in the households are oriented to personal development.

RELIGION

Temple mostly found are those of Shiva, Durga Mandir, Mahadev, Kali, Jagannath, Shanibari and Sitalibari, Religions institutions are 'Sankar Jughasram' 'Pushkar' nath Jughasram Sangha etc. Shiv temple (Bhulanath Ashram), Durga mandir (near the Shiv temple) and 'Anadi Lingashram' were established in 1917 in the village. The land was donated by the Lakshmi Charan Nath Barbhuiya (mirashdar). There was a Sanskrit Tul during the British period, which decayed later on.

The famous temple of Lord Shiv and Durga mandir situated at the very entrance of the village. As soon as one alights, from the bus the first things that attracts one attention is the Dhaja (Chowra), flag flying a top the temple. It is a sacred place for all castes and specially for the Nath. The people from adjoined village Sanibarighat kajider, Kanakpur, Kabuganj, Pailanumber Meherpur, Nagdigram, Salganger per, and other places visit the temple and pay their respects. The temple has permanent Mandop (to organize functions) and is popularly known as Bhulanath Ashram among local people. The Ashram committee works often the day to day functioning of the temple. At the time of

initial settlement of the locating around. ADINATH (Shiv) in a small area around. Presently the pujari Rajani Mohan Nath aged person and some subordinates are there. Durga temple are generally opened at the time of Durga puja annually. A local fair also is organized at the time, people from different villages assemble to enjoy the fair.

The another regional level temple in the location is that of Shiv and Parbathi (Durga) at Bhuban Hill 20 k.m. away. The people of the surrounding other districts of Assam visit it on the Shiv Ratri mostly local people visit the deity Shiv on Shiv Ratri, Dul Jatra and Bharunni, a local fair is also organized at the Bhuban Hill on Shiv Ratri by the local people.

Vrota

Women observe different types of Vrota such as Kartik Vrota, Shabitri Vrota, Rajashi Vrota in their devotion to deities.

FESTIVAL

The festivals celebrated by the villagers in a year are given in table 4.21.

4.21 : Festival as celebrated by the villagers in a year

Types of Festival	Name of the Festival	Time & Period of celebration
Family Level	Birthday, Marriageday, Lakshmi Puja, Bhaifuta (Bhatriditiya).	One day
Village Level	Navanna utshav (new rice festival) Narayanpuja, Surjayapuja, Sajibuchauraba, Tiltarpan.	One to four days
Regional Level	Kalipuja, Jhulan, Duljatra, Barunni, Manasapuja, Shivpuja.	One to five days
National Level	Durgapuja, Rakhibhandan, Rathjatra, Makarsankranti, Viswakarmapuja.	One to five days

Basically, there are two types of festivals into different levels found in the village; viz., the common festivals and the Ethnic festivals. The common festivals are the Durgapuja, Kalipuja, Shivapuja, Monoshapuja, Rath-jatra, Biswakarma puja, Ganesh puja and the ethnic festivals are the Makarsankranthi, Navama utshav of Bengali castes. The Birthday and the Marriage day are family celebrations in the castes such as the Nath, Chakraborty, Paul and Sharma, and the Barman (tribe), the Jhowsang, the Sajibuchauraba and the Tiltarpan of the Manipuri people and Surjya puja of the Hindustani castes. Therefore to understand the different types of festivals in Narsingpur are discribe here under.

Durga Puja

Durgapuja is the most enjoyable festivals in the village celebrated to worships Durga (Dhashavaja Maa). All the villagers, Bengali, Manipuri, Hindustani and Barman participate in the festivals. Even Muslim to take prasad.

Durga's idal with a foot set on Mohishasur, the deman accompanied by those of Lakshmi, Saraswati, Kartikeya and Ganesh. The puja is organized in the month of Aswin-karti (September-October) in every year. The puja for the last four days on Saptami, Astami, Navami and Bijaya Dashami is considered very important.

In the village 9 to 5 puja mandop (Sharbajanin) each with a puja committee of the villages come up every year. At the parmanent puja mandop, 'Durga Bari' near the Shiva temple situated in the middle part in the middle

part of the village the puja is organized by whole village evfery year. In the local market area Nutan bazaar also 3 to 4 pandals are organized by the puja committees every year. The villagers wear new dressesvisit the pandals to give offering to Maa Durga. The local priest recites muntras and man and women take anjali and prasad in the marnthy of the puja day. The different the last four days of the festival. Every evening the youth groups boys and girls wearing new dresses walk of home to have a glance of Durga idol. Also they visit puja mandaps at Silchar town. On the Bijoya Dashami day after Bisharjan the people persperous return of the days for each other. During and after the puja, the puja committee organize sanskritik sandhya at the same puja pendals and some devotees participate in the programmed at the time of puja temporary shops come up near the puja pendals.

The people of the village feel that the puja is losing its luster of the older days for now-a-days, a few people come forward to take responsibilities for arranging puja, folk dance, folk dramas, and other entertainments. Urban contacts movies and financial constraints make them more and more indifferent to the traditional culture. Certainly, the celebrations provide the outlets for their latent abilities along with entertainment to the people.

Dul-Jatra

This festival of color a series of celebration rather than an event is generally celebrated in the month of falguna, chaitra (February-March) lasting for 3 to 4 days. On the eve of Dal Jatra (Rong Kela). Bengali, Manipuri, Hindustani and Barman of all castes join this festival. Applied tilokes (marks) on their fore heads. Generally, the parents invite their married daughter's and

their husbands during the festivals, on that day the youngster (boys) will stop any male on the way to teach him by abuse him with all sorts of wards, symbolic gestures and handful by anticipation it and running away. No body minds the remarks and actions in the wake of social permissive on the occasion.

The Manipuri people celebrated the **Jhawsang festival** (Dhul) a special occasion for young boys and girls. Generally youth and middle aged males groups more door to door singing divisional songs of Radha Krishna (Leela kirton) collect money and organized a party. But the festival has now been declining day by day.

Rakhi Bandhan

On this festival sisters threads to the right wrist of their brothers and get something in return as brother can accept things from their sisters without reciprocating. The married sisters are generally invited to their parental homes on the occasion.

In the local school the Akhil Barathiya Vidhyatri parishad (A.B.V.P.) along with R.S.S. marks organized the Rakhi Bandhan or Raksha Bandhan among the students for spreading the universal brotherhood encompassing the relationship of brother sister. They deliver lectures and preach the students about the significancy of the day.

Makar Sankranti

Makar Sankranti or Push-Parban major festival of Bengali Hindus falls on 14 January when the sun is supposed to move northwords. Fried his mixed

with gur and other preparations are distributed on this occasion. Another sweet of boiled mixed with wheat and coconut is also prepared. The youth (males) arrange a party (Mewara-Mewari) on the eve of it and enjoy the whole night. In the morning that follows (day of sankranti) they take bath and eat sweets. The enjoy the day by playing friendly by matches of football and cricket. In these free style games any body can join or leave the field his/her will. Playing on the day is considered very auspicious old persons gather at a place to recite Namkirtan on their musical instrument moving door to door in the village but the excitement is coming down day by day.

Kali Puja (Dipavali)

This festival of lights following on Amabaisha Ratri (October-November) every year is celebrated by lighting candles and electric valves on housetops and brushing crackers (Fotkabasi) for three days. The local puja committee organize Kalipuja pandals (Sharbajannin puja) but it is also celebrated at household level. The youth (boys) taking wine and enjoy the night.

Shiva Ratri

On the 13th day of the phalgun month Shiva Ratri the important festival of the Bengali people is celebrated at the **Bholanath Ashram** (Shiv mandir). The youth (males) organizers collect money and decorate the temple and its surroundings. The youth and middle aged women came with floor, fruits milk and other things to offer to the Shiv idol and perform rifles in the sign with the

mantra recitation by the priest devotional songs and Shivaratri are recited throughout the night.

Sajibu-Chauraba

This annually celebrated major village level festival of the **Manipur** people falls on the last day of chaitra and centinues till the first fortnight of Bhaishak (March-April). Each and every family prepares differentvarieties of sweets and all the members enjoy them. The youth (males) organize a party in a temporary ghar made of leaves. This festival lasts for 4-5days.

Bhaifuta (Bhatriditiya)

This family festival in Bengalihindus is celebrated after two days of kali puja i.e., Dithiya thithi. Sister gives a futa (tilak) on her brother's forehead. Sisters carry sweets fruit and cloths to their brothers and the brothers reciprocate. This married girl visit their parental home's on the occasion.

Navanna Utsav

The Bengali agricultural families mostly celebrate it after harvesting the rice crops to signify the arrival of new rice food (bhat). After offering a little of the food to the god, the prasad is distributed among themselves.

Surjya Puja

The festival is celebrated by all the **Hindustani** caste people (Bania, sharhami koiri, kurmi) in the village. In the month of Srabana and Bhadrapada

(August-September) this puja is performed to the sun God by women for well being of their family members and children. The women observe fast whole day, take fruits and ghot (water pot) on a river bank, light candles, bowdern before the ghot, immense the coconut and while returning home file threads round the neeks of their children.

Thus, all festival have a variety of ritual performances. Such as taking sacred bath, cooking in a sacred way and pure (sweet) dishes-performing warshipping family delish observing vratas (kartic vrata, Shiv vrata) Ekadeshi etc. Some of the agriculturist show greater interest in celebrating the festival of Navana utsav, celebrate birthday, marriage day, organize bhajans/namkirtan and Dhixa/Uppanaun of individuals are also celebrated in the Bengali families.

Sitala mata, the goddesses of small pox is worshipped on the eight day of chaitra. The manipur people also have beliefs about the maibi (who got supernatural power)

Laiharamba (Maibinach)

The **Manipur** people organized Laiharamba (Maibinach) every year in different village of the region. A Maibi woman with supernatural power invited by time. The villagers decide the day of puja. The local men women, boys and girls observe fast, visit her with fruits and pay her respects.

Fairs

Ananda Mela

A local fair is organized by the villagers every year at the time of Durga puja, The temporary tea stall and shops of toy (dall) and other things opened nearby the puja mandop.

Bhuban Mela

A fair at the Bhuban Hill 20 km. Away is joined by the people of the reason (Barak Valley) on the occasion of Shivaratri, Duljatra and Bharuni.

Gandhi Mela

The Gandhi Mela organized at Silchar Town every year on 31st January last for about one month. The people from the reason visit the Mela to purchase the various personal and domestic goods.

Residential and migrational patterns

The villagers are variously classified by the nature of their residential and migrational patterns is shown in the table 4.22.

4.22 : Distribution of Households into the Residential Types

Residential type of Households	Number of Households (%)
In-migrated	50 (13.16)
Original	330 (86.84)
Total	**380 (100)**

The table show that 13.16% households are migrated to the village in different time and 86.84% households are originally settled.

Migration has been a significant process in the village. The type of migration in terms of reasons for migration are shown in the table 4.23.

4.23 : Distribution of Households into Types of the In-migration by Reasons for it

Type of the Migration	Reason for Migration					Total
	Develo-pment	Education	Education+ Communication	Service	Business	
Village to Village	4 (100.0)	9 (100.0)	18 (100.0)	1 (10.0)	3 (33.34)	35 (70.0)
Town to Vilalge	–	–	–	9 (90.0)	6 (66.66)	15 (30.0)
Total	4(100)	9(100)	18(100)	10(100)	9(100)	50 (100)

The data reveal that it largely (70%) village to village migration but also significantly 30% from the urban centre in the wake of govt. services and business. For the reason for migration in the village 8% for development, 18% for taking education in, 36% for education and communication, 20% for service and 18% for business purpose. All the In-migration households settled from village but the fraction is that 90% in service and 66.66% in business engaged households migrated from urban centre to village.

The migration also reveals periodical patterns as shown in the table 4.24.

4. 24: Distribution of Households into the periods of In-migration by Reasons for it

Period of Inmigration	Reason for In-migration					Total (%)
	Development	Education	Education + Communication	Service	Business	
Before Independent	–	1 (11.11%)	2 (11.11)	–	2 (22.22)	05 (10.0)
On after In-ependence upto 1960	–	4 (44.44)	2 (11.11)	2 (20.0)	–	08 (16.0)
1961-1970	1 (25.0)	1 (11.11)	2 (11.11)	–	3 (33.33)	07 (14.0)
1971-1980	1 (25.0)	2 (22.22)	3 (16.66)	2 (20.0)	–	08 (16.0)
1981-1990	2 (50.0)	1 (11.11)	2 (11.11)	–	2 (22.22)	07 (14.0)
1991onwards	–	–	7 (38.88)	6 (60.0)	2 (22.22)	15 (30.0)
Total	04 (100)	09 (100)	18 (100)	100 (100)	09 (100)	50 (100)

The data reveal that 10% of the migrant households migrated before Independence, 16% after Independence, 14% before 1970s, 16% during 1971-1980, 14% during 1981-1990 and 30% during 1991 onwards. For the purpose of development 25% each migrated from 1961 –1970 and 1971-1980, 50% from 1981- 1990, or educational purpose there migrated 11.11% households before Independence, 44.44% after Indipendence upto 1960, 11.11% from

1961-1970, 22.22% from 1971-1980, 11.11% from 1981-1990. For education and communication, the migrants are each 11.11% before Independence, upto 1960, and 1961-1970 and 1981-1990; 16.66% during 1971-1980, and 38.88% during 1991 onwards. For service 20% is upto 1960 and during 1971-1980 and 60% during 1991 onwards. For business the migrants are 22.22% before independence, 33.33% during 1961-1970 and 22.22% each during 1981-1990 and 1991 onwards.

In sum, high education levels and ratio, use of mass media and modern gadgets, modern medical facilities and sanitary system, pacca house types and In-migration along with the religious tradition such as deities, fairs, festivals is continuing intact in the village which indicate the changes occurring in the village due to urban proximity, highway situation, rule of state and impact of communication media during the last 50 years of Independence.

***