Chapter 3

SOCIAL BACKGROUND OF THE SAMPLED HOUSEHOLD POPULATION

Structural aspects of the sampled population comprise age-group, caste category, religion, income group, academic, political and cultural participation of population in Silchar Town. The chapter deals with the social background of the sampled household population.The chapter mainly focuses on the gender involvement in occupation, annual income, education, language known, marital status, types of family, plot holding of owners and size of plot, political participation, participation in family decision making, participation in festival etc. of the members of the households. Male participation in families may be more than female participation or vise-versa or equal. There are 124 sampled households divided into 725 families. In these households there are 2847 persons comprising children, youth, middle aged and old aged. This is discussed in the following pages.

Religion

The sampled households and families mainly belong to two religious groups: namely Hindu and Muslim. Households are generally large and divided into several families. The distribution of the households and families into religious groups is given in the following table:

Table 3.1
Religious Groups among the Families of the Sampled Households
(Percentage in Parentheses)

Religious Group	No. of Households (%)	No. of Families (%)	Population (%)		
			Male	Female	Total
Hindu	115 (92.74)	672 (92.69)	1709 (93.95)	931 (90.56)	2640 (92.73)
Muslim	9 (7.26)	53 (7.31)	110 (6.05)	97 (9.44)	207 (7.27)
Grand Total	124 (100)	725 (100)	1819 (100)	1028 (100)	2847 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that of the family of the households, Hindu is the largest religious group, comprising 93.95% of males and 90.56% of females. Muslim comprises 6.05% of male and 9.44s% of female who represent from the family. Thus, it is found that the Hindu is more

because in the town's population Hindus preponderate about 65.3% and the Muslim constitutes 27.5% of the town's population.

Caste Category

The castes are presented under three social categories such as General Castes, OBC (Other Backward Castes)/MOBC (More Other Backward Castes) and SC (Schedule castes). Among Muslims there are found MOBC. The distribution of the households and families into caste categories is shown in the following table:

Table 3.2
Caste Categories among the Families of the Sampled Households
(Percentage in Parentheses)

Caste Category	No. of Households (%)			Population (%)		
	Hindu	Muslim	Total	Male	Female	Total
General	87 (75.65)	7 (77.78)	94 (75.81)	1338 (73.56)	820 (79.77)	2158 (75.8)
OBC/ MOBC	19 (16.52)	2 (22.22)	21 (16.94)	383 (21.06)	130 (12.65)	513 (18.02)
SC	9 (7.83)	--	9 (7.26)	98 (5.39)	78 (7.58)	176 (6.18)
Total	115 (100)	9 (100)	124 (100)	1819 (100)	1028 (100)	2847 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that over three fourths (75.65%) of Hindu households belong to general castes followed by one tenth which belong to OBCs. The rest insignificant no. of the household belong to SC. Over three fourths (77.78%) of Muslim household are general categories followed by over one fifths belongs to MOBC. Thus, it is found that General category of Hindu are more than Muslim because the Silchar town is densely populated by Hindu religious group.

The sampled household of Hindu is further divided into castes and caste categories. By caste, they belong to Brahmin, Kayastha, Vaishya, Sudra, Patni and Yogi. It is observed that among 124 households, 9 households are Muslim those have no caste title. The distribution of the families into caste categories is shown in the following table:

Table 3.3
Castes among the Families of the Sampled Households
(Percentage in Parentheses)

Name of Caste	No. of Household (%)	No. of Families (%)	Population (%)		
			Male	Female	Total
Brahmin	21 (18.26)	426 (63.39)	488 (28.42)	128 (13.75)	616 (23.26)
Kayastha	68 (59.13)	75 (11.16)	806 (46.94)	555 (59.61)	1361 (51.4)
Vaishya	7 (6.09)	32 (4.76)	156 (9.09)	70 (7.52)	226 (8.53)
Sudra	7 (6.09)	42 (6.25)	91 (18.65)	70 (7.52)	161 (6.08)
Patni	6 (5.22)	45 (6.69)	88 (5.13)	58 (6.23)	146 (5.51)
Yogi	6 (5.22)	52 (7.74)	88 (5.13)	50 (5.37)	138 (5.21)
Total	115 (100)	672 (100)	1717 (100)	931 (100)	2648 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

The table shows that Kayastha is the largest caste group, constituting 59.13% of male and 11.16% of female members of the family. Patni is the smallest group, constituting 5.22% of male and 6.69% of female members of the family. The Brahmin constitutes 18.26% of male and 63.39% of female members of the family. The Vaishya constitutes 6.24% of male and 5.85% of female members of the family. The Sudra constitutes 6.31% of male and 5.85% of female members of the family. The rest of the caste groups, all constitute less than 6% of the family. Thus, the Kayastha is predominant caste group among the families and the Vaishya also constitutes a significant section of them. This is because in Silchar town most of the families belong to Kayastha followed by the caste Vaishya.

Community

By their mother tongue the households are divided into five communities; namely, Bengali, Bishnupriya Manipuri, Nepali, Muslim and Meitei Manipuri. The distribution of the families is shown by their linguistic community in the following table:

Table 3.4
Linguistic Communities among the Families of the Households
(Percentage in Parentheses)

Name of Community	No. of Households (%)			No. of Individual from Households (%)		
	Male	Female	Total	Male	Female	Total
Bengali	47 (58.02)	23 (53.49)	70 (56.45)	309 (66.31)	154 (59.46)	463 (63.86)
Bishnupriya Manipuri	19 (23.46)	10 (23.25)	29 (23.38)	45 (9.66)	40 (15.44)	`85 (11.72)
Nepali	1 (1.23)	1 (2.32)	2 (1.61)	9 (1.93)	8 (3.09)	17 (2.34)
Muslim	12 (14.81)	8 (18.60)	20 (16.12)	63 (13.52)	37 (14.28)	100 (13.79)
Meitei Manipuri	2 (2.47)	1 (2.32)	3 (2.41)	40 (8.58)	20 (7.72)	60 (8.27)
Total	81 (100)	43 (100)	124 (100)	466 (100)	259 (100)	725 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that Bengali community people are of 56.45% and Nepali community people are of 1.61% in the town. Thus, it shows that Bengali community people are more whereas the Nepali community people are less in the Silchar town. It is because Bengali community people are densely living in the Silchar town which is considered as the largest community in the town.

Size and Types of the Family

The families belong to three categories of size such as small (1-4), medium (5-8) and large (more than 8). Besides, the families broadly fall under two types; namely, nuclear and joint families. The family types of the sample are shown by their size in the following table:

Table 3.5
Size and Types of the Families of the Households
(Percentage in Parentheses)

Type of Family	Size of Family (%) (No. of Members)			Total (%)
	Small (1-4)	Medium (5-8)	Large (More than 8)	
Nuclear	223 (63.71)	246 (68.72)	6 (35.29)	475 (65.52)
Joint	127 (36.29)	112 (31.28)	11 (64.71)	250 (34.48)

Total	350 (100)	358 (100)	17 (100)	725 (100)
Small Family				350 (48.28)
Medium Family				358 (49.38)
Large Family				17 (2.34)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that nuclear family constitutes 65.52% of the total number of the families. This type constitutes 68.72% of the medium families, 63.71% of the small families and 35.29% of the large families. The rest are joint families (34.48%) comprising 64.71% of the large families, 36.29% of the small families and 31.28% of the medium families. This indicates that over two thirds of the families are medium sized followed by small sized and large sized families. Thus, it shows that majority of the families are the medium sized nuclear families residing in Silchar Town. There is still majority of the large families in the joint family type. This indicates that majority of the families are in the process of urbanization in which the family size is on decline and joint family is changing into nuclear.

Family Structure

The family structure comprises age, occupation, education, income, gender (sex), mother tongue, language known (reading language, writing language and speaking language) etc. among the members. Marital status comprises of underage marriage including male (0-20) and female including female (0-17) years, marriage at marriageable including male and female. The distribution of family structure is shown in the following table:

Table 3.6
Marital Status, Age Group, Caste Categories and Gender among the Families Household
(Percentage in Parentheses)

Marital Status						Grand Total		
Non-Marriageable Group			Married Persons					
Male (0-20) years	Female (0-17) years	Total	Male (21- 60+) years	Female (18- 60+) years	Total	Male	Female	Total
220 (100)	218 (100)	438 (100)	1599 (100)	810 (100)	2409 (100)	1819 (100)	1028 (100)	2847 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Educational Qualification

The distribution of various educational levels of the members in the sampled families is shown in the following table:

Table 3.7
Educational Qualifications of the Members of the Sampled Families/Households
(Percentage in Parentheses)

Educational Qualification	Population (%)		Grand Total (%)
	Male	Female	Total
Play Group	31(1.7)	20 (1.95)	51 (1.79)
Nursery	24 (1.32)	26 (2.53)	50 (1.76)
Primary	54 (2.97)	47 (4.57)	101 (3.55)
Upper Primary/Middle School	328 (18.03)	120 (11.67)	448 (15.74)
Below HSLC	169 (9.29)	183 (17.8)	352 (12.36)
HSLC	489 (26.88)	199 (19.36)	688 (24.17)
Higher Secondary	305 (16.77)	189 (18.39)	494 (17.35)
Diploma	125 (6.87)	20 (1.95)	145 (5.09)
Graduate/MBBS/B.Tech	151 (8.3)	73 (7.1)	224 (7.87)
PG/MD	65 (3.57)	77 (7.49)	142 (4.99)
Ph.D	7 (0.38)	13 (1.26)	20 (0.7)
MPhil	8 (0.44)	12 (1.17)	20 (0.7)
B.Ed	63 (3.46)	49 (4.77)	112 (3.93)
Total	1819 (100)	1028 (100)	2847 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that nearly one fourth (24.17%) of the members of the families have education up to HSLC, where males are of 26.88% and female are of 19.36%.Nearly one fifths have education upto Higher Secondary (17.35%), where male are of 16.77% and female are of 18.39%. Over one tenth (15.74%) of the members of the families have education upto Upper Primary/Middle School, where males are of 18.03% and females are of 11.67%. The rest is each small fraction. Thus, it shows that female is more because in the town literacy level of female is less, as a result parents emphasized more consciousness to their female child.

Annual Income of the Families

Annual income includes economic returns of every adult persons being a member of the family or the household during the specified year. The distribution of the annual income of the families is given in the following table:

Table 3.8
Annual Income of the Families
(Percentage in Parentheses)

Income Group (In Rs.)	Annual Income of Persons (%)						Grand Total (%)		
	Govt. Employee			Corporate Employee					
	Male	Female	Total	Male	Female	Total	Male	Female	Total
6000 - 26000	9 (9.68)	5 (6.41)	14 (8.19)	23 (7.69)	44 (17.25)	67 (12.09)	32 (8.16)	49 (14.71)	81 (11.17)
26001 - 46001	4 (4.3)	5 (6.41)	9 (5.26)	90 (30. 10)	69 (27.05)	159 (28.70)	94 (23.98)	74 (22.22)	168 (23.17)
46002 - 66002	20 (21.51)	13 (16.67)	33 (19.3)	37 (12.37)	21 (8.23)	58 (10.46)	57 (14.54)	34 (10.21)	91 (12.55)
66003 - 86003	--	--	--	35 (11.70)	41 (16.07)	76 (13.71)	35 (8.93)	41 (12. 31)	76 (10.48)
86004 - 106004	56 (60.22)	53 (67. 95)	109 (63.74)	62 (20.73)	48 (18.82)	110 (19.85)	118 (30.1)	101 (30.33)	219 (30.21)
106005 - 126005	--	--	--	--	--	--	--	--	--
126006 - 146006	--	--	--	--	--	--	--	--	--
146007 - 166007	--	--	--	--	--	--	--	--	--
166008 - 186008	--	--	--	--	--	--	--	--	--
186009 - 206009	--	--	--	52 (17.39)	32 (12.54)	84 (15. 16)	52 (13. 27)	32 (9.61)	84 (11. 59)
206010-226010	4 (4.3)	2 (2.56)	6 (3.51)	--	--	--	4 (1.02)	2 (0.6)	6 (0.83)
Total	93 (100)	78 (100)	171 (100)	299 (100)	255 (100)	554 (100)	392 (100)	333 (100)	725 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that three fifths of male members of the families belonged to Rs. 86004-106004 income group are Govt. employee followed by one fifth who belonged to Rs. 46002-66002 income group, one tenth belong to Rs. 206010-226010 income group and the rest belong to Rs. 6000-26000 and Rs. 26001-46001 income groups .

Over three fifths of female members of the families belonged to Rs. 86004-106004 income group are Govt. employee followed by over one tenth who belong to Rs. 46002-66002 income group and the rest insignificant number belong to Rs. 6000-26000, Rs. 26001-46001 and Rs. 206010-226010 income groups.

One third of male members of the belonged to Rs. 26001-46001income group are private employee followed by one fifth who belong to Rs. 86004-106004, near about one fifth belong to Rs. 186009-206009 income group, more than one tenth (12.37%) belong to Rs. 46002-66002 and Rs. 66003-86003 income groups.

More than one fourth of female members of the household from Rs. 26001-46001 income group are private employee followed by near about one fifth who belong to Rs. 86004-106004 income group, more than one tenth belong to Rs. 6000-26000, Rs. 66003-86003 income groups.

Thus, it shows that majority of male in private sector and majority of female are serving in Govt. sector because females prefer the place where work culture is very safe and comfortable.

Occupation of the Families

The occupation of the families of the household is analyzed in the following table:

Table 3.9
Occupation in the Families and Households
(Percentage in Parentheses)

Age-group	Occupation in the Families and Households (%)									Grand Total (%)		
	Teacher			Govt. Official			Corporate Official/Worker					
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
Adolescent (13-17)	--	--	--	--	--	--	37 (24.83)	13 (11.93)	50 (19.38)	37 (9.37)	13 (3.94)	50 (6.9)
Youth (18-35)	25 (18.8)	37 (31.35)	62 (26.84)	42 (37.17)	46 (44.66)	88 (40.74)	57 (38.26)	43 (39.45)	100 (38.76)	124 (31.39)	126 (38.18)	250 (34.48)
Middle Age (36-50)	77 (57.89)	52 (44.07)	129 (55.84)	43 (38.05)	46 (44.66)	89 (41.2)	55 (36.91)	53 (48.62)	108 (41.86)	175 (44.3)	151 (45.76)	326 (44.97)
Old Age (50 and above)	31 (23.31)	29 (24.58)	40 (17.32)	28 (24.78)	11 (10.68)	39 (18.06)	--	--	--	59 (14.94)	40 (12.12)	99 (13.65)
Total	133 (100)	118 (100)	231 (100)	113 (100)	103 (100)	216 (100)	149 (100)	109 (100)	258 (100)	395 (100)	330 (100)	725 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that more than half (57.89%) of male members of the family of the households belong to middle age are teacher, near about one fourth (23.31%) belong to old age and near about one fifth (18.8%) belong to youth. More than two fifths of female members of the family of the households are middle, near about one third belong to old age and one fourth belong to middle age. Two fifth of male members of the household are Govt. official who belong to middle, more than one third belong to youth age and near about one third belong to old age. Near about half of female members of the households are Govt. official/worker, near about two third

belonging to middle age, and more than one tenth belong to old age. Near about half of female belong to youth are official in Corporate sector, more than one third belong to middle age and more than one tenth belong to old age. Thus, it shows that females are more in teaching and Govt. official because in town majority of female is educated and also female literacy is low according to census report 2011, so they have emphasized more on female education as well as working in Govt. offices.

Mother Tongue

There are mainly six mother tongues available in the family population of the study. These are Bengali, Assamese, Hindi, Bishnupriya Manipuri, Meitei Manipuri and Nepali. Mother tongue of the members of the households is given in the following table:

Table 3.10
Mother Tongues of the Sampled Families
(Percentage in Parentheses)

Mother Tongue	Gender (%)		
	Male N=364	Female N=361	Total N=725
Bengali	165 (45.33)	132 (36.56)	297 (40.96)
Assamese	26 (7.14)	36 (9.97)	62 (8.55)
Hindi	77 (21.15)	113 (31.30)	190 (26.20)
Bishnupriya Manipuri	50 (13.74)	50 (13.85)	100 (13.79)
Meitei Manipuri	39 (10.77)	25 (6.92)	64 (8.82)
Nepali	7 (1.93)	5 (1.38)	12 (1.65)
Total	364 (100)	361 (100)	725 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that over two fifths of male are from Bengali community followed by Hindi community, more than one tenth belong to Bishnupriya Manipuri, one tenth belong to Meitei Manipuri and the rest insignificant number belong to Nepali and Assamese. Over one third of the members of the family of the households belonged to Bengali community are females followed by Hindi community and the rest belong to Bishnupriya Manipuri, Assamese etc. Thus, it shows that Bengali Community people are more because the town is densely populated by Bengali Community people.

Languages Known

The members of the sampled families have knowledge of more than one language. There are three levels of language skills; namely reading, writing and speaking. In the knowledge of language, any of the members in the families is shown in the following table:

Table 3.11
Levels of Language Skills of Members among the Sampled Family Members of the Households
(Percentage in Parentheses)

Language known	Knowledge of Language Skill (%)		
	Reading/Writing/Speaking		
	Male	Female	Total
Bengali	702 (38.59)	218 (21.21)	920 (32.31)
Hindi	605 (33.26)	414 (40.27)	1019 (35.79)
Assamese	148 (8.14)	150 (14.59)	298 (10.47)
English	135 (7.42)	43 (4.18)	178 (6.25)
Bishnupriya Manipuri	105 (5.77)	90 (8.75)	195 (6.85)
Meitei Manipuri	96 (5.28)	84 (8.17)	180 (6.32)
Sanskrit	10 (0.55)	12 (1.17)	22 (0.77)
Nepali	18 (0.99)	17 (1.65)	35 (1.23)
Total	1819 (100)	1028 (100)	2847 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

The data reveal that nearly two fifths of male members of the households are having the knowledge of Bengali followed by nearly one third know Hindi and the rest know Hindi, Bishnupriya Manipuri, Meitei Manipuri, Assamese, English, Sanskrit, Nepali .

Over two fifths of female members of the household have the knowledge of Hindi followed by nearly one third know Bengali and the rest know Assamese, Bishnupriya Manipuri, Meitei Manipuri, English, Nepali, Sanskrit etc.

Thus, it shows that both majority of male have the knowledge of Bengali and Hindi a because, in the town Bengali is a common language with more Bengali population followed by the Hindi.

Landholding of the Families

Land is an important economic resource of the households and the families. Both male and female can own the plot. The land under a household is occupied by several families. The plot holding by the gender ownership in households is analyzed in the following table:

Table 3.12
Plot Holding and ownership of the Households by gender
(Representing one Person who is the owner of the Plot from each Household)
(Percentage in Parentheses)

Plot Holding of Persons (in Katha)	Ownership (%)		
	Male	Female	Total
3-6	--	17 (13.71)	17 (13.71)
7-10	102 (82.26)	2 (1.62)	104 (83.87)
11-14	--	3 (2.42)	3 (2.42)
Total	102 (100)	22 (100)	124 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that over four fifth of the households have males to own 7-10 Kathas of the plot. Over one tenth of female members of the households are owners of 3- 6 Kathas of the plot, followed by 7-10 Kathas and 11-14 Kathas. Thus, it shows that male plot owners are more in the town due to patriarchal society.

Patterns of Political Participation

Political participation can be explained in terms of age group, vote casting, campaigning, posturing, sloganing, contesting election etc. It is observed that male and female members of the households from early youth age are participating only in vote casing and not participating in campaigning, posturing, sloganing and contesting election etc. Female members of the households from late youth age are participating in electioneering, except posturing. Both male and female members of the households from middle age are participating in vote casting, campaigning, sloganing and contesting elections, except posturing. There are persons who are non participant in vote casting including infant, children and adults. But both male and female members of the households from old age are participating only in vote casting except electioneering and contesting election. In the sampled households and families 665 persons(393 males and 272 females) out of 2847 persons, have participated in various political activities. The distribution of the patterns of political participation of the members of the household are explained in the following table:

Table 3.13
Participation of the Members in the Households in Vote Casting & Electioneering
(Percentage in Parentheses)

Age-Group	Participation in Vote Casting			Participation in Electioneering Campaigning/Posturing/ Sloganing			Participation in contesting Election			Grand Total (%)		
	Male	Female	Total	Male	Female	Total	Male	Female	Total	Male	Female	Total
Early Age Youth (18-25)	145 (74.3)	50 (25.6)	195 (30.7)	--	--	--	--	--	--	145 (36.89)	50 (18.38)	195 (29.32)
Late Age Youth (26-35)	90 (60)	60 (40)	150 (23.6)	11 (57.89)	4 (50)	15 (55.55)	1 (50)	1 (50)	2 (50)	102 (25.95)	65 (23.90)	167 (25.11)
Middle Age (36-49)	82 (44.3)	103 (55.6)	185 (29.1)	8 (42.10)	4 (50)	12 (44.44)	1 (50)	1 (50)	2 (50)	91 (23.15)	108 (39.70)	199 (29.92)
Old Age (50 and Above)	55 (52.8)	49 (47.1)	104 (16.4)	--	--	--	--	--	--	55 (13.99)	49 (18.01)	104 (15.64)
Total	372 (100)	262 (100)	634 (100)	19 (100)	8 (100)	27 (100)	2 (100)	2 (100)	4 (100)	393 (100)	272 (100)	665 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that three fourths of male members of the households from early youth age are participating in vote casting. One fourth of female members of the households from early youth age are participating in vote casting. Three fifths of male members of the households from late youth age are participating in vote casting, nearly three fifths in electioneering (sloganing, campaigning, posturing), half in contesting election and two fifths of female members of the households are participating in vote casting. More than two fifths of male members of the households from middle age are participating in vote casting, more than half are participating in electioneering and rest half are participating in contesting election. Over a half of male members of the households from old age are participating in vote casting. Nearly half of female members of the households from old age are participating in vote casting. Thus, it indicates that males are more in vote casting, campaigning and posturing. On the other hand, both males and females are also almost equally educated.

Persons who are non- participant in vote casting are infant, children and adults. The total number is given in the following:

Table 3.14
Non-Participant of the Members of the Households/ Families
(Percentage in Parentheses)

Category	Political Non-Participation (%)		
Non-Participant Persons	Vote casting / Campaigning / Posturing / Sloganing/ Participations in contesting Election		
	Male	Female	Total
Infant	55 (3.86)	46 (6.08)	101 (4.63)
Children	136 (9.54)	88 (11.64)	224 (10.27)
Adolescent	126 (8.84)	87 (11.51)	213 (9.76)
Adults	1109 (77.77)	535 (70.77)	1644 (75.34)
Total	1426 (100)	756 (100)	2182 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that over three fifths of male members of adults in the household are non-participants in political affairs, followed by children. One tenth of children are not participating in political affairs. The rest (insignificant number) is that of infants. Again, over a half of female members of adults in the households/families are not participating in vote casting, campaigning, posturing, sloganing and participations in contesting election etc. followed by children. Thus, it is observed that both males and females who are equal in number and constitute about two thirds of the total members have no political participation.

Participation in Family Decision Making

Family decision making takes place before finalizing a decision by the family members. Individual is participating in family decision making. It considers a get-together meeting among the family members including head of the family. It is observed that both male and female children are participating in clothes' purchasing except household items, choosing school for children and deciding daily food items' purchasing. Both males and females in the adolescent age are participating in clothes purchasing and deciding daily food items except choosing of school for children. Both male and female from old age are participating in clothes and household items purchasing and deciding daily meal items, except choosing of school for children. Over a half do not participate in family decision making. The participations in family decision making by the members is given in the following table:

Table 3.15
Participation in Family Decision Making among the Members of the Households
(Percentage in Parentheses)

Age-Group	Mode of Participation (%)		
	Participation in Clothes Purchasing/ Household items Purchasing/ Choosing School of Children / Deciding Daily Meal Items		
	Male	Female	Total
Children (6-12)	12 (1.61)	08 (1.45)	20 (1.54)
Adolescent (13-17)	34 (4.56)	22 (3.99)	56 (4.32)
Early youth (18- 25)	164 (22.01)	156 (28.31)	320 (24.69)
Late youth (26-34)	135 (18.12)	122 (22.14)	257 (19.83)
Middle age (35-49)	270 (36.24)	172 (31.21)	442 (34.10)
Old age (50 and above)	130 17.45)	71 (12.88)	201 (15.51)
Total	745 (100)	551 (100)	1296 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data show that over one third of male members in the families from middle age are participating in decision making for purchasing clothes, household items, choosing school for children, deciding daily meal items, followed by nearly two fifths from the middle age. Over one third of female members of the households from middle age are participating in decision making for purchasing clothes, household items, choosing school of children and deciding daily food items followed by nearly one third from middle age. Thus, it shows that males participate more in family decision making, where the head of the household is male because male are educated and having adequate knowledge for making decision due to having sufficient knowledge for maintaining family.

It is observed that there are persons who are non participants in the family decision making. Their distribution is given in the following table:

Table 3.16
Non-Participants in Family Decision Making
(Percentage in Parentheses)

Category of Non-Participants	Mode of Non-Participation (%)		
	Participation in Clothes Purchasing/ Household items Purchasing/ Choosing School of Children / Deciding Daily Meal Items		
	Male	Female	Total
Infants	55 (13.99)	46 (16.91)	101 (15.19)
Children	124 (31.55)	80 (29.41)	204 (30.68)

Adolescents	92 (23.41)	60 (22.06)	152 (22.86)
Adults	122 (31.04)	86 (31.62)	208 (31.28)
Total	393 (100)	272 (100)	665 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that nearly one third of male members of the families are not participating in family decision making they are adults and children, followed by adolescent. Nearly one third of female members of the household are not participating in family decision making who belong to adults followed by children. Thus, it is found that majority of male adults are not participating in family decision making who are motivated by their elder son / daughter and wife to maintain the family.

Patterns of Participation of Members in Festivals

Different religious groups have different festivals and participation. These include fairs, festivals and ritual ceremonies. It is found that males participate as seller or viewer is participating in Subhashnagar Mela. Both male and female as buyer and seller are participating in trade fair except Gandhi Mela, Subhashnagar Mela, Book fair, art exhibition etc. Both male and female as visitor are participating in Art Exhibition, except Gandhi Mela, Subhashnagar Mela, Trade fair, book fairs, etc. Both male and female as viewer and buyer play an active role in participating Book fair except Gandhi Mela, Subhashnagar Mela, Art Exhibition etc. In festivals, both males and females are participate in Ganesh Chaturdashi by offering fruits and bhoog to God/Goddess and taking Prasad except the members of the puja committee. Only males celebrate Idd festival in Mosque by performing Namaz. Both males and females enjoyer celebrate Shree Shree Bhubaneswar Sadhu Thakur's birthday by offering fruits and bhoog to God/Goddess or idol of Shree Shree Bhubaneswar Sadhu Thakur through members of puja committee having eternal message and emotion in heart. Both male and female enjoyer are celebrating Manasha Puja, Bihu and Holy, by offering fruits and bhoog to God/Goddess, having eternal message and emotion in the Heart. In rituals both male and female from Sankranti participation are celebrating by preparing different food items and offering to God and distributing to neighbours, inviting relatives at home for lunch and dinner except that they do not bring Idol and read no Pachali or singing Arati Song etc. Both male and female celebrate Lakshmi Puja, Swaraswati Puja and Raasleela by preparing different food items and offering to God and distributing to neighbours/

by bringing Idol/ by reading Pachali/by singing Arati Song. Over one tenth of the members participate. The distribution of various festivals participated by both male and female is shown in the following table:

Table 3.17
Participation in Fairs of the Members
(Percentage in Parentheses)

Name of Fair	Mode of Participation in Fairs (%)						Grand Total (%)		
	Viewer / Seller / Buyer			Member of the Fair Committee					
	Male N=209	Female N=137	Total N=346	Male N=21	Female N=6	Total N=27	Male N=230	Female N=143	Total N=373
Gandhi Mela	101 (48.32)	61 (44.52)	162 (46.82)	2 (9.52)	1 (16.67)	3 (11.11)	103 (44.78)	62 (43.36)	165 (44.23)
SubhashnagarMela	11 (5.26)	-	11 (3.18)	4 (19.05)	2 (33.33)	6 (22.22)	15 (6.52)	2 (1.40)	17 (4.56)
Trade Fair	29 (13.87)	24 (17.52)	53 (15.32)	2 (9.52)	2 (33.33)	4 (14.81)	31 (13.48)	26 (18.18)	57 (15.28)
Art Exihibition	24 (11.48)	28 (20.44)	52 (15.03)	6 (28.57)	1 (16.67)	7 (25.92)	30 (13.04)	29 (20.28)	59 (15.82)
Book Fair	44 (21.05)	24 (17.52)	68 (19.65)	7 (33.33)	--	7 (25.92)	51 (22.17)	24 (16.78)	75 (20.11)
Total	209 (100)	137 (100)	346 (100)	21 (100)	6 (100)	27 (100)	230 (100)	143 (100)	373 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data exhibit that nearly half of male members in the households/families participate in Subhashnagar Mela as viewers, sellers& buyers, over one fifth in Book fair, the rest one tenth in trade fair (13.87%) and Art Exhibition (11.48%). Over two fifths of female members as viewers, sellers& buyers participate in Subhashnagar mela, followed by the rest one fifth who participate in Art Exhibition, near about one fifth in Book fair and Trade Fair. One third of male members of the households from members of the mela committee participate in Trade fair, followed by over one fourth (28.57%) in Art Exhibition, nearly one fifth in Subhashnagar mela and the rest in Gandhi mela. One third of female members of the households participate in Subhashnagar mela and Trade Fair, followed by nearly one fifth (16.67%) in Gandhi mela and Art Exihibition. Thus, it signifies that majority of males participate in fairs because the patriarchal society allows freedom of mobility more to males.

It is observed that there are persons who are not participating in fairs. Near about 90% persons and more males do not participate in trade fair. The non-participation of persons in the Household/families is shown in the following:

Table 3.18
Non-Participants of the Members in Fairs
(Percentage in Parentheses)

Name of Fair	Mode of Non-Participation in Fairs (%)		
	Viewer / Seller / Buyer Member of the Fair Committee		
	Male	Female	Total
Gandhi Mela	221 (13.91)	150 (16.95)	271 (10.95)
Subhashnagar Mela	473 (29.77)	155 (17.51)	828 (33.47)
Trade Fair	320 (20.14)	250 (28.25)	570 (23.04)
Art Exihibition	275 (17.31)	230 (25.99)	505 (20.41)
Book Fair	300 (18.88)	100 (11.3)	300 (12.13)
Total	1589 (100)	885 (100)	2474 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that more than one fourth of male members are not participating in Subhashnagar mela followed by trade fair. Nearly one fourth of female members are not participating in Subhashnagar mela and Art Exihibition followed by trade fair.

It is observed that majority of males are not participating in Subhashnagar mela and Trade fair. The following table shows participation in festivals:

Table 3.19
Festival Participation of the Members
(Percentage in Parentheses)

Name of Festival	Mode of Participation in Festival (%)						Grand Total (%)		
	Enjoyer/ By Offering fruits and Bhoog to God/Goddess and taken as Prasad/ By reading Namaj in Mosque/ Having Eternal Message and Emotion in their Heart			Members of the Puja Committee					
	Male N=402	Female N=323	Total N=725	Male N=39	Female N=31	Total N=70	Male N=441	Female N=354	Total N=795
Durga Puja	48 (11.94)	42 (13.00)	90 (12.41)	17 (43.58)	11 (35.48)	28 (40)	65 (14.74)	53 (14.97)	118 (14.84)
Dewali	37 (9.20)	28 (8.67)	65 (8.96)	15 (38.46)	13 (41.93)	28 (40)	52 (11.79)	41 (11.58)	93 (11.70)
Ganesh Chaturdashi	35 (8.71)	22 (6.81)	57 (7.86)	--	--	--	35 (7.94)	22 (6.21)	57 (7.17)
Idd	49 (12.19)	--	49 (6.76)	--	--	--	49 (11.11)	--	49 (6.16)
Bhubaneshwar	33	25	58	7	7	14	40	32	72

Sadhu Thakur Birthday	(8.21)	(7.74)	(8)	(17.94)	(22.58)	(20)	(9.07)	(9.04)	(9.06)
Manasha Puja	86 (21.39)	88 (27.24)	174 (24)	--	--	--	86 (19.50)	88 (24.86)	174 (21.89)
Bihu	28 (6.96)	34 (10.53)	62 (8.55)	--	--	--	28 (6.35)	34 (9.60)	62 (7.80)
Holi	86 (21.39)	84 (26.00)	170 (23.45)	--	--	--	86 (19.50)	84 (23.73)	170 (21.38)
Total	402 (100)	323 (100)	725 (100)	39 (100)	31 (100)	70 (100)	441 (100)	354 (100)	795 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that one fifth of male members of the households are celebrating Manasha puja and Holi followed by more than one tenth celebrating Durga Puja by offering fruits and bhoog to God/Goddess, having eternal peace in the Heart. Over one fourth of female members of the households are celebrating Manasha Puja (21.39%) and Holi (26%) followed by over one tenth celebrating Durga Puja and the rest celebrating Ganesh Chaturdashi, Dewali etc. Nearly half of male members of the households are celebrating Durga Puja followed by nearly two fifths celebrating Dewali and the rest of near about one fifth celebrating Shree Shree Bhubaneswar Sadhu Thakur being members of the Puja committee. More than one third of female members of the households are celebrating Durga Puja being members of the Puja Committee. Thus, it shows that both males and females are equal in festival participation because in the town having dense population of Bengali community where a popular proverb is applied, "Baro Mase Tero Paarvan" , meaning in twelve months of a year, there are celebrated thirteen festivals.

Thus, it is observed that one fourth persons are not participating in festivals. The distribution of non-participants of festivals is presented in the following:

Table 3.20
Non-Participants in Festivals
(Percentage in Parentheses)

Name of Festival	Mode of Non-Participation in Festivals (%)		
	Enjoyer/ By offering Fruits and Bhoog to God/Goddess and taken as Prasad/ By reading Namaj in Mosque/ Having Eternal Message and Emotion in their Heart		
	Male	Female	Total
Durga Puja	55 (5.56)	35 (3.3)	90 (4.39)
Dewali	85 (8.59)	65 (6.12)	150 (7.31)
Ganesh Chaturdashi	210 (21.21)	190 (17.89)	400 (19.49)
Idd	210 (21.21)	270 (25.42)	480 (23.39)
Bhubaneshwar Sadhu Thakur Birthday	240 (24.24)	280 (26.37)	520 (25.34)

Manasha Puja	40 (4.04)	32 (3.01)	72 (3.51)
Bihu	120 (12.12)	80 (7.53)	200 (9.75)
Holy	30 (3.03)	110 (10.36)	140 (6.82)
Total	990 (100)	1062 (100)	2052 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that nearly one fourth of male members of the households are not participating in Bhubaneshwar Sadhu Thakur Birthday festival followed by Ganesh Chaturdashi and Idd festival. More than one fourth of female members of the households are not participating in Bhubaneshwar Sadhu Thakur Birthday festival and Idd festival followed by Ganesh Chaturdashi. Thus, it signifies that majority of females are not participating in Bhubaneshwar Sadhu Thakur Birthday and Idd festival. This is because of religious proscriptions. The following table shows the patterns of participation in ritual ceremonies:

Table 3.21
Participation in Ritual Ceremonies
(Percentage in Parentheses)

Name of Ritual	Mode of Participation (%)						Grand Total (%)		
	By preparing different food items and offering to GOD and distributing to Neighbours/ By Bringing Idol/ By reading Pachali/By singing Arati Song			By Inviting Relatives at Home for Lunch and Dinner.					
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Sankranti	129 (25.85)	132 (23.57)	261 (24.64)	73 (56.15)	87 (52.41)	160 (54.05)	202 (32.11)	219 (30.16)	421 (31.07)
Lakhmi Puja	74 (14.83)	116 (20.71)	190 (17.94)	--	--	--	74 (11.76)	116 (15.97)	190 (14.02)
Swaraswati Puja	109 (21.84)	102 (18.21)	211 (19.92)	--	--	--	109 (17.32)	102 (14.04)	211 (15.57)
PoylaBaishakh	129 (25.85)	132 (23.57)	261 (24.64)	57 (43.85)	79 (47.59)	136 (45.95)	186 (29.57)	211 (29.06)	397 (29.30)
Raasleela	58 (11.62)	78 (13.93)	136 (12.84)	--	--	--	58 (9.22)	78 (10.74)	136 (10.03)
Total	499 (100)	560 (100)	1059 (100)	130 (100)	166 (100)	296 (100)	629 (100)	726 (100)	1355 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

The table shows that of the households one fourth of male members are celebrating Sankranti and Poyla Baishakh by preparing different food items and offering to God and distributing to neighbours, by bringing idol, by reading Pachali, by singing Arati Song, followed by more than

one tenth celebrating Laksmi Puja (14.83%) and Raasleela (11.62%). Over one tenth of female members of the households are celebrating Sankranti and Poyla Baishakh by preparing different food items and offering to God and distributing to neighbours/ by bringing Idol/ by reading Pachali/ by singing Aratisong, followed by one fifth celebrating Lakhsmi puja, the rest celebrating Swaraswati Puja and Raasleela etc. Over half (57.15%) of male members of the households are celebrating Sankranti by inviting relatives and friends for lunch and dinner, followed by over two fifths celebrating Poyla Baisakh. Over half (52.41%) of female members of the households are celebrating Sankranti by inviting relatives and friends for lunch and dinner, followed by over two fifths celebrating Poyla Baishakh. Thus, it signifies that male participation is more because male is the organizer for starting any ritual at home in the given patriarchal society.

The participants are half of the population of the sampled households/families. The following table shows the non-partcipants:

Table 3.22
Ritual Ceremonies' Non-Participation of the Members in the Family
(Percentage in Parentheses)

Name of Rituals	Mode of Non-Participation (%)		
	By preparing different food items and offering to GOD and distributing to Neighbours/ By Bringing Idol/ By reading Pachali/By singing Arati Song/ By Inviting Relatives at Home for Lunch and Dinner		
	Male	Female	Total
Sankranti	165 (13.87)	40 (13.25)	105 (7.04)
Lakhmi Puja	275 (23.11)	34 (11.26)	389 (26.07)
Swaraswati Puja	294 (24.71)	55 (18.21)	349 (23.39)
Poyla Baishakh	185 (15.55)	52 (17.22)	157 (10.52)
Raasleela	271 (22.77)	121 (40.07)	492 (32.98)
Total	1190 (100)	302 (100)	1492 (100)

Source: Field Survey Conducted during the Period from 5th September 2011 to 7th March 2012

Data reveal that nearly one fourth of male members of the households are not participating in Swaraswati puja, Lakshmi puja(23.11%), Raasleela (22.77%) followed by Poyla Baishakh. Again, two fourths of female members of the households are not participating in Raasleela followed by Swaraswati puja, Lakhsmipuja.

Thus, it is found that majority of female are not participating in Raasleela and Swaraswati puja.

Now, the major phases of socio-religious, socio-cultural, educational and socio-economic backgrounds of the members of the households of Silchar town are summarized as follows:

1. Of the households 92.74% are Hindu and 7.26% are Muslim. Remaining others are Nepali, Bishnupriya Manipuri, Meitei Manipuri etc.
2. The Kayastha is the largest caste group, constituting 65.38% of all the households and the Sudra is the smallest group, constituting 1.93%.
3. Nuclear family constitutes 65.32% of the total number of the families. This type comprises 81.25% of the medium families, 53.49% of the small families and 35.29% of the large families.
4. Near about one fifth of male members of the households from general category belonging to 61 and above age group are married & more than one tenth (16.66%) of married males belong to 47- 53 age-group.
5. More than one fourth of the male members of the households are graduate/MBBS/BTech followed by below HSLC. More than one tenth of the male members are under Graduate.
6. Over three fifths of female members of the households belong to Rs. 86004-106004 income group and they are Govt. employee followed by more than one tenth belong to Rs. 46002-66002 income group and the rest (insignificant numbers) belong to Rs. 6000-26000, Rs. 26001-46001 and Rs. 206010-226010 income groups.
7. More than two fifth of female members of the households belonging to youth are teacher followed by near about one third belonging to old age and one fourth belonging to middle age.
8. Near about half of males are from Bengali community followed by more than one fifth belonging to Hindi community. Over one third of the members of the households belonging to Bengali community are females followed by Hindi community.
9. Over four fifth of the male members of the household having (7-10) Kathas are owner of the plot.
10. Three fifths of male members of the households from early youth age are participating in vote casting. One fourth of female members of the households from early youth age are participating in vote casting.

11. Over one fifth of male members of the Households from early youth age are participating in decision making for purchasing clothes, household items, choosing school for children and deciding daily meal items. Over one fourth of female members of the households from early youth age are participating in decision making for purchasing clothes, household items, choosing school of children and deciding daily food items.
12. Nearly half of male members of the households/families are participating in Subhashnagar mela as viewers, sellers, and buyers. Over two fifths of female members from the households participate as viewer, seller& buyer in Subhashnagar mela.
13. One fifth of male members of the households celebrate Manasha Puja and Holi. Over one fourh of female members of the households are celebrating Manasha puja (21.39%) and Holi (26%). Nearly half of male members of the households/families are celebrating Durga Puja being members of the puja committee. More than one third of female members of the households are celebrating Durga Puja being members of the Puja Committee.
14. Over half (57.15%) of male members of the households are celebrating Sankranti ritual by inviting relatives and friends for lunch and dinner. More than two fifths of the members of the households celebrating Sankranti, Poyla Baisakh are female.

In sum, majority of both males and females in the town are from the general caste. Most of the families from Bengali community are the medium sized nuclear families (5-8) participating in various cultural, socio-cultural and political activities. Majority of the male members own the land holding in the family. It is the males, specially male youth, who are more active participants in political and economic activities while females are more active in family decision making and cultural activities. In all, there are 124 households, 725 families and 2847 persons (males-1819 and females-1028) as the population under the sample.